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THE

NEW TESTAMENT

OF OUR LORD AND SAVIOUR

JESUS CHRIST,

In the Original Greek:

WITH

INTRODUCTIONS AND NOTES,

BY

CHR. WORDSWORTH, D.D.

CANON OF WESTMINSTER;

AND VICAR OF STANFORD IN THE VALE, BERKS.

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VOL. II.

ST. PAUL'S EPISTLES; THE GENERAL EPISTLES;
THE BOOK OF REVELATION; AND INDEXES.

NEW EDITION.

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ORDER OF THE EPISTLES OF ST. PAUL
AS ARRANGED IN THIS EDITION[1].

1 Thessalonians.
2 Thessalonians.
Galatians.
1 Corinthians.
2 Corinthians.
Romans.
Ephesians.
Colossians.
Philemon.
Philippians.
Hebrews.
1 Timothy.
Titus.
2 Timothy.

COMPARATIVE TABLE
OF THE
ORDER OF THE EPISTLES OF ST. PAUL IN THIS EDITION AND IN OTHER EDITIONS.

Order in this Edition.	PAGE	*Common Order.*	PAGE
1 Thessalonians	6	Romans	207
2 Thessalonians	27	1 Corinthians	79
Galatians	43	2 Corinthians	147
1 Corinthians	79	Galatians	43
2 Corinthians	147	Ephesians	284
Romans	207	Philippians	343
Ephesians	284	Colossians	316
Colossians	316	1 Thessalonians	6
Philemon	337	2 Thessalonians	27
Philippians	343	1 Timothy	436
Hebrews	379	2 Timothy	470
1 Timothy	436	Titus	461
Titus	461	Philemon	337
2 Timothy	470	Hebrews	379

[1] The *Text* of these Epistles, arranged in chronological order, and printed in the same large type and size as the present Volume, may be had *separately*.

PREFACE.

Some explanation may be required of the reasons which have led to the adoption of the order in which the Epistles of St. Paul are arranged in the present Edition.

That order is designed to be chronological; in other words, the Epistles are placed according to the time in which they appear to have been written.

Let it be premised, however, that this arrangement does not imply any disparagement of the order in which they are usually disposed in other editions of the Original, and in the English Authorized Version of the Holy Bible.

That order has its appropriate uses. It has been received for many centuries in our own and other countries. The Calendar of our Liturgy is conformed to it. It could not therefore be disturbed without much consequent embarrassment.

But the question may properly be entertained,—whether, in addition to that common order, another arrangement may not also be provided for private use?

The order commonly received, it is well known, is *not chronological.*

The Epistle to the Romans, which there stands first, was written after the Epistles to the Galatians and to the Corinthians; and it is generally acknowledged, that the two Epistles to the Thessalonians, which are placed in the common order among the last, were the first Epistles written by St. Paul.

Various opinions have been given concerning the reasons which produced the common arrangement.

Some ancient writers supposed, that it was caused by considerations of the comparative proficiency of those persons to whom the Epistles were addressed[1]. Others conjectured that it arose from regard to the importance of the Cities to which the Epistles were respectively sent, or to the length and copiousness of the Epistles themselves[2].

The last opinion seems to be most probable[3].

The order commonly received is not, however, precisely that in which the Epistles are found in the most ancient Manuscripts. In very early copies of collections of St. Paul's Epistles, the Epistle to the Hebrews was placed between the Epistles to the

[1] So *Primasius*, Præfat. in Epistolas Pauli (p. 416 of vol. 68 of Migne's Patrologia), "Movet quosdam, quare Romanorum Epistola in *primo* sit posita, cùm eam *posteà* scriptam ratio manifestet. Unde intelligendum est, ita omnes Epistolas ordinatas, ut prima poneretur, quæ ad inferiores (qu. infirmiores?) fuerat destinata, et per singulas Epistolas gradatim ad perfectiores veniretur."

[2] See *Theodoret*, Præfat. in Epist. S. Paul., p. 8, vol. iii. ed. Hal. 1771.

[3] And has been adopted by *Dr. Mill*, Prolog. N. T. num. 287; and by *Dr. Lardner*, History, vol. iii. p. 457, ed. Lond. 1815.

Galatians and the Ephesians[1]. And in most ancient Manuscripts now extant[2], the Epistle to the Hebrews is placed *before* the Epistles to Timothy and Titus[3], and not *after* them, as in the majority of modern Editions.

It is also worthy of remark, that in some of the earliest Manuscripts which have been preserved to us, the Epistles of St. Paul are placed *after*[4] the General Epistles of St. James, St. Peter, St. John, and St. Jude, and not *before* them, as in the common order.

In addition to such considerations as these, the following reflections presented themselves to the Editor of this volume.

The present Edition of the Greek Testament is designed mainly for the use of younger students of Theology.

What therefore is the order, in which the Epistles of St. Paul may be read most profitably by them?

There seemed to be only one answer to this inquiry,—The order of *time*.

In confirmation of this opinion, the following reasons may be adduced;

It has pleased Almighty God to bestow upon His Church an Apostolic History, as well as Apostolic Epistles. The Apostolic History, written by St. Paul's faithful companion the Evangelist St. Luke, illustrates the Apostolic Epistles, and is illustrated by them.

But the benefit of this mutual illustration is much impaired, if the Apostolic Epistles are not studied in connexion with, and in the order of, the Apostolic History.

On the other hand, if the Epistles of St. Paul are read according to the sequence of time, the student has at hand an inspired running comment upon them, in the Acts of the Apostles.

Again; if the theological student does not read St. Paul's Epistles in chronological order, but approaches them in that order in which they are commonly presented to his view, he will commence his task with the most difficult of all the Epistles of St. Paul,—the Epistle to the Romans.

He will enter upon his arduous undertaking without due previous preparation, and will find himself perplexed, and perhaps discouraged; and he may even be betrayed into distressing doubts, or dangerous errors, from which he would have been preserved, if he had come to the study of that Epistle in the natural order of time, when he would have been familiarized with the thoughts, the diction, and the teaching of the great Apostle; and would thus have been prepared and qualified for the study of the Epistle to the Romans by the previous discipline and training, which would have been afforded him by a careful perusal of those other Epistles which were written by St. Paul before the date of that Epistle.

Another reflection suggests itself here. All who believe the Gospel, regard the Apostle St. Paul with religious reverence, as a *chosen vessel* of God to bear His Name before the Gentiles[5], and acknowledge him to have been a *wise master-builder* of the

[1] See *Cardinal Mai's* note in his edition of the Codex Vaticanus, vol. v. p. 429, Rom. 1858.

[2] In the Alexandrine MS., the Codex Sinaiticus (ℵ), the Vatican MS., the Codex Ephrem, and the Coislinian MS.

[3] As it is in *Lachmann's* Edition, Berolini, 1850.

[4] As they are in the editions of *Lachmann*, Berolini, 1850, and *Tischendorf*, Lipsiæ, 1859.

[5] Acts ix. 15.

Church[1]; and they are persuaded, that the Epistles written by his instrumentality were *given by inspiration of God*, and are no other than words *which the Holy Ghost teacheth*[2]; and that though addressed in the first instance to particular Cities and Churches, they were designed for the perpetual edification of the Universal Church of Christ in *every age and place*[3]. They also know, that the Divine Being Who inspired the Apostle, is a God of Order, and that He does every thing by counsel, measure, number, and weight[4], especially in the building up of His Church; and they will therefore feel a strong persuasion, that St. Paul's Epistles are not to be viewed as mere disjointed and fugitive essays, thrown out extemporaneously on the spur of the moment; but that they have a mutual connexion and coherence, and that they were designed by the Holy Spirit of God to bear a reciprocal relation to one another, and to lend mutual help and support to each other, like joints and members of a well-organized body; and to instruct the World in the religion of Jesus Christ, by a well-ordered system of doctrine and discipline; and that therefore, if the Epistles of St. Paul were arranged in chronological order, they would be found to form a consistent and harmonious whole.

This anticipation is fully realized by the result.

Let the reader commence the study of the writings of the divine Apostle with that Epistle which was first produced, the First Epistle to the Thessalonians; and let him pursue that study in regular order of time, with the Acts of the Apostles at his side, till he reaches the limits of that Apostolic History, and till he arrives in due time at the conclusion and consummation of all the Epistles, in the Second Epistle to Timothy; and he will thankfully acknowledge, that such an order of study is the most agreeable to reason, most gratifying to the intellect, most productive of spiritual benefit to his own soul, and will be most salutary to the souls of others also, whom he may be called upon to teach, if he is ordained to the Pastoral Office. He will recognize the blessed truth, that in reading St. Paul's Epistles, he has not only been following the Apostle in his travels, and labours, and sufferings for Christ, but that he has also been learning a lesson of Christian edification; that he has been there trained in the best method of building up himself and others, by God's grace, in the Christian Faith; and that he has been admitted to behold the great Apostolic Architect in his spiritual workshop, and has seen him, as it were, with rule and compass in hand, drawing the plan of his Apostolic work, and then laying its foundations deep and strong, and placing the first stone of the sacred edifice, and gradually rearing the fabric, which rises silently and securely, without noise of axe or hammer, like the Temple of Solomon[5], till it stands in stately grandeur before the delighted eye, a glorious building, complete in all its parts and proportions, and perfectly compacted, harmonized, and adorned, in solidity, symmetry, and beauty.

The proofs of this statement will be submitted to the reader's consideration in the Introductions prefixed to the several Epistles.

In the mean time it may be observed, that St. Paul, in his earliest Epistles, particularly those to the Thessalonians, begins with laying down those sacred elementary

[1] 1 Cor. iii. 10.

[2] 1 Cor. ii. 13. Cp. St. Peter's testimony, 2 Pet. iii. 15, 16.

[3] As is excellently expressed by *Tertullian* (c. Marcion. v. 17), "Ad *omnes* Apostolus scribit, dum ad *quosdam*."

[4] Wisd. xi. 20.

[5] 1 Kings vi. 7.

truths, which are enumerated in the Epistle to the Hebrews as among the *first principles of the doctrine of Christ*[1],—namely, the doctrine of Repentance, and of Faith, and of the Resurrection of the Dead, and of Eternal Judgment[2]; that in the next Epistle, that to the Galatians, he vindicates his own Apostolic Commission; and in that Epistle, and in the Epistle to the Romans, he proclaims the Universality of the Redemption provided by God in Christ for all of every nation under heaven who accept the Gospel by Faith, as the only means of Justification, and as distinguished from the Ceremonial and Moral Law, which was preparatory to the Gospel[3]. He thus fortifies the citadel of Christian doctrine with strong buttresses and bulwarks against the assaults of false Teachers, who undermined its foundations.

In the two Epistles to the Corinthians[4] he provides for its internal safety, by cementing it strongly with Christian Charity, and makes it to be like a City at unity with itself[5].

It was not till he had trained the Church by this preparatory discipline, that the holy Apostle ventured to speak fully of *the great mystery of Godliness*, the Incarnation of the Son of God, and of the means by which its blessings are dispensed to all the faithful members of the Mystical Body of Christ; and to dilate on the practical duties which result from the doctrine of the Incarnation, and of their incorporation in Him.

He has accomplished this blessed work in the two Epistles to the Ephesians and Colossians; in the former of which[6] he displays the doctrine of the Incarnation in its divine splendour; in the other he defends it from those who would mar and obscure it.

The Epistle to Philemon, written at the same time, is a practical application of the same doctrine of the Incarnation to the solution of a great social question, that of Slavery[7].

The Epistle to the Philippians completes St. Paul's labour of love to the Gentile Churches[8].

In the Epistle to the Hebrews he performs a similar office to his own kindred[9]. Both of these Epistles are built as a superstructure on the doctrine of the Divinity of Christ, and of His Incarnation.

The Epistles to Timothy and Titus naturally fall into the last place. When he wrote those Epistles, the Apostle was like the great Lawgiver of the Hebrew nation when about to leave the world. St. Paul would therefore provide for the government of the Church after his decease in all future ages. Moses appointed a Joshua, one person only, because the people was one, and was destined to dwell in one country, and gave him a solemn charge[10]. St. Paul appoints several persons, such as a Timothy at Ephesus, and a Titus at Crete, and others in other great Cities of the world, to be his successors, and to execute Apostolic functions in various places, because the Church of Christ is universal. And in writing to two of that Apostolic family, Timothy and Titus,

[1] Heb. vi. 1, 2.
[2] See below, *Introduction* to the Epistle to the Thessalonians, p. 4.
[3] See *Introduction* to the Epistle to the Galatians, p. 41, and to the Romans, pp. 189—201.
[4] See *Introduction* to those Epistles, pp. 73—76.
[5] Ps. cxxii. 3.
[6] See below, *Introductions*, pp. 275—278. 309—312.
[7] See the *Introduction* to that Epistle, pp. 333—336.
[8] See below, pp. 340—342. [9] See below, pp. 369—374. [10] Deut. xxxi. 14. 23.

he has bequeathed a spiritual legacy to all Christian Bishops, and has left a pattern of Church-regimen and polity, even to the end of time [1].

Thus, then, in contemplating St. Paul's Epistles arranged in chronological order, we behold an uniform system of Christian Doctrine and Discipline.

The reader, therefore, it may be hoped, will not require an apology for the adoption of that order in the present edition. He will not be unwilling to concede, that if the writings of Heathen Authors, which have any historical value and connexion, have been thus dealt with by recent Editors, and if a chronological arrangement has been adopted by them, in lieu of, or in addition to, the order which existed in former editions, a like principle may be reasonably accepted in an edition of the Epistles of St. Paul [2]. The readers of Æschylus, it may be presumed, have now concurred in the reasons, which induced some recent Editors [3] to place the Supplices first, and the Orestean Trilogy last, in their recensions of his writings. All academical students, who desire to read intelligently the writings of Aristophanes, will thank those Editors [4] who have removed the Plutus from the place which it occupied in the older editions, and have put the Acharnians in its room, and have arranged the other Comedies in their proper historical series. All will acknowledge the wisdom which dictated Bentley's remarks on the importance of studying the writings of Horace in chronological order [5]. And although, from the miscellaneous character of the Roman Poet's compositions, such a chronological arrangement of his works was not easy of adoption, yet all will be disposed to commend the labours of a late learned Canon of St. Paul's, in giving practical effect to Bentley's remarks, and in publishing the works of Horace arranged in order of time [6].

[1] See below, *Introduction* to the Epistles to Timothy and Titus, p. 432, and cp. pp. 444, 445.

[2] A principle already adopted in the valuable volumes of *Conybeare* and *Howson*, "The Life and Epistles of St. Paul," 2nd ed. Lond. 1856, 2 vols.

[3] e. g. *Hermann*, in his edition of Æschylus, 1852; and before him, *Professor Scholefield*, Cambridge, 1828.

[4] e. g. *William Dindorf*, London, 1825; *Immanuel Bekker*, Lond. 1829.

[5] Which deserve to be placed before the student's eye, especially on account of the important moral lesson with which they conclude. "His jam positis, primum Horatii opus statuo *Sermonum* librum *primum*, quem triennio perfecit intra annos ætatis xxvi. xxvii. xxviii.; postea *Secundum* triennio itidem, annis xxxi. xxxii. xxxiii.; deinde *Epodos* biennio, xxxiv. et xxxv.; tum *Carminum* librum *primum* triennio, xxxvi. xxxvii. xxxviii.; *Secundum* biennio, xl. xli.; *Tertiumque* pariter biennio, xlii. xliii.; inde *Epistolarum primum* biennio, xlvi. xlvii.; tum *Carminum lib. quartum* et *Sæculare* triennio, xlix. l. li. Postremò *Artem Poëticam* et *Epistolarum librum alterum*, annis incertis. Intra hos cancellos omnium poëmatiωn natales esse ponendos, et ex argumentis singulorum et ex Annalium fide constabit. Inde est, quod in Sermonibus, et Epodis, et Carminum primo, *Cæsar* semper, nunquam *Augustus* dicitur; quippe qui id nomen consecutus est, anno demum Flacci xxxix.; in sequentibus verò passim *Augustus* appellatur. Inde est, quod in Sermonibus et Epodis *Juvenem* se ubique indicat; et quod sola Satirarum laude inclaruisse se dicit, ut Bucolicorum tum Virgilium (Serm. i. 10; v. 46), nulla Lyricorum mentione facta. In cæteris autem singulis procedentis ætatis gradus planissimis signis indicat: idque tibi ex hâc serie jam à me demonstratâ jucundum erit animadvertere, cùm operibus juvenilibus multa obscœna et flagitiosa insint, *quantò annis provectior erat, tantò eum et poëticâ virtute et argumentorum dignitate gravitateque meliorem castioremque semper evasisse.*" *Bentleii* Præfatio ad Horatium, ed. Amst. 1728.

[6] Horatius Restitutus, ed. *Iac. Tate.* Cantabr. 1832.

On the benefits to be derived from a chronological arrangement of the Books of Holy Scripture, the reader may consult the Introduction of the *Rev. Canon Townsend* in his edition of the Old Testament, 4th ed. Lond. 1836.

Perhaps, however, it may here be said, that these considerations would confessedly be of much weight, if the chronology of St. Paul's Epistles could be accurately determined. But it may be alleged by some, that differences of opinion exist with regard to the order of time in which they were written, and that attempts to arrange them in that order are precarious.

If such an objection should be raised, it may not be irrelevant to observe,—

1. That *all persons are agreed*, that the commonly received order is *not chronological.*

2. That no doubt can reasonably be entertained as to the dates of the two Epistles to the Thessalonians, the two Epistles to the Corinthians, and the Epistle to the Romans.

3. That it is also certain, that the Epistles to the Ephesians, to the Colossians, to Philemon, and to the Philippians, and the Second to Timothy, were written by St. Paul when he was *in prison* [1], and that therefore they are subsequent in time to the Epistles to the Thessalonians, Corinthians, and Romans.

4. That it is generally acknowledged, that the Epistles to the Ephesians, Colossians, and Philippians, were written *about the same time*, and that they were composed during the *imprisonment* of the Apostle, described by St. Luke at the *conclusion* of the Acts of the Apostles, and are therefore *subsequent* in time to the events recorded in the far greater part of that history.

5. These propositions appear to be almost universally admitted [2]; and therefore, even though the *precise years* of the several Epistles may not be determined, yet their *relative order* may be ascertained, at least within certain narrow limits. Accordingly, they may be arranged chronologically, although differences of opinion may exist as to the length of the intervals of time which separate them respectively from each other.

6. But further. Important results have been obtained by the recent historical and critical researches into the Life and Writings of St. Paul. One of the most valuable of these results is, that, at least in our own country, a general consent with regard to the order of Time in which the Epistles of St. Paul were written, and also, with slight exceptions, as to the date of each several Epistle, now prevails.

The time therefore seems to have arrived, when an Editor of St. Paul's Epistles, aided by the labours of others [3] who have gone before him in the same field, may,

[1] As is clear from internal evidence, Eph. iii. 1; iv. 1. Col. iv. 3. 10. Philem. 1. 9. Phil. i. 13. 2 Tim. i. 8. Cp. *Winer*, R. W. B. ii. p. 764.

[2] The following is the language of a writer on this subject who will not be charged with any disposition to dogmatize. *Credner* (Einleitung in das N. T., Halle, 1836, p. 338), "Concerning the time of the composition of the Epistles to the Thessalonians, Corinthians, and Romans, no doubt can exist, except where an hypercritical spirit of scepticism seduces the inquirer into error. The Epistles to the Ephesians, Colossians, Philemon, and Philippians, and the Second to Timothy, proclaim themselves to have been written from prison. Only the place of the Epistle to Titus, to the Galatians, and the First of Timothy, remains undefined."

[3] Particularly in this country, *Abp. Ussher*, *Bp. Pearson*, *Dr. Wells*, *Dr. Lardner*, *Dr. Paley*, *Canons Townsend and Tate*, *Mr. Fynes Clinton*, *Greswell*, *Biley*, *Lewin*, *J. B. Lightfoot*, *Dr. Bloomfield*, *Dr. Peile*, *Dean Alford*, also *Conybeare and Howson*, *F. C. Cook*, and *Mr. Birks*. In the results attained by many of these writers, the Editor concurs in all respects; and the particular points in which there is not a concurrence are comparatively so few, trivial, and insignificant (e. g. whether the Epistle to the Galatians was written before or after the Epistles to the Corinthians), that they only serve to bring out more clearly the points of agreement, and to confirm them by the suffrages of independent judgments.

without being chargeable with rashness and presumptuous confidence in his own conclusions, proceed to endeavour to arrange the Epistles of St. Paul in the order of time; and he will feel confirmed in the soundness of his opinions, by the fact that he finds them in unison with those of many others whose critical judgment is entitled to respect.

The historical and chronological grounds, on which that arrangement rests, will be stated hereafter in the Introductions prefixed in this volume to the several Epistles.

Although the chronological arrangement adopted in this edition may perhaps cause some little embarrassment at first, on account of its variance from the order with which the reader is familiar, yet it will soon be found to commend itself by its clearness and simplicity, as well as by its reasonableness and truth.

The student will easily remember, that the Apostle of the Gentiles, when he first preached in Greece, came into Macedonia, and from Macedonia into Achaia. He will recollect that the capital of Macedonia was Thessalonica, and that the capital of Achaia was Corinth; and that it was St. Paul's custom to *begin* his missionary operations with *great centres of population;* and that accordingly, soon after he had arrived in the *capital city* of Achaia, Corinth, he began his work of *writing Epistles*, by addressing two Epistles to the Christians in the *capital city* of Macedonia, where he had recently *preached orally*, *Thessalonica.*

He will also bear in mind, that St. Paul had next to encounter enemies who were excited to jealousy by his preaching and by his writing; and that he refuted their objections, and established his own Apostolic authority in his Epistle to the *Galatians.*

He will also readily remember, that St. Paul passed from Corinth, the capital of Achaia, to Ephesus, the capital of Asia, and addressed an Epistle to *the Corinthians* from Ephesus; as he had addressed Epistles to the Thessalonians from Corinth.

He will not find it difficult to recollect, that the *Second* Epistle to the *Corinthians* has a close connexion, in matter and in time, with the First Epistle to that Church; in the same manner as the Second Epistle to the Thessalonians is a natural sequel to the First Epistle to the same city.

He will not forget, that St. Paul's affecting and solemn appeal in his two *Epistles* to Corinth was followed up, as it was intended to be, by a personal *visit* to that city; and that the Apostle of the Gentiles, having written Epistles to Thessalonica and Corinth, the great capital Cities of the two *Roman Provinces* of Macedonia and Achaia, next looked further westward, and wrote an Epistle to the Capital of the world, which he had long desired to visit and to evangelize, *Rome.*

Among *foreign* writers, the authority of the following eminent critics may be cited as harmonizing almost entirely with the opinions formed by the Editor of the present volume, concerning the chronological arrangement of St. Paul's Epistles; *Tillemont*, *Basnage*, *Hottinger*, *Eichhorn*, and *De Wette* (the last with reservation as to the Pastoral Epistles), *Kirchofer*, *Feilmoser*, *Schott*, *Wurm*, *Neander;* and especially *Guerike*, to whose observations he would refer, as very full and satisfactory. They may be seen in his Einleitung in d. N. T., Leipzig, 1843, pp. 342—409.

Since the publication of the first edition of the present Volume, the writer of this Preface has been favoured with a private communication from the learned American Editor of the Acts of the Apostles, *Professor Hackett*, with the gratifying intelligence, that the order, in which St. Paul's Epistles are arranged in the present Volume, *coincides exactly in all respects* with the order in which he himself had been led to place them by his own independent researches.

It will also readily be remembered, that his fervent wish of seeing Rome was soon afterwards accomplished. When he wrote his Epistle to the Romans, he was going with alms and offerings to the poor saints of Jerusalem[1]. He was arrested at Jerusalem; and was brought a prisoner first to Cæsarea and then to Rome.

Here another group of the Epistles rises up before the mind. These are the Epistles in which St. Paul speaks of himself as "*a prisoner of Jesus Christ.*" He wrote *these* Epistles from Rome to those faithful friends and Churches which he had left behind him in the East: the Epistle to the Christians of the great capital of Asia, the *Ephesians;* the Epistle to *Colossæ* in Phrygia; and that short letter, which accompanied it, to his Colossian friend *Philemon;* and that loving Epistle to the first city in which he had preached in Greece, the Roman Colony of *Philippi.*

In these Epistles he describes himself as a prisoner, but he expresses an expectation of being *liberated*[2]. He was released; but only for a short time, for he is now *Paul the aged*, and his course is nearly run[3].

As a last labour of love, an Epistle is written by him to his kinsmen according to the flesh—the *Hebrews* at Jerusalem; and he then prepares for his departure by leaving his farewell instructions to his dear children in the faith, *Timothy* and *Titus*, in the Epistles addressed to them.

Thus, while reading the Epistles of St. Paul in chronological order, the Christian student will accompany the great Apostle in his missionary career, from its commencement in Greece to its glorious consummation at Rome. He will trace his progress with ever-growing delight, like that which is felt in following the stream of some noble river from its fountain-head to the sea. He will walk with joy along the side of this holy Apostolic river, this spiritual river of Paradise, fertilizing the soil with living waters, diffusing purity and health, and making the fair flowers and fruitful trees of Christian Graces and Virtues to blossom and ripen on its banks, and bearing on its stream a rich freight of Evangelical merchandise, and flowing onward in a majestic flood, becoming wider as it flows, till at length when its course is run, it is received into the depths of God's Love, in the boundless ocean of Eternity.

The design of the Apostle in writing the several Epistles will be considered in the Introductions prefixed to them respectively; and therefore nothing is added in this place on that subject.

For a revision of a portion of the Text of the Epistles, the Editor has had, in addition to other resources, the benefit of Cardinal Mai's publication of the Vatican Manuscript, and of Tischendorf's seventh edition, which appeared while the present volume was passing through the press; and also of the impression of the Codex Augiensis communicated by its learned and accurate Editor Mr. Scrivener.

With regard to the Notes that accompany the present volume, they are formed, for the most part, on the same plan as those that have already been published, in the former parts of this work, the Gospels, and the Acts of the Apostles. The Editor's endeavour has been to combine what is most valuable in the expositions of ancient Interpreters, and in the rich treasures of English Theology, with what has been contributed by

[1] Rom. xv. 25, 26. [2] See Philem. 22. Philip. ii. 24. [3] Philem. 9.

modern Philology[1], and the historical, chronological, and geographical researches of recent times.

With feelings of devout thankfulness he would now offer a tribute of praise to the Great Giver of all Good, Who guided His Apostles into all truth, and speaks in their writings, for that gracious assistance by which the present Work has been brought nearly to a close; and with this ascription of praise he would join a fervent prayer for a continuance of the same aid, in order that he may be enabled to accomplish an undertaking begun in dependence on His blessing; and that it may be mercifully accepted by Him, as an offering to Himself, and may be serviceable for the maintenance of His truth, and the advancement of His glory through JESUS CHRIST our LORD.

[1] In this department he has the agreeable duty of acknowledging his obligations to the critical labours of *Bishop Ellicott* in his editions of the Epistles to the Thessalonians, Galatians, Ephesians, Colossians, Philemon, Timothy, and Titus. The edition, by *Prof. Lightfoot*, of the Epistle to the Galatians (1865) is entitled to special notice.

It may be proper to add here, that to indulge in personal animadversions, particularly of a polemical or censorious character, on the labours of other English Editors or Biblical Critics, was altogether foreign to the plan of the Editor of this Volume; for the reasons stated above, Vol. I. p. vi. His desire has not been to criticize the works of men, but to elucidate the Word of God.

PREFATORY NOTE TO THE THIRD EDITION.

A collation of the CODEX SINAITICUS, as published by TISCHENDORF in 1863, has been added to this edition. As a guarantee for the accuracy of this collation, it may suffice to mention, that it has been made by the Rev. F. H. SCRIVENER, M.A., of Trinity College, Cambridge, Rector of Gerrans, Cornwall, Editor of Codex Augiensis, 1859, and Author of a Plain Introduction to the Criticism of the New Testament, Cambridge, 1861.

The order of the Epistles in this collation is that of other editions.

The pages of this collation will be supplied gratuitously to purchasers of former impressions of the present edition of St. Paul's Epistles, on application at the Publishers'.

Cloisters, Westminster, July 1, 1863.

CHRONOLOGICAL TABLE

OF THE

LIFE AND EPISTLES OF ST. PAUL.

A. D.

30 The Crucifixion of Christ, at the Passover[1].
His Ascension into heaven.

31, 32 The descent of the Holy Spirit, at the Feast of Pentecost, fifty days after the Passover.
The events described in chapters iii.—vi. of the Acts of the Apostles.

33 St. Stephen's Martyrdom (Acts vii.); *Saul* was then a *young man*, νεανίας (vii. 58).
St. Philip's Missionary Journey (Acts viii. 5—40).
St. Peter and St. John at Samaria. Simon Magus (Acts viii. 14—24).

34 Saul's Conversion. Cp. *Euseb.* H. E. ii. 1; and see note below on 1 Tim. i. 13.
Saul retires to Arabia (Gal. i. 17).

36 Pontius Pilate is recalled from his procuratorship in Judæa (*Joseph.* Ant. xviii. 4. 2).

37 After *many days* (Acts ix. 23) Saul escapes from Damascus. Goes up to Jerusalem, where he remains *fifteen days*, and sees Peter and James (Gal. i. 18, 19. Acts ix. 26, 27), and disputes with the Grecians.
Saul is sent to Tarsus (Acts ix. 30).

— The Emperor Tiberius dies 16th March, and Caligula succeeds.

38—41 "Rest of the Churches" (Acts ix. 31).
St. Peter's Missionary Journey (ix. 32—43).
St. Peter tarries at Joppa *many days* (ix. 43).
Conversion and Baptism of Cornelius and other Gentiles at Cæsarea (Acts x. 1—48).

41 The Emperor Caligula dies 24th January, and is succeeded by Claudius.
St. Matthew's Gospel probably written about this time. Cp. *Introduction* to it, pp. xlix—lii, and note on Acts i. 4.

43 Euodius, first Bishop of Antioch (*Euseb.* Chron. ii. 269. *Clinton*, Fasti Romani, App. ii. p. 548).
The disciples first called CHRISTIANS at *Antioch* (Acts xi. 26).

44 The Apostle St. James, the brother of John, is killed with the sword (Acts xii. 2), and St. Peter is imprisoned, by Herod Agrippa, before Easter (Acts xii. 4).
St. Peter is delivered, and Herod is smitten by an Angel, and dies at Cæsarea (Acts xii. 23).

[1] For the grounds on which these dates rest, see above on Matt. ii. 20, and the *Chronological Synopsis* prefixed to the ACTS of the APOSTLES.

A.D.

44 St. Peter retires from Jerusalem "to another place" (xii. 17).

Saul and *Barnabas*, having been deputed by the Christians at Antioch (xi. 27—30) to bring supplies to the brethren in Judæa, on account of the anticipation of the famine foretold by Agabus, which "came to pass in the reign of Claudius" (xi. 28), i. e. after January, A.D. 41, return from Jerusalem to Antioch, with John Mark, who was connected with Peter (xii. 12), and with Barnabas (see on xv. 39).

45 The *Ordination* of *Saul* and *Barnabas*, at *Antioch*, to the *Apostleship* of the *Gentiles* (see on Acts xiii. 1). *Saul* henceforth is called *Paul* (see on Acts xiii. 9).

St. Paul's "Visions and Revelations of the Lord" seem to have been vouchsafed to him at this time (see on 2 Cor. xii. 2, 3).

Their *first Missionary Journey* to Cyprus (Paphos) and Pisidia, and Perga in Pamphylia (xiii. 4—13), whence Mark returns to Jerusalem. St. Paul and Barnabas visit Antioch of Pisidia, Iconium, Lystra, return to Perga and Pamphylia, and thence come back again to the place of their Ordination, *Antioch*, where they remain a considerable time with the disciples (Acts xiv. 26—28).

49 A controversy arises at Antioch concerning the obligation of the Ceremonial Law on the Gentile Converts (Acts xv. 1, 2).

St. Paul and St. Barnabas, and some others, are deputed to go from Antioch to Jerusalem, "to the Apostles and Elders," concerning this question (xv. 2, 3).

50 51 Council of Jerusalem, at which Peter, James, Paul, and Barnabas are present (xv. 6—29).

St. Paul and St. Barnabas return to Antioch, where they remain some time (xv. 35, 36).

St. Peter is rebuked by St. Paul (Gal. ii. 11—13).

The altercation, παροξυσμὸς (Acts xv. 39), and separation of Paul and Barnabas.

St. Paul takes *Silas* (xv. 40) on his *second Missionary Journey*, and afterwards associates *Timothy* also with him at Lystra (xvi. 1).

52—54 St. Paul passes through Phrygia and Galatia to Troas (xvi. 6. 8). Thence crosses over to Macedonia to Philippi (xvi. 12), and Thessalonica (xvii. 1), and Berœa (xvii. 10); thence to Athens (xvii. 15).

St. Luke's Gospel written probably about this time. See *Introduction* to it, p. 168, and notes below on 1 Thess. v. 2. 27. 2 Cor. viii. 18. Cp. *Clem. Alex.* in *Euseb.* vi. 14.

St. Paul comes into Corinth, where he spends *a year and six months* (xviii. 1. 11).

Aquila and Priscilla come to Corinth.

54 St. Paul's Two Epistles *to the* Thessalonians, written from Corinth. See below, the *Introductions* to those Epistles, p. 1.

St. Paul sets sail from Cenchreæ in the Spring for Ephesus, on his way to Jerusalem, for the feast, probably Pentecost (xviii. 18, 19).

Epistle *to the* Galatia[illegible] about this time. See below, the *Introduction* t[illegible], p. 6.

After a short vi[illegible] Jerusale[illegible] (xviii. 22), St. Paul returns by way of *Antioch* [illegible] he spen[illegible] some time (xviii. 23), and *Galatia*, and *Phrygia*, where he confi[illegible] all he [illegible], and by the upper regions of Asia (xix. 1) to Ephesus [illegible] where he [illegible] *three years* (xx. 31) and *three months* in the Synagogue, and *two years* in the [illegible] of Tyrannus (xix. 8—10).

[illegible] Epistle *to the* Corinthians, written at Ephesus. See below, *Introduc*[illegible] to it, p. 76.

The Emperor Claudius dies (13th October, A.D. 57), and Nero succeeds.

St. Paul, after three years' stay at Ephesus, quits it for Macedonia (xx. 1).

A.D.

57 SECOND EPISTLE *to the* CORINTHIANS, written in Macedonia. See below, the *Introduction* to it, p. 145.

Comes into Hellas, and spends *three months* there (xx. 3).

58 EPISTLE *to the* ROMANS, written at Corinth or Cenchreæ. See below, the *Introduction* to it, p. 206.

St. Paul sets out from Corinth with alms and offerings, collected in Asia and Greece, for the poor saints at Jerusalem (Rom. xv. 25, 26. Acts xix. 21; xx. 4), returns to Macedonia in the Spring, and arrives at Philippi for Easter (xx. 6). Passes over to Troas (xx. 6), touches at Miletus, where he bids farewell to the Presbyters of Ephesus, and gives them an Apostolic Charge (xx. 17); comes to Tyre (xxi. 3), and lands at Cæsarea (xxi. 8); arrives at JERUSALEM, *after several years* (xxiv. 17), for the Feast of Pentecost (xx. 16; xxi. 17), and brings with him the *alms* (Acts xxiv. 17), which he had been collecting for the poor Christians at Jerusalem (Rom. xv. 25, 26. 1 Cor. xvi. 1). See on 2 Cor. viii. 18; ix. 1—12.

He is accompanied by *St. Luke* now, and until his arrival at Rome A.D. 61.

St. Paul is arrested at Jerusalem in the Temple (xxi. 28).

Is conveyed to CÆSAREA (xxiii. 23—33).

58—60 Remains *two years* in detention at *Cæsarea* (xxiv. 27).

Is sent by Festus, in the Autumn of A.D. 60, by sea toward Rome (xxvii. 1).

Winters at Malta (xxviii. 11).

61 Spring; arrives at ROME.

62 Martyrdom of St. James, the Bishop of Jerusalem, at the Passover. *Euseb.* ii. 23. See *Introduction* to his Epistle.

62, 63 St. Paul is at Rome, where he writes the EPISTLES to the EPHESIANS, COLOSSIANS, and to PHILEMON, in which he calls himself "Paul the aged" (Philem. 9; see above on A.D. 33). See the *Introductions* to those Epistles, p. 278.

Writes the EPISTLE *to the* PHILIPPIANS at the *close* of his *imprisonment*, A.D. 63. See the *Introduction* to it, p. 340.

Has been detained at Rome for "two whole years" till the Spring of A.D. 63 (xxviii. 30), where the History of the ACTS of the APOSTLES concludes. Cp. *Euseb.* ii. 22.

64 St. Paul, after his liberation from his first imprisonment at Rome, goes probably to *Spain*, and perhaps even to *Britain*. See on Rom. xv. 24. 28, and below, the *Introduction* to the Pastoral Epistles, pp. 427—432.

Writes the EPISTLE *to the* HEBREWS. See the *Introduction* to it, pp. 374, 375.

In the Summer of A.D. 64 the first Persecution of the Christians at Rome begins under Nero. See *Introduction* to the Epistles to Timothy, p. 427.

65—67 St. Paul returns from the West in his way to JERUSALEM, probably with Timothy (Heb. xiii. 23). Perhaps leaves Titus at Crete in his way to Jerusalem; and after his visit to Jerusalem performs his promise of visiting *Colossæ* in Phrygia (Philem. 22).

On his way to *Macedonia*, to visit *Philippi*, according to his promise (Phil. ii. 24), he commands Timothy to "abide at *Ephesus*" as Chief Pastor there (1 Tim. i. 3).

FIRST EPISTLE *to* TIMOTHY, Bishop of Ephesus. See the *Introduction* to that Epistle, pp. 427—432.

EPISTLE *to* TITUS, Bishop of Crete. See p. 432.

St. Paul passes a winter at *Nicopolis*, probably in Epirus (Tit. iii. 12).

Probably visits *Corinth*, where Erastus was left in charge (2 Tim. iv. 20).

A.D.

65—67 Comes to Asia, where he left *Trophimus* at *Miletus* (2 Tim. iv. 20)

Perhaps saw Timothy at *Miletus*. Cp. 2 Tim. i. 3.

St. Paul is arrested, probably near Miletus, and is sent a prisoner to Rome. See the *Introduction* to the Pastoral Epistles, p. 435, and notes on 2 Tim. i. 4. 13; iv. 13—17.

Touches at *Troas* (2 Tim. iv. 13) in his way to *Rome*.

Is brought, probably by the Egnatian way, to Rome, where he is in close custody.

At Rome, writes the SECOND EPISTLE *to* TIMOTHY. St. Luke is with him, and he sends for St. Mark (2 Tim. iv. 11).

68 St. Paul's MARTYRDOM at Rome. See the *Introduction* to the Epistles to Timothy, p. 435.

For a continuation of the Chronology, after this date to the end of the first century, see below, the Table prefixed to the GENERAL EPISTLES, pp. xi, xii.

ANCIENT UNCIAL GREEK MANUSCRIPTS

CONTAINING

ST. PAUL'S EPISTLES.

See above, the *Introduction* to the Gospels, p. xxxiv, and on the Acts of the Apostles, p. xlii, or p. xxx (new edit.), for a fuller description of them.

A Alexandrine. It does not contain 2 Cor. iv. 13—xii. 6.

ℵ Codex Sinaiticus; of the fourth century, discovered by Professor Tischendorf in 1844 in the Monastery of St. Catharine on Mount Sinai; and presented, at his instance, in 1859, to the Emperor of Russia, Alexander II., by the Monks of that convent. This Manuscript contains the Old Testament in the Septuagint Version, and the *whole of the New Testament;* also the Epistle of Barnabas, and some portions of the Pastor of Hermas. It consists of 345 leaves, each page having four parallel columns in it. The Epistles of St. Paul are placed in it immediately after the Gospels, before the Acts of the Apostles.

B Vatican; printed by Cardinal Mai, Rome, 1858. It fails at Hebrews ix. 14 to the end, and does not contain the two Epistles to Timothy, or the Epistles to Titus and Philemon.

C Codex Ephrem rescriptus; with some omissions. See *Tischendorf*, p. clxxxi.

D Codex Claromontanus, Greek and Latin.

E Codex Sangermanensis, now Petropolitanus.

F Codex Augiensis, Greek and Latin, now published, with a valuable Introduction and other additions, especially collations of more than Fifty Manuscripts, by the Rev. F. H. Scrivener, M.A., Cambridge, 1859.

G Codex Boernerianus, Greek and Latin.

H Codex Coislinianus.

I Codex Angelicus Romanus, called L by Tischendorf, ed. 1859.

K Codex Mosquensis; with some omissions. See *Tischendorf*, p. cxc.

M Certain fragmentary portions of St. Paul's Epistles, in ancient MSS., at Hamburgh and at London, and published by Tischendorf in his Anecdota Sacra, p. 174, ed. 1855. See *Tischendorf*, Apparatus Criticus, p. cxc, ed. 7th, 1859.

INTRODUCTION

TO

ST. PAUL'S FIRST EPISTLE TO THE THESSALONIANS.

I. 1. St. Paul had visited Thessalonica on his first missionary journey into Greece (Acts xvii. 1—9). He had spent there but a short time, being driven from the city by the Jews not long after his arrival (*v.* 5—10).

From Thessalonica he went to Berœa, accompanied by *Silas*, as he is called by St. Luke, in the Acts of the Apostles, or, as St. Paul always calls him, *Silvanus*. (Cp. 1 Pet. v. 12.)

Being pursued by the rancour of the Jews, coming from Thessalonica, St. Paul quitted Berœa, leaving Silas and Timotheus there, and took ship for Athens (Acts xvii. 14, 15).

To Athens he was followed by Timotheus (1 Thess. iii. 1), and from Athens he despatched Timotheus back to Thessalonica, in order to confirm the faith of the Christians there, and to ascertain, and to report to the Apostle, what was their spiritual condition (1 Thess. iii. 2—5).

2. After a short stay at Athens, St. Paul came to Corinth (Acts xviii. 1).

At Corinth he formed a connexion with Aquila and Priscilla, and abode with them, and laboured with his own hands as a tent-maker, and preached "every Sabbath-day in the Synagogue, and endeavoured to persuade both Jews and Greeks" (Acts xviii. 2—4).

3. When he had been thus engaged at Corinth for some time, Silas and Timotheus came to him from *Macedonia* (Acts xviii. 5), bringing with them pecuniary supplies for the Apostle (2 Cor. xi. 9).

It would seem that only *Timotheus* came directly from *Thessalonica*, to which he had been sent by St. Paul from Athens, as above stated. (See 1 Thess. iii. 6.)

But Silas also came with Timotheus to Corinth, and he also came from Macedonia (Acts xviii. 5), though probably from some other city, perhaps Philippi, the Christians of which are commended for their liberality by the Apostle on the occasion of his first visit to Greece (Phil. iv. 15), and through Berœa (Acts xvii. 13).

On the arrival of Timotheus at Corinth, St. Paul wrote this Epistle to the Thessalonians from that city (1 Thess. iii. 6. Acts xviii. 5).

4. It will be seen from the statements contained in the *Chronological Table* prefixed to the Acts of the Apostles (pp. xxxv—xxxix) and to this volume, that this Epistle was probably written in A.D. 53[1].

5. It was the *first written* of all St. Paul's Epistles. As to this point there is almost an universal consent of critics, e. g. *Chrysostom, Theodoret, Theophylact, Baronius, Ussher, Petavius, Lightfoot, Pearson, Hammond, Mill, Lardner, Eichhorn, Hug, De Wette, Hemsen, Wurm, Anger, Credner, Neander, Wieseler, Bloomfield, Davidson, Alford,* and others. See the Table in *Credner*, p. 336, *Wieseler*, p. 606.

II. This circumstance imparts to it a special interest and importance.

In reference to this particular characteristic of this the first Epistle of St. Paul, it may be observed,

[1] Cp. *Wieseler*, Chronologie der apostolischen Zeitalters, pp. 40—44, p. 595. *Lünemann*, Einleitung, p. 6. *Alford*, Prolegom. p. 46. *De Wette*, p. 91. *Davidson*, ii. p. 434.

1. That, at the time in which it was written, Greece was under Roman sway, and was divided into two Provinces, *Macedonia* and *Achaia*.

The capital city of the former Province was *Thessalonica;* the capital of the latter Province was *Corinth*.

The first Epistle of St. Paul was written in the one of these two capital cities, Corinth ; and it was addressed to the other of them, Thessalonica.

This circumstance illustrates the history of St. Paul, and of the Apostolic Church.

It is a specimen of his practice. It displays the principle of action by which he was guided and governed. He chose the greatest Cities as the fields of his missionary labour.

Here is a proof of his courage and zeal, and also of his confidence in the truth of his cause, and in the aid of the Holy Ghost. St. Paul encountered Satan in his strongest holds, and there he planted the Cross.

2. Besides, the wisdom of the Apostle is evident from this choice, as follows :

Thessalonica was a large Metropolis, communicating by a great Roman military road—the Via Egnatia—with the shores of the Adriatic and Italy on the West, and with Asia on the East. It was also situated on the coast, and had an excellent harbour. Consequently it was a commercial emporium, and had intercourse by sea with all parts of the civilized world. No wonder then, that, as St. Paul himself affirms in this Epistle (1 Thess. i. 8), the success of the Gospel at Thessalonica was soon known far and wide, and, in his own expressive phrase, the Word of God sounded forth from Thessalonica, as by a trumpet, throughout the world.

3. It may be remarked also, that in addressing an Epistle to the Church of Thessalonica, the Holy Spirit, writing by St. Paul, was addressing the Church at large, of every age and country in the world.

This Epistle was to be *publicly read* in the Church there (1 Thess. v. 27, where see note). The Apostle gives a solemn charge to that effect. It was to be read there, not as a private letter, but as the Epistle of a person inspired by the Holy Ghost; as a missive from God. All Christian Antiquity testifies that this injunction was obeyed, and that it was so read (see on 1 Thess. v. 27).

4. At Thessalonica, a busy city of trade and commerce, there were many hands of copyists ready to make transcripts of the Epistle. And, from the local advantages, and commercial intercourse of Thessalonica, by sea and by land, with the principal cities of the world, copies of the Epistle addressed to it would be rapidly circulated. What the Holy Spirit wrote to Thessalonica by the hand of St. Paul, was written to all; and would soon be diffused every where. What the Apostle says of the word *preached* by him at Thessalonica, that it *sounded forth* thence every where, would be no less true of the word of God *written* by him in this Epistle. It would be like a Trumpet of the Gospel, which, being filled by the breath of the Holy Ghost, would sound in the ears of the World.

5. The *shortness* of this Epistle is not without its purpose and significance. Being short it would be more speedily transcribed and circulated. This remark applies also to the *second* Epistle to the Thessalonians, the next in chronological order of St. Paul's Epistles. *That* contains a refutation of an error, and an exposure of a fraud, and is a depository of a solemn prophetical warning. It was requisite that it should be easily circulated. Hence, probably, its brevity. A similar remark applies to the second Epistle of St. John ; see the Introduction to that Epistle.

6. Since, also, these two Epistles were the first written by the Apostle, they would not have the advantage of any reputation derivable from *previous* writings from the same hand.

But being easily transcribed, and readily circulated, and publicly read in Churches, they would promulgate the name and acts of the great Apostle of the Gentiles, and would prepare the way for the general and ready reception of the *subsequent, longer* and *more elaborate, Epistles* from the same pen.

III. The success which attended St. Paul's Apostolic labours at Thessalonica is very remarkable.

It would seem from the Acts of the Apostles (xvii. 1—9), that he had spent only a few weeks at Thessalonica ; and while he was there, as he himself relates, he "laboured night and day, working with his own hands" (1 Thess. ii. 9. 2 Thess. iii. 8). He was also the first person who preached the Gospel there (1 Thess. i. 9. 2 Cor. x. 15. Rom. xv. 20).

And yet the harvest which he there reaped was abundant; as is evident from this Epistle (1 Thess. i. 3—10. Cp. Acts xvii. 4).

Nor were the results of his preaching temporary, superficial, and stationary, but permanent, substantial, and progressive. They were fruitful of practical results, in the daily growth of the graces and virtues of a religious life, both in action and in suffering for the Gospel (1 Thess. iii. 1—9; iv. 9, 10. 2 Thess. i. 3).

By what means were these results produced? This is an important and interesting subject of inquiry.

1. Doubtless, in a great measure, they were effected by the mighty working of the Divine Head of the Church, sending down the miraculous gifts of the Holy Ghost on those who received the faith of Christ, and were baptized into Him; exciting the attention of others by the spiritual graces vouchsafed to them, and making themselves visible by external manifestations, particularly by the Gift of Tongues; and accrediting the ministry of St. Paul by these and other supernatural effects. The Miracle recently wrought by him in the neighbouring city of Philippi, and the Divine interposition there vouchsafed in his behalf, for his deliverance from prison, by an earthquake (Acts xvi. 16—30), would also have made themselves heard and felt at Thessalonica, to which the intelligence of his sufferings at Philippi was brought (1 Thess. ii. 2), and would have predisposed many there to pay attention to his preaching.

2. Many of his converts at Thessalonica were *proselytes* of the *Gate* (Acts xvii. 4). The providential pre-arrangement for the reception of the Gospel through the medium of this important and numerous class of persons has been already described, and was one of the most effective agencies for the diffusion of Christianity in all the great cities of the heathen world[2]. There is good reason for believing that it was very serviceable at Thessalonica.

But these auxiliaries would have produced little *permanent* result, unless a *settled provision* had been made by the Holy Spirit, animating and directing the Apostle, for the subsequent regular and continuous watering of the seed of the Word which had been sown by his ministry when he was in that city.

3. One of the most interesting and instructive characteristics of this Epistle—the first written by St. Paul—is therefore to be found in the evidence it affords of the provision made by him for this purpose. This evidence is more valuable because it is so unobtrusive that it would hardly attract the attention of a cursory reader.

For example, we do not find in this Epistle any *direct commands* given to the Thessalonians to constitute a Church; but they are addressed as already incorporated in a *Church*. *Both* the Epistles bear this address in their commencement,—"to the *Church* of the Thessalonians."

Nor do we find any injunction in the Epistle that they are to constitute a body of *Clergy* to preach the Word and administer the Sacraments of Christ. But injunctions *are* given to them how they are to *treat* their Ministers, *already constituted*. "We beseech you, brethren, to know (i. e. to discern, to acknowledge, and revere) them that are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake." (1 Thess. v. 12, 13.)

Again, there is no explicit precept in the Epistle for the assembling of the Christians at Thessalonica together at a *set time and place* for the reading of the *Holy Scriptures*, and for public worship, and for the reception of the *Holy Communion*.

But the injunctions at the close of the Epistle will sufficiently show to an intelligent and thoughtful reader, that provision for those things *had been already made*.

In fact, they are, as it were, taken for granted by St. Paul in writing this Epistle.

Such usages as these are probably among the παραδόσεις, or *traditions*, which he had taught them, and for keeping which they are commended by him. (2 Thess. ii. 15. Cp. 1 Cor. xi. 2.)

The brief directions given at the close of his Epistle—brief, because easily understood by them to whom it was sent—with regard to the *holy kiss* (1 Thess. v. 26), and also as to the *public reading* of his own Epistle (*v.* 27), are of this character.

This will be readily acknowledged by those who will take the pains to compare these with other similar injunctions and directions in St. Paul's other Epistles, and with statements occurring incidentally in the History of the Acts of the Apostles[3], and will also read them with the help of the light shed upon them by the writings of Primitive Christian Antiquity, particularly those of the

[2] See the Introduction to the Acts of the Apostles, p. xvii, or p. 9, *new edit.*

[3] See particularly Acts xiv. 23; xx. 7. 28.

Apostolic Fathers, and of *Justin Martyr*, *Tertullian*, and *Irenæus*—without which the work of expounding the Epistles of St. Paul cannot be effectually performed[4].

IV. Hence an important inference may be drawn. If such was the provision for the regular organization of the order, ministry, and offices of the Church at *Thessalonica*, which St. Paul had only visited once, and where he had stayed but for a short interval, and where the Gospel had been planted merely for a few months when this Epistle was written, assuredly this organization was regarded by the Apostle as of primary importance, and doubtless he took care to provide a similar organization for *other* Churches, which he afterwards planted, and where he remained in person for a longer time.

This reasonable deduction will have its due weight with those who investigate the primitive history of the Church Polity. It will also have its practical bearings on the conduct of Christian Missions.

The extraordinary success of St. Paul's ministry at Thessalonica is to be attributed to the means which, under the Divine guidance of the Holy Spirit, and with His blessing, were used by the Apostle, not only for the first planting, but also for the continuous healthful growth, of the Gospel.

It will show what the Divine plan of propagating the Gospel is, and how the Divine blessing is to be obtained, for winning Heathen Populations, and in recovering semi-pagan Cities to Christ.

It will prove that this is to be achieved, not merely by preaching, even with the eloquence of a St. Paul, if it were now to be had, but also by the regular ministries of religion, in a systematic organization of Church regimen, and in the peaceful dispensation of the ordinary means of grace, to every member of the body of Christ.

Acting on these principles, the Church of the present day, in her own Missionary Labours, may look, with the Divine blessing, for similar success to that which attended those of St. Paul.

V. Lastly, another inference of a doctrinal kind suggests its proper instruction here.

On examining this Epistle, and the Second to the Thessalonians—the earliest Epistles of St. Paul, we find, that as far as they are of a dogmatical character, they are mainly taken up with asserting, enforcing, and explaining, certain specific Articles of Christian Faith and Practice, to those who have turned from Idols to the Living God by Repentance (i. 9), and have received the Gospel of Christ, and have been led into the path of Christian Life for "the work of Faith, the labour of Love, and the patience of Hope" (i. 3). These great Articles of Faith are[5]—

1. The Death and Resurrection of Christ.
2. The General Resurrection.
3. The Second Advent of Christ in Glory, to judge the Quick and the Dead. See 1 Thess. v. 23, 24. 2 Thess. ii. 1—8; iii. 5.
4. The Eternity of future Rewards and future Punishments. See 1 Thess. iv. 13—18; v. 1—10. 2 Thess. i. 7—10.

In perfect harmony with this his own *practice* in preaching, St. Paul calls these things the "*first principles of the doctrine of Christ.*" (Heb. vi. 1, 2.)

5. The personal existence and active working of Satan, whom his hearers had renounced in their Baptism. (See 1 Thess. ii. 18; iii. 5. 2 Thess. ii. 9; iii. 3.)
6. The *practical application* of these doctrines.

Thus these two earliest Epistles teach where the *foundations* are to be laid in preaching to the Heathen, and to those who are almost Heathens. And this inference is confirmed by St. Paul's own practice at Athens, where he preached "Jesus and the Resurrection" (Acts xvii. 18), and a future Day of Retribution to all men both in body and soul. (Acts xvii. 31.)

Thus these two Epistles standing at the *beginning* of the course of teaching of the Great Apostle of the Gentiles, in his inspired writings addressed to single cities, and through them to the whole World even to the end of time, have their appropriate place and office. They lay the foundation

[4] See note below on 1 Thess. v. 26, 27. 2 Thess. iii. 10.

[5] If, as some have ventured to allege (e. g. *Bauer*, Paulus der Apostel, pp. 480, &c.), these Epistles were not genuine works of St. Paul, but only centos made up of other Epistles, they would have been of a much more comprehensive character, and their contents would have been much more miscellaneous than they are. Among many internal proofs of genuineness (which might be multiplied easily) one may be adduced from the first line of both these Epistles, viz. that a forger, writing in *St. Paul's* name, would certainly have called himself an *Apostle*. See note there.

in asserting the personal existence and in revealing the energetic working of the Evil One, the Tempter, Satan; and in inculcating the great doctrines of Death and Judgment, Heaven, and Hell, and Eternity.

They were the First of St. Paul's Epistles; and were to be followed from time to time by other Epistles from him, which suppose this foundation to be already laid, and are built upon it.

It is a very erroneous notion,—consequent perhaps on a disregard of the chronological order of St. Paul's Epistles,—that those Epistles were put forth incoherently, accidentally, and at random, without mutual connexion and dependence. The Epistles of St. Paul are not disjointed fragments, but they form a harmonious whole.

The goodly structure of the great Apostle's Teaching arose gradually, quietly, and securely, ever growing in height, beauty, and dignity, with each successive Epistle, till the whole fabric was completed. And then the holy Apostle, having at length fulfilled his task *as a wise master builder* in Christ (1 Cor. iii. 10), passed from the City of this World to the Everlasting City, whose Builder and Maker is God (Heb. xi. 10); and from the labours and conflicts of the Church militant, to the rest and triumph of the Church glorified.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α'.

a 2 Cor. 1. 19. Eph. 1. 2. 2 Thess. 1. 1. 1 Pet. 5. 12.

I. [1] [a] *ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ Πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.*

THE title of the Epistle, *πρὸς Θεσσαλονικεῖς α'*, is that which is given in A, B, D, E.

CH. I. 1. Παῦλος] *Paul.* On the name *Paul*, see note, Acts xiii. 9.

In neither of the Epistles to the *Thessalonians* does St. Paul annex to his own name the title of *Apostle*.

But he *does* adopt this designation at the commencement of *all* his other Epistles, with three exceptions—for special reasons—the Epistles to *Philemon*, the *Philippians*, and *Hebrews*.

The reason seems to be, that these two Epistles to the *Thessalonians* are the earliest that St. Paul wrote; and that when he wrote them (viz. soon after his arrival at Corinth, A.D. 52) he had only just commenced his *Apostolic labours* in Greece, and he would not put forward the Apostolic title before he had amply made good his claim to it by Apostolic acts.

Here, then, is an example of difference of *address* in St. Paul's *Epistles*, which is in harmony with the facts of the case, as related in the *History* of the *Acts*; and it shows in an unobtrusive way, that St. Paul does not overrate the results of his own ministerial labours.

— Σιλουανός] *Silvanus*, always so called by St. Paul (2 Thess. i. 1. 2 Cor. i. 19), and by St. Peter (1 Pet. v. 12), and always called *Silas* by St. Luke (Acts xv. 22. 27. 32. 34. 40), where he is first associated as a fellow-missionary with St. Paul (xvi. 19. 25. 29; xvii. 4. 10. 14, 15; xviii. 5); and always placed *before* Timothy by St. Luke (Acts xvii. 14, 15; xviii. 5), and by St. Paul (2 Thess. i. 1. 2 Cor. i. 19). He is first heard of in connexion with the Church at *Jerusalem* (Acts xv. 22), and his Aramaic name *Silas* was probably modified into *Silvanus* for readier acceptance with the Greek and Roman Christians, see on Acts xiii. 9. The same individuals were often characterized by a longer and a shorter name, see on Acts xv. 22. On his subsequent history, see on Phil. i. 1, and on 1 Pet. v. 12.

— Τιμόθεος] *Timotheus*, first associated with St. Paul at *Lystra* (Acts xvi. 1) in the Apostle's second missionary tour. On his personal history, see on 1 Tim. i. 2.

St. Paul associates *Silvanus* and *Timotheus* with himself in writing these two Epistles to the *Thessalonians*, because they had been with him at *Thessalonica*, and were left by him in Macedonia to continue his missionary work (see on Acts xx. 5) when he quitted it for Athens, at which place they were desired to rejoin him (Acts xvii. 13—15), and from which Timothy was despatched back to Thessalonica (1 Thess. iii. 2), whence he came to St. Paul at *Corinth*. (Acts xviii. 5.)

St. Paul's practice in associating *others* with himself in writing his Epistles, e. g. *Sosthenes* in his first Epistle to the *Corinthians*, and *Timothy* in his Epistles to the *Philippians*, and to the *Colossians*, and to *Philemon*, and *Silvanus* and *Timotheus* in both his Epistles to the Thessalonians, deserves consideration:—

(1) As an example of humility, modesty, and charity.

(2) As a guarantee of the *genuineness*, and *authenticity*, and *integrity* of his Epistles.

For example, Silvanus and Timotheus, being present with St. Paul when he wrote these two Epistles to the Thessalonians, and being associated with St. Paul in writing them, would naturally be appealed to, if any doubt arose as to the genuineness, &c. of any part of them.

In this respect there was a peculiar fitness in the choice of *Timothy*. He is associated with St. Paul in these his *first* Epistles to a Christian Church, and also in the *last*, to the *Philippians*.

He was *young* when these Epistles were written (Acts xvi. 1 Tim. iv. 12), and survived long, in an exalted station in the Church as Bishop of Ephesus, to be a public witness of the genuineness of the Epistles of St. Paul. *Euseb.* iii. 4; cf. on Rev. ii. 2. *Tillemont*, Mém. ii. 67.

At the same time, the *authorship* of the Epistles is solely from *St. Paul*. They are not in any sense the Epistles of *Timothy*, but entirely of *St. Paul*. See below, iii. 1, where he says, "*We* thought it good to be left at Athens *alone*, and sent *Timothy*, our brother and fellow-labourer, to you;" and (*ver.* 6) "when *Timothy* came to *us* from you." Here, in using the pronoun *we*, he means himself only, for Silvanus as well as Timothy came to him from Macedonia to Corinth. (Acts xviii. 5.) And indeed *Timothy only* seems to have come to St. Paul at *Athens*, and *Silvanus* remained in *Macedonia*. (Cp. below, iii. 2.) See also the Epistle to the Philippians (ii. 19), where he mentions Timothy, although Timothy's name is associated with his own at the beginning of the Epistle.

— τῇ ἐκκλησίᾳ Θεσσαλονικέων] *to the Church of the Thessalonians.* And so again in the second Epistle, i. 1. A *Church* is here recognized as already constituted at Thessalonica. See above, *Introduction*, p. 3.

He does not speak of the Church in *the city*, but of the Church of *inhabitants* in it. It is observable that these two Epistles, the earliest in date, are the *only* Epistles of St. Paul where he writes thus.

In other cases he addresses the Church as the Church of God planted and settled *in the city*. See, for instance, 1 Cor. i. 2, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ. Similarly St. John in the Apocalypse addresses each of the Churches of Asia, as settled in their respective *cities*, e. g. ἐν Ἐφέσῳ (Rev. ii. 1), ἐν Σμύρνῃ (ii. 8), ἐν Περγάμῳ (ii. 12). Cf. ii. 18; iii. 1. 7. 14.

What is the reason of this difference?

Perhaps the Christians of Thessalonica, who had only been visited once by St. Paul, and among whom he had only been able to remain for about *three weeks* (Acts xvii. 2), could hardly have been yet so organized as that a Church might be said to be planted *in their city*. A Church there was, but it was rather made up of *Thessalonians* than established in *Thessalonica*. The same remark may, perhaps, apply to Laodicea. (Col. iv. 16.)

But at *Corinth* he remained a *year* and *six months*. (Acts xviii. 11.) Therefore, in writing his Epistles to the Corinthians, he might well inscribe them "*to the Church that is existing* (τῇ οὔσῃ) *in Corinth.*" (1 Cor. i. 2. 2 Cor. i. 1.)

Observe also that in his *first five* Epistles, and in them *only* (viz. the two to the *Thessalonians*, the Epistle to the *Galatians*, and the two to the *Corinthians*), does he address himself τῇ ἐκκλησίᾳ to the *Church* of, or in, the city or country.

In all the later Epistles to other Churches he expands the word to τοῖς ἁγίοις, "*the Saints*," or τοῖς ἁγίοις πᾶσι, "*all the Saints.*"

The only exception, which confirms the rule, is Philemon 2, τῇ κατ' οἶκόν σου ἐκκλησίᾳ. Thus he teaches that all the mem-

2 [b] Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάντων ὑμῶν, μνείαν ὑμῶν ποιούμενοι ἐπὶ τῶν προσευχῶν ἡμῶν ἀδιαλείπτως 3 [c] μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως, καὶ τοῦ κόπου τῆς ἀγάπης, καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν, 4 [d] εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ Θεοῦ, τὴν ἐκλογὴν ὑμῶν, 5 [e] ὅτι τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν Πνεύματι ἁγίῳ, καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς οἴδατε οἷοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς. 6 [f] Καὶ ὑμεῖς μιμηταὶ ἡμῶν ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν

b Eph. 1. 16. 2 Thess. 1. 3. Phil. 1. 3. Rom. 1. 8, 9.
c John 6. 29. 2 Thess. 1. 11. Gal. 5. 6. James 2. 17.
d Col. 3. 12. 2 Thess. 2. 13. ch. 2. 12. 2 Tim. 1. 9, 10. Tit. 3. 4, 5.
e 1 Cor. 2. 4. & 4. 20. 2 Cor. 6. 6. ch. 2. 10.
f 1 Cor. 11. 1. Acts 5. 41. Heb. 10. 34. Acts 13. 52.

bers of the visible Church are to be accounted to be, and are obliged to be, ἅγιοι, *saints*.

On the geography and history of *Thessalonica*, see the authorities in *Wetstein*, p. 297; *Winer*, R. W. B. ii. p. 608; *Leake*, Northern Greece, iii. 235; *Howson*, i. 379; *Lünemann*, p. 1; *Alford*, Proleg. p. 44. It was anciently called *Therme*, and gave its name to the bay (sinus Thermaicus) on which it was built, and was enlarged and beautified by Cassander, and called Thessalonica from his wife, sister of Alexander the Great. After the Roman conquest of Macedonia by Paulus Æmilius, it became the capital of Macedonia Secunda, and afterwards the capital of the whole Province; and was the most populous and wealthy city of Macedonia in the Apostolic age. (*Strabo*, vii. 7. *Plin.* H. N. iv. 10. *Theodoret*, H. E. v. 17.) It is now called *Saloniki*.

On the contrast of character between *Thessalonica*, a *Greek* free city, and *Philippi*, a *Roman* colony in Greece, see above, note on Acts xvii. 6.

— χάρις ὑμῖν καὶ εἰρήνη] *Grace to you and Peace.* Observe that at the *commencement* of this, the first of St. Paul's Epistles, and of *every one* of his Epistles, the Apostle adopts this double salutation—

ΧΑΡΙΣ, *Grace*, referring to the *Greek* greeting χαίρειν.

ΕΙΡΗΝΗ, *Peace*, referring to the *Hebrew* שָׁלוֹם (*Shalom*).

But he elevates and spiritualizes, consecrates and Christianizes the Greek and Hebrew forms of social salutation; he gives an Apostolic greeting to the World. So also St. Peter, "*Grace* and *Peace*." (1 Pet. i. 2. 2 Pet. i. 2.) In the Pastoral Epistles of St. Paul ἔλεος is inserted between χάρις and εἰρήνη, and so 2 John 3, and Jude 2.

Our blessed Saviour, the *Prince* of *Peace*, had said to His assembled Apostles on the Sunday of, and next after, His Resurrection from the Dead, "PEACE be unto you" (John xx. 19. 26), but He had not yet said, "GRACE be upon you," for He had not yet been glorified by His Ascension, and had not yet sent down from heaven the Holy Spirit of Grace.

— ἀπὸ Θεοῦ—Χριστοῦ] Not found in B, F, G, and omitted by *Tisch.*, *Lünem.*, *Alf.*, but the words are in A, D, E, J, K.

2. εὐχαριστοῦμεν] *We render thanks.* One of the characteristics of the two Epistles to the *Thessalonians*, which bespeaks their *early* date, and distinguishes them from the later Epistles, is the use *throughout* of the first person *plural*, *we* and *our*, and not *I* and *mine*. Cf. 2 Thess. i. 3. And contrast this with Philippians i. 3, and *that* Epistle throughout, in which Timothy is also associated with St. Paul. (Phil. i. 1.)

When St. Paul wrote to the Thessalonians, the dignity of his Apostolic character, and the weight of his authority, had not as yet been fully shown and acknowledged.

The following recapitulatory summary of the *introductory characteristics* of St. Paul's Epistles may serve to illustrate their claims to order and design.

(1) He *begins* all his Epistles with his own name "*Paul*," except the Epistle to the Hebrews. See Heb. i. 1.

(2) He adds to his own name the official title of *Apostle* in *all* his Epistles, *except* in the two earliest, and in the Epistles to Philemon, the Philippians, and the Hebrews, where it is *omitted* for special reasons.

(3) In his *earliest five* Epistles he addresses himself τῇ ἐκκλησίᾳ κ.τ.λ., but in no others.

(4) In his *earliest two* Epistles he addresses himself τῇ ἐκκλησίᾳ *of* persons in the city, and *not* τῇ ἐκκλησίᾳ in the City, and in no others.

(5) In *all the other* Epistles he addresses himself τοῖς ἁγίοις.

(6) In *all his* Epistles he commences with the salutation χάρις καὶ εἰρήνη, "*Grace and Peace*." In all his Pastoral Epistles, "*Grace, Mercy, and Peace*."

(7) In his earliest Epistles he uses the first person *plural* '*we*:' in his later Epistles the first person singular '*I*.'

(8) As to his usage at the *close* of his Epistles, see on 1 Thess. v. 28.

(9) All these minute incidents indicate a well-prepared and well-digested plan in the composition of his Epistles, even in *details* of *diction*, and much more in the delivery of *doctrine*. See *Introduction* above, § v.

3. ὑμῶν τοῦ ἔργου τῆς πίστεως] *your work of faith*: the *fruit* of the tree planted by us. Cp. Titus iii. 8. James ii. 22, and *Winer*, p. 541. St. Paul commends here a Faith which works, a Love which labours, and a Hope which endures; and teaches that Faith is not to be approved without Works, nor Love without Labour, nor Hope without Patience. Cp. *Chrys.* here.

— κόπου] *labour*. See ii. 9.

— τοῦ Κυρίου ἡμῶν] *of our Lord*. Christ, the Author and also the object of Faith, Charity, and Hope. They proceed from Him as their Origin, and tend towards Him, and terminate in Him as their End.

— ἔμπροσθεν τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν] *in the sight of God, Who is also our Father*. Although *men* may not see your good works, and although if they see them they may revile them, you are not moved thereby, for your eye is upon God, and the Eye of your Heavenly Father, *who seeth in secret*, is upon you; and He will hereafter reward you openly for your Faith, Hope, and Charity, when this world has passed away. (Matt. vi. 4. 18.) Cp. *Chrys.*, *Theoph.*

4. εἰδότες τὴν ἐκλογὴν ὑμῶν] *knowing your election*. This is said to *all* the members of the Thessalonian Church (cp. 2 Thess. ii. 13), and does not predicate any thing of the *final* condition of any one among them. St. Paul did not even know whether he himself would be saved. (1 Cor. ix. 27, and Philipp. iii. 11—13.)

Compare 1 Pet. i. 2, where St. Peter addresses *all* to whom he is writing as ἐκλεκτοί, *elect*, and 2 Pet. i. 10, where he exhorts them to *make* their *election sure*.

All the members of the Visible Church are ἐκλεκτοί, *elect*, in the eye of *man*: the members of the *Invisible* Church alone, whom God, and God only, knows, and of whom He knows that they will persevere unto the end, are *elect* in the eyes of *God*. See below on Romans viii. 30. *Hooker*, III. ii. 4—8.

Observe that St. Paul *infers* their *election* from their good *fruits*.

He says we "*know* your election, *because* (ὅτι) our Gospel was *made* (by God's grace) to *you* to be effectual (ἐγενήθη, *factum est*), not in words only, but in power and in the Holy Ghost, and in much assurance, just as *you* on your side know what sort of persons *we were made* (by God's grace) to be in you for your sakes. From the *fruits* of the Gospel among you we derive proofs of your election, and reasons for gratitude to God; as you on your side may derive reasons also for faith, and hope, and joy, from considering the effects wrought in us by God's grace among you."

5. ἐγενήθη] *was made* (i.e. by God's grace). On the aorist passive, see *Winer*, § 15, p. 77.

It is observable that this form is repeated very often in this, the first, and in the second chapter of St. Paul's first Epistle (see *v.* 5, bis, *v.* 6, and ii. 5. 7, 8. 10. 14), as if he would thus declare at the outset that whatever he or his converts did that was good, was *made* and *done* in them by the free *grace* of *God*. The *Vulgate* rightly renders ἐγενήθητε, *v.* 6, by '*facti estis*:' and so the old Latin Version in *Cod. Augiensis*, and *Cod. Boernerianus*, and *Primasius*.

— εἰς ὑμᾶς] *unto you*. So B, I, K, most cursive MSS., *Lachmann*, *Alf.*, *Ellicott*. *Elz.* has πρός: but εἰς is better adapted to express the effectual reception of the Gospel in the heart. Cp. Heb. ii. 3.

— ἐν Πνεύματι ἁγίῳ] *by the Holy Ghost*, and His gifts; such as the gift of Tongues shed on those who were admitted into the Church by Baptism. See Acts x. 44. (*Theodoret.*)

— ἐν πληροφορίᾳ] *in full assurance*. The metaphor is from a ship. As a vessel with its sails spread and filled with a prosperous gale is wafted on steadily and swiftly, so you went on in your Christian voyage, with your hearts filled and impelled by the heavenly breeze of the Spirit. See above on Luke i. 1. Cp. Heb. x. 22.

6. μιμηταὶ ἡμῶν ἐγενήθητε] *ye were made* (by God's grace)

θλίψει πολλῇ, μετὰ χαρᾶς Πνεύματος ἁγίου, [7] ὥστε γενέσθαι ὑμᾶς τύπον πᾶσι τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ. [8] [g] Ἀφ' ὑμῶν γὰρ ἐξήχηται ὁ λόγος τοῦ Κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ Ἀχαΐᾳ, ἀλλὰ ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἡ πρὸς τὸν Θεὸν ἐξελήλυθεν, ὥστε μὴ χρείαν ἔχειν ἡμᾶς λαλεῖν τι. [9] [h] Αὐτοὶ γὰρ περὶ ἡμῶν ἀπαγγέλλουσιν ὁποίαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ, [10] [i] καὶ ἀναμένειν τὸν Υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἤγειρεν ἐκ νεκρῶν Ἰησοῦν, τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

II. [1] [a] Αὐτοὶ γὰρ οἴδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν, [2] [b] ἀλλὰ προπαθόντες καὶ ὑβρισθέντες, καθὼς οἴδατε, ἐν Φιλίπ-

g Rom. 10. 18. & 1. 8. 2 Thess. 1. 4. 3 John 12.
h ch. 2. 1. 1 Cor. 12. 2. Gal. 4. 8, 9.
i Phil. 3. 20. 2 Thess. 1. 10. Rev. 1. 7. Matt. 3. 7. Luke 3. 7. Heb. 10. 27.
a ch. 1. 5, 9.
b Acts 5. 41. & 16. 22, &c. & 17. 2. Phil. 1. 30. 2 Tim. 1. 12. Heb. 11. 36, 37.

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to be followers of us and of the Lord. See on 1 Cor. xi. 1, μιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ.

7. τύπον] *a pattern.* Cp. 2 Thess. iii. 9. So B, D; and this reading has been adopted by *Lachm.*, *Tisch.*, *Alf.*, *Ellicott*, and is preferred by *Lünemann* and *Winer*, p. 157, and so *Vulg.*, and *Syriac*, and *Æthiopic Versions*, and *Primasius*, "ut facti sitis *forma*." *Elz.* has τύπους.

— ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ] *in Macedonia and Achaia*, the two Roman provinces of Greece. See note on Acts xvi. 10. Cp. Rom. xv. 26. 2 Cor. ix. 2, and above, *Introduction* to this Epistle, § ii.—*Elz.* omits the second ἐν.

8. ἐξήχηται] *hath sounded forth*, as the clear voice of a Trumpet (*Chrys.*, *Theodoret*). ἐκηρύχθη (*Hesych.*). The neuter form is used by the Septuagint in Joel iv. 14, ἦχοι ἐξήχησαν. Sirach xl. 13, βροντὴ ἐξήχησεν. This diffusion of the Gospel from *Thessalonica* was a happy result of its geographical position and commercial advantages;

St. Paul, in his missionary course, selected great *centres* of *population* as the fields of his apostolic labours,—such as *Thessalonica*, *Corinth*, *Ephesus*, *Rome*. In them he planted the Cross. To them specially he addressed Epistles. He *chose* those places where he had most *enemies*. (Cp. 1 Cor. xvi. 9.) He encountered Satan in his strongholds,—a proof of his courage, and of confidence in his cause, and an evidence of the truth of Christianity. And those great Cities became, as Thessalonica is here described, like Trumpets of the Gospel to the World. (Cp. Rom. i. 8.) See above, *Introduction*, p. 2.

9. αὐτοί] *they themselves*, *ipsi*, of their own accord, without any word on our part, *report concerning us, what sort of entrance*, —how effectual and successful an entrance—*we had to you.*

— ἔσχομεν] *we had.* So the best authorities.—*Elz.* ἔχομεν.

— ἀπὸ τῶν εἰδώλων] *from the idols* which you had heretofore worshipped. Therefore the Church of the Thessalonians consisted mainly of *Gentile* converts; and this is what appears from the History of the Acts, xvii. 5. 11. 13. It must be remembered, however, that St. Paul, on his arrival at Thessalonica, had offered the Gospel in the first instance (as was his invariable practice) to the *Jews*. He *passed through* Amphipolis and Apollonia, and went on to *Thessalonica, because the Synagogue* of that District was *there*. (Acts xvii. 1.) And when there, he went, according to his custom, into the *Synagogue*, and *reasoned with them for three Sabbath-days from their Scriptures*. (Acts xvii. 2.)

But the *Jews* of *Thessalonica* did not "search the Scriptures, whether these things were so." (Acts xvii. 11.) The fruits of his preaching were, for the most part, seen by its effects upon the *Gentiles*. This is evident from the exasperation of the Jews, which was produced by those effects. See below, ii. 16, and Acts xvii. 4, where the reading of A, D, and the Vulgate, καὶ Ἑλλήνων πλῆθος πολὺ, approved by Dr. *Paley*, and received by *Lachmann*, has much to recommend it.

This was a remarkable result. The *Jews*, who possessed the advantage of the preparations made for the Gospel by the *Scriptures* of the *Old Testament*, which they had in their hands and heard in their Synagogues, *rejected* the *Gospel*; the Gentiles, who did not enjoy this benefit, *received* it.

In accordance with these *historical facts*, we may observe as a remarkable internal coincidence, that in both the Epistles to the *Thessalonians*, and also to their neighbours the Philippians (whose circumstances were similar), St. Paul *never* quotes directly from the Scriptures of the *Old Testament*. (Cp. below, 1 Cor. i. 19.)

The Holy Spirit addressed the first two Epistles of the *New Testament* to those who had *not* enjoyed the light of the *Old Testament*, but profited by the Light of Conscience and of Reason, and gladly received the Gospel. Thus he shows God's love to all, who, in a teachable spirit, use the advantages, whatever they may be, that they possess.

These considerations suggest the following inquiry:—Whether *other* spiritual provision was not then made for the edification of these and other Gentile Churches of Macedonia and Achaia?

St. Paul deemed it requisite that they should now possess *Epistles* written by *himself*..... Was it not equally necessary that they should possess a written *Historical Record* of the words, works, and sufferings of *Christ?* The Holy Spirit dictated *Epistles* to them. Is it not probable that they were then supplied by Him also with a *written Gospel?*

Is it not also probable that this Gospel was the Gospel of *St. Luke?*

It appears that St. Paul was accompanied from Troas into Macedonia by St. Luke.

St. Luke describes St. Paul's vision at Troas in Acts xvi. 10; and after that description, he adds, "*we* immediately sought means to go forth into *Macedonia*, assuredly gathering that the *Lord had called us to preach the Gospel to them.*"

St. Luke therefore had a mission in Macedonia as well as *St. Paul.*

St. Luke appears to have been *left* by St. Paul at *Philippi* (see on Acts xvi. 40). For what purpose?

For an answer to this question let the reader be requested to consider the statements and reasonings in the notes below on 1 Thess. v. 2, and on 2 Cor. viii. 18.

In the Collect for St. Luke's Day, the Church of England, with many ancient Christian Authorities, has expressed an opinion that the words of St. Paul, "*the brother whose praise is in the Gospel in all the Churches*" (which words were written in *Macedonia*), refer to *St. Luke.*

The Gospel of St. Luke was generally supposed by Christian Antiquity to have been written under the eye of St. Paul, and to have been specially designed for the Churches of Macedonia and Achaia. See above, the *Introduction* to St. Luke's Gospel.

No place would be better adapted for the circulation of a written Gospel than *Thessalonica*, on account of its situation and its commerce, by means of which (as the Apostle here says) "the *Gospel sounded from it through the world.*" On this point see further below, ii. 18; v. 2. 27.

— Θεῷ ζῶντι καὶ ἀληθινῷ] *The Living and True God*, as distinguished from *dead images* and *dead men* who are objects of worship to the heathen. Cp. Wisdom xiv. 15 concerning the origin of idolatry, εἰκόνα ποιήσας τὸν νεκρὸν ἄνθρωπον, ὡς Θεὸν ἐτίμησε.

On the proper sense of ἀληθινὸς (the sense of which is very different from that of ἀληθὴς) as applied to the One true God in order to distinguish Him from the many *Idols* of Paganism, see note on John xvii. 3, and cp. 1 John v. 20, 21, οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζωὴ αἰώνιος· τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων.

10. καὶ ἀναμένειν] *and to wait for*—. The Doctrines of the future Resurrection and Universal Judgment to come, and the Supreme Royalty of Jesus, were the Doctrines which the Apostle made the primary subject of his preaching to the Gentiles. See above, *Introduction* to this Epistle, § v., and below, 1 Thess. iii. 13; iv. 16; v. 2. 2 Thess. i. 7, and St. Paul's Sermon at Athens, Acts xvii. 31; and cp. *Tertullian* de Resurrectione, c. 24. Hence the charge against him at Thessalonica, as if he preached against *Cæsar*, "saying, that there is a *different* King (ἕτερον βασιλέα) *Jesus*" (Acts xvii. 7).

— τὸν ῥυόμενον] *Him who delivereth us.*—His work of deliverance is ever going on.

Ch. II. 2. προπαθόντες] *having suffered before*, and not being deterred by *previous* sufferings.

— ὑβρισθέντες, καθὼς οἴδατε] *contumeliously and injuriously handled, as ye know, at Philippi*,—a statement explained by the

ποις, ἐπαῤῥησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλῆσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῷ ἀγῶνι.

[c] 2 Cor. 2. 17. & 4. 2.

[3] [c] Ἡ γὰρ παράκλησις ἡμῶν οὐκ ἐκ πλάνης, οὐδὲ ἐξ ἀκαθαρσίας, οὐδὲ ἐν δόλῳ, [4] [d] ἀλλὰ, καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι τὸ εὐαγγέλιον, οὕτω λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντι, ἀλλὰ τῷ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ὑμῶν.

[d] 1 Tim. 1. 11, 12. Tit. 1. 3. Gal. 2. 7. & 1. 10. [e] Acts 20. 33. 2 Cor. 1. 23. & 2. 17. & 4. 2. & 7. 2. & 11. 31. & 12. 17. Gal. 1. 10. [f] John 5. 41, 44. & 12. 43. 2 Thess. 3. 8, 9. [g] 1 Cor. 2. 3. & 9. 1, &c. 2 Cor. 10. 1, 2, 10, 11. & 13. 4.

[5] [e] Οὔτε γάρ ποτε ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας, Θεὸς μάρτυς, [6] [f] οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν, οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βάρει εἶναι, ὡς Χριστοῦ ἀπόστολοι· [7] [g] ἀλλ'

History, Acts xvi. 22, describing the shameful usage received by Paul and Silas at Philippi.

It has been asked by some in modern times—

Is it *probable, that St. Paul*, who had pleaded his *Roman citizenship* at Jerusalem, in order to escape scourging, should not have also pleaded it in Philippi, in order to escape a similar outrage? And some have been led to question the veracity of the sacred history of the Acts on the ground of this alleged improbability.

This question has been already considered in the note on Acts xvi. 22, to which it may be added here that doubtless together with the *tidings* of his *shameful usage*, which, he here says, were brought from Philippi to Thessalonica, were brought also the *tidings* of the *miraculous ejection* of the Evil Spirit which gave occasion to that shameful usage (Acts xvi. 18), and of his own *miraculous deliverance* from the prison, which followed it, and of his honourable departure from Philippi (Acts xvi. 25—40).

May we not therefore believe that he was *withheld* from pleading his Roman citizenship at Philippi by the same Holy Spirit Who enabled him to suffer with joy, and to sing praise to God in the prison at midnight? and that the knowledge of what the Apostle had nobly done and patiently suffered at *Philippi*, opened the way for the joyful acceptance of the Gospel at *Thessalonica?*

3. *οὐκ ἐκ πλάνης—ἀκαθαρσίας*] *not* proceeding *from deception, nor yet from uncleanness;* 'non ex seductione nec ex immunditiâ' (Tertullian de Pudic. c. 17), and so the *Syriac* and *Arabic* versions, '*neither from deception nor uncleanness*'—the means with which the Evil Spirit deluded the *heathen;* in the former case, by sorcery, oracles, and divinations; in the latter, by impurity, consecrated as a part of Religion. See note below, on iv. 4. On the word *πλάνος*, see 2 John 7; and on the use of *ἐκ* here, cp. Rom. ii. 8, *τοῖς ἐξ ἐριθείας*.

St. Paul had encountered the Evil One in the former character, that of a *πλάνος* or seducer, in the Pythoness at *Philippi*, in Macedonia (see on Acts xvi. 16). He was now encountering him in the latter shape, that of *uncleanness*, in Achaia, at *Corinth*, where *πορνεία* was identified with the worship of *Aphrodité*, and where he writes the present Epistle.

— *οὐδὲ ἐν δόλῳ*] *nor yet by guile.* So A, B, C, D, F, G, and *Lachmann, Alford, Ellicott. Elz.* has *οὔτε*.

St. Paul here passes to another phase of delusion, one practised by Satan under the guise of Christianity. Hence *οὐδὲ*, *nor yet*, is preferable to *οὔτε*. *Δόλος* is here predicated of Christian *Teachers* who *adulterate* the truth with false admixtures, *δολοῦντες τὸν λόγον τοῦ Θεοῦ* (see 2 Cor. iv. 2; cp. 2 Cor. ii. 17), and the word is connected with *δέλω, δέλεαρ, esca*, a *lure* with which they *hunt* souls (*Theodoret*). But the notion of *πλάνη* is seduction from the truth into *error*. A person who uses *δόλος* is also a *πλάνος*, but a man may be *πλάνος* without resorting to *δόλος*.

St. Paul had experience of the evil effects of *δόλος* in religion, among the *ἐργάται δόλιοι* of Corinth (2 Cor. xi. 13).

Observe also that he uses two different prepositions here. He says *ἐκ πλάνης, ἐξ ἀκαθαρσίας*, but *ἐν δόλῳ*. The former intimates the *origin* and the *main spring* of action, the other the habit of mind and temper in which the agent acts, and the instruments by which he acts.

4. *πιστευθῆναι τὸ εὐαγγέλιον*] *to be entrusted with the Gospel.* As to the construction, see 1 Tim. i. 11, *εὐαγγέλιον ὃ ἐπιστεύθην ἐγώ*, and Gal. ii. 7, and note on Acts xxi. 3.

5. *ἐν λόγῳ κολακείας*] *in the speech of flattery;* i. e. in the speech which is characterized by flattery. In this and like examples, the preposition *ἐν* denotes that *in* which, *with* which, and *by* which the agent works: as, for example, the armour of a soldier, with which, and in which, he is clad, and by which he fights. As in *Virg. Æn.* v. 37, "Horridus *in* jaculis et pelle Libystidis ursæ." Cp. Eph. vi. 16, *τὸν θυρεὸν τῆς πίστεως ἐν ᾧ κ.τ.λ.*, and see *Winer*, p. 343.

Λόγος κολακείας is the *language of flattery*, and the genitive indicates the *quality* of what is said; it signifies such a speech as Flattery personified would utter. So Acts xiii. 15 *λόγος παρακλήσεως*, 1 Cor. ii. 4 *λόγος σοφίας*: and it is contrasted with the *λόγος ἀληθείας* of 2 Cor. vi. 7, which describes such language as Truth speaks, and which is characterized by truth as its essence.

— *ἐγενήθημεν*] *we were made*, 'versati sumus,' we behaved ourselves, we used. Cp. *v.* 7. This passage is quoted by *Clemens Alex.* Pædag. i. § 19, p. 109, Potter, with the singular variety of *νήπιοι* for *ἤπιοι*, and so B, C*, D*, F, G, *Lachm.*

— *προφάσει πλεονεξίας*] *a mask for covetousness.* We were not clad in any fair disguise of covetousness. *Πρόφασις* is not from *πρόφημι*, but from *προφαίνω*, and means a mask, or cloke, or any specious disguise, which is used by a person who is "Introrsus turpis, *speciosus pelle* decorâ" (*Horat.* 1 Epist. xvi. 45. 1 Sat. i. 65).

Our Saviour says of the obstinate Jews that had heard His doctrine and seen His miracles, that they had no *cloke* (*πρόφασιν*) for their *sins*. (John xv. 22.) He means that they had not even any colour or fair show to pretend by way of excuse for their sins. And St. Paul professes not to have used at any time a *cloke* of *covetousness;* that is, he did not, under colour of preaching the Gospel, endeavour to make a prey of those to whom he preached, or gain to himself by preaching. Hence we may learn what a base thing it is to be covetously minded. Would the Apostle be so careful to quit himself of the *suspicion* if the crime were any whit tolerable? To the Ephesians he says, *I have coveted no man's silver or gold or apparel.* (Acts xx. 33.) To the Corinthians, *I have not written these things, that it should be so done to me.* (1 Cor. ix. 15.) *I was not, neither will I be, burdensome to you; for I seek not yours, but you.* (2 Cor. xii. 14.) To the Thessalonians, *Neither at any time used we a cloke of covetousness, God is witness.* (1 Thess. ii. 5.) He called God in to be his compurgator, which sure he would not do, *nisi dignus vindice nodus*, if it did not much concern him to stand clear in the eye of the world in that behalf. And he speaketh there of a *cloke of covetousness* too; for who indeed shameth not to wear it (covetousness) *outwardly?* No man will *profess* himself covetous, be he never so wretchedly sordid within; but he will for very shame cast as *handsome a cloke* as he can over it,—frugality, good husbandry, providence,—some cloke or other, to hide the filthiness of it from the sight of others. But filthy it is still, be it cloked never so honestly. God abhorreth it as a filthy thing: *He speaketh well of the covetous, whom God abhorreth.* (Ps. x. 3.) Our Apostle hath set a brand of filthiness upon it more than once, calling it *filthy lucre, μὴ αἰσχροκερδῆ*. (1 Tim. iii. 3. 8. Tit. i. 7.) Yea, so unfit he holdeth it to be found in the priests, that he would not have it, if it were possible, so much as once *named*, at least not without some stigma upon it, *among the saints*, Eph. v. 3. *Bp. Sanderson*, iii. p. 290, cp. i. 115.

6. *ἐν βάρει*] has a double meaning, as explained by the ancient expositors:—

(1) *weighty*, in authority. (*Chrys.*)

(2) *burdensome*, as requiring pecuniary support from you. (*Theodoret.*)

Both meanings are well comprised by *Theophylact*, who says, "We had power to be *ἐν βάρει*, weighty and burdensome to you, by virtue of our dignity and office as Apostles of Christ; as such we had a right to be *honoured*, *ἐν τιμῇ*, *ἐν δόξῃ*, and also to be *maintained* by you, and so to be a burden to you. For our dignity claims this at your hands." See also *Bengel* here.

St. Paul himself combines the two notions of *βάρος*:—

(1) That of *weight* in 2 Cor. x. 10, "His letters, they say, are *weighty*" (*βαρεῖαι*).

(2) That of a *burden*, below *v.* 9, *πρὸς τὸ μὴ ἐπιβαρῆσαί τινα*, so as not to be *burdensome* to any, by demanding maintenance; and 2 Thess. iii. 8, where he uses the same words. Compare the similar words of *S. Ignatius*, Phil. 6, *οὐκ ἔχει τις καυχήσασθαι ὅτι ἐβάρησά τινα ἐν μικρῷ ἢ ἐν μεγάλῳ*. The Hebrew

h 2 Cor. 12. 15. Phil. 2. 17. 1 John 3. 16.

ἐγενήθημεν ἤπιοι ἐν μέσῳ ὑμῶν, ὡς ἂν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα, [8] h οὕτως ὁμειρόμενοι ὑμῶν εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ καὶ τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε.

i Acts 18. 3. & 20. 34. 1 Cor. 4. 12. 2 Cor. 11. 9. & 12. 13. 2 Thess. 3. 7—9. 1 Tim. 4. 10.

[9] i Μνημονεύετε γὰρ, ἀδελφοὶ, τὸν κόπον ἡμῶν καὶ τὸν μόχθον· νυκτὸς καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν, ἐκηρύξαμεν εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ.

and Latin languages suggest such a double meaning in reference to the person who is honoured, and to those who honour him.

Thus βαρεῖσθαι, to be *burdened*, is used for the Hebrew כָּבֵד (*cabad, to be heavy*) in Exod. vii. 14; and the same Hebrew word is rendered δοξάζεσθαι, to be *honoured* as *grave*, Levit. x. 3, and *passim*. And the Latin proverb "*Honos* propter *onus*" is equivalent to "*beneficium* propter *officium*."

7. ὡς ἄν] Cp. Luke ix. 57. 1 Cor. xvi. 2. Col. iii. 23. *Winer*, § 42, p. 275.

— τροφός] *a nursing mother*, τὴν αὐτὴν τροφὸν καλεῖ καὶ μητέρα. (*Theodoret.*) Cp. below, *v.* 11, πατὴρ τέκνα ἑαυτοῦ. As to θάλπῃ, applied to a *mother*, see Deut. xxii. 6, ἡ μήτηρ θάλπῃ ἐπὶ τῶν νεοσσῶν.

This bold figure may have been suggested by Isaiah, lx. 16, speaking to the Church, "Thou shalt *suck* the *breast* of kings."

Behold the love of the Apostle, he does not disdain to call himself a *mother*. (Cp. Gal. iv. 19.) He is both a nurse and a mother. He unites both persons in one. For there are some nurses who cherish, but not *their own children*; and there are some mothers who put out their children to nurse, and do not cherish their offspring. *Augustine* (Serm. 23). The Apostle, inspired by the Holy Spirit of love, when he would give the most affecting proof of tenderness, compares himself to a *mother nursing* her children. A practical lesson to all Christian mothers. Would any of them willingly forfeit the privilege of being like the divine Apostle? Let them imitate the love of him, who resorts to their presumed practice for the most affecting expression of his own ardent love to his spiritual children.

The duty of nursing children lies at the root of all household charities; and the neglect of it has led to great evils. There may be cases where this duty cannot be performed; but sometimes it is omitted for the pleasures of society. And yet what society ought to be preferred by a mother to that of her child? St. Paul exhorts married women to love their children, and to be *keepers at home*, οἰκουρούς (Titus ii. 5), and, among qualifications for a Widow, to be enrolled on the list and maintained by the alms of the Church, he mentions that she shall *have nursed her children* (εἰ ἐτεκνοτρόφησεν, 1 Tim. v. 10).

In Holy Scripture the *blessings of the breast* are joined with the *blessings of the womb*. (Gen. xlix. 25.) So are the *curses*: "Give them a *miscarrying womb and dry breasts*." (Hos. ix. 14.) The Holy Spirit does not disdain to mention, concerning some of the greatest Saints, that they were nursed by their own mothers: "Who would have said unto Abraham that Sarah should have given children suck?" (Gen. xxi. 7, 8.) God mercifully interfered to procure this blessing to Moses (Exod. ii. 9); so it was with Samuel (1 Sam. i. 22, 23), and with David (Ps. xxii. 9); and the Infant Jesus hung *upon His mother's breasts* in the Stable at Bethlehem, and in the journey into Egypt.

Cp. *Bp. Taylor*, vol. iv. p. 157, ed. Heber, and his Discourse in his Life of Christ, "On the duty of nursing children," vol. ii. p. 30.

8. ὁμειρόμενοι] So A, B, C, D, E, F, G, and many Cursives, *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Lünemann*, *Alf.*, *Ellicott*. *Elz.* has ἱμειρόμενοι.

Some Editors suppose with *Winer* (§ 16, p. 92) that ὁμειρόμενοι is only another form of μειρόμενοι from μείρομαι, used by *Nicander* (Theriac. 402) for ἱμείρομαι, to *desire*, as ὀδύρομαι for δύρομαι, ὀκέλλω for κέλλω. But these are not cases in point. Nor has any instance been cited of such a modification with the ὁ aspirated as in ὁμείρομαι.

The evidence of the MSS. in favour of ὁμειρόμενοι is irresistible.

After all that has been said on the subject in modern times, it appears probable that the true account of the word has been given by *Theophylact*, who says, "Some here read ἱμειρόμενοι, and explain the word by ἐπιθυμοῦντες, *desiring*, but this is erroneous. Ὁμειρόμενοι signifies προσδεδεμένοι, *bound to, twined together* with you, and *clinging to you*, from ὁμοῦ and εἴρω, συμπλέκω."

It is true that the exposition of ὁμειρόμενοι, as equivalent to *desiring*, rests on high authority, that of the *Vulg.*, *Syriac*, and *Æthiopic* Versions, and of *Hesych.*, *Phavorin.*, *Winer*, *Lünemann*, *Alford*. But *Theophylact's* knowledge of the dialects of Northern Greece entitles his testimony to consideration, and his explanation is confirmed by that of *Œcumenius*, ἀντεχόμενοι ὑμῶν, and *Photius*.

Besides, the Apostle is describing his affection towards them when he was *present* with them, and not when *absent* from them; and ἱμείρομαι, like the Latin word *desidero*, signifies a craving for something *absent*.

The Apostle is comparing himself to a nursing mother in a special act, that of θάλπειν, *cherishing* her own children. This is not an act of *desire*, but of *love*.

His words may be thus paraphrased: "We were *made* (by God's grace) to be gentle among you, as a nursing mother *cherisheth* her own children, so clinging to you, and interwoven, as it were, with you, and hanging over you in the yearnings of our love, we were well pleased to give you the milk of the Gospel, as to new-born babes in Christ (cp. 1 Pet. ii. 2, τὸ λογικὸν ἄδολον γάλα, provided for ἀρτιγέννητα βρέφη), and our own lives also."

It has indeed been said, that if ὁμειρόμενοι has this sense, it ought to be followed by a *dative*, and not by a *genitive*, as here.

But ὁμείρομαι, in the sense of ἅπτομαι and ἔχομαι, to *communicate* with, so as *to hang on* an object, may rightly take a *genitive*. See *Matth.* G. G. § 359, where συλλαμβάνεσθαι, συνάρασθαι, and ἅπτεσθαι, and ἔχεσθαι are illustrated as having this regimen; and § 359, where words signifying *communion with* have a genitive after them. Cp. *Kühner*, § 519, 520.

— ἐγενήθητε] *ye were made*. (See i. 5.) So the best MSS. and Editions. *Elz.* has γεγένησθε.

9. κόπον καὶ μόχθον] Not synonyms. Cp. 2 Thess. iii. 8. 2 Cor. xi. 27, where they are similarly joined together; κόπος being always put first, as representing the act of *hewing* (κόπτω) wood, whereas μόχθος (ὄχθος, ἄχθος, ἔχω) is that of *carrying* the logs after they have been hewn. The former word expresses *energy* of *action*, the other indicates *patience* in *bearing*.

— νυκτὸς καὶ ἡμέρας] *night and day*. So iii. 10, and 2 Thess. iii. 8, and 1 Tim. v. 5. 2 Tim. i. 3. In all these cases *St. Paul* puts the *night* before the *day*.

St. Luke puts *day* before *night* in Acts ix. 24; but not where he relates two speeches of *St. Paul*, there the *night* is put before the *day*, as in *St. Paul's* Epistles. (See Acts xx. 31; xxvi. 7.)

St. Luke in his Gospel once uses the Jewish mode of speaking in this respect, which was that adopted by St. Paul. See Luke ii. 37, where he is writing of what took place at *Jerusalem*. But compare Luke xviii. 7.

St. Mark puts the night first, iv. 27; v. 5.

It is observable that *St. John*, in the Apocalypse, uses the expression ἡμέρας καὶ νυκτὸς *five* times (iv. 8; vii. 15; xii. 10; xiv. 11; xx. 10), and never puts the night first.

This remark may serve to confirm what has been said above concerning St. John's mode of reckoning the *hours* of the day, as distinguished from that usual in Palestine, where time was calculated from *sunset*; and may serve to illustrate the important questions in his Gospel which turn on this point. See on John xix. 14.

— ἐργαζόμενοι] *working*, with manual labour, probably in tent-making. See on Acts xviii. 3, εἰργάζετο: 1 Cor. iv. 12, and ix. 6, where ἐργάζεσθαι stands absolutely as here.

St. Paul worked in the *night* (νυκτὸς *genitive*) as well as day; he worked for *part* of the night, in order that he might preach during the day.

It may perhaps be inquired,

How was he able to defray the expenses of his voyage from Macedonia to Athens? and at Athens, where he does not appear to have worked, it is said he spent the whole day in the Agora. (Acts xvii. 17.)

The answer is,—he received pecuniary supplies from *Philippi*. See the remarkable testimony Phil. iv. 15, 16: "At the beginning of my preaching the Gospel (in Greece), when I *set forth* from Macedonia, *no Church* communicated with me in respect of giving and receiving, but *ye* only. For when I was at *Thessalonica*, ye sent to me once and again for my necessities."

It appears that St. Paul worked for his daily maintenance at *Thessalonica*, and that the *Thessalonians*, with whom St. Paul was present, and to whom he preached, did not maintain him,

10 j Ὑμεῖς μάρτυρες καὶ ὁ Θεὸς, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστεύουσιν ἐγενήθημεν, 11 καθάπερ οἴδατε, ὡς ἕνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα ἑαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι, k καὶ μαρτυρόμενοι 12 εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ Θεοῦ, τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἑαυτοῦ βασιλείαν καὶ δόξαν.

13 l Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ Θεῷ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ ἐδέξασθε, οὐ λόγον ἀνθρώπων, ἀλλὰ, καθώς ἐστιν ἀληθῶς, λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν.

14 m Ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοὶ, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίων συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων, 15 n τῶν καὶ τὸν Κύριον ἀπο-

j Acts 20. 18, 26, 33, 34. 2 Cor. 4. 2. & 5. 11. & 11. 11, 31. 2 Thess. 3. 7. 1 Tim. 4. 10. 2 Tim. 3. 10. Tit. 2. 7, 8.
k Eph. 4. 1. Phil. 1. 27. Col. 1. 10. 1 Matt. 10. 40. Gal. 4. 14.
m Acts 13. 45. & 17. 5, 13. Heb. 10. 34.
n Matt. 23. 34, 37. Luke 13. 33. Acts 7. 52.

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and the *Philippians* sent him supplies to *Thessalonica*, and the Macedonians sent him supplies to *Corinth*.

The reason of this seems to be, that while he was *present*, St. Paul waived his own claim to receive pecuniary aid from those to whom he preached, lest he should seem to preach the Gospel for lucre (see *v.* 5), and so impede its progress.

But he did not forbid those whom he left in charge behind him,—for instance, *St. Luke* at *Philippi*, and *Silas* and *Timothy* in other cities of Macedonia (Acts xviii. 5. 2 Cor. viii. 1—5),—to stir up the Christian charity of their flocks, and to excite them to exercise their gratitude and love to Christ by sending supplies to the Apostle.

10. *ὁσίως καὶ δικαίως*] *holily and justly*. On the difference of these words see on Luke i. 75, and *Bengel* here: "*Sanctè* in rebus *divinis*, *justè* erga *homines*."

— *ἀμέμπτως*] *unblameably*. See on Phil. iv. 8, *ὅσα εὔφημα*.

— *ὑμῖν τοῖς πιστεύουσιν*] *in regard to you who are believers*, whatsoever we may have seemed to be to the *unbelieving*, by whom we were evil spoken of.

11. *ὡς ἕνα ἕκαστον ὑμῶν . . . παραμυθούμενοι*] After these words the verb *ἐγενήθημεν* is to be supplied from the previous clause, "As ye know *how we were made*, i. e. behaved ourselves, exhorting you, and comforting you one by one, as a father does his children."

— *μαρτυρόμενοι*] *protesting, charging, conjuring*, 'quasi testibus adhibitis,' 'testificati' (*Vulg.*). So D**, E, I, K, *Chrys.*, *Œc.*, *Damasc.*; and so *Matthæi*, *Fritz.*, *Bloomf.*, *Lünem.*, *Alf.*—*Elz.* has *μαρτυρούμενοι*. There is a similar confusion in the MSS. in Acts xxvi. 22, where the sense is the same as here. Cp. Acts xx. 26. Gal. v. 3, *μαρτύρομαι παντὶ κ.τ.λ.*

12. *περιπατεῖν*] *to walk*. So A, B, D, F, G, and *Lach.*, *Tisch.*, *Alf.*, *Ellicott.*—*Elz.* *περιπατῆσαι*, which is not so forcible, as not expressing a settled purpose and constant practice. On *εἰς τὸ* cp. ii. 2.

13. *παραλαβόντες—ἐδέξασθε κ.τ.λ.*] Mark the difference between *παραλαμβάνω* and *δέχομαι*. We thank God that, having *received* the word of hearing (or the Gospel) of God from us, ye *accepted* it (*ἐδέξασθε*), not the word of men (do not suppose that), but, as it is in truth, the Word of God, which (is not only *heard*, but also) *worketh* in you that believe. Ye *accepted* it, as one accepts and grasps with the *right hand* (*δεξιὰ*) what is most welcome: so ye clasped it with the hand of Faith.

Do not imagine that we thank God that you *received our* word as such; no, what we thank God for, is, that you *accepted His* Word from us.

— *λόγον ἀκοῆς*] *the word of hearing*, the word of which the essential *characteristic* and *quality* is, that it should not only be *preached*, but *heard* and *obeyed*; it is "verbum audientiæ et *obedientiæ*."

The *Genitive* *ἀκοῆς* may be called the *characterizing* Genitive; and this use of the Genitive—a use derived from the Hebrew (see examples on Matt. xxi. 11), is far more convenient and expressive than that of an *Adjective*, because it brings out the single point to which the speaker's or writer's mind is specially directed, and to which he desires to direct the minds of his hearers or readers.

The *Gospel preached*, *τὸ κήρυγμα* (*Theophyl.*), is called the word of *hearing*, in order to bring out more clearly the *duty* of all men to *hearken* to it; and in order to show that the Gospel is eminently *that* Word which is *worthy* and *necessary* to be *heard* by all who desire to be saved. "He that hath *ears* to *hear*, let him *hear*." (Matt. xiii. 9.) See below, on Heb. iv. 2, *ὁ λόγος τῆς ἀκοῆς*.

The Apostle thus guards the Church against the dangerous error—too prevalent in later times—which treats the Gospel merely as the Word of *Preaching*, when it is more especially the Word of *Hearing*; and though the duties of *Preachers* are important, yet those of the *Hearers* are not less so.

— *καὶ ἐνεργεῖται*] *and is also internally and effectually energetic*, and produces good fruit; it is to be construed with *λόγος*. See 2 Thess. ii. 7. Rom. vii. 5. Col. i. 29. *Winer*, § 38, p. 231.

On a review of what St. Paul says in these two chapters (i. 2—ii. 14) concerning the rapid *reception* of the *Gospel* at Thessalonica, and comparing this record with the account of St. Paul's visit to that city in Acts xvii. 1—9, it will appear surprising that so much was effected there as he here relates.

The explanation seems to be offered by a consideration,

(1) of the *miraculous* gifts *possessed* by the Apostle and his companions in *speaking* with *tongues*, and in *healing*; and the spiritual gifts *bestowed* by them on those who were baptized; and the outpouring of the Holy Spirit on the Gentiles, as on the Jews at Pentecost, when so many thousands were converted at once. (Acts ii. 41.)

(2) The intelligence of what had been done for the Gospel at *Philippi*.

(3) The labours of *Silas* and *Timotheus*, and of *St. Luke*, who were left behind by St. Paul in Macedonia.

(4) The organization of a standing Ministry by St. Paul. See above, *Introduction*, § iii. and § iv.

14. *συμφυλετῶν*] *fellow-countrymen*. *ὁμοεθνῶν* (*Hesych.*).

You Gentile Christians in Greece suffered the same afflictions from *your* fellow-countrymen the *Gentiles* as the *Jewish* Christians in Judæa did from theirs the Jews. Cp. Heb. x. 34.

Yet St. Paul, in the following verse, has evidently his mind fixed on the *Jews*, as the most inveterate enemies of the Gospel.

This seeming difficulty is cleared up by the History of the Acts of the Apostles;

In *Judæa* the Jews were the main authors of all the early persecutions of the Church.

The *Roman* Power there abstained from persecution. See note on Acts iv. 6.

Beyond the limits of Palestine, the Jews had little political power, and were in many places objects of antipathy to the Greek and Roman people, and suffered oppression from the secular authority. They had been lately expelled from Rome by the Emperor Claudius, when St. Paul wrote this Epistle. (Acts xviii. 2.)

The Jews also appear to have been regarded with special detestation at *Philippi*, a *Roman* colony, where the Apostle and Silas were not persecuted as Christians, but as *Jews*. (Acts xvi. 20.)

We find, however, that the Jews, wherever they were not able in their own persons to persecute the Christians, were every where active and indefatigable in endeavouring to *stir up* the *Heathen* to persecute them. See, for example, what St. Paul suffered by means of the Jews at *Antioch* in *Pisidia* (Acts xiii. 50), at *Iconium* (xiv 2), at *Lystra* (xiv. 19), at *Thessalonica* (xvii. 5), at *Berœa* (xvii. 13), at *Ephesus* (xix. 33).

The *Heathen* fellow-countrymen of the Thessalonian Gentile Christians persecuted them; but they had been set in motion against them by the *Jews*, on the plea that the Gospel taught that there was some "*other king than Cæsar*" (Acts xvii. 7).

The Jews had brought about the Crucifixion of Christ by representing Him to be a rival of Cæsar (John xix. 12. 15). They employed the same policy against the first preachers of the Gospel. They alarmed the suspicions, and exasperated the passions of the Roman Magistrates against them, on the ground that they were disloyal to the Roman Government, and looked for the dissolution of that Imperial Sovereignty which Rome believed to be eternal. See on 2 Thess. ii. 5—7.

Hence it is, that, though St. Paul speaks here of the suffer-

κτεινάντων Ἰησοῦν, καὶ τοὺς προφήτας, καὶ ἡμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ
o Luke 11. 52. Acts 13. 50. & 14. 5, 19. & 17. 5, 13. & 18. 12. & 19. 9. & 22. 21, 22. Matt. 23. 32.
ἀρεσκόντων, καὶ πᾶσιν ἀνθρώποις ἐναντίων, 16 o κωλυόντων ἡμᾶς τοῖς ἔθνεσι
λαλῆσαι ἵνα σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάντοτε· ἔφθα-
σε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

17 Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ' ὑμῶν πρὸς καιρὸν ὥρας προσώπῳ
οὐ καρδίᾳ περισσοτέρως ἐσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπι-
p Rom. 1. 13. & 15. 22.
θυμίᾳ. 18 p Διότι ἠθελήσαμεν ἐλθεῖν πρὸς ὑμᾶς, ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ
δίς, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς.

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ings endured by the *Gentile Christians* at Thessalonica from their *own fellow-countrymen*, he passes on from them to speak of the *Jews* as the authors of the evil.

15. *τοὺς προφήτας*] *the Prophets. Elz.* inserts *ἰδίους* after *τούς*. But the reading in the text is in A, B, D*, E, F, G, and is preferable also on this account, because *ἰδίους* might seem to involve a concession that (as was afterwards alleged by the Marcionites) the Prophets belonged to the Jews, and not also to the Church of Christ. It is affirmed by *Tertullian* (c. Marcion. v. 15) that the word *ἰδίους* is a Marcionite interpretation: '*suos* adjectio est hæretici.'

— *ἡμᾶς ἐκδιωξάντων*] *having persecuted us out* of Thessalonica (Acts xvii. 5—10, and elsewhere; see on *v.* 14).

— *πᾶσιν ἀνθρώποις ἐναντίων*] *contrary to all men.* The Jews are opposed to all men, in that they hinder the progress of the Gospel which is designed for the salvation of *all men*.

16. *ἔφθασε δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος*] *but the wrath* (of God) *came upon them to the uttermost.*

They vented their *wrath* against Christ and His Church, and their own Prophets, *but* (*δὲ*) when they most indulged *their own* rage, then the wrath of *God* came upon them to the uttermost; *ἡ ὀργὴ*, '*the* wrath,' i. e. of God. In using the definite article *ἡ*, he means *that* dreadful wrath which the Jews merited, and which was foretold by the Prophets (*Theophyl.*), and which they brought down on themselves.

ἔφθασε, *came upon them* and overtook them with a *sudden surprise* when they did not expect it. See on Matt. xii. 28. Dan. vii. 22, *ὁ καιρὸς ἔφθασε*.

The aorist *ἔφθασε* points to the time of the act mentioned in the previous verse. Then, when they wreaked their own wrath on the Just One, and killed the Lord Jesus, they *filled up the measure* of their fathers' iniquities (see Matt. xxiii. 32—38. Luke xi. 51; xiii. 35), and then God gave them the cup of his wrath to drink *to the dregs*, *εἰς τέλος*, on which expression see note on Luke xviii. 5, and compare the use of it by the LXX in Ps. xii. 1; xv. 11; xliii. 23; lxxiii. 4, *ἔπαρον τὰς χεῖράς σου ἐπὶ τὰς ὑπερηφανίας αὐτῶν εἰς τέλος*, and cii. 9.

Then when they crucified the Son of God they brought bloodguiltiness not only upon themselves, but upon their children; *The Wrath* of God therefore *coming upon them* to *the utmost*, and the curse of God abiding upon their posterity even unto this day. *Bp. Sanderson* (iii. p. 67).

The 69th Psalm, which contains the declarations of Messiah the King speaking from the Cross as from a Judgment Seat, and pronouncing sentence on the Jews for their sin in rejecting and crucifying Him, affords the best comment on St. Paul's words. See particularly Ps. lxix. 21—29. Be it remembered also the Jews imprecated God's wrath upon *themselves* when they said, "*His blood be upon us, and on our children*" (Matt. xxvii. 25).

17. *ἀπορφανισθέντες*] *bereaved*, as a parent of his children, by separation from you. He preserves the comparison of himself to a nursing *mother* (*v.* 7) in tender affection and fostering care, and to a *father* in discipline and guidance (*v.* 11).

Our Lord had applied the word *ὀρφανοὺς* to His *disciples* bereft of his presence (John xiv. 18). St. Paul, in his humility, speaks of their loss as his own; He their spiritual parent is the *ὀρφανός*.

The word is used of parents by *Pindar* (Olymp. ix. 92), *ὀρφανὸς γενεᾶς*, so *ἀπωρφανισμένοι Æschyl.* (Choeph. 247). *Hesych. ἐστερημένος τέκνων* (*Wetstein, Lünem.*). So Latin 'orbi.'

Some ancient expositors (*Chrys.* and *Theodoret*) suppose that St. Paul here, in his longing to return to the Thessalonians as soon as he was bereaved of their presence, has changed his metaphor, and compares himself to a *child* suddenly made an orphan, and longing to see his parents again; and perhaps, in impatience of absence, and eagerness of desire for return, the character and position of the orphan child seems to afford more tender and endearing features for the comparison than that of the childless parent.

But the *word* ἀδελφοί, '*brethren*,' prefixed to *ἀπορφανισθέντες* may be intended to indicate that neither meaning of *ἀπορφανισθέντες* is to be pressed too closely.

— *πρὸς καιρὸν ὥρας*] *for the season of an hour*; a brief season, "horæ momentum" (*Horat.* 1 Serm. i. 7), as *πρὸς ὥραν* 2 Cor. vii. 8. Gal. ii. 5. Philem. 15, *ἐχωρίσθη πρὸς ὥραν*, and *πρὸς καιρὸν* Luke viii. 13. Cp. Rev. xvii. 12.

The Septuagint unite *καιρὸς* and *ὥραι* in Gen. xviii. 10, *κατὰ τὸν καιρὸν τοῦτον, εἰς ὥρας*, and *v.* 14, *εἰς τὸν καιρὸν τοῦτον, εἰς ὥρας*, where *ὥρα* marks *more precisely* what is meant by *καιρός*.

The *sense* is:

As soon as we were separated from you, although only for a *short season*, and though we were severed from you in person, and not in spirit, we *immediately* began to *long vehemently to return to you* (*Theodoret, Chrys., Theophyl.*).

On *περισσοτέρως*, *more* earnestly than if we had not been separated, see *Winer*, p. 217.

18. *Διότι*] *on which account.* So A, B, D*, F, G, *Lachm., Alf., Ellicott.*—*Elz.* has *διό*.

— *ἠθελήσαμεν*] *we willed* to come. A stronger word than *ἐβουλόμην*, which signifies '*I was wishing*' (see 2 Cor. i. 17). It was my *θέλημα* to come. The difference of the words *βούλομαι* and *θέλω* is clearly marked by St. Paul (Philem. 13), *ὃν ἐγὼ ἐβουλόμην κατέχειν*, it was my wish to keep him; *χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι*, but it was *my will* to do nothing without thy judgment. Cp. below on 1 Pet. iv. 3.

— *ἐγὼ μὲν Παῦλος καὶ ἅπαξ καὶ δίς*] *I, indeed, Paul, both once and twice.* If these words had not been inserted, limiting what he has just written *to Paul himself*, it might perhaps have been alleged that there is a discrepancy between his words and the History of the Acts. For *Silas* and *Timotheus* (who are associated with him in writing the Epistle) remained in *Macedonia*, (and one of them, Timotheus, came to Paul from *Thessalonica*,) after *he* had quitted it. See Acts xviii. 5, and below, iii. 2—6.

— *ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς*] *Satan hindered us.* On the meaning of *ἐγκόπτω* see Gal. v. 7. He here says that he was hindered from coming to *Thessalonica*, and by *Satan*. And yet his prevention from going to preach in Asia and Bithynia is ascribed to the *Holy Ghost* (Acts xvi. 6, 7). See also what he says to the Romans (Rom. xv. 22), *ἐνεκοπτόμην τοῦ ἐλθεῖν πρὸς ὑμᾶς*, and i. 13, *ἐκωλύθην ἄχρι τοῦ δεῦρο*, where he uses the word *προεθέμην*, '*I purposed* to come to you.'

How is this to be explained?

The answer seems to be;

St. Paul prayed for divine direction in his ministerial labours; and he received it. He prayed that the *thorn* in *his flesh* might be removed from him (2 Cor. xii. 7), and God revealed to him that it would *not* be removed, and declared to him the *reason* of this dispensation.

St. Paul's *will* was conformed to the *will* of God. And wherever he declares that he had a *deliberate will* and *settled purpose* to do any thing, it may be concluded that he had *God's* permission and direction to *do it*.

This *was* the case with regard to his return to *Thessalonica*, and also to his visit to Rome. He declares that after unceasing *prayer* (iii. 10) he *willed* to do the one (*v.* 18), and *purposed* to do the other.

This *will* and *purpose* of the holy Apostle, praying for God's guidance, and filled with the Holy Ghost, may be regarded as no other than the *will* and *purpose* of *God*.

Therefore all obstructions to the execution of *that* will and *that* purpose might justly be regarded and described as impediments and interruptions (*ἐγκοπαί*) of Satan.

They were (as *S. Basil* observes, Reg. brevior 275) *trials* (allowed by God) of his patience and perseverance, for the quickening of his zeal, and for the exercise of prayer and his growth in grace. Accordingly we find that he *never* renounced his *will* to return to *Thessalonica*, and never abandoned his *purpose* of visiting Rome. He persevered in both designs, and after much endeavour and conflict, he overcame the obstructions of

19 [q] Τίς γὰρ ἡμῶν ἐλπὶς ἢ χαρὰ ἢ στέφανος καυχήσεως; ἢ οὐχὶ καὶ ὑμεῖς ἔμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; 20 Ὑμεῖς γάρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.

q 2 Cor. 1. 14. Phil. 2. 16. & 4. 1.

III. 1 [a] Διὸ μηκέτι στέγοντες εὐδοκήσαμεν καταλειφθῆναι ἐν Ἀθήναις μόνοι, 2 [b] καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ Θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως ὑμῶν, 3 [c] τὸ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι ταύταις· αὐτοὶ γὰρ οἴδατε ὅτι εἰς τοῦτο κείμεθα. 4 Καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο, καὶ οἴδατε.

a ver. 5. Acts 17. 15. 2 Cor. 2. 13. & 11. 29, 30. b Acts 16. 1. Rom. 16. 21. Phil. 2. 19. c Acts 14. 22. Eph. 3. 13. 2 Tim. 3. 11, 12. 1 Pet. 2. 21. & 4. 12.

5 [d] Διὰ τοῦτο κἀγὼ μηκέτι στέγων ἔπεμψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μή πως ἐπείρασεν ὑμᾶς ὁ πειράζων, καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν.

d Phil. 2. 16. Gal. 2. 2. & 4. 11.

Satan, and accomplished both purposes. Cp. Acts xix. 21; xx. 1; xxiii. 11; xxviii. 14. 16.

But this was not the case with regard to going to Bithynia. See Acts xvi. 7.

There it is said that he was assaying to go into Bithynia, and the Spirit of Jesus interfered to restrain him.

But there was no such interference to control his will and purpose to return to Thessalonica and to visit Rome.

On the contrary, it is expressly recorded that he had special directions for the latter (Acts xxiii. 11), and doubtless also for the former.

This subject is fraught with instruction, as revealing to us views of the *unseen* working of the spiritual powers of Good and Evil in the affairs of the Church, and also of the holy Apostle's insight into that mysterious working, and of his continual communion with the Holy Spirit in all his plans and purposes for preaching of the Gospel of Christ.

— *ὁ Σατανᾶς*] *Satan.* This mention of *Satan*, the *Hebrew* name of the Tempter, the Devil (see Matt. iv. 10), in this St. Paul's first Epistle, and this to a *Gentile* Church (cp. 2 Thess. ii. 9), deserves notice, especially when considered together with the fact above mentioned (i. 9), that he never quotes directly from the *Old* Testament in these two Epistles to the Thessalonians.

How then had the Thessalonians been made acquainted with the name and character of the Evil Spirit? Probably by St. Paul's oral teaching; and probably also by a *written* Gospel. And of all the Gospels there is none which speaks so clearly concerning the personality and operations of the Tempter, under the name of *Satan*, as the Gospel written for the special use of the Greeks by St. Paul's fellow-traveller *St. Luke.* See Luke x. 18; xi. 18; xiii. 16; xxii. 3. 31. See above, on i. 9.

To the *Gentile* Christians the Gospel was made known *before* the Law; and they were familiar with the New Testament before the Old. Indeed, they read the Law through the Gospel, and not the Gospel through the Law. They heard of Satan first, as they heard of God and Christ, from the Apostles and Evangelists; and therefore it may well be said that the Universal Church is built first on Apostles and then on Prophets. (Eph. ii. 20.)

19. *τίς ἐλπὶς—στέφανος καυχήσεως;*] *what hope—and crown of rejoicing?* The words of the parent concerning his offspring. (*Chrys.*) "These are *my jewels*," as the Roman mother, Cornelia, said of her offspring. Cp. Prov. xvii. 6, *στέφανος γερόντων τέκνα τέκνων, καύχημα δὲ τέκνων πατέρες αὐτῶν.*

— *καὶ ὑμεῖς*] *you also*, as well as others; he thus shows that he does not forget *others* in writing so affectionately to them. (*Chrys.*, *Theophyl.*) Cp. Col. ii. 1.

Ch. III. 1. *μηκέτι στέγοντες*] *no longer able to forbear*, 'non amplius sustinentes.' (*Vulg.*) On the sense of *στέγω*, said properly of a vessel which neither lets in a leak nor allows water to ooze out, see 1 Cor. ix. 12, *πάντα στέγομεν*, and xiii. 7, *ἀγάπη πάντα στέγει.*

2. *ἐπέμψαμεν Τιμόθεον*] *we sent Timothy* from Athens, to which place St. Paul had desired *Silas* and *Timothy* to come to him from Macedonia as speedily as they could (Acts xvii. 15), and to which place *Timothy* came.

After St. Paul had quitted Athens and had come to *Corinth*, he was rejoined by *Silas* and *Timothy* there (Acts xviii. 5), and this Epistle was written from that city; and Silas and Timothy are associated with him in writing it, and also in writing the second Epistle to the Thessalonians. See 1 Thess. i. 1, and 2 Thess. i. 1 and note there.

— *καὶ συνεργόν*] *and fellow-worker. Elz.* inserts *διάκονον τοῦ Θεοῦ καὶ* between *καὶ* and *συνεργόν*, and reads *ἡμῶν* for *τοῦ Θεοῦ* after *συνεργόν.* The reading in the text is authorized by *D. Clar.*, *Germ.*, and *Vulg.*, and is received by *Griesb.*, *Lach.*, *Tisch.*, *Lünem.*, *Alf.*, *Ellicott.* The reading *συνεργὸν τοῦ Θεοῦ ἐν τῷ εὐαγγελίῳ* is also confirmed by St. Paul himself, 1 Cor. iii. 9, *Θεοῦ γάρ ἐσμεν συνεργοί.* St. Paul commends Timothy as being a brother to himself (cp. Heb. xiii. 23), and a *fellow-worker with God* in the Gospel.

He shows his love to the Thessalonians by resolving to *deprive himself* of so efficient a fellow-labourer as *Timothy* for their benefit, and to be *left alone* (*καταλειφθῆναι*, *de-relinqui*, a stronger word than *λειφθῆναι*) *in Athens*, where he had no one to assist and comfort him in his work.

This spirit of disinterestedness and self-sacrifice was characteristic of the Apostle; and he was consistent in this respect even to the end. See the similar trait in one of his latest Epistles also in reference to Timothy. Phil. ii. 19—23, and 2 Tim. iv. 12.

— *στηρίξαι*] *to confirm:* this was very soon after Timothy's first association with St. Paul, and may serve to refute the assertion of some modern Expositors, imputing *timidity* to Timothy.

— *ὑπέρ*] *in behalf* of. See 2 Cor. xii. 19, *λαλοῦμεν ὑπὲρ τῆς ὑμῶν οἰκοδομῆς*, and below, 2 Thess. ii. 1, *ὑπὲρ τῆς παρουσίας.* Cp. *Winer*, p. 342, 3. *Elz.* has *περί*, but *ὑπὲρ* is found in A, B, D*, E*, F, G, K.

3. *τὸ μηδένα σαίνεσθαι*] This was to be the purport and subject of Timothy's *παράκλησις* or *exhortation*, and depends on *παρακαλέσαι.* And so *Theodoret*, who says, *παρακαλέσαι φέρειν γενναίως τὰς τῶν ἐναντίων ἐπιβουλὰς, καὶ μὴ κλονεῖσθαι.* Cp. iv. 1, *παρελάβετε τὸ πῶς δεῖ ὑμᾶς περιπατεῖν.* Τὸ is the reading of A, B, D, E, I, K.—*Elz.* has *τῷ.*

On the use of the definite article *τὸ* prefixed to the infinitive so as to introduce and bring out more forcibly a proposition which is the subject of the writer's thoughts, compare 1 Cor. iv. 6. 2 Cor. x. 2, *δέομαι τὸ μὴ παρὼν θαρρῆσαι.* Phil. ii. 6. 13; iv. 10, and note on Mark ix. 23. *Winer*, § 44, p. 288.

— *σαίνεσθαι*] *to be shaken*, to waver. From root *σείω.* The word *σαίνειν* is usually applied to an animal gently wagging the tail; "leniter atterens caudam," *Horat. Homer*, Odyss. *κ.* 216. *Aristoph.* Equit. 1028, *κέρκῳ σαίνων. Lucian*, Dial. xii. 2, *οἱ λέοντες σαίνουσί με. Wetstein. Blomfield*, *Æsch.* S. c. Theb. 379.

It is also explained by *σαλεύεσθαι* and *ταράττεσθαι* in *Hesych.*, and by *Theophylact* on this passage, who says, "the Evil One, when he finds an opportunity of temptation, endeavours to shake the unstable by suggestions of ease, in order that they may fly from trial." Perhaps, as he suggests, the metaphor of an animal wagging his tail and *fawning*, in order that he may *bite* (as a *λαιβαργὸς κύων*), is not to be lost sight of here.

The sense would then be, "I sent Timothy to you in order to confirm and exhort you in behalf of your faith, that none of you should be beguiled in your sufferings by the blandishments of the Tempter, *the Lion* who goes about seeking whom he may devour (1 Pet. v. 8, cp. *v.* 5), and sometimes alarms by roaring, and sometimes allures by fawning."

An example of the need of such a warning was seen in the case of Demas, who was allured by the love of this world, and forsook Paul in his sufferings at Rome, and departed to *Thessalonica.* (2 Tim. iv. 10.) The Devil is often more to be feared when he fawns (*σαίνει τῇ οὐρᾷ*) than when he roars (*ὠρύεται τῷ στόματι*). The man of God from Judah overcame Satan at Bethel, but he was ensnared by him under the oak-tree. (1 Kings xiii. 14.) David vanquished Satan in the battle-field (1 Sam. xvii. 49), but was vanquished by him in the cool of the evening on the house-top. (2 Sam. xi. 2.)

5. *ἔπεμψα εἰς τὸ γνῶναι*] *I sent him in order that I might know.* The Apostle does not profess to know all things, even those things that he most wished to know. But he does profess

[d] Ἄρτι δὲ ἐλθόντος Τιμοθέου πρὸς ἡμᾶς ἀφ' ὑμῶν, καὶ εὐαγγελισαμένου ἡμῖν
e 1 Cor. 11. 2. Col. 4. 18. 2 Tim. 1. 3. Heb. 13. 3, 7.
τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, [e] καὶ ὅτι ἔχετε μνείαν ἡμῶν ἀγαθὴν πάντοτε
ἐπιποθοῦντες ἡμᾶς ἰδεῖν, καθάπερ καὶ ἡμεῖς ὑμᾶς, [7] διὰ τοῦτο παρεκλήθημεν,
ἀδελφοί, ἐφ' ὑμῖν, ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν, διὰ τῆς ὑμῶν πίστεως·
[8] ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ.

[9] Τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν, ἐπὶ πάσῃ
f Rom. 1. 10—12. & 15. 23. 2 Cor. 1. 15, 24. & 13. 9, 11. Phil. 1. 25.
τῇ χαρᾷ ᾗ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ ἡμῶν, [10] [f] νυκτὸς καὶ ἡμέρας
ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον, καὶ καταρτίσαι τὰ
ὑστερήματα τῆς πίστεως ὑμῶν; [11] Αὐτὸς δὲ ὁ Θεὸς καὶ Πατὴρ ἡμῶν, καὶ ὁ
g ch. 5. 15. 2 Pet. 1. 7.
Κύριος ἡμῶν Ἰησοῦς Χριστὸς κατευθύναι τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς· [12] [g] ὑμᾶς
δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας,
h 1 Cor. 1. 8. Phil. 1. 10. ch. 5. 23. 2 Thess. 2. 17. Zech. 14. 5.
καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς· [13] [h] εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους
ἐν ἁγιωσύνῃ, ἔμπροσθεν τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου
ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.

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to be *inspired* (ii. 13). Inspiration is not Omniscience. He lays claim to the one, but not to the other. And his frankness in disclaiming the latter confirms his claim to the former. Cp. *Theophyl.* here.

— *μή πως ἐπείρασεν—καὶ εἰς κ. γένηται ὁ κ. ἡ.*] *lest haply the Tempter may have tempted you, and our labour may become in vain,* 'ne forte *tentaverit* is qui tentat, et inanis *fiat* labor noster' (*Vulg.*). Cp. *Winer*, p. 448, *Scholefield*, *Peile*, and *Bloomfield*; also *Eurip.* Phœn. 91, 92.

— *ὁ πειράζων*] *the Tempter*, Satan. This appellation "*the Tempter*," thus introduced, shows that the Thessalonians had been already instructed in the doctrine of the Personality and Operations of the Evil One. It suggests the probability that they had a *written Gospel* in which Satan is thus described. Satan is only described by this name in *one* other passage of the New Testament, viz. in the Gospel of *St. Matthew*, iv. 3. Cp. above, ii. 18.

6. *Ἄρτι ἐλθόντος Τιμοθέου*] *but just now when Timothy came from you to us, and told the good tidings of your faith and love.* Silas and Timothy came together from *Macedonia* to St. Paul at Corinth, and brought with them pecuniary supplies for the Apostle. See on Acts xviii. 5. 2 Cor. xi. 9, and above, ii. 9. And this Epistle was written soon after their arrival, *ἄρτι ἐλθόντος Τιμοθέου.*

As *Timothy* only, and *not Silas*, is mentioned here as having come to Athens from *Thessalonica*, Silas, who afterwards came with Timothy to Corinth from *Macedonia*, and had been left at *Berœa* (Acts xvii. 14), may have been joined by Timothy there.

On their first visit to Macedonia, *Paul* and *Silas* were sent away by the brethren by night from *Thessalonica*, on account of the rage of the Jews of that city against them. (Acts xvii. 10.)

But *Timothy* is not mentioned as being sent away with them. *He* seems to have remained behind at *Thessalonica*, and afterwards to have joined St. Paul and Silas at *Berœa*. (Acts xvii. 14.)

On the whole, it is probable that St. Paul provided for the spiritual welfare of the three principal Macedonian Churches by appointing three of his companions and fellow-labourers to watch with special care over each of them respectively,—

(1) *St. Luke* at *Philippi*. (Acts xvi. 40.) Cp. Phil. iv. 3.
(2) *Timothy* at *Thessalonica*.
(3) *Silas* at *Berœa*. (Acts xvii. 10.)

At the same time they would doubtless have frequent opportunities of intercourse with each other.

— *ἐπιποθοῦντες ἡμᾶς ἰδεῖν*] *longing to see us.* A proof of their obedience as well as love. They would not have been eager to see the Apostle again if they had disobeyed his commands.

7. *τῇ ἀνάγκῃ καὶ θλίψει*] *necessity and affliction.* So the best MSS. *Elz.* has *ἐν τ. θλίψει καὶ ἀ.*, and this is the order in 2 Cor. vi. 4.

10. *καταρτίσαι τὰ ὑστερήματα*] *to supply your deficiencies.* He does not flatter, because he loves them; he tells them that their faith is *not perfect*, and he desires to supply its shortcomings.

He charges them to take care that this Epistle, in which he thus speaks, should be publicly read in the Church (v. 27),—a proof of his courage and veracity.

11. *ὁ Θεὸς—κατευθύναι πρὸς ὑμᾶς*] *Now may God Himself and our Father direct our way to you.* St. Paul visited Macedonia several times after the date of this Epistle (see Chronological Table), and doubtless in one or more visits this desire was fulfilled.

12. *καθάπερ καὶ ἡμεῖς*] *even as we also* abound in love *toward you.*

13. *παρουσίᾳ*] The *Coming*, the second *Advent* of Christ. A word occurring often in this sense, in these two the earliest, and among the shortest, Epistles of St. Paul. See ii. 19; iii. 13; iv. 15; v. 23. 2 Thess. ii. 1. 8.

There is only *one other* place in all St. Paul's Epistles where the word occurs with this meaning, 1 Cor. xv. 23. The reading in 1 Cor. i. 8 is not certain.

The word is found in one only of the *Evangelists*, St. Matthew, in *one* chapter, xxiv. 3. 27. 37. 39. But it is found in *St. James*, v. 7, 8, and 2 *Peter* i. 16; iii. 4. 12, and in 1 *John* ii. 28.

It has been alleged, unhappily, by some in modern times (e. g. in *Olshausen's* Introduction to these Epistles), that St. Paul, having described the *Second Advent* of Christ in this his earliest Epistle, and having observed that his language on this subject was *misunderstood* (see 2 Thess. ii. 1), was made wiser by experience, and *therefore* abstained from adverting to this subject in his *later* Epistles.

But this allegation is erroneous;

St. Paul *does* refer to the subject again, and very fully, in a later Epistle,—his First Epistle to the Corinthians. (1 Cor. xv. 23. 51.)

And, as we have seen, the other Apostles speak of it, though briefly.

The fact is, St. Paul gave a solemn charge to the *Thessalonians* that this present Epistle should be read publicly *to all the brethren* (v. 27).

It is also a well-known fact, that this Epistle, in which the circumstances of Christ's *Second Advent* are so fully described (iv. 14—17), was circulated throughout Christendom in the Apostle's age, and was read publicly in Churches, and sounded in the ears of all Christians. See the authorities in *Kirchofer*, Quellensammlung, pp. 179—181, and note below on v. 27.

Having once *here*, and *once again* in his Epistle to the Corinthians, which was also publicly read and circulated throughout Christendom, described the circumstances of the *Second Advent*, he had no need to dwell further on that subject.

The other Apostles, who had these two Epistles of St. Paul before their eyes, needed not do more than refer to the doctrine briefly, as generally received and understood by Christians. Such is their mode of handling it in the passages of their Epistles cited above.

The subject could not be passed over in the Apocalypse, where it is fully displayed. (Rev. xx. 11—15.)

— *μετὰ πάντων τῶν ἁγίων αὐτοῦ*] *with all His Saints.* See *Tertullian*, De Resurr. 24, who is one of the first writers that use the word *Adventus* in the now received ecclesiastical sense for the Second *Advent*. His translation of St. Paul's words, dating as it does from about the end of the second century, deserves insertion:—"Quæ enim spes nostra vel gaudium, vel exultationis corona, quàm et vos coram Domino nostro Jesu Christo in *Adventu* Ejus? (above, ii. 19.) *Item* coram Deo et Patre nostro, in *Adventu* Domini nostri Jesu Christi, cum omnibus sanctis Ejus."

It will be observed on comparison of this Version with the Vulgate, that it differs from, and is more literal than, it.

It also contains the readings *Χριστῷ* (ii. 19) and *Χριστοῦ*

IV. 1 [a] Λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ, καθὼς παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, καθὼς καὶ περιπατεῖτε, ἵνα περισσεύητε μᾶλλον· 2 οἴδατε γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ. 3 [b] Τοῦτο γάρ ἐστι θέλημα τοῦ Θεοῦ, ὁ ἁγιασμὸς ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας, 4 [c] εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ, 5 [d] μὴ ἐν πάθει ἐπιθυμίας, καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν· 6 [e] τὸ μὴ ὑπερβαίνειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ· διότι ἔκδικος ὁ Κύριος περὶ πάντων

a Phil. 1. 27. ch. 2. 12. Col. 2. 6. 2 Thess. 3. 10—12.
b Rom. 12. 2. Eph. 5. 17, 27.
c 1 Cor. 6. 15, 18. Rom. 6. 19.
d 1 Cor. 15. 34. Eph. 4. 17, 18.
e Lev. 19. 11, 13. & 25. 14. Jer. 22. 13. 1 Cor. 6. 8.

here,—which have been expunged by some recent Editors. *Tertullian* quotes this Epistle more than twenty times in his extant works (cp. *Kirchofer*, p. 180), and it is also quoted by *S. Irenæus*, the scholar of S. Polycarp, the disciple of St. John (v. 6. 1. 30. 2) as the work of St. Paul.

It may be remarked here, that the writings of a very early *Latin* Father like Tertullian are sometimes of more value as critical helps in regard to the text of the New Testament, than even those of a contemporaneous *Greek* Father; because the text of the latter would not improbably be tampered with by *copyists* to suit their own Greek recensions of the New Testament, but the text of a *Latin* Father would escape such a treatment. Hence the frequent citations of Tertullian in the present edition will, it may be presumed, be thought not irrelevant. It is to be regretted that they have not been noted by *Lachmann*.

Ch. IV. 1. Λοιπόν] *Furthermore.* 'Quod super est,' marking a *transition* from the narrative portion of the Epistle to the *hortatory*. Cp. 2 Thess. iii. 1. 2 Cor. xiii. 11. Eph. vi. 10. Phil. iii. 1; iv. 8.

— καθὼς καὶ περιπατεῖτε] *as ye also are walking.* Omitted by *Elz.* and D***, E**, I, K, but found in A, B, D, E, F, G, and received by *Lachm.*, *Lünem.*, *Alf.*, *Ellicott*, not *Tisch.* Cp. iv. 10.

2. διὰ τοῦ Κυρίου] *by the Lord.* Not in *my own* name, but *through the Lord* dictating and strengthening my commands; so that they are not mine, but His. (Cp. *Winer*, § 47, p. 339, note.) Christ is "the Way" by which the Apostle walks, when he commands others to walk aright.

3. ἀπὸ τῆς πορνείας] *from fornication.* On the necessity of this injunction to the *Gentiles* see note on Acts xv. 20.

4. τὸ ἑαυτοῦ σκεῦος κτᾶσθαι] A much controverted passage. The sense appears to be—

To acquire and *hold* his *own* vessel (or body) *in sanctification and honour;* to keep his body "in temperance, soberness, and chastity."

With regard to the sense of κτᾶσθαι, even if it be allowed that it must mean to *acquire*, yet it includes the meaning of *keeping*, as is evident from the boast of the Pharisee (Luke xviii. 12), ἀποδεκατῶ πάντα ὅσα κτῶμαι. Cp. Luke xi. 42. Matt. xxiii. 23.

Let it also be considered that the deadly sin here reprobated by the Apostle was—as the Christian Fathers have shown, e. g. *Ambrose* de Abraham, ii. p. 348; *Jerome*, Ep. 77; *Augustine*, de Civ. Dei, xiv. 18, and as *Bp. Sanderson*, who quotes them, truly observes (iii. 220), accounted by the Gentiles a thing "as indifferent as what was most indifferent," and was excused by parents (*Terent.* Adelph. I. ii. 21), *commended* by moralists (*Horat.* 1 Sat. ii. 32; cp. *Cicero*, pro Cœlio 48), and consecrated by the Religion of Heathenism, especially in Greece, and particularly at *Corinth*, where St. Paul now was; and we need not hesitate to say, that every one at Thessalonica who complied with the precepts of Christianity, commanding personal holiness, might be truly said to *acquire*, to *purchase*, to *recover* his *own body*, to *redeem* it from a debasing and galling slavery, and to *become* a free man, the master and lord of his own body, which had before been alienated by sin, and enthralled by Satan.

There is therefore much truth in the remark of *S. Chrysostom* here, that abstinence from the sin of which St. Paul here speaks, was μαθήσεως πρᾶγμα, a thing to be *learnt* by the Gentiles "who knew not God."

It is also well said by *Theophylact*, that "the Apostle here calls a man's *body* his *vessel* which, when it is tainted by uncleanness, sin takes possession of, and enslaves it; but when it is purified, we ourselves make it *our own*."

So likewise *Theodoret* and *Primasius*, who mention the other interpretation which has been adopted by some learned Expositors, after *Augustine* (Serm. 278, and De Nuptiis and Concup. i. 9, vol. x. p. 613, and contra Julian. iv. 56, and v. 38, p. 1073 and 1125), viz. that by the σκεῦος ἑαυτοῦ the Apostle means a *man's own wife*

But, as *Theodoret* says justly, St. Paul is speaking here to all, to unmarried as well as to married persons, and to *women* as well as *men*. The use of the word σκεῦος, *vessel* (as Heb. כְּלִי *c'li*), for *body*, has been well illustrated by *Vorstius* in his excellent work "De Hebraismis N. T." p. 31, and he (as *A Lapide* had already done) aptly refers to the use of the word *vessel*, in St. Paul's sense, in 1 Sam. xxi. 5, "the *vessels* of the young men *are holy*," i. e. their *bodies*. He also well illustrates the present text by St. Paul's words to the Romans (i. 24), "God gave them (the Gentiles) over to *uncleanness* in the *lusts* of their hearts, to *dishonour* their own *bodies*," ἐν ταῖς ἐπιθυμίαις, εἰς ἀκαθαρσίαν εἰς πάθη ἀτιμίας (v. 26), τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς. Compare the very similar words of the Apostle here, τὸ ἑαυτοῦ σκεῦος κτᾶσθαι ἐν ἁ. κ. τιμῇ, μὴ ἐν πάθει ἐπιθυμίας . . . οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ.

This Exposition of the word σκεῦος here is very ancient. It is found in writers of the second century, e. g. *Tertullian*, who says (de Resurr. Carnis, 16), "*Caro vas* vocatur apud *Apostolum*, quam jubet in *honore* tractare," and again c. Marcion. v. 16. And *Barnabas* (c. 17) calls the body τὸ σκεῦος τοῦ πνεύματος, and St. Paul himself confirms this exposition by his use of σκεῦος (2 Cor. iv. 7), ἐν σκεύεσιν ὀστρακίνοις, and the phrase was familiar even to the heathen, whence *Cicero* calls "*Corpus* quasi *vas* animi" (Tusc. D. i. 22), and *Lucret.* iii. 441, "Corpus quod *vas* quasi constitit ejus" (sc. animae. See *Lünemann*, p. 103). And the Alexandrine writers (e. g. *Philo*, p. 136) call the *body* τὸ τῆς ψυχῆς ἀγγεῖον.

It may be suggested also for consideration, whether in using here the words σκεῦος κτᾶσθαι (to *gain* and *keep possession* of a *vessel*) in the sense thus explained, the Holy Spirit may not have referred to the words of our Blessed Lord Himself, describing the Work He has done for us in rescuing Mankind from the grasp of the Devil (Matt. xii. 29).

The Heathens were bound by Satan, by the lusts of the Flesh, especially by the prevalence and even consecration of that deadly sin which the Apostle is here describing. Their bodies had become Satan's *furniture*, his *vessels* "filled with all uncleanness."

And, let us observe, Christ calls them by that name σκεύη, *vessels* (Matt. xii. 29. Mark iii. 27). *S. Irenæus* therefore says well (iii. 8. 1), expounding our Lord's words, "*Vasa* Ejus (Satanæ) *nos* eramus; utebatur enim nobis quemadmodum volebat; et spiritus *immundus* habitabat in nobis." *We* were once vessels in the strong man's house, but a Stronger than he came, and delivered the vessels (σκεύη) out of the strong man's hand, and has given to each of us power to *acquire*, and to *keep possession of*, his own vessel, in sanctification and honour, which was before kept by the Evil One in unholiness and shame.

Thus, in fine, the Gentile, who was transferred from the house of Satan to the *House* of *Christ*, in which are many *vessels*, some of *gold* and some of *silver*, became, by a glorious and blessed transmutation, a *vessel* unto *honour*, *sanctified*, and meet for the *Master's use*, and *prepared* unto *every good work* (2 Tim. ii. 20).

The words ἐν τιμῇ, *in honour*, as here used, serve to illustrate the difficult passage Col. ii. 23, where see note.

6. ἐν τῷ πράγματι] *in the matter*, or *in the deed.* An example of the modest reserve, and refined delicacy, which characterize the holy Apostle's language, in *speaking* of things which the Gentiles *did* without shame (Eph. v. 3. 12), and thus, by a chaste bashfulness of *words*, commending the duty of unblemished purity in deeds. Compare similar instances of Apostolic gravity and decency of diction 1 Cor. vii. 1—7, and especially 1 Cor. v. 1, 2, where the guilty person is merely said γυναῖκα τοῦ πατρὸς ἔχειν, and is described as ὁ ἔργον τοῦτο ποιήσας, which phrases are the best comment on πλεονεκτεῖν and τὸ πρᾶγμα here. Cp. also 2 Cor. vii. 11, ἐν τῷ πράγματι, said of the sin of the incestuous person.

St. Peter uses the word πρᾶγμα (*facinus*) with the same

τούτων, καθὼς καὶ προείπαμεν ὑμῖν καὶ διεμαρτυράμεθα· 7 [f] οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκαθαρσίᾳ ἀλλ' ἐν ἁγιασμῷ. 8 [g] Τοιγαροῦν ὁ ἀθετῶν οὐκ ἄνθρωπον ἀθετεῖ, ἀλλὰ τὸν Θεὸν, τὸν καὶ δόντα τὸ Πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς. 9 [h] Περὶ δὲ τῆς φιλαδελφίας οὐ χρείαν ἔχετε γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοί ἐστε εἰς τὸ ἀγαπᾶν ἀλλήλους· 10 καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφοὺς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοὶ, περισσεύειν μᾶλλον, 11 [i] καὶ φιλοτιμεῖσθαι ἡσυχάζειν, καὶ πράσσειν τὰ ἴδια, καὶ ἐργάζεσθαι ταῖς χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν, 12 ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω, καὶ μηδενὸς χρείαν ἔχητε.

f Lev. 11. 44. & 19. 2. John 17. 9. 1 Cor. 1. 2. Heb. 12. 14. 1 Pet. 1 14, 15.
g Luke 10. 16. 1 Cor. 7. 40.
h Lev. 19. 18. Matt. 22. 39. John 6. 45. & 13. 34. Eph. 5. 2. 1 Pet. 4. 8. 1 John 3. 11, 23. & 4. 21.
i Acts 20. 34. Eph. 4. 28. 2 Thess. 3. 7, 12.

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severe δεινότης of indignation in his denunciations of judgment on Ananias, τί ὅτι ἔθου ἐν τῇ καρδίᾳ τὸ πρᾶγμα τοῦτο; See also James iii. 16, πᾶν φαῦλον πρᾶγμα. Cp. the remarks of *Bengel* and *Bp. Middleton* here, who rightly interprets the words, and refers to 2 Cor. vii. 11.

It is therefore well said by *Damascene* here (quoted by *Wetstein*) that St. Paul here speaks εὐφήμως καὶ ἐπικεκαλυμμένως with a holy *euphemism*, and casting a veil over the deadly sin which he is here describing, that of μοιχεία.

St. Paul, in the two former verses, having spoken of πορνεία, proceeds now to refer to a still more heinous sin, that of μοιχεία. As *Theodoret* remarks, "Here he calls Adultery by the name of πλεονεξία, because he who is guilty of it usurps and embezzles what is not his own; and he is guilty of wrong against one who is his own brother."

The πόρνος sins against *his own* σκεῦος, he sins against *his own body* (see 1 Cor. vi. 18); the μοιχὸς sins against his brother also, and in that which is one with him.

The words are thus commented on by *Theophylact*:—

"St. Paul is here speaking of μοιχεία, which is justly called by him πλεονεξία and παράβασις. For it is God Himself who gives to man his own wife, and who sets up the landmarks of nature in the conjunction of that one man with her alone. So that in case of μοιχεία there is πλεονεξία ἐν τῷ πράγματι, τουτέστι, τῇ μίξει, and this too against a brother."

With regard to ancient Latin Expositors, it may suffice to add the name of *S. Jerome*, who authorizes the same exposition of this text (in Ephes. iv. 19), "Ne quis supergrediatur et circumscribat, neu avarus fraudet *in negotio* fratrem suum, id est, ne suam conjugem derelinquens alterius polluere quærat uxorem." And to justify this exposition *S. Jerome* refers to the Greek Original, which he quotes, and compares the use of the word πλεονεκτεῖν here with πλεονεξία in the text of Eph. iv. 19.

So in his Commentary on Eph. v. he says, "*Avaritiam* (πλεονεξίαν) pro *adulterio* positam."

The etymology of the Latin *adulter* (i. e. qui a suâ *ad alteram transgreditur*, ὑπερβαίνει), illustrates this exposition.

The "honesta aposiopesis" (as *A Lapide* calls it) in the words τῷ πράγματι perhaps served as an example to some in the Early Church speaking of the same sin (in Constit. Apostol. iii. 2).

The English translation of τῷ πράγματι, as equivalent to "any matter," i. e. any transaction of traffic (a rendering rightly questioned by *Bp. Sanderson*, ii. 349), is at variance with the context, and is probably due to the influence of the Latin Vulgate, which has "in negotio," and to the defect of the Latin language in not having *a definite article*, a reason sufficient in itself to disqualify the Vulgate from being regarded as an "authentic standard," and much more as "*the* authentic standard," of Holy Writ. See *Bentley's* Sermon on 2 Cor. ii. 17; Works, iii. pp. 243—248, ed. *Dyce*.

— διεμαρτυράμεθα] *we earnestly protested.*

8. τὸν καὶ δόντα] *Who also gave.* So A, I, K, and *Elz.*, *Tisch*, *Bloomf.*, *Lünem.*, *Alf.*, *Ellicott*. B, D, E, F, G have the *present* tense διδόντα, which is received by *Lachmann*.

— ὑμᾶς] *you.* So B, D, E, F, G, I, K; and so the *Syriac* and *Arabic* Versions, and *Scholz*, *Lach.*, *Tisch.*, *Lünem.*, *Alf.*—*Elz.* has ἡμᾶς, and this reading adds to the force of the argument. *You* received the Holy Spirit when you were admitted into the Church by Baptism. God shed forth the Holy Spirit even *unto* (εἰς) *you, Gentiles.* Your bodies then became Temples of the Holy Ghost; therefore defile them not.

The Apostle afterwards dilated on this great doctrine more at large in the two Epistles to the Corinthians, and showed its practical bearings on society. (1 Cor. vi. 19. 2 Cor. vi. 16.)

These enlargements on the same doctrine are not to be ascribed to any "*fuller developments* in the Apostle's own views," but to the *better preparation* of those whom he addressed to *receive them.*

For example, in the present case, he had been at Thessalonica only for a short time when he wrote this Epistle, but at Corinth he had resided eighteen months when he wrote his first Epistle to that Church.

It must be remembered also, that St. Paul's Epistles were *circulated from one Church to another*, so that the *earlier* Epistles, addressed to a particular Church or Churches, prepared *all* the Churches to receive the *later* Epistles.

10. ἐν ὅλῃ τῇ Μακεδονίᾳ] *in all Macedonia*; the whole of Northern Greece. An important testimony, as showing the *intercommunion* of *Christian Churches*, and the consequent facilities for the circulation of the Books of the *New Testament* in the Apostolic age. See below, v. 27.

11. φιλοτιμεῖσθαι ἡσυχάζειν] to *aspire* to be *quiet*; to be *ambitious* to be *still.* A happy *oxymoron.* Compare the similar oxymoron, which has not been generally understood, in Rom. xii. 11, τῇ σπουδῇ μὴ ὀκνηροὶ, "in your *busy-ness* not *idle*;" and on the sentiment see also 2 Thess. iii. 11.

Φιλοτιμία, *love of glory*, the moving passion of the Greeks, which haunted them, like the trophies of Miltiades at Marathon which would not suffer Themistocles to sleep. The Apostle turns the eager stream of their vainglorious activity, loving ever to be seen, and exulting in the foam and spray of its own restlessness, into a quiet lake of religious life, clear and deep, reflecting in its peaceful mirror the calmness of heaven.

The Prophet Isaiah had used a similar figure of speech to quiet the restlessness of the people, distrusting the providence of God, and ever looking to human aids, "Their *strength* is to *sit still*" (Isa. xxx. 7).

This and the following precept are not without their special uses in these latter days, when "*many run to and fro; and knowledge is increased*" (Dan. xii. 4).

— πράσσειν τὰ ἴδια] *to do your own business*; to attend to *your own* affairs, and not to meddle with those of others; to do your duty in that state of life to which God has called you. See *Dr. Barrow's* Sermon on "Quietness, and doing our own business," i. pp. 457—489.

It has been supposed by some modern Expositors that the unquiet spirit and repugnance to labour, which are noted for censure here, had been produced at Thessalonica by an expectation of a speedy end of the World, an expectation derived (they allege) from St. Paul's teaching. (2 Thess. ii. 1.) But the spirit of περιεργία, πολυπραγμοσύνη, and ἀλλοτριοεπισκοπία was characteristic of the Greek population long before the Gospel appeared. Cp. Acts xvii. 21; 1 Tim. v. 13; 1 Pet. iv. 15; and the commentators on *Juvenal*, iii. 61—70.

Besides, the vice of theft was very prevalent (see Eph. iv. 28; 1 Cor. vi. 10); and see the character of the Gentile world in Rom. i. 29—31. It is also probable that the liberality of some among the Thessalonians, to which St. Paul here bears testimony, was abused by others into an occasion of indolence, in the expectation that they would be supported by the alms of the wealthier members of the Church. Cp. 2 Thess. iii. 10—12.

— ἐργάζεσθαι] *to labour.* Hence it may be inferred that a large portion of the primitive Thessalonian Church consisted of poor. Cp. 1 Cor. i. 26. (*Lünemann.*) But "of the chief women not a few" received the Gospel from St. Paul. (See Acts xvii. 4.) However, it appears that on the whole the Churches of Macedonia were poor, compared with that of Corinth. See 2 Cor. viii. 1, 2.

ταῖς] Some add ἰδίαις, which is not in B, D*, F, G, but found in A, D***, I, K. It does not seem to have been read by *Tertullian*, de Idol. c. 4, who quotes the words thus, "manibus unusquisque operetur."

12. τοὺς ἔξω] *those who are without*, the *Heathen.* So οἱ ἔξω, 1 Cor. v. 12, 13. Col. iv. 5. οἱ ἔξωθεν, 1 Tim. iii. 7.

The Christians were not to abuse their *Christian liberty*, and not to use it as a plea for disloyalty, and so make it a *cloke* of *licentiousness* (1 Pet. ii. 16); but to walk with an orderly and

13 j Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κεκοιμημένων, ἵνα μὴ λυπῆσθε καθὼς καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. 14 k Εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανε καὶ ἀνέστη, οὕτω καὶ ὁ Θεὸς τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. 15 l Τοῦτο γὰρ ὑμῖν λέγομεν ἐν λόγῳ Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέν-

j Rom. 1. 13. 1 Cor. 10. 1. & 12. 1. 2 Cor. 1. 8. 2 Pet. 3. 8.
k 1 Cor. 15. 12—23. 2 Cor. 4. 13, 14. Rev. 1. 18.
l 1 Cor. 15. 22, 51.

respectful deportment (εὐσχημόνως) towards *Heathen Magistrates*, and to render honour and obedience to them as "unto the Lord," in all things not contrary to His will. See on Matt. xxii. 21. Rom. xiii. 1—4. Tit. iii. 1. 1 Pet. ii. 13.

And what was true as to the duty of *Subjects* toward *Rulers* was true of the duty also of *Slaves* to *Masters*.

The necessity of this precept had appeared on the occasion of St. Paul's visit to *Thessalonica*, when he was charged by the *Jews* with being a preacher of sedition; and the *Heathen* populace was stirred up by them against him and Silas, as acting "contrary to the laws of *Cæsar*, in saying that there is *a different King*, Jesus" (Acts xvii. 7).

The World had yet to learn, from the loyalty of Christians, even when persecuted by it, that Christianity is the best safeguard of States.

Christians were also taught by the Apostle to behave εὐσχημόνως towards them that were without, by industry, lest the Heathen should be able to say that Christianity was a religion of indolence. (*Bengel.*)

— μηδενός] *of nothing:* some render it *of no man;* but the former translation seems preferable.

13. θέλομεν] So the best MSS. *Elz.* θέλω. Cp. 2 Cor. i. 8.

— κεκοιμημένων] So *Elz.*, with D, E, F, G, I, K. A, B have κοιμωμένων, which is received by *Lach.*, *Tisch.*, *Alford*, *Ellicott*.

There is a difference in meaning between κοιμώμενοι and κεκοιμημένοι, on which account the *latter* reading seems preferable; οἱ κοιμώμενοι means properly those who *are falling asleep*, and sometimes, those who *are sleeping:* but κεκοιμημένοι signifies those who have been *laid* asleep, and *are still asleep;* that is, here, those who, as to their *bodies* (for of their *souls* he is not here speaking), have, as it were, been 'somno *compositi*,' lulled into the sweet slumber of a Christian death, in which they *still* repose, till they will be *awakened* by the last trump. Cp. John xi. 11, Λάζαρος κεκοίμηται, and 1 Cor. xv. 20, Χριστὸς ἀπαρχὴ τῶν κεκοιμημένων. See note below on 1 Cor. xi. 30.

The word κοιμᾶσθαι, and κεκοιμῆσθαι, is never applied in the New Testament to the *soul* (for there is *no sleep* of the *soul* after death), but always to the *body;* and by the use of the word in that sense, it is intimated that the body will be *awakened;* that is, that the *body* will *rise again*. See *Aug.* (Serm. 172): "*Dormientes* eos appellat Scripturæ veracissima consuetudo, ut, cùm *dormientes* audimus, *evigilaturos* minimè desperemus;" and Serm. 93: "Quare *dormientes* vocantur? nisi quia suo die *resuscitabuntur*." So also *Chrys.* and *Theophyl.* Cp. note below, on 1 Cor. xv. 6.

— ἵνα μὴ λυπῆσθε] *that ye be not grieved;* 'ne contristemini' (*Vulg.*); but be comforted. Some MSS. have λυπεῖσθε here. See on 1 Cor. iv. 6.

He does not mean that they are not to sorrow for the departed, but that they are not *so* to sorrow, as men who *have no hope*.

As it is beautifully expressed by *Augustine* (Serm. 172): "Non admonuit Apostolus ut non contristemur, sed (ut non contristemur) *sicut cæteri qui spem non habent*." For *we* have hope. "Contristamur ergo nos in nostrorum mortibus necessitate amittendi, sed cum spe recipiendi. Inde angimur, hinc consolamur; inde infirmitas afficit, hinc fides reficit; inde dolet humana conditio, hinc sanat divina promissio." See also his touching address to Christian mourners: "You may, indeed you must, sorrow, but not as the Heathen do, who have no hope. You must sorrow. But remember, where you have sorrow you have also comfort. How can you but sorrow when that body, which lives by the soul, becomes lifeless by the flight of the soul? and when that which used to walk lies; when that which used to talk is dumb; when the closed eyes admit no light; when the ears are open to no sound; when all the functions of the limbs cease? Is not this dead body a house in which an unseen spirit once dwelt, and which it once beautified? That which was unseen is gone; that which we see with pain, remains. Here surely is a cause of sorrow. But let it have its comfort. What comfort? *The Lord Himself will descend with a shout, and with the voice of the Archangel and the trump of God, and the dead in Christ will rise first; and then we* who remain alive shall be *caught up* in the clouds to meet *Christ, into the air*. 'Pereat contristatio ubi tanta est consolatio.' Let grief be wiped away from the soul, and let faith banish grief. Why should we grieve for the dead? because death is bitter? But Christ has passed by that way." *Augustine* (Serm. 173).

So another African Father writes: "Remember the words of the Apostle; and be not grieved by your friend's departure, as the Heathen who have no hope. For if we believe in the Resurrection of Christ, we believe in the resurrection of those for whom Christ died and rose again. Therefore sorrow for death has been done away. Why should you weep for one who is not lost? Why should you mourn for him who will return? He whom you lament is not dead; he is only gone on a journey. Do not weep for him who has set out a little before you, and whom you will soon follow. 'Profectio est quam credis mortem. Non est lugendus qui antecedit, et quem tu mox subsequeris.'" *Tertullian* (de Patientiâ, 9); see also *S. Cyprian*, de Mortalitate, capp. 14, 15.

— οἱ λοιποί] *the rest, the others*, the heathen. On this use of οἱ λοιποί see ch. v. 6; 1 Cor. vii. 12. The feelings of the *Heathen* on the subject of death were expressed as follows: *Theocr.* (Id. iv. 42), ἐλπίδες ἐν ζωοῖσιν, ἀνέλπιστοι δὲ θανόντες. *Æschyl.* (Eum. 638), ἅπαξ θανόντος οὔτις ἐστ' ἀνάστασις. *Catull.* (v. 4), "*Soles* occidere et redire possunt: | *Nobis*, cum semel occidit brevis lux, | Nox est perpetua una dormienda." How different from the language of the Apostle! (See on 1 Cor. xv. 37.) But these words οἱ λοιποί, are *not* to be limited to the *Heathen*, but are applicable to the ungodly, and generally to *all* who are not true believers. See Proverbs xi. 23, ἐλπὶς ἀσεβῶν ἀπολεῖται, but *v.* 7, δικαίου οὐκ ὄλλυται ἐλπίς.

14. εἰ γάρ] *for if we believe;* the εἰ does not imply any doubt, but *assumes* that there is *no doubt*. Cp. Col. iii. 1. Phil. i. 22.

— Ἰησοῦς ἀπέθανε] *Jesus died*. But they of whom he is speaking are not said by him to be *dead*, but *asleep*. The death of Jesus has made death to be *not death*, but *sleep*.

— τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ] *those who have been laid asleep through* the power and death of *Jesus*, and through faith in Him, Who Himself (as the Apostle says here) *died and rose again*.

The bias of some Expositors to separate the words διὰ τοῦ Ἰησοῦ from κοιμηθέντας, and to join them in a less easy combination with ἄξει, seems to have arisen from neglect of the proper meaning of κοιμηθέντας, 'somno *compositos*,' *laid asleep*.

The best illustration of the sense of the word is found in the first passage in which it occurs in the New Testament, viz. in the history of the martyrdom of St. Stephen. He looked up to heaven and saw *Jesus*, once *dead*, but now *risen* and standing at God's right hand to help him. He prayed to *Jesus* to receive his spirit, and *through* the love and power of Jesus, Who had died, and had been buried, and had risen and ascended into heaven, and *through* faith in Him, the first Martyr ἐκοιμήθη, *fell asleep*.

On this use of διὰ, *through* a person as a *mediator*, and especially as applied to Christ, *the Mediator* (1 Tim. ii. 5), and *the Door* (John x. 7), and *the Way* (John xiv. 6), through Whom alone all blessings, both in life and death, come to us from God, see John x. 9; xiv. 6. Acts iii. 16; x. 36. 43. Rom. i. 5; v. 11. 17. 21. 1 Cor. viii. 6; xv. 21. 2 Cor. i. 5; v. 18. Gal. vi. 14, δι' οὗ ἐμοὶ κόσμος ἐσταύρωται. Col. i. 16. 20. 2 Thess. iii. 12. Tit. iii. 5, 6. Heb. xiii. 15. 21. 1 Pet. ii. 5, and *Dean Alford's* excellent note here, and so *Ellicott*.

Indeed, *Chrysostom* had rightly expounded the words thus, τῇ πίστει τοῦ Ἰησοῦ κοιμηθέντας: and *Theodoret* says, "Jesus is the Mediator of the Resurrection; and the faithful who have Christ dwelling in themselves κοιμῶνται διὰ τοῦ Ἰησοῦ."

15. ἐν λόγῳ Κυρίου] *in the Word of the Lord;* not on my own authority, but the Lord's Who speaks in me, and by me.

This expression, '*the Word of the Lord*,' is a link which connects the writings of the Apostle with those of Moses and the Prophets of old, to whom '*the Word of the Lord* came,' and who are said to speak in '*the Word of the Lord*.' See 1 Kings xiii. 1, 2. Jer. i. 4, LXX. Hos. i. 2.

In this and numerous other respects, the *New Testament* came *before* the *Old* Testament to the *Gentile* world, and the New Testament prepared the *Gentile* world for the profitable study of the *Old*. See above on ii. 18.

— ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι κ.τ.λ.] *We the living* (as

m Matt. 24. 31. 1 Cor. 15. 51. 2 Thess. 1. 7.

τας· 16 m ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου, καὶ ἐν σάλ-

distinguished from the *dead*) *who are being left behind* (*present* participle) by the departure of others who die from time to time, shall not *anticipate those who have fallen asleep*; or, as *Tertullian* says (de Resurrect. 24), "nos qui remanemus in *adventum* Domini non *præveniemus* eos qui *dormierunt*."

This passage has given rise to three questions:

1. What is the meaning of the words *οἱ ζῶντες*, *the living*, here?

2. Whether, inasmuch as all men are from Adam, and since it is said in Holy Scripture that by Adam death passed upon *all*, and that in Adam *all die* (Rom. v. 12. 14. 1 Cor. xv. 22), and it is appointed unto men to *die*, and after that the Judgment (Heb. ix. 27), they who are alive on the earth when Christ comes will first *die*, and so pass *through Death* to Resurrection and Judgment?

These two questions were discussed in ancient times;

Another has arisen in modern days, viz.;

3. Whether St. Paul believed and taught in this Epistle that *he himself* would be alive at Christ's coming, and therefore supposed that the Second Advent was near at hand when he wrote these words?

As to questions 1 and 2,

The difference of opinion as to the meaning of the word *living* here, arose in great measure from the difference of *reading* in the MSS. in the parallel passage of St. Paul's Epistle to the Corinthians (1 Cor. xv. 51), where some MSS. read *πάντες κοιμηθησόμεθα*, 'we shall *all* sleep.'

On this point the reader may see the note there.

Consequently, some Expositors were led to interpret *ζῶντες* as equivalent to *spiritually alive*, and quickened by a *lively faith*; and others supposed that *all* would *first die*, and *then* revive and be raised for Judgment.

These differences of opinion are recapitulated by *S. Jerome*, Epist. ad Minervium, iv. p. 216; *S. Augustine*, de octo Dulcitii quæstionibus, vol. vi. p. 223; and Epist. ad Mercator. 193; and de Civ. Dei, xx. 20; and in Enchirid. c. 54; de Fide et Symb. c. 8; *S. Chrys.* and *Theophyl.* in 2 Tim. iv. 1; and by *Isidorus Pelusiot.* Epist. 222; and, in later times, by *Bp. Pearson* on the Creed, Art. vii. pp. 561—563.

S. Augustine, although not enabled to ascertain the true *reading* in 1 Cor. xv. 51 as fully as it has since been determined, declared the true *meaning* of the passage in the following language:—

If no other meaning can be attached to the words of the Apostle, and if it be evident, that he designed that the meaning which they manifestly proclaim, should be assigned to them, namely, that at the end of the World, and at the Lord's Second Coming, there will be some who will not be *unclothed* of their bodies, but be *clothed upon* with immortality, and this mortal will be swallowed up by life (2 Cor. v. 4), doubtless with this meaning will accord that which we profess in the Rule of Faith, namely, that 'He will come again to Judge the Quick and Dead;' so that we are not here to understand by the word *quick*, the just, and by the word *dead*, the unjust, although it be true that the Just and the Unjust will be judged; but by the word *quick* in the Creed we are to understand those whom Christ's second Coming will find not yet departed from the body; and by *dead*, those who have departed from it. And those other texts (1 Cor. xv. 36. 51) must be so expounded as to agree with this interpretation. (*Augustine.*)

However, even till the sixteenth century, many Expositors were of the opinion that all who were alive at Christ's coming would *first die*, and then *revive* and be judged. So *Aquinas*, *Anselm*, and *A Lapide* here.

But now that the reading of 1 Cor. xv. 51 has been established, by the collation of MSS. and Versions derived from all parts of Christendom, there can be no longer any doubt that the interpretation propounded by *S. Augustine* is the true one; and it may suffice to remind the reader of the words of the learned English Expositor of the Creed on this subject; He shall judge *the quick*, that is, those which shall be then alive when He cometh; and He shall judge *the dead*, that is, those which at the same time shall be raised from the dead;

The only doubt in this interpretation is, whether those that shall be found alive when our Saviour cometh shall still so continue till they come to judgment, or upon His first appearance they shall *die*, and after their death revive; and so together with all those which rise out of their graves appear before the judgment seat. The consideration of our mortality, and the cause thereof (that *it is appointed unto* all *men once to die*, in that *death* hath *passed upon all*, Heb. ix. 27. Rom. v. 12), might persuade us that the last generation of mankind should *taste of death*, as well as all the rest that went before it; and therefore it hath been thought, especially of late, that those, whom *Christ* at His coming finds alive, shall immediately *die*; and after a sudden and universal expiration shall be restored to life again, and joined with the rest whom the graves shall render, that all may be partakers of the resurrection;

But the Apostle's description of the last Day mentioneth no such kind of death, yea, rather excludeth it: *For we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we be ever with the Lord.* (1 Thess. iv. 15—17.)

In which words, they which *remain unto the coming of the Lord*, are not said to *die* or to rise from *the dead*, but are distinguished from those *which are asleep* and *rise first*: yea, being alive, are caught up together with them, having not tasted death;

The same is further confirmed by the Apostle, saying, *Behold, I show you a mystery; we shall not all sleep, but we shall all be changed* (1 Cor. xv. 51), which, being added to the former, putteth this doctrine out of question; for the *living*, which remain at the coming of *Christ*, are opposed to them which are *asleep*; and the opposition consists in this, that they *shall not sleep*, which sleep is not opposed to a long death, but to death itself, as it followeth, *the dead shall be raised incorruptible*, and we (which shall not sleep) *shall be changed*; so that their mutation shall be unto them as a Resurrection. And collation of these two Scriptures maketh up this conclusion so manifestly, that I conceive no man had ever doubted or questioned the truth of it, had they not first differed in the reading of the text. (*Bp. Pearson* on the Creed, Art. vii. p. 563.)

3. As to the third question, we may say—

It was not revealed by Almighty God to St. Paul, nor has it ever been revealed to any man, whether he himself should *remain* alive *till* Christ's *second coming*. Our Lord said to his Apostles, "It is not for you to know the *times* or the *seasons*, which the Father has put in His own power." (Acts i. 7.)

But it would be very erroneous to say (as has been recently affirmed by some), that St. Paul expected that *he himself*, and the majority of those whom he was addressing, would be alive at Christ's Second Coming; and that he *taught in this* Epistle, as an article of Christian Doctrine, that Christ would come in his own age and lifetime; and that he was deceived in this expectation, and afterwards "*modified* this opinion," particularly when "he saw the evil effects of this doctrine on the practice of the Thessalonians," who (it is alleged) were induced by the expectation of an immediate reappearance of Christ to relinquish their worldly callings, and to live in idleness.

This allegation is disproved by the fact that St. Paul used the same language *five years* after the composition of his two Epistles to the Thessalonians, viz. in his first Epistle to the *Corinthians*, where, using the first person plural in the same way as here, he says, "*We* shall *not all sleep*, but we shall all be changed" (1 Cor. xv. 51).

And, be it observed, he used that language at a time when he himself personally was in *daily danger of death*. (1 Cor. xv. 31. Cp. 2 Cor. i. 8, 9.)

If the personal pronoun *we* in the present passage means St. Paul himself and his own contemporaries, it must also have the same meaning in the latter passage.

There was no alteration whatever in his teaching, such as is supposed;

Before he wrote to the Corinthians he himself warned the Thessalonians in his *second* Epistle, which, be it remembered, was *written very shortly after the first*, against being "soon shaken or troubled *as if the day of the Lord was at hand*" (2 Thess. ii. 2).

And he teaches them that the Day of the Lord would *not come* until after the manifestation of some Power, which was not then visible, and which he describes.

St. Paul, also, in his Epistle to the *Romans*, written in the *next year* after the first Epistle to the *Corinthians*, speaks of the *Conversion* of the *Jews* as an event still to be looked for after the "fulness of the Gentiles had come in" (Rom. xi. 24—27).

This was a preliminary prophecy, which he, the Apostle of the Gentiles, well knew was not yet accomplished; and therefore he *was* a *debtor* to the *Gentiles* (Rom. i. 14, 15; xi. 13), and bound to promote its fulfilment. Cp. *Tertullian*, de Resurrectione, c. 23.

As to the use of the pronoun *we* in this passage and that to the Corinthians (1 Cor. xv. 51), if it be pressed rigidly, it would follow that all the Thessalonians to whom he writes, who would

πιγγι Θεοῦ καταβήσεται ἀπ᾽ οὐρανοῦ, καὶ οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται πρῶτον, 17 [n] ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἁρπαγησόμεθα ἐν νεφέλαις εἰς ἀπάντησιν τοῦ Κυρίου εἰς ἀέρα· καὶ οὕτω πάντοτε σὺν Κυρίῳ ἐσόμεθα. 18 [v] Ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

n John 12. 26. & 14. 3. & 17. 24. Acts 1. 9. Rev. 11. 12.

live till Christ's Second Coming, would *be for ever with the Lord*; which could not have been his meaning.

But no one who has considered the characteristics of St. Paul's style, will be perplexed by the use of the pronoun here.

St. Paul frequently even speaks of *himself individually* as a representative of *a class* with which he has *no sympathy*, and with which he himself, therefore, is by no means to be identified. See on 1 Cor. iv. 6, and the quotation from *Bp. Sanderson* in the note on 1 Cor. vi. 12, and cp. xiv. 14.

Thus in Rom. iii. 7: "If the truth of God hath more abounded through *my* lie unto his glory, why yet am *I* also judged as a sinner?"

See also the seventh Chapter of the Epistle to the Romans, *vv.* 7—25.

Accordingly, it is well said by *Theodoret* here, "St. Paul is not speaking here of *his own person*, but of those who will be alive at that time. He is speaking of the *faithful* who will then be alive, and who will be caught up into the air." So also *Chrysostom* and *Theophylact*. The Apostle "*transfers* by a figure unto himself and his contemporaries the persons of those who would be alive at Christ's Second Coming." *Augustine*, de Civ. Dei, xx. 20.

Although St. Paul nowhere teaches that the Lord would *not* come again while he himself was alive, yet he did not teach in this Epistle, or in any other, that Christ *would come* in his own age. He *knew* that the time of Christ's coming could *not* be *known* by men, and had not been revealed by God. He teaches in this Epistle that it would come as a *thief in the night* (v. 2), and that the *certainty* of its *coming*, and the *uncertainty* of the *time* of its coming, are reasons for perpetual *preparation* for it.

Let it be remembered that it is the Holy Ghost who speaks by the Apostle. And let it not be forgotten that He designed this Epistle not only for the edification of the Thessalonians and of other Churches in the Apostolic Age, but of all Christians in every Country and Age, even to the Coming of Christ, and that He knew that it would be read in every country and age till the Day of Doom.

Hence we may recognize the divine wisdom of the Apostle in using that pronoun which would best admonish all who read the Epistle, in his own and *every successive generation*, to be on their guard, as not knowing *when* their Lord would come; whereas, if he had used the pronoun *they*, it might have been thought that as long as the Apostle was alive, men need not expect the Coming of Christ.

St. Paul's *we* is an universal *we*, which *every age* may apply, and *ought* to apply, to itself. Cp. *Bengel*.

St. Paul's office was to teach that the Great Day would surely come, and would come suddenly. But it was no part of his Mission to declare *when* it would, or would not, come.

That Day is hidden, in order that every day may be well spent. "Ergo latet *Ille* Dies, ut observentur *omnes* dies." *Augustine*. See his three Letters, "De fine Sæculi," Ep. 197—199.

16. αὐτὸς ὁ Κύριος καταβήσεται] *The Lord Himself will descend* in His human body (for *descent* is proper to *body*), and in the *same human body* and in the same manner as He *ascended* into heaven (Acts i. 11). "In quâ carne ascendit in cœlum, et in quâ sedet ad dexteram Patris, descensurus est ad Judicium." *Augustine* (Serm. contra Arian. c. 12, vol. viii. p. 972).

— ἐν κελεύσματι] *with a sound of command.* κέλευσμα (from κελεύω) is the music played to set an Army or a Fleet in motion (*Thucyd.* ii. 92), or the cheer of the κελευστὴς to the crew of rowers. The word is used in the former sense by the Septuagint, Prov. xxx. 27, στρατεύει ἀφ᾽ ἑνὸς κελεύσματος, and cp. *Philo* (de Præm. § 19), who says that God can easily bring together all men, wherever dispersed, into one place, from the ends of the earth, ἑνὶ κελεύσματι.

This appears to be the sense here. The Angelic Host is compared to a vast Army, which is set in motion by the Divine command, and accompanies Christ to Judgment. See Zech. xiv. 5. Dan. vii. 10. 13.

The Son of Man shall come in His glory, and all the holy Angels with Him, and He shall sit on the throne of His glory (Matt. xxv. 31. 2 Thess. i. 7). He shall be revealed with His mighty Angels, and so Enoch prophesied, 'The Lord cometh with ten thousands of His Saints to execute judgment' (Jude 14, and cp. Rev. xix. 14).

— ἐν φωνῇ ἀρχαγγέλου—ἐν σάλπιγγι Θεοῦ] *with the voice of the Archangel* and *with the trump of God.* See Zech. ix. 14, ὁ Κύριος ἐν σάλπιγγι σαλπιεῖ, and 1 Cor. xv. 52. The circumstances of the *Second Advent*, and of the Last Judgment, appear to have been prefigured by those of the Giving of the *Law on Mount Sinai*; Men will be judged according to their works, of which the Law of God is the Rule: and therefore the future Great Assize, in which men will be rewarded or punished according to their Deeds, to be then judged by the standard of the Divine Law, was fitly typified by the promulgation of that Law. Compare the words of Moses describing the delivery of the Law (Exod. xix. 16) with the language used by the Apostle here describing the last Judgment: Ἐγένοντο φωναὶ καὶ ἀστραπαί, φωνὴ τῆς σάλπιγγος ἠχεῖ μέγα, καὶ ἐπτοήθη πᾶς ὁ λαὸς, καὶ ἐξήγαγε Μωϋσῆς τὸν λαὸν εἰς συνάντησιν τοῦ Θεοῦ, καὶ παρέστησαν ἐπὶ τὸ ὄρος· τὸ ὄρος ἐκαπνίζετο ὅλον, διὰ τὸ καταβεβηκέναι ἐπ᾽ αὐτὸ τὸν Θεὸν ἐν πυρί (cp. 2 Thess, i. 8)· ἐγίνοντο δὲ αἱ φωναὶ τῆς σάλπιγγος ἰσχυρότεραι σφόδρα παραβαίνουσαι.

There is also mention made by Moses of the *cloud*, *v.* 16. Cp. here *v.* 17.

Also the Law was given with the ministry of *Angels* (Acts vii. 53. Gal. iii. 19), and *Angels* will come with the Lord to Judgment. See above, note on κελεύσματι.

The *Trumpet* here and in 1 Cor. xv. 52 seems to be no other than that of the Seventh Angel in the Apocalypse (xi. 15—18).

Whether you eat or drink, or wake or sleep, let that Trumpet be ever sounding in your ears with this call, "Arise, ye dead; come ye to the Judgment" (*S. Jerome* ap. *A Lapide*).

— οἱ νεκροὶ ἐν Χριστῷ] *the dead in Christ shall first rise.* He says πρῶτον, not πρῶτοι. The words have been supposed by some interpreters to signify that *the dead* generally *shall rise first*, and some take the words '*in Christ*' as following '*they shall rise*;' but this does not appear to be a correct exposition.

The dead in Christ are they, who having been incorporated *into* the body of Christ, remain living members *of* Christ, and die *in* Christ, and though *asleep* in peace (κεκοιμημένοι) as to their bodies, yet remain members of the Communion of Saints in Him Who lives for ever, and is the source of undying life to those who are in Him.

Thus they who live in Christ communicate with the dead in Christ: "Communionem cum illis sanctis, qui in hâc quam suscepimus fide defuncti sunt, societate et spei communione tenemur." *Augustine* (Serm. 181). See below, Heb. xii. 23.

The Saints of God living in the Church of Christ are in communion with all the Saints departed out of this life, and admitted to the presence of God. The mystical union between Christ and His Church, the spiritual conjunction of the members to the Head, is the true foundation of that communion which one member had with another, all the members living and increasing by the same influence which they receive from Him. But Death, which is nothing else but the separation of the soul from the body, maketh no separation in the mystical union, no breach of the spiritual conjunction, and consequently there must continue the same communion, because there remaineth the same foundation. And since the true and unfeigned holiness of man wrought by the powerful influence of the Spirit of God, not only remaineth, but also is *improved after death*, and since the correspondence of the internal holiness was the Communion between their persons in their life, they cannot be said to be divided by death, which had no power over that sanctity by which they were first conjoined. *Bp. Pearson* (on the Creed), Art. ix. pp. 664, 665.

17. ἁρπαγησόμεθα] *we shall be caught up in the clouds to meet the Lord, into the air.* "Nos qui vivimus, qui residui erimus, rapiemur cum nubibus obviam Domino *in aëra*.—Domino obviam *Sancti* rapientur in nubibus, ipso illo nube in resurrectionis corpore elati." *Hilary* (in Ps. li. and in Ps. lvi.) And *Tertullian* (adv. Marcion. iii. ad fin.), "*Auferemur* in nubibus obviam Domino secundum Apostolum, Illo scilicet Filio hominis veniente *in nubibus* secundum Danielem (Dan. vii. 13), et ita semper cum Domino erimus."

Observe, he does not say αἰθέρα, but ἀέρα, intimating that Christ will descend to this *lower* Atmosphere which surrounds the Earth. Cp. the use of ἀὴρ Acts xxii. 23. Eph. ii. 2.

— οὕτω—ἐσόμεθα] *and so shall we be ever with the Lord.* We shall be caught up into the *air*, and so be ever with Christ. There is no indication of any intervening Millennium on *earth* between Resurrection and heavenly Glory. See below, on Rev. xx. 6.

18. Ὥστε] *Therefore; so then;* 'itaque' (*Vulg.*). Cp. Phil. ii. 12; iv. 1.

a Matt. 24. 3, 36.
b Matt. 24. 42, 43. Mark 13. 34. Luke 21. 34. 2 Pet. 3. 10. Rev. 3. 3. & 16. 15.
c Luke 21. 34, 35. Isa. 13. 6—9. Jer. 13. 21.
d Eph. 5. 8.
e Luke 16. 8. Rom. 13. 12. Eph. 5. 8.
f Matt. 24. 42. & 25. 13. Luke 21. 34, 36. Rom. 13. 11, 12. 1 Cor. 15. 34. Eph. 5. 14. 1 Pet. 5. 8.
g Rom. 13. 13.
h Isa. 59. 17. Rom. 13. 12. Eph. 6. 14, &c.
i Rom. 9. 22. 1 Pet. 2. 8.
k Rom. 14. 8, 9. 1 Cor. 5. 15. 1 Rom. 15. 27. 1 Cor. 9. 11. & 16. 18.. Gal. 6. 6. Phil. 2. 29. 1 Tim. 5. 17. Heb. 13. 7, 17.

V. [1] [a] Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελφοί, οὐ χρείαν ἔχετε ὑμῖν γράφεσθαι· [2] [b] αὐτοὶ γὰρ ἀκριβῶς οἴδατε, ὅτι ἡμέρα Κυρίου ὡς κλέπτης ἐν νυκτὶ οὕτως ἔρχεται· [3] [c] ὅταν γὰρ λέγωσιν, Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος, ὥσπερ ἡ ὠδὶν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν.

[4] [d] Ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκότει, ἵνα ὑμᾶς ἡ ἡμέρα ὡς κλέπτης καταλάβῃ· [5] [e] πάντες γὰρ ὑμεῖς υἱοὶ φωτός ἐστε καὶ υἱοὶ ἡμέρας, οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους.

[6] [f] Ἄρα οὖν μὴ καθεύδωμεν ὡς καὶ οἱ λοιποί, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν· [7] [g] οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσι, καὶ οἱ μεθυσκόμενοι νυκτὸς μεθύουσιν· [8] [h] ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι θώρακα πίστεως καὶ ἀγάπης, καὶ περικεφαλαίαν ἐλπίδα σωτηρίας· [9] [i] ὅτι οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργὴν, ἀλλ' εἰς περιποίησιν σωτηρίας διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, [10] [k] τοῦ ἀποθανόντος ὑπὲρ ἡμῶν, ἵνα, εἴτε γρηγορῶμεν εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν.

[11] Διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἷς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

[12] [l] Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊστα-

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Ch. V. 1. *τῶν χρόνων καὶ τ. καιρῶν*] *the times and seasons*; 'de temporibus et momentis' (*Vulg.*). Χρόνος signifies *duration* or *length* of time; καιρὸς, *point* of time: so that καιρὸς is ἀκμὴ χρόνου, 'punctum temporis.' See on Acts i. 7, and the remarks of *Augustine*, Epist. 197, noting the inadequacy of the Latin language to mark this difference, "Ibi Græcè legitur (Act. i. 7) χρόνους ἢ καιρούς. Nostri utrumque hoc verbum *tempora* appellant sive χρόνους sive καιροὺς, cùm habeant hæc duo inter se *non negligendam differentiam*;" which he explains.

2. ἀκριβῶς οἴδατε] *ye know well.* How did the Thessalonians *know* certainly that the Day of the Lord would come "*as a thief in the night?*"

The expression is a remarkable one. No one but Christ Himself would have ventured to compare His Second Advent to judge the World to the coming of a *Thief.* Probably the Thessalonians derived that knowledge from a *written Gospel.*

If so, it must have been either from the Gospel of St. Matthew (xxiv. 43), or of St. Luke (xii. 39), or from both. See above, on ii. 18 and iii. 5.

The present comparison is not found in either of the two other Gospels. The expression, *the Day* shall *come*, is not found in St. Matthew (cp. Matt. xxiv. 50), but it is found in *St. Luke* (xxi. 34, 35).

Also, the word αἰφνίδιος, here used by *St. Paul* to describe the sudden coming of that day, occurs only *once* in the New Testament, viz. in the Gospel of *St. Luke* describing the coming of that Day.

Compare also *St. Paul's* words here, τότε αἰφνίδιος αὐτοῖς ἐφίσταται ὄλεθρος, καὶ οὐ μὴ ἐκφύγωσιν, with the very similar language in *St. Luke* (xxi. 34), προσέχετε ἑαυτοῖς .... μὴ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη· ὡς παγὶς γὰρ ἐπελεύσεται κ.τ.λ. ἀγρυπνεῖτε οὖν ἵνα καταξιωθῆτε ἐκφυγεῖν ταῦτα πάντα.

Whether the Thessalonians were now in possession of the Gospel of *St. Luke*, is a question which has been touched upon elsewhere. See on 1 Thess. i. 9; ii. 18. 2 Cor. viii. 18.

It may be observed here, in addition to what is there said, that, at the beginning of both these Epistles to the Thessalonians, the Apostle addresses them to the *Church* (Ἐκκλησίᾳ), as a Society already existing at Thessalonica (1 Thess. i. 1. 2 Thess. i. 1), and that in this chapter we have evidence of the existence of a body of *Clergy* (*v.* 12) already organized there.

We find also a solemn charge from St. Paul, that this *Epistle* should be publicly read in the presence of the Faithful (*v.* 27), doubtless in the assembly of the Church.

We know also that the reading of the *Gospels* as well as of the *Old Testament* was a part of the Ritual of the Primitive Church. (See *Justin M.* Apol. ii. p. 98; c. Tryph. p. 331. *Kirchofer*, pp. 35, 36.)

It is probable, that the Holy Spirit who gave so solemn a charge that this *Epistle* should be read in the Church, would have been equally earnest in providing that some authentic account of the words, works, and sufferings of Him on Whom all the teaching of the Apostle in this and all his Epistles is built, should be extant for the use of the faithful; and that one of the duties of the Clergy who are mentioned here, was to read such an Evangelic History in the public religious assemblies at Thessalonica. See further on *v.* 21. 27.

— ἡμέρα Κυρίου] *the day of the Lord.* The Article ἡ is prefixed by A, I, K, but not by B, D, E, F, G. Cp. 2 Pet. iii. 10, ἥξει ἡμέρα Κυρίου ὡς κλέπτης.

— οὕτως ἔρχεται] *so it cometh*: the *present* tense, it *cometh*, marks its certainty. Cp. ἐφίσταται *v.* 3, and Rev. i. 7, and cp. *Winer*, § 40, p. 237.

3. ἡ ὠδίν] *the birth-pang.* See Ps. xlviii. 6, ὠδῖνες ὡς τικτούσης. Jer. vi. 24; xiii. 21.

6. οἱ λοιποί] *the others*—the heathen. See above, iv. 13.

8. θώρακα πίστεως] *the breastplate of faith.* In carnal weapons, a shield is always a shield, and nothing more; but not so in spiritual. For we find that the Apostle sometimes specifies the 'loricam fidei,' the *breastplate* of faith; and in another place, '*scutum* fidei,' the *shield* of faith. (Eph. vi. 14. 16.) Faith is both a breastplate and a shield; it is a shield because it receives and wards off the darts of the enemy, and it is a breastplate because it defends the heart from being pierced through. *Augustine* (in Ps. 34).

9. εἰς περιποίησιν] *for the purchase of salvation through our Lord Jesus Christ.* 'Ad acquisitionem salutis per Dominum' (*Vulg.*); and so the *Gothic* Version of *Ulphilas.*

περιποίησις, from περιποιοῦμαι, *sibi vendico, redimo*, is said properly of *Christ* purchasing salvation for us, and redeeming us by the sacrifice of Himself.

This signification of the word had already been prepared for Evangelical use by the Septuagint Version of the Old Testament, which uses the word in the sense of *recovering, rescuing, purchasing*, and *making alive* and *keeping alive.* See Isa. xxxi. 5, περιποιήσεται καὶ σώσει, and xliii. 21, λαόν μου ὃν περιεποιησάμην, and see Gen. xxxi. 18; xxxvi. 6, and Mal. iii. 17. 1 Pet. ii. 9.

But by virtue of their incorporation in *Christ* their Head, the *acquisition* made by Christ is here predicated of *Believers*, who by means of His death and passion acquire salvation and glory; and so the Apostle speaks in 2 Thess. ii. 14, εἰς ὃ ἐκάλεσεν ὑμᾶς εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Cp. Heb. x. 39.

10. εἴτε γρηγορῶμεν] *whether we be awake or asleep*: whether we be dead or alive. Cp. Rom. xiv. 8.

11. εἷς τὸν ἕνα] *one the other.* See 1 Cor. iv. 6, εἷς ὑπὲρ τοῦ ἑνός. So *Herod.* iv. 50, ἓν πρὸς ἓν συμβάλλειν. *Winer*, § 26, p. 156.

12. εἰδέναι] *to know* and *discern*, to distinguish from false teachers, and to *acknowledge, to revere and love* them as teachers of the truth. See on Acts xv. 18. Compare 1 Cor. xvi. 16. 18, ἐπιγινώσκετε τοὺς τοιούτους, and Phil. ii. 29.

This word εἰδέναι is specially used to express the duty owed by the Laity to their Ministers. Thus *Ignatius* (Smyrn. 9), καλῶς ἔχει— ἐπίσκοπον εἰδέναι.

On the duty here inculcated of "obedience to Spiritual Guides and Governors," see *Dr. Barrow's* Three Sermons, vol. iii. pp. 106—167, in which the author, with his usual clearness and learning, shows first *who* they are that are entitled to be owned

μένους ὑμῶν ἐν Κυρίῳ, καὶ νουθετοῦντας ὑμᾶς, 13 καὶ ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ διὰ τὸ ἔργον αὐτῶν.

Εἰρηνεύετε ἐν ἑαυτοῖς.

14 [m] Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλιγοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.

15 [n] Ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῷ, ἀλλὰ πάντοτε τὸ ἀγαθὸν διώκετε, καὶ εἰς ἀλλήλους καὶ εἰς πάντας.

16 [o] Πάντοτε χαίρετε· 17 [p] ἀδιαλείπτως προσεύχεσθε· 18 [q] ἐν παντὶ εὐχαριστεῖτε, τοῦτο γὰρ θέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς.

19 [r] Τὸ Πνεῦμα μὴ σβέννυτε, 20 προφητείας μὴ ἐξουθενεῖτε. 21 [s] Πάντα δὲ δοκιμάζετε· τὸ καλὸν κατέχετε, 22 [t] ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε.

m Rom. 14. 1. Gal. 6. 1, 2. 2 Thess. 3. 6, 11, 12.
n Lev. 19. 18. Prov. 17. 13. & 20. 22. & 24. 29. Matt. 5. 39. Rom. 12. 17. 1 Cor. 6. 7. Gal. 6. 10. 1 Pet. 3. 9.
o Rom. 12. 12. Phil. 4. 4.
p Luke 18. 1. Rom. 12. 12. Eph. 6. 18. Col. 4. 2.
q Eph. 5. 20.
r Eph. 4. 30. 2 Tim. 1. 6.
s 1 Cor. 14. 1, 39. ‖ 1 Cor. 2. 11, 15. 1 John 4. 1.
t Phil. 4. 8.

and acknowledged, loved and revered, as Spiritual Guides; and next, the grounds on which this duty is to be paid to them.

— *τοὺς κοπιῶντας ἐν ὑμῖν, καὶ προϊσταμένους κ.τ.λ.*] *those who are labouring among you, and presiding over you in the Lord.* An important passage in this the earliest Epistle of St. Paul, as showing that even at Thessalonica, where St. Paul had been only on a brief visit, in his first journey to Greece, a short time before this Epistle was written, and where the Gospel had only been recently planted, provision had already been made for the organization of a *Christian Ministry*.

We find here a body of men *labouring* (*κοπιῶντας*), and *presiding* (*προϊσταμένους*, cp. Rom. xii. 8. 1 Tim. v. 17), and *admonishing* (*νουθετοῦντας*) the rest,—in a word, a body of *Clergy* already settled and established: and to be *known, reverenced*, and *esteemed very highly in love for their work's sake* as such. Here is a specimen of what was done by the Apostle in that and other Churches. Cp. Acts xiv. 23; xx. 17.

13. *Εἰρηνεύετε ἐν ἑαυτοῖς*] *Be at peace among yourselves.* These short sentences,—short, in order that they might be easily remembered, and pass readily from mouth to mouth,—are like what the wise man calls 'goads' to stimulate moral practice, and 'as nails fastened by the Masters of Assemblies' (Eccl. xii. 11), —nails fastened by Chief Pastors of Churches in the memory of Christendom. Each of them deserves special attention; and some of them, it will be seen, are delivered *in pairs*, and they are therefore here printed accordingly. See *v.* 19. 21, and compare the note below on 1 Cor. vi. 20, and Heb. xiii. 5.

— *ἀντέχεσθε*] *support:* take hold of them, in order to help and preserve them from falling; cp. *ἀντιλαμβάνομαι* Acts xx. 35, and *ἐπιλαμβάνομαι* Heb. ii. 16.

17. *ἀδιαλείπτως προσεύχεσθε*] *pray ye without ceasing.* We cannot be always on our knees, and stretching forth our hands, yet we are to pray *without ceasing* (*ἀδιαλείπτως*).

How can this be done? By continuity of desire. If, whatever you are doing, you are longing for the everlasting Rest, the heavenly Sabbath, you never cease praying; your desire is prayer. Continuous desire is continuous prayer. If you would never cease from prayer, never cease from desire. Your desires speak. If you cease to desire, you are dumb, you have ceased to pray. *S. Augustine* (in Ps. 37). See also *Dr. Barrow's* exposition of this text in his Sermons on the Duty of Prayer (i. p. 107—140), where he shows that the precept is to be obeyed,—

(1) by cherishing habitually and constantly the *spirit* of *supplication;*

(2) by vigilant attendance on *devotion*, as the main business of the Christian life;

(3) by never failing to engage in *public acts of devotion*, on the recurrence of set times for it, and on all fitting occasions;

(4) especially when prescribed by authority;

(5) by lifting up our hearts to God from time to time in fervent ejaculations in private, in the midst of our business, and by being in "the fear of the Lord all the day long" (Prov. xxiii. 17).

19. *τὸ Πνεῦμα μὴ σβέννυτε*] *quench not the Spirit*, whether in yourselves or others. Compare the case of the foolish Virgins saying *αἱ λαμπάδες ἡμῶν σβέννυνται* (Matt. xxv. 8).

The flame of the Holy Spirit is kindled from heaven in the lamp of man's nature, but requires to be fed with continual supplies of oil from the same Spirit, given in the means of Grace, Prayer, Confirmation, the Holy Eucharist, hearing and reading the Word of God, and in the exercise of works of piety, holiness, and charity. Otherwise the light will go out, that is, will be no light to us, and the door will be shut, and we excluded from the wedding (Matt. xxv. 10—13). This Scripture is not to be so pressed as to be made a plea for re-baptization or re-ordination, as it was by some schismatics in ancient times, as if the *Spirit* once given in Baptism or Holy Orders could be so utterly *quenched* that it required to be lighted again by a Second or Third Baptism, and by a Second or Third Ordination. See *S. Jerome's* Dialogue against the Luciferians, and *Augustine's* remarks on this point, c. Epist. Parmenian. ii. c. 13, vol. ix. p. 108, where he says: "The Sacraments of Christ are holy and pure, and cannot be violated; and yet they are said to be polluted by evil men, because they do what in them lies to defile them. So the Spirit is said to be *quenched* by sin, because the sinner does *his part* to quench it; but he cannot so violate the purity of the Holy Ghost; and the Grace of the Spirit remains 'bonis ad præmium, *malis ad judicium.*'"

Besides; this text is to be taken together with what follows, where see note.

20. *προφητείας μὴ ἐξουθενεῖτε*] *despise not prophesyings*, or preachings; declarations of God's will, and expositions of His Word. On this use of *προφητεία*, frequent in St. Paul's Epistles, see 1 Cor. xi. 4; xii. 10, and on Rom. xii. 6.

But it may be asked, how was there any danger that *prophesyings* should be *despised?*

This question may best be answered by reference to the precept which immediately *precedes*, and to the circumstances of the early Church.

They who were admitted into the Church by Baptism received on their admission supernatural *spiritual gifts* (*χαρίσματα*), particularly *the gift* of *Tongues*.

Some among them were vain of their gifts, and made an ambitious display of them, as was the case at Corinth, where St. Paul was now writing. See 1 Cor. xii. 28; xiii. 1; xiv. 2—39.

And in comparison with *those* extraordinary gifts of the Spirit, some *despised* the less ostentatious but more edifying work of *Prophesying;* see 1 Cor. xiv. 1—5.

St. Paul had a difficult task to perform, in order to assign to each gift its proper place; and so to commend the ordinary work of Prophesying as not to depreciate the supernatural gifts of the Spirit, which had produced such glorious effects on the day of Pentecost.

The balance was to be held in equipoise between the two; and he has done it on these two precepts, which are like the two scales of the Balance.

He gives due honour to both in these two consecutive sentences. To one side he says, "Quench not the Spirit;" to the other, "Despise not Prophesyings."

These precepts may be best illustrated by the words with which he afterwards summed up his more elaborate reasonings on this subject in his first Epistle to that city from which he is writing, Corinth—*ζηλοῦτε τὸ προφητεύειν,—καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε*, "*Earnestly desire Prophesying; and do not forbid speaking with Tongues*" (1 Cor. xiv. 39). There the balance is perfectly adjusted, for he inverts the prohibition, and converts it into an exhortation. Here he says, *Despise not Prophesying;* there he says, *Earnestly desire* it.

21. *Πάντα δὲ δοκιμάζετε*] *But*, while ye hearken to prophesyings, take heed that ye believe not every spirit (1 John iv. 1), nor receive every doctrine that ye hear (see Matt. xvi. 6), *but* (*δὲ*, found in B, D, Ē, F, G, I, K, and received by *Scholz, Lach., Alf., Ellicott*)—*prove all things.* "Omnia examinate; quod bonum est, tenete" (*Tertullian*, de Præs. Hæret.). A precept probably derived from one of our Blessed Lord, which is often cited as such by ancient writers, *γίνεσθε δόκιμοι τραπεζῖται*, 'Estote probi *examinatores* sive nummularii,' 'Be ye skilful tryers (properly assayers) of coin, whether it be spurious or genuine;' which precept is ascribed to St. Paul by Dionysius of Alexandria (cp. *Euseb.*

u Rom. 15. 33. ch. 3. 13. 1 Cor. 1. 8. & 6. 20.
x 1 Cor. 1. 9. & 10. 13. 2 Cor. 1. 18. Heb. 10. 23.
y Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Tim. 1. 3, 18. & 5. 7, 21. & 6. 13, 17. 1 Pet. 5. 14.

23 u Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἁγιάσαι ὑμᾶς ὁλοτελεῖς, καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα, καὶ ἡ ψυχὴ, καὶ τὸ σῶμα ἀμέμπτως ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθείη. 24 x Πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.
25 Ἀδελφοὶ, προσεύχεσθε περὶ ἡμῶν.
26 y Ἀσπάσασθε τοὺς ἀδελφοὺς πάντας ἐν φιλήματι ἁγίῳ.

vi. 7), probably referring to the present text. See the note of *Valesius* on *Euseb.* l. c., and note above on Matt. xxv. 27, and the present Editor's note on *Theocritus* xii. 23.

On the duty of *examining* the evidence of Religion, see on 1 Cor. x. 15.

This precept, "*Try all things*, hold fast *the* good, and abstain from all *evil*," evidently implies that they to whom it is addressed had *some standard* by which all things were to be tried.

They are required to *prove* the various doctrines presented to them; they must therefore have had some *touchstone* by which those doctrines were to be tested. What could that be? Some authentic document doubtless. How otherwise could these Thessalonians, who were only neophytes in Christianity, recently converted from idolatry (1 Thess. i. 9), have been proof against the arts of false teachers? how would they be enabled to *prove all* things, and to *hold* fast *the* truth? This consideration confirms the opinion stated above (*v.* 2), viz. that they had a *written* Gospel already provided for them.

On this text see *Dr. Waterland*, Serm. xxiii. vol. ix. p. 287.

22. *ἀπὸ παντὸς εἴδους πονηροῦ ἀπέχεσθε*] This precept, like that in *v.* 20 (see note), is to be coupled with the preceding one. Hence *S. Basil* says (cited by *Grinfield* here), "The wise examiner of spiritual coinage (i. e. of doctrine) will hold fast what is genuine, but will hold himself off *ἀπὸ παντὸς εἴδους πονηροῦ*."

Try all things, put them to the test, do not hastily receive any doctrine that is presented to you, nor believe *every spirit*, but prove them by the Rule of Faith which ye have received, and *hold fast* that which is *good*, Τὸ καλὸν κατέχετε, but *ἀπέχεσθε ἀπὸ παντὸς εἴδους πονηροῦ*, '*hold yourselves off* from its opposite evil.'

Observe the contrast between *κατέχετε* and *ἀπέχεσθε*, and between *τὸ καλὸν*, '*the one good* and *true*,' as opposed to *ἀπὸ παντὸς εἴδους πονηροῦ*.

But what is *εἴδους πονηροῦ*?

Some learned expositors interpret it, '*every form*, *sort*, or *kind* of *evil*.'

But this interpretation seems liable to two objections;

1. The word *εἶδος* (from *εἴδω*, *video*) which often occurs in the LXX, means *form*, *outward appearance*, which is *seen*; but it does not signify *kind*, except perhaps in Jer. xv. 3. And it never signifies *kind* or *sort* in the New Testament. Indeed that is a philosophical sense of *εἶδος* which is not quite in harmony with the style of the sacred text. The nearest approach to that meaning is in Ecclus. xxiii. 16; xxv. 2. In the New Testament *εἶδος* signifies *visible form*, *shape* (Luke iii. 22; ix. 29. John v. 37) or outward *appearance* (2 Cor. v. 7) as distinguished from what is an object of *faith* and is *unseen*.

2. *εἴδους* seems more naturally construed as agreeing with *πονηροῦ*. And it is doubtful whether *πονηροῦ* would have been used for *τοῦ πονηροῦ*. The passage cited in defence of this construction, Heb. v. 14, *πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ*, is hardly parallel.

Accordingly we find that in the *Vulgate*, *Syriac*, *Æthiopic*, and *Arabic* Versions, *εἴδους* is construed as agreeing with *πονηροῦ*, and so the Old Latin Version in the *Codex Augiensis* (now first published by *Mr. Scrivener*), and *Cod. Boërnerianus*. On the whole, the meaning of the two precepts seems to be:

Hold fast *the* good, and *Hold* yourselves *off*, refrain, not merely from *πᾶν ἔργον πονηρὸν*, every evil *work*, (cp. 2 Tim. iv. 18, where the structure is the same as here, *ἀπὸ παντὸς ἔργου πονηροῦ*, and confirms this exposition, and Job i. 1, *ἀπεχόμενος ἀπὸ παντὸς πονηροῦ πράγματος*, LXX, and Exod. xxiii. 7,) but *hold yourselves* also off from every *appearance* that *is evil*; from every thing that has an *evil look*.

Provide things honest, not only in the sight of the Lord, but *also in the* sight *of men* (2 Cor. viii. 21); or as the heathen poet expresses it, keep yourselves off

"—— ab omni
Non solum *facto*, verum *opprobrio* quoque turpi."
(*Horat.* 1 Sat. vi. 83.)

23. *Αὐτὸς ὁ Θεὸς κ.τ.λ., πνεῦμα . . . ψυχὴ . . . σῶμα*] *May the God of Peace Himself sanctify you wholly, and may your spirit and soul and body be preserved entirely without blame in the coming of our Lord Jesus Christ.* The words *ὁλοτελὴς* and *ὁλόκληροι* (James i. 4) signify *perfected* in your Christian stature and maturity, and in full participation of the Christian *inheritance*. An ancient version of an early Father thus renders the words: "Deus pacis *sanctificet vos perfectos*, et *integer* vester *spiritus* et *anima* et *corpus* sine querelâ in *Adventum* Domini Nostri Jesu Christi servetur," *Irenæus* (v. 6. 1), who comments on this triple division of the human constitution, and on the graces which men receive from God, and the duties which they owe to Him, for the perfect preservation of each of these elements (spirit, soul, and body) to the coming of Christ.

What reason (says *Irenæus*) had the Apostle to pray for a perfect preservation of those elements (*soul*, *body*, and *spirit*), unless he foreknew the reunion of all three, and that there is one salvation for them all? They who present all three blameless to God will be perfect. They will be perfect, who have the Spirit of God dwelling in them, and keep their souls and bodies blameless before Him, by holding the true faith, and doing their duty to their neighbour. (*S. Irenæus*, and see *S. Gregory Nyssen* ap. *Theophyl.* here.)

It is not to be supposed that the *ψυχὴ* and *πνεῦμα* are different *parts* of the human constitution; for the sentient faculty is *indiscerptible* (*Bp. Butler*, Anal. i.), and cannot be anatomized, like the body; but they are *different faculties* of the invisible part of man; so that *ψυχὴ* refers to that *lower* faculty of life which man has in common with other *animals*, and *πνεῦμα* represents the *higher* attribute which *they* do not possess, and which makes him nearest to God. (See *Grotius* here.)

This distinction of *σῶμα*, *ψυχὴ*, and *πνεῦμα* is best illustrated by the *adjectives* thence derived, and as used by St. Paul; *σωματικὸς* belonging to the *body* (1 Tim. iv. 8), *ψυχικὸς*, *animal*, distinguished from *πνευματικὸς*, *spiritual*, 1 Cor. ii. 14; xv. 44. 46 cp. Jude 19, *ψυχικοὶ*, *πνεῦμα μὴ ἔχοντες*. Observe also their *order*, as here marked by St. Paul,—*πνεῦμα*, the *spirit*, or *highest* faculty, the proper recipient of the Holy Spirit; then, secondly, *ψυχὴ*, or *living principle*, as that which *animates* the *σῶμα*, or corporeal frame. Cp. 1 Tim. iii. 16.

26. *ἀσπάσασθε—φιλήματι ἁγίῳ*] *Greet all the brethren* with a *holy kiss*. This precept also is to be coupled with that which is placed next to it, viz. 'I conjure you that this Epistle be read to *all* the *brethren*.'

Let the reader compare this precept as it stands here with the other places where the same precept occurs in St. Paul's Epistles (1 Cor. xvi. 20. 2 Cor. xiii. 12. Rom. xvi. 16. Cp. 1 Pet. v. 14), and let him also bear in mind the practice of the primitive Church in this respect, especially as stated by *Justin Martyr* (Apol. ii. p. 97), "After the Prayers (in the Church) are ended, we greet one another *with a kiss*."

S. Cyril of Jerusalem (Catech. 5, n. 2) says that, before the '*sursum corda*' a deacon said to the communicants (in the words of St. Paul), "Salute one another with a holy kiss."

This was called *φίλημα εἰρήνης*, '*Osculum Pacis*,' the 'Kiss of Peace,' and a seal of peace, 'Signaculum Pacis' (*Tertullian* de Orat. 14), and sometimes simply '*Pax*.' In the Eastern Churches it was given *before* the oblation in the Eucharist, as a sign of reconciliation and love; in the Western, after the consecration of the elements, and before the distribution. See *Concil. Laodic.* c. 19; *August.* c. literas Petil. ii. c. 23 (quoted by *Bingham*, xv. 3. 3); and *Constitut. Apost.* ii. 57, *ἀσπαζέσθωσαν ἀλλήλους οἱ ἄνδρες καὶ ἀλλήλας αἱ γυναῖκες τὸ ἐν Κυρίῳ φίλημα.*

Further, we know from the Acts of the Apostles that the Churches planted by St. Paul came together on a stated day, *the Lord's Day*, to *break bread*, i. e. to receive the Holy Communion. See on Acts xx. 7.

On considering these evidences we may conclude that the *kiss* of which the Apostle speaks, was not one given in *private*; it was a *holy kiss*, the kiss of peace, the kiss to be given in a holy place on a holy solemnity, the kiss to be given in the assemblies of the *Church* at the *Holy Communion*. In a word, this kiss which passed from mouth to mouth was a holy symbol of Unity. The mouth which gave it was about to receive Christ in the Holy Eucharist, and the kiss was a seal of that love which knits together the faithful with one another and with Him in the Holy Communion of His Body and Blood. Here, then, we have another glimpse of the system of spiritual order and discipline organized by the Apostle in the Churches planted by him.

Concerning this Apostolic precept, "Salute one another with a holy kiss," and whether it is still obligatory, see *Hooker*, Pref. iv. 4, &c.

27 z Ἐνορκίζω ὑμᾶς τὸν Κύριον ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς ἁγίοις z Col. 4. 16.
ἀδελφοῖς.

28 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

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27. Ἐνορκίζω (so A, B, D*, E.—*Elz.* ὁρκίζω) ὑ. τ. Κ. ἀναγνωσθῆναι τὴν ἐπιστολὴν πᾶσι τοῖς ἁγίοις ἀδελφοῖς] *I adjure you by the Lord that this Epistle be read to all the holy brethren.* A solemn adjuration by the Lord, Christ; and a testimony to His Godhead. For He Whom the Apostle invokes, as *knowing* all *things*, cannot be other than God. Cp. Ps. lxiii. 12.

This solemn adjuration shows also the great importance of the matter here enjoined, viz. that the Epistle now sent should be *read* to *all the brethren*, doubtless, not only at Thessalonica, the capital of Macedonia, but in all the Macedonian Churches. Compare 1 Cor. i. 1, 2. 2 Cor. i. 1.

Taken together also with other similar denunciations in Holy Writ, it seems to imply a condemnation of every Church which is untrue to this charge, and does *not* read the *Holy Scriptures* in the vernacular tongue to the people. "Quod Paulus cum adjuratione jubet, id Roma sub anathemate prohibet" (*Bengel*). There is something therefore like a prophetic protest in this solemn adjuration.

The Apostle had given a precept in the foregoing verse concerning an order to be observed in their public assemblies at the *administration* of the *Holy Communion*. He now gives direction as to another point in their public Ritual, viz. the *Reading of Holy Scripture*.

He uses the same language in both precepts, with a slight change in the position of the words.

He had said, *Salute all the brethren*, τοὺς ἀδελφοὺς πάντας, greet every one, with a holy kiss; he now says, I adjure you, by the Lord, that this Epistle be read to *all the holy brethren*.—ἁγίοις is not in B, D, E, F, G, and is omitted by *Lach.*, *Tisch.*, *Alf.*; but it is in A, I, K and many Versions and Fathers, and is retained by *Ellicott*. On the use of the *aorist* here, see his note, p. 87.

This Epistle was the first Epistle written by St. Paul; and the precept he gives here, that *this* Epistle should be read in the public assemblies of the Church, is a specimen and pattern of what was to be done with all his Epistles. They were addressed (for the most part) *not* to private or particular persons, but to large public Societies, to *Churches*. See particularly Gal. i. 2, the *Churches* of Galatia; 1 Cor. i. 2. 2 Cor. i. 1, to the Church at Corinth with *all the Saints that are in all Achaia*.

They were to be passed on and circulated from one Church to another. See Colossians iv. 15, 16, "*When* this Epistle is read among *you* (he takes it for granted that it will be read), cause that it be read also in the *Church* of the *Laodiceans*, and that *ye* read the Epistle from *Laodicea*,"—probably another Epistle of the Apostle. See the note there.

His Epistles, which were to be thus read, were to be read, *not* as the word of *man*, but of God. They were to be *read* in the same manner as, and of equal authority with, the Books of Moses and the Prophets, which *were* read as *Holy Scripture* in the Synagogues, and had been recognized as the Word of God by Jesus Christ Himself.

See his assertion of his own inspiration in this Epistle (1 Thess. ii. 13, and 1 Cor. ii. 13). See also the terms in which he refers to his Epistle in 2 Thess. ii. 15; iii. 6. 14. That St. Paul's injunctions to *read* this Epistle in this manner were complied with, we may infer from the second Epistle, where he commends the Thessalonians for their faith (2 Thess. i. 3), which he would not have done if they had disobeyed the precept laid upon them here with a solemn adjuration.

It is also to be remembered, that the Apostle St. Peter, at the close of his life, when all, or nearly all, St. Paul's Epistles had been written, speaks of *all* St. Paul's *Epistles* as *Holy Scripture* (see on 2 Pet. iii. 16), i. e. as of *equal authority* with those writings which, and which alone, were called *Scripture* by the Ancient Church and People of God, and had been received as divinely Inspired by them, and by Jesus Christ Himself. Besides, it is manifest from early Christian testimony that St. Paul's Epistles were *read* in all Churches of Christendom in primitive times, and were read as *Scripture*. See, for instance, *Tertullian*, Præs. Hæret. c. 36; adv. Marcion. iv. 5. *Canon. Muratorian.* *Origen* ap. Euseb. vi. 24. *Cyril Hierosol.* cat. 4. *Clemens Rom.* i. 47.

Here then we have a further insight into the order and discipline of Christian Churches as founded by the Apostles.

We have seen that the Society of Christians at Thessalonica is called a *Church* (i. 1; cp. ii. 1), that it had a body of *Clergy* known as such (v. 12, 13). We have seen reason to believe that they had public assemblies on a *stated day* for the administration of the *Holy Communion*; and we now perceive ground for the persuasion that a part of the public service on those occasions consisted in the *reading* of St. Paul's Epistles as *Holy Scripture*. Three inferences may be drawn from the above:—

(1) If such an organization as this was settled in the *Gentile* City of *Thessalonica*, one of the *first* cities of Europe which received the *Gospel*, and where he was enabled to remain only for a short time, and to which this Epistle (the earliest written by him) is addressed, much more may we believe that a regular system of Church Order and Ritual, as well as of Christian Teaching, was settled in the other Churches to which the Apostle came afterwards in succession, such as Corinth and Ephesus, and which had the benefit of his presence for a longer time, and which received and read the Epistles which he had already written to other Churches.

This conclusion is confirmed by what we know of those other Churches from the Acts of the Apostles and the other Epistles of St. Paul. See, for instance, Acts xx. 17. 1 Cor. xiv. 26.

(2) If St. Paul thus solemnly adjures the Thessalonians that this *Epistle*, *written* by *himself*, should be *read* in the public assemblies of the Church, and if *all* his *Epistles* were thus read, and if they *were* read as *Holy Scripture* by the Churches, it is reasonable to suppose (as has been already suggested, see on i. 9, and on ii. 13, and v. 2) that the Apostle had provided for those Churches some *written* document, containing a record of the words, works, and sufferings of Him on Whom all St. Paul's teaching in all his Epistles is grounded.

Would the Apostle, who so earnestly conjures them to read *his own* words, not take good care that they should be able to read the words of his Divine Master Jesus Christ?

Is it not therefore probable that they to whom he sent this Epistle possessed already a written *Gospel?*

(3) This earnest adjuration in the name of the Divine Head of the Church, that this Epistle should be publicly read, and the fact that this precept was complied with, and that all St. Paul's Epistles were publicly read as *Holy Scripture* in the Churches of all parts of Christendom in the age in which they were written, and have continued to be read in all parts of the World even to this day, will suffice to convince all reasonable persons that the Epistles which we have in our hands, bearing the Apostle's name, *cannot have been tampered with*; and that these Epistles, as a *whole* and in *every part* of them, are, what they profess to be, the writings of the blessed Apostle St. Paul.

In a word, this *public reading* of the Epistles was a divine provision made by the Holy Spirit Himself, not only for the public promulgation of His own Will and Word, but for the perfect assurance and unswerving belief of all reasonable men in the *Genuineness*, *Authenticity*, *Integrity*, and *Inspiration* of that Word.

It is the best safeguard against all allegations on the contrary side. And they who duly consider the nature of this evidence will not much need to occupy their time and distract their thoughts with the theories of those who, forgetting or suppressing this evidence, which dates from the age of St. Paul himself, and declares itself in the consentient voice and concurrent practice of eighteen centuries, set up their own surmises against its authority, and deny the genuineness and inspiration of Epistles of St. Paul.

28. ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ] *The Grace of our Lord Jesus Christ be with you.* After the solemn adjuration to *read* his Epistle in the Church, he adds the token by which it was to be known *as* his Epistle. St. Paul did not write his Epistles with *his own hand*, except in one instance, as far as we know for certain (though other exceptions have been made by some), viz. the *Epistle* to the *Galatians*, in which he expressly mentions the fact (Gal. vi. 11) in order to obviate any doubts as to the genuineness of the other Epistles *not* so written;

But his usual habit was to employ an amanuensis. *I, Tertius, who wrote this Epistle, salute you in the Lord* (Rom. xvi. 22). And this was a happy circumstance, because the persons whom he employed as his amanuenses were *witnesses* to the genuineness of the Epistles penned by them. But though (as was usual for authors in those days) St. Paul dictated his Epistles to secretaries, yet he invariably *subscribed* them with *his own hand*. "The salutation of Paul with *mine own hand*, which is the *token* in *every Epistle*, so *I write*. The salutation of me *Paul* with *mine own hand*" (2 Thess. iii. 17. Col. iv. 18. 1 Cor. xvi. 21.)

In *what* did this salutation consist?

If we examine *the thirteen Epistles* to which the name of

St. Paul *is prefixed*, we find that near their *conclusion* they all contain (with some verbal variations) the phrase, "*The Grace of our Lord Jesus Christ be with you.*" And St. Paul himself indicates that *this* Apostolic Benediction is what he means by *the salutation of me Paul*; for in the passage just quoted he says, "*The salutation of Paul with mine own hand, which is the token in every Epistle: so I write,*" and then he adds immediately, "*The Grace of our Lord Jesus Christ be with you all.*" These words, then, *the Grace of our Lord Jesus Christ*, were St. Paul's *salutation written by his own hand.* This was the token by which all his Epistles were to be known. And a beautiful and interesting token it is.

The following is the form in which this salutation appears in the several Epistles, arranged in chronological order :—

St. Paul's Benediction.

1 Thess. v. 28. The grace of our Lord Jesus Christ be with you.
2 Thess. iii. 18. The grace of our Lord Jesus Christ be with you all.
Gal. vi. 18. The grace of our Lord Jesus Christ be with your spirit, brethren.
1 Cor. xvi. 23. The grace of our Lord Jesus Christ be with you.
2 Cor. xiii. 14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all.
Rom. xvi. 24. The grace of our Lord Jesus Christ be with you all.
Col. iv. 18. Grace be with you.
Philem. 25. The grace of our Lord Jesus Christ be with your spirit.
Eph. vi. 24. Grace be with all them that love our Lord Jesus Christ in sincerity.
Phil. iv. 23. The grace of the Lord Jesus Christ be with your spirit.
Heb. xiii. 25. Grace be with you all.
1 Tim. vi. 21. Grace be with thee.
Tit. iii. 15. Grace be with you all.
2 Tim. iv. 22. Grace be with you.

The choice of this γνώρισμα, or badge of cognizance, is characteristic. The Apostle, who was the most signal monument of Divine *Grace*, fitly chooses *Grace* for his motto and sign manual.

This salutation, found at the close of *every one* of St. Paul's thirteen Epistles, is *not* found in any one of the Epistles of any *other* Apostle, written in St. Paul's lifetime. It *is* employed by others after his death. It *is* used in the Apocalypse (written after St. Paul's death), and also by S. Clement of Rome at the close of his Epistle to the Corinthians.

It was adopted by St. Paul as his own badge, and, being known by others to be so, it seems to have been appropriated and reserved to him by his brethren during his life. Soon *after his death* it was used by others, and it has now become the ordinary conclusion of liturgies and sermons in all parts of Christendom.

This salutation, employed by St. Paul as his own criterion in *each* of his *Thirteen* Epistles, and not used by any other Apostle in St. Paul's life, *is* found in the *Epistle to the Hebrews*, to which St. Paul's name is *not prefixed*, but which ends thus, "*They of Italy salute you: Grace be with you all. Amen.*" (Heb. xiii. 24, 25.)

This circumstance confirms the evidence that the *Epistle to the Hebrews* was written by *St. Paul.* See below, the *Introduction* to that Epistle.

The subscription to the Epistle in *Elz.*, purporting that it was written from *Athens*, found in A, B**, I, K, and other MSS., and in the *Syriac*, *Arabic*, and *Coptic* Versions, is inconsistent with the History of the Acts (xviii. 5) and the beginning of the Epistle itself. See *Introduction* above, p. 1, and *Lünemann*, p. 7.

INTRODUCTION

TO THE

SECOND EPISTLE TO THE THESSALONIANS.

St. Paul had expressed his desire, in his former Epistle to the Thessalonians, to revisit them speedily (1 Thess. ii. 17). But he was *hindered by Satan* (1 Thess. ii. 18). And he was also detained at Corinth by his apostolic labours in that city, where he remained for a *year and six months* (Acts xviii. 9—11).

Not being able to revisit Thessalonica in person, as he had wished to do, he addresses this Second Epistle to the Church of the Thessalonians, in order, in some degree, to satisfy their eager desire for intercourse with him who had first planted the Gospel there (1 Thess. iii. 6); and to allay the disappointment occasioned by his protracted absence. He was also constrained by other motives to write this Epistle, which was the *second* in time of *all* St. Paul's Epistles, as is almost universally allowed [1].

A communication, purporting to come from St. Paul, had been brought to Thessalonica, in which it was affirmed, that the *Day of the Lord* was *immediate* (2 Thess. ii. 2).

The consequence of such a persuasion would, he knew, be very injurious. It would not be verified by the event. The Day of the Lord was *not* close at hand; it would not come soon. And when a little time had elapsed, and that Day had *not* arrived, then a twofold evil would ensue;

Enemies of the Gospel would say that the *Resurrection* was only spiritual, and *was past already, and would overthrow the faith of some* (2 Tim. ii. 18).

Others would thence take occasion to insinuate, that, inasmuch as the promise of Christ's second coming—a promise announced in the name of St. Paul, the Apostle of Christ—had *not been fulfilled*, it was vain to ground any hopes on the declarations of the Apostle, and of Christ Himself in the Gospel, that a Day of Universal Retribution *would come*, in which every man would be judged according to his works [2].

Thus the foundations of Christian faith and Christian practice would be undermined.

The Holy Spirit, guiding the Apostle, converted these devices of the Evil One into occasions of permanent and universal good to the Church of Christ.

(1) He overruled for good the impediments with which Satan had obstructed St. Paul in his desire to *return* in *person* to Thessalonica, and confirm the Thessalonians in the faith, by writing *this Epistle* to them, and through them to all Churches of every age and place.

If St. Paul had been enabled to return to them in *person*, he would indeed have disabused the *Thessalonian* Church of their error, by his *oral* communications. But the *Universal* Church of Christ would not have possessed that salutary instruction and solemn warning which has been treasured up for *every* age in this Second *Epistle* to the Thessalonians.

(2) In this Epistle he confutes the Tempter, who had sent forth the false Teachers personating the Apostle, and asserting in his name that the Second Advent of Christ was immediate. He thence takes occasion to vindicate the Doctrine of the Second Advent—taught by him in his former Epistle (iv. 13—v. 2. 10. 23)—from such delusive and dangerous misrepresentations.

[1] See the authorities in the Chronological Table in *Wieseler's* Chronologie, p. 607.

[2] See *S. Chrysostom* and *Theophylact*, Prolog. to the Epistle.

(3) He also turns the weapons of Satan against Satan himself. The Father of Lies had said in St. Paul's name, that the Day of the Lord was immediate. He had assumed the name of the Apostle, and had professed reverence for Christ. He had thus endeavoured to prepare the way for weakening the belief of Christians in the word of the Apostle, and in the Doctrine of the Second Advent, and of a General Resurrection, and of a Judgment to come.

The Holy Spirit, speaking by St. Paul, strips off the disguise from the Tempter, and reveals him in his true form. He unfolds the future, and announces to the Church of Thessalonica in this Epistle, and by it to all Churches of Christendom—in which the Epistle is, and ever has been, read as Holy Scripture,—that the Day of Christ will *not* come, till a very different manifestation has previously been made to the world. The *Coming* of *Christ* (παρουσία) is not to be looked for, he says, till after the appearance of a Power, whose *coming* (also called παρουσία) is according to the working of *Satan* (2 Thess. ii. 9). He delivers a Divine Prophecy, in which he describes the Mystery of Iniquity, characterized by dark features of spiritual delusion and wickedness. He pourtrays *that* Power. He warns the Churches against it.

Thus from the working of Satan at that time he took occasion to guard the world against his future working, and he turned the arms of the Enemy against the Enemy himself.

(4) The Adversary of the Truth had fabricated an *Epistle* in St. Paul's name; and by this forgery he had attempted to undermine St. Paul's authority, and to subvert the Gospel which he preached.

The Apostle avails himself of this counterfeit as an occasion for guarding the Thessalonians, and the Church generally, against *all* such fabrications of Epistles in his name.

He is thus led to furnish a *criterion* by which *all his* Epistles are to be discerned. He exposes the deception, and puts the Church on her guard against such frauds for the future. And he provides her with a guarantee against the impositions of forgery, and a test by which the genuineness of his Epistles is to be ascertained[3].

(5) Thus then the subtlety of the Tempter, envying the Church the spiritual blessings she was about to receive from the Holy Ghost speaking in the Epistles of St. Paul, and attempting to mar those benefits by a fabrication issued in St. Paul's name soon after the publication of his earliest Epistle, has been made, under God's gracious providence frustrating that artifice, to be one of the means for establishing the Genuineness and Integrity of those portions of Holy Writ which were dictated by the Holy Spirit, for the building up of the Church Universal in the saving faith of Christ, through the instrumentality of St. Paul.

[3] See 2 Thess. iii. 17, and note on 1 Thess. v. 28, and *S. Chrysostom's* procemium here.

ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β'.

I. [1] [a] ΠΑΥΛΟΣ καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ Πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ, [2] [b] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[3] [c] Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν, ὅτι ὑπεραυξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη ἑνὸς ἑκάστου πάντων ὑμῶν εἰς ἀλλήλους· [4] [d] ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ ὑπὲρ τῆς ὑπομονῆς ὑμῶν καὶ πίστεως ἐν πᾶσι τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε, [5] [e] ἔνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ καταξιωθῆναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε, [6] [f] εἴπερ δίκαιον παρὰ Θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλῖψιν, [7] καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν μεθ' ἡμῶν, ἐν τῇ ἀποκαλύψει τοῦ Κυρίου Ἰησοῦ ἀπ' οὐρανοῦ μετ' ἀγγέλων δυνάμεως αὐτοῦ [8] [g] ἐν φλογὶ πυρὸς, διδόντος ἐκδίκησιν τοῖς μὴ εἰδόσι Θεὸν, καὶ τοῖς μὴ ὑπακούουσι τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, [9] [h] οἵτινες δίκην τίσουσιν ὄλεθρον αἰώνιον ἀπὸ προσώπου τοῦ Κυρίου

a 1 Thess. 1. 1.
b Rom. 1. 7. 1 Cor. 1. 3, 8. 1 Pet. 1. 2.
c Eph. 1. 15. Phil. 1. 3. Col. 1. 3. 1 Thess. 1. 2.
d 2 Cor. 7. 14. & 9. 2. 1 Thess. 2. 19.
e Phil. 1. 28. 1 Thess. 2. 14. 1 Pet. 4. 14—18.
f Rev. 6. 10. & 11. 18. & 15. 4. & 16. 5, 6. & 18. 20, 24. & 19. 2.
g Ps. 79. 6. Rom. 2. 8. 2 Pet. 3. 7.
h Isa. 2. 10, 19, 21. Matt. 16. 27. & 24. 30.

πρὸς Θεσσαλονικεῖς Β'.] So A, B, D, E, F, G.

Ch. I. 1. Παῦλος καὶ Σιλ. καὶ Τιμ.] *Paul and Silvanus and Timotheus.* See above, on 1 Thess. i. 1.

— τῇ ἐκκλησίᾳ Θεσσαλονικέων] *to the Church of the Thessalonians.* See above, on 1 Thess. i. 1.

3. ὑπεραυξάνει] *superabounds.* Your afflictions come upon you like a flood, and endeavour to overwhelm you, but your *faith rises over* them (ὑπεραυξάνει), and buoys you up *above* them. (*Theophyl.*)

4. ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν καυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ] *so that we ourselves* (as well as others) *glory on your account in the Churches of God. We ourselves*, who might otherwise be deterred from glorying on account of *your* virtues, which are in part the fruit of *our labours*, cannot refrain from magnifying God's grace shown forth in you. This passage deserves consideration in reference to the words of *S. Polycarp* to the *Philippians*, c. 11: "Ego nil tale sensi in vobis vel audivi, in quibus laboravit beatus *Paulus*, qui estis in *principio Epistolæ ejus. De vobis enim gloriatur in omnibus Ecclesiis*, quæ *Deum* tunc solæ cognoverant."

Did *S. Polycarp* regard the Epistles to *Thessalonica*, the *capital of Macedonia*, as addressed to *all* the Macedonian Churches and therefore to *Philippi?* This is not improbable. Cp. *Kirchofer*, p. 181.

And what does he mean by "qui estis in principio Epistoiæ ejus?" Some have interpreted the words, "Ye are in the beginning of his Epistle;" but it is not easy to see what this means. Does he not rather mean, "Ye are his Epistles" (cp. 2 Cor. iii. 2), in the beginning of his Ministry? See below on Phil. iv. 15.

5. ἔνδειγμα] *a token*, and *specimen*. "*Exemplum* justi judicii Dei." (*Iren.* iv. 36.) So the *Gothic* Version. "*Ostentamen* justi judicii." *Tertullian* (Scorpiace, c. 13). Ἔνδειγμα is a *nominative* in apposition with the preceding clause. See *Winer*, p. 472, who compares *Eurip.* Orest. 1105. Herc. Fur. 59. Elect. 231. *Horat.* 1 Sat. iv. 110.

S. Augustine inquires how the *sufferings* of the Thessalonians could be an evidence of God's *justice* (in Rom. 10, vol. iii. p. 2641), and thinks that the sufferings of the *good* are a proof that much greater afflictions are *reserved* for the *wicked*. Cp. 1 Pet. iv. 15—18.

But another consideration may be added here;

The sufferings to which the good are subject in *this world*, and which they often endure at the hands of the *wicked*, who are in prosperity here, are a proof that *this* world is not a *final*, but only a *transitory*, state of human existence; and that there *is* a *future* world, in which whatever is now wrong will be set right, and all things will be fully and finally adjudged by the righteous Governor of all, according to an exact scale of retributive Justice.

Besides, it is not only the *suffering*, but the *courage* and *patience*, with which the Thessalonians were enabled by *God's grace* to suffer, that is appealed to by the Apostle as a proof of the Divine Judgment. The same God Who enabled them to suffer gladly persecutions for His sake at the hand of their enemies, thus showed that He would one day *judge* their *enemies*. See Phil. i. 28.

6. εἴπερ] *if—as doubtless it is.* See 1 Pet. ii. 3, and *Theoph.* here.

8. ἐν φλογὶ πυρός] *in a flame of fire.* So B, D, E, F, G, and so *Tertullian* (c. Marcion. v. 16), who cites this passage thus: "Cum angelis virtutis suæ, *et* in *flammâ ignis;*" and the ancient interpreter of *Irenæus* (iv. 27 and v. 33), "Cum angelis virtutis ejus, *et* in *flammâ ignis;*" and *Scholz*, and *Lachmann*, *Lünemann*, and *Ellicott*. *Elz.* has ἐν πυρὶ φλογὸς, and so *Tisch.*, *Alf.*

— τοῖς μὴ εἰδόσι—μὴ ὑπακούουσι] *to those who do not know—* and *who do not obey.* The μὴ implies that their ignorance and disobedience is the *cause* of their *punishment*. Cp. *Winer*, § 55, p. 422.

9. αἰώνιον] *everlasting. Chrys.* and *Theophyl.* ask here, "Can any one venture to say that *future* punishments are only *for a time?*" See on Matt. xxv. 46. Mark ix. 44—48.

— ἀπὸ προσώπου κ.τ.λ.] *from the face of the Lord.* "Ipsum quod ait (Apostolus) 'à facie Domini et à gloriâ valentiæ Ejus' verbis usus Esaiæ" (ii. 19). *Tertullian* (c. Marcion. v. 16).

St. Paul adopts here the words of the LXX (in Isa. ii. 19),

καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, [10] [i] ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ, καὶ θαυμασθῆναι ἐν πᾶσι τοῖς πιστεύσασιν, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ· [11] [k] εἰς ὃ καὶ προσευχόμεθα πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν, καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν δυνάμει, [12] [l] ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν, καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

II. [1] [a] Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτὸν, [2] [b] εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς, μηδὲ θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Κυρίου.

[3] [c] Μήτις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον· ὅτι, ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, καὶ ἀποκαλυφθῇ ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, [4] [d] ὁ

i Acts 1. 11. 1 Thess. 1. 10. Rev. 1. 7.
k 1 Thess. 1. 3. & 2. 13. Heb. 12. 2.
l 1 Pet. 1. 7. & 4. 14.
a Rom. 12. 1. 1 Thess. 4. 14—16. 2 Tim. 4. 1.
b Jer. 29. 8. Matt. 24. 4. Eph. 5. 6. Col. 2. 18. 1 John 4. 1.
c Matt. 24. 23. Eph. 5. 6. 1 Tim. 4. 1. 1 John 2. 18. Rev. 13. 11.
d Dan. 7. 8, 25. & 8. 9, 11. & 11. 36. Rev. 13. 6.

ἀπὸ προσώπου τοῦ φόβου Κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, ὅταν ἀναστῇ θραῦσαι τὴν γῆν, and teaches us to connect that prophecy with the Second Advent; as is done by the Church appointing that Chapter for a Proper Lesson on the First Sunday in Advent.

10. ὅταν ἔλθῃ] *when He shall have come.*

— ἐνδοξασθῆναι ἐν τοῖς ἁγίοις] *to be glorified in the saints*, whose glorified bodies will shine in and by the glory of Christ's Body, to which they will be made like. See Phil. iii. 21.

— πιστεύσασιν] *who believed.* So A, B, D, E, F, and *Iren.* So *Griesb.*, *Lach.*, *Tisch.*, *Alford.* *Elz.* has πιστεύουσιν, which is less appropriate than the *aorist* here. The work of *Faith* will then be past, and will have been followed by, and absorbed in, *Sight.* Hence the Apostle says, *v.* 11, ἵνα πληρώσῃ ἔργον πίστεως ἐν δυνάμει. Christ will be *wondered at* in all them that *believed* in Him, for *His* glory will shine *in them.*

— ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς] *because our testimony* (i. e. the testimony concerning the Truth in Christ) *brought to you, was believed,*—not only by you, but by many others after you, even to the Day of Doom; in all of whom Christ and His Power and Love will shine forth and be admired at that Day; *Christ* will be admired *in all* who have *believed* in Him. (Cp. 1 Tim. iii. 16, ἐπιστεύθη ἐν κόσμῳ.) The emphatic word is ἐπιστεύθη. He uses the past tense, because he is carried forward by the Spirit to the Day of the Lord, and speaks *from* it as already present, and looks backward on *all past* ages of the world.

11. εἰς ὅ] *whereunto—in regard to which*, or with our eyes fixed on which, *we also pray.* On this use of εἰς, signifying the direction and aim, see Acts xxv. 20. Rom. iv. 20; xv. 2. 2 Pet. i. 8. *Winer*, p. 354.

— εὐδοκίαν] *good-pleasure.* The εὐδοκία, or 'bene-placitum,' announced at the Nativity, will then be consummated. Cp. Luke ii. 14. Eph. i. 5. 9. Phil. ii. 13.

CH. II. **1.** ὑπὲρ τῆς παρουσίας] ὑπὲρ = '*super* Adventu,' not only *in regard to the Coming*, but also *on behalf of the Coming.* Ὑπὲρ is more expressive than περὶ, and intimates that in what he is about to say he is like an advocate pleading *on behalf* of what had been *misrepresented* by *others*; and that his discourse is a refutation of error, and an ἀπολογία or vindication of the truth. So ὑπὲρ in Rom. xv. 8, and particularly the difficult passage in 1 Cor. xv. 29, where ὑπὲρ is used in the same *apologetic* sense, 'in behalf of' what had been misrepresented (3 John 7), and cp. *Winer*, § 48, p. 343, and *Alford* here.

— ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν] *our future gathering together to Him* in the clouds of Heaven at His second Advent. Cp. 1 Thess. iv. 17.

The word ἐπισυναγωγὴ used here is very expressive. Our Blessed Lord had applied the term ἐπισυναγωγεῖν (*ad-congregare*) to Himself, in order to describe His own earnest desire to *gather together* in one (cp. John xi. 52) the children of Jerusalem to *Himself*, as a hen *gathers together* (ἐπισυνάγει) her chickens under her wings. (Matt. xxiii. 37. Luke xiii. 34.)

Our Lord had also applied this word to describe what St. Paul is about to pourtray here, viz. the *gathering together* of the elect from the four winds (Matt. xxiv. 31. Mark xiii. 27). See *Theodoret* here.

Christ had also said in the Gospel, that wherever the *Body* is (i. e. wherever His *own* Body is), there the Eagles of the Gospel will be *gathered together.* See on Luke xvii. 36. Matt. xxiv. 28.

The comparison of Himself to the hen was adapted to the time of His *first* Advent in *Humility*; this latter reference to the *Eagle* has relation to the time of His *second* Advent in *Glory.*

It is *that Advent* of which the Apostle now speaks.

According to the language of the ancient Expositors, the Saints of God at the Resurrection will have cast off the old age and weakness of earth, and will have *renewed their strength as eagles* (Isa. xl. 31. Ps. ciii. 5); and with the glorious plumage of their risen bodies will mount up with wings *as eagles* (Isa. xl. 31), and will be *gathered together* to the glorious body of Him who is both their Food and Parent Bird, for He feeds His young with His own flesh and blood; and He is called in Scripture the *Great Eagle* (Rev. xii. 14), the King of Birds, the Royal Eagle of the Gospel; and Who will, as it were, spread abroad His Wings, and gather His Saints unto Him, and bear them on Eagles' Wings (Deut. xxxii. 11, see LXX), and carry them aloft above the Clouds, and above the Sun, into the regions of heavenly glory. See the passages quoted above from *Origen*, *Jerome*, *Augustine*, *Theophylact*, and others, in the note on Matt. xxiv. 28.

2. εἰς τὸ μὴ τ. σαλευθῆναι ὑ. ἀπὸ τοῦ νόος] *so that you may not soon be drifted off from your mind.* 'Ut non cito moveamini à vestro sensu' (*Vulg.*). A *maritime* metaphor. Cp. note on iii. 6.

In order that you may not be soon shaken off from the anchorage of your firmly settled *mind*, and be drifted about by winds of false doctrine (Eph. iv. 14), as a ship in your harbour at Thessalonica is shaken off its moorings by the surge of the sea (σάλον). So *Arrian* (Epictet. iii. 26; cp. *Wetstein*), μὴ ἀποσαλευθῆναι διὰ σοφισμάτων.

— μηδὲ θροεῖσθαι] *nor yet be agitated* by fear (*Vulg.*). The best MSS. have μηδέ. Cp. *Winer*, § 55, p. 437. *Elz.* has μήτε.

— μήτε διὰ πνεύματος] *neither by a false spirit*, as that πνεῦμα Πύθωνος which flattered St. Paul at Philippi, Acts xvi. 16—18, where see the notes.

— μήτε διὰ λόγου] *nor by word of mouth as from us.* (*Theodoret.*) Cp. *v.* 15, εἴτε διὰ λόγου, εἴτε δι' ἐπιστολῆς ἡμῶν, where λόγου is to be connected with ἡμῶν as here.

— μήτε δι' ἐπιστολῆς] *nor by an Epistle* forged in our name. *Tertullian*, de Res. c. 24. *Chrys.*, *Theoph.*

— ὡς ὅτι] *as if* the Day of the Lord were now instant; "tanquam instet" (*Vulg.*). The force of the ὡς here is to qualify that which is recited by the ὅτι, and to cast a shade of discredit upon it. So *Isocr.* Busir. org. p. 420, κατηγόρουν αὐτοῦ ὡς ὅτι καινὰ δαιμόνια εἰσφέρει, where the Latin would be "tanquam inferat." Cp. 2 Cor. xi. 11, and *Winer*, § 65, p. 544.

— ἐνέστηκεν] *is instantaneously imminent.* He does *not* reveal to them when the Resurrection *will* be, but he tells them that it will *not* be *now.* *S. Chrys.*

— Κυρίου] So the majority of the best MSS. and Editions.—*Elz.* Χριστοῦ.

3—12. ὅτι, ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον—ἀδικίᾳ] These Ten Verses contain one of the most solemn Prophecies ever delivered by the Holy Spirit to the world; a Prophecy, upon the right understanding of which the everlasting happiness of thousands of immortal beings depends. They demand therefore a full and minute examination. They will be best understood by being considered collectively:

i. As to the *Text.*
ii. As to their *literal Translation.*
iii. As to their *Exposition.*

I. As to the *Text.*

In *v.* 4, *Elz.* inserts ὡς Θεὸν between τοῦ Θεοῦ and καθίσαι: but these two words are not found in A, B, D*, and in many Cursives, nor in the oldest Greek and Latin Fathers—*Iren.*, *Origen*, *Tertullian*, *Cyprian*, nor in many ancient Versions, and are cancelled by *Gb.*, *Sch.*, *Ln.*, *Tf.*, *Lün.*, *Alford*, *Ellicott.*

ἀντικείμενος, καὶ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα, ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ Θεοῦ καθίσαι, ἀποδεικνύντα ἑαυτὸν ὅτι ἐστὶ Θεός.

5 [e] Οὐ μνημονεύετε, ὅτι ἔτι ὢν πρὸς ὑμᾶς ταῦτα ἔλεγον ὑμῖν;

6 Καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ.

7 [f] Τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας μόνον ὁ κατέχων ἄρτι ἕως ἐκ

e Matt. 16. 9. Mark 8. 18. Luke 24. 6, 7 Acts 20. 31.
f Acts 20. 29. Col. 2. 18—23. 2 Tim. 2. 17, 18 1 John 2. 18. & 4. 3.

In *v.* 8, Ἰησοῦς is omitted by *Elz.*, but is found in A, D*, E*, F, G, I, and most of the earliest Fathers who quote the verse, and is received by *Gb., Sch., Ln., Lün., Alford, Ellicott.*

In *v.* 10, *Elz.* inserts τῆς before ἀδικίας, but this is not found in A, B, F, G, and is cancelled by *Ln., Tf., Lün., Alford, Ellicott.*

Also in *v.* 10, *Elz.* inserts ἐν before τοῖς, but this is not found in A, B, D*, F, G, and is cancelled by *Sch., Lach., Tisch., Lün., Alford, Ellicott.*

In *v.* 11, *Elz.* has πέμψει. But A, B*, D, F, G have πέμπει, the *prophetic present* (*Glasse*, Phil. Sacr. p. 144), which is received by *Sch., Ln., Tf., Lün., Alford, Ellicott.*

II. As to their *literal Translation.*

The following is the most ancient form in which the passage occurs in the language of the Western Church:

"Ne quis vos seducat ullo modo, quoniam, nisi veniat abscessio primò, et reveletur delinquentiæ homo, filius perditionis, qui adversatur et superextollitur in omne quod Deus dicitur vel religio, uti sedeat in templo Dei affirmans se Deum esse.

"Nonne meministis quòd cum apud vos essem, hæc dicebam vobis?

"Et nunc quid detineat scitis, ad revelandum eum in suo tempore.

"Jam enim *arcanum* iniquitatis agitatur tantum qui nunc tenet [teneat] donec de medio fiat. Et tunc revelabitur iniquus, quem Jesus interficiet Spiritu oris sui, et evacuabit apparentiâ sui; cujus est adventus secundum operationem Satanæ in omni virtute et signis atque portentis mendacii, et in omni seductione injustitiæ eis qui pereunt." *Tertullian* (de Res. Carnis, c. 25). See also *Tertullian* (c. Marcion. v. 16). See also the ancient Latin version of *Irenæus* (iii. 6), "Qui adversatur et extollit se super omne quod dicitur Deus vel colitur. . . ."

"Et tunc revelabitur iniquus quem Dominus Jesus Christus interficiet spiritu oris sui, et destruet præsentiâ adventus sui, illum cujus est adventus secundum operationem Satanæ in omni virtute et signis et portentis mendacii."

See also *Irenæus*, v. 25, where we read,

"Et omni seductione malitiæ pereuntibus, pro eo quod dilectionem veritatis non receperunt ut salvi fierent. Et ideo mittit eis Deus operationem erroris, ut credant mendacio, ut judicentur omnes qui non crediderunt veritati sed consenserunt iniquitati." (See also *ibid.* iv. 28.)

In English, the Apostle's words, literally rendered, may be represented as follows:—

"*Now we beseech you, brethren, on behalf of the coming of our Lord Jesus Christ, and our gathering together unto Him, in order that ye be not soon drifted off from your mind, nor be disturbed either by means of a spirit, or of word or of letter as from us, as if the Day of the Lord were immediate.*

"*Let no one deceive you by any means. For* [that Day shall not come] *except the falling away shall have first come, and the Man of Sin shall have been revealed, the Son of perdition, he who opposeth and exalteth himself exceedingly against every one that is called God, or is an object of reverence; so that he goeth and taketh his seat in the temple of God, showing himself forth that he is God.*

"*Do ye not remember, that when I was yet with you, I was wont to tell you of these things?*

"*And now ye know that which restraineth, in order that he may be revealed in his own season.*

"*For the Mystery of the Lawlessness* (of which I am speaking) *is now working inwardly only until he that now restraineth shall have been removed out of the way; and then the Lawless one shall be revealed, whom the Lord Jesus will consume with the breath of His mouth, and destroy with the manifestation of His Coming; him, of whom the Coming is according to the inner-working of Satan, in all power, and signs, and wonders of lying, and in all deceit of iniquity to them that are perishing, because they accepted not the love of the truth in order to their being saved; and therefore God sendeth to them an inner working of error in order that they should believe the lie; that all may be judged who believed not the truth, but took pleasure in iniquity.*"

On the language of this Translation a few short notes may be inserted here. The *Exposition* will follow after.

v. 3. Observe ἀποστασία with the *definite article* signifying '*the* falling-away;' '*that* notable falling-away.'

v. 4. 'who exalteth himself exceedingly *against*.' It is to be observed here, that the Apostle does *not* say that the Man of Sin will exalt himself ὑπὲρ, *above*, every one that is called God, but ἐπὶ, *against*.

The word ὑπεραιρόμενος, 'exceedingly exalting himself,' or 'exalted exceedingly,' is used by the Septuagint concerning *Hezekiah* in 2 Chron. xxxii. 23, where it means *much magnified*; and it is used by St. Paul in another place when speaking of himself (2 Cor. xii. 7), ἵνα μὴ ὑπεραίρωμαι, 'that I may not be *exalted above measure* by my revelations.'

This is a common use of ὑπὲρ in composition in St. Paul's writings, as ὑπερλίαν 2 Cor. xi. 5, xii. 11; ὑπερβάλλω 2 Cor. ix. 14; ὑπερβολὴ i. 8, xii. 7, Gal. i. 13; ὑπερεκπερισσοῦ 1 Thess. iii. 10, v. 13; ὑπεροχὴ 1 Cor. ii. 1; ὑπερφρονεῖν Rom. xii. 3.

v. 4. 'every *one* that is *called* God or object of worship,' σέβασμα. Observe the original here.

v. 4. '*goeth* and taketh his seat in the temple of God.' The preposition εἰς connected with καθίσαι, and followed by an *accusative*, shows that the Apostle has in his mind the *entrance* of the power here described *into* God's House, and his *session* there.

Observe also that he does not say ἱερὸν Θεοῦ, but ναὸν,—not therefore any *outer* court, but the *inner* part of God's house; that part where He is specially to be supposed ναίειν, to *dwell*, and where worship is offered to Him, as in the *Holy Place* of the Temple at Jerusalem, into which the *Priests* alone were allowed to enter. Cp. Luke i. 9. 21, 22; xxiii. 45. On ναὸς as distinguished from ἱερὸν, cp. Matt. xxi. 15. Mark xi. 15. Acts iii. 2, and *Dean Trench*, Syn. N. T. § iii.

v. 4. *Object of reverence.* The original is σέβασμα. The only other passage where it occurs in the New Testament is Acts xvii. 23, where the *Altar* to the Unknown God is mentioned among the σεβάσματα of Athens.

v. 5. When I was yet with you (at Thessalonica), *I was telling you* (ἔλεγον, imperfect), or *used to tell you*, these things.

v. 6. 'that which *restraineth*;' τὸ κατέχον, *neuter* gender, called also ὁ κατέχων, '*he* that restraineth,' in the next verse. The word κατέχειν, literally to 'hold down,' is explained in *Hesychius* by κρατεῖν, κωλύειν, συνέχειν.

This verb is *not* followed here, in either verse, by an *accusative case*. This is observable. St. Paul therefore does *not* say that this restraining power would check the Lawless One by any *direct* action upon him, but would *occupy a place*, so that he should *not* be manifested *before* his season, but be manifested *in* that season.

'*In order* that he may be revealed;' i. e. God permits the *present* restraint, *in order* that he who is now restrained (κατέχεται) may *not* be revealed *before* his due season, but in it.

v. 7. *Mystery* of *Lawlessness*. Observe both these words.

Mystery (μυστήριον, from μύω, μύστης, μυστικός), something *secret*, and professing to be *sacred* (cp. Rev. xvii. 5. 7), fitly therefore coupled with ἐνεργεῖται, '*works inwardly*.'

Lawlessness (ἀνομία), what sets law (νόμον) at defiance. Cp. ὁ ἄνομος, 'the lawless one,' *v.* 8.

The mystery of *the* Lawlessness, i. e. which I am now about to describe. Observe the *Article* repeated with each substantive.

The sense of this otherwise difficult verse, *v.* 7, is to be cleared up, by observing that there should be no comma after ἀνομίας, and that ἤδη, '*now*,' is opposed to καὶ τότε, '*and then*;' and that the phrase 'the *Mystery* of the *Lawlessness*' (which he is describing), is to be illustrated by the words, '*the Lawless One*' in the next verse, and that μόνον is to be connected with ἐνεργεῖται, '*worketh inwardly*,' which is contrasted with ἀποκαλυφθήσεται, 'will *hereafter* be *revealed outwardly*.' On the transposition of ἕως cp. that of ἵνα in Gal. ii. 10, μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν.

The Apostle therefore means that the *Mystery* now *works inwardly*, and will continue to work *so*, till the restraint which prevents its *manifestation* shall have been removed; and then it will no longer *only work inwardly*, but the *Lawless One* himself will be *displayed openly* to the world.

μέσου γένηται. 8 g Καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος Ἰησοῦς ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ, καὶ καταργήσει τῇ ἐπιφανείᾳ τῆς παρουσίας αὐτοῦ, 9 h οὗ ἐστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασι ψεύδους, 10 i καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς. 11 j Καὶ διὰ τοῦτο πέμπει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πι-

g John 4. 9. Isa. 11. 4. Rev. 19. 15, 20, 21
h Deut. 13. 1. Matt. 24. 24. John 8. 44. 2 Cor. 4. 4. Eph. 2. 2. Rev. 13. 13, &c.
i 2 Cor. 2. 15. & 4. 3.
j 1 Kings 22. 22. Ezek. 14. 9. Rom. 1. 24, &c. 1 Tim. 4. 1.

v. 8. ὁ ἄνομος, 'the *Lawless One*' (cp. *v.* 7), something more than the *Mystery* (or *arcanum*) of *Lawlessness* in *v.* 7.

8. ἀναλώσει τῷ πνεύματι] *will destroy with the breath.* See Isa. xi. 4, LXX.

— τῇ ἐπιφανείᾳ] *with the manifestation.* Cp. *Clem. Rom.* ii. 12, ἐκδεχώμεθα καθ' ὥραν τὴν βασιλείαν τοῦ Θεοῦ . . . . ἐπειδὴ οὐκ οἴδαμεν τὴν ἡμέραν τῆς ἐπιφανείας τοῦ Θεοῦ . . ., where our Lord Jesus Christ is expressly called *God.* Cp. 1 Tim. vi. 14.

9. οὗ ἡ παρουσία] *whose Coming* or *Advent:* cp. note on Rev. xvii. 8, and on xviii. 11; and observe the same word παρουσία applied to *Christ* here, *v.* 8.

v. 10. τοῖς ἀπολλυμένοις, to them who are in the way of *destruction*, as opposed to οἱ σωζόμενοι, those who are in the way of *salvation.* Acts ii. 47. See on 2 Cor. ii. 15; iv. 3. Hence he adds, "because they *accepted* not (οὐκ ἐδέξαντο)," but *rejected* the love of the truth, for their *own salvation*; and says, that because they were not willing to believe *the truth*, but rejoice in unrighteousness, God punishes them by sending them an *inner* working of error, that they may believe *the lie*, i. e. the lie of the *Lawless One* here described 2 Thess. ii. 2—13.

v. 11. ἐνέργειαν πλάνης is not any thing *external* to them, but *an inner working of error*, which they bring upon themselves by not accepting the love of the truth. Compare the remarkable words in Matt. vi. 22, 23. Luke xi. 34, 35, and that admonition repeated fourteen times in the New Testament, "He that hath ears to hear, let him hear." *Bp. Butler*, Sermon on 1 Pet. ii. 16, note. Cp. below on 2 Cor. iv. 4, and on 2 Pet. ii. 15.

III. Let us now proceed to the *Exposition* of this Prophecy.

Three questions arise here:

i. What is the *restraining Power* here mentioned?

ii. Has that *restraining Power* been *removed?*

iii. Who is the '*Man of sin*' (*v.* 3), or the 'Lawless One' (*v.* 8), who the Apostle foretells would be *revealed* on the removal of that restraining Power?

The answer to the two former of these three questions will suggest a reply to the third.

i. What then was the restraining Power which *hindered* his manifestation?

In reply to this question, be it observed, that

(1) St. Paul reminds the Thessalonians, that he had often spoken to them on this matter (*v.* 5) when he was among them, which was a short time before the Epistle was written; and that he had then told them *what* this *restraining Power* was; and he recalls the words which he had then used to their recollection: *Do ye not remember that when I was with you I used to tell you these things?* (*v.* 5.)

Therefore the *restraining* Power was some Power which St. Paul had mentioned to them by *word of mouth* at that time, and it was a Power which he knew they would remember by name, when they reflected on what he had then *spoken* to them.

(2) He contents himself with *referring* them to what he had then *said*; and does not proceed to say more on the subject of this *restraining* Power in this his *Epistle* to them. Therefore,

(3) There must then have been something in the character of this *restraining* Power which made it requisite for St. Paul to practise *reserve* concerning it in *writing*, although he had described it clearly to them in *speaking.*

Otherwise, why did he content himself with referring them to what he had *spoken* to them on the subject? Why did he not write as plainly concerning it in his *Epistle*, as he had spoken when he was with them by word of *mouth?*

(4) Therefore the *restraining Power* here referred to *cannot* have been the power of *God*, or any Christian power, such as that of the *Gospel.*

There could not have been any reason why St. Paul should not have *written* as plainly as he had *spoken* concerning such a power as that.

This has been already remarked by *S. Chrysostom* here: "*If* he had meant the *Holy Spirit* when he speaks of the Power that *restrained*, he would have spoken clearly, and said so."

What then was the restraining power?

(5) Let us remember, that the passage before us occurs in one of *St. Paul's Epistles.*

(6) These Epistles (as he himself enjoins) were to be *read publicly*, and they were so read and circulated throughout the world (see on 1 Thess. v. 27).

This is an important consideration; for,

(7) Hence it is certain, that when *this Epistle* containing this remarkable prophecy came to be read in Thessalonica, they who heard it publicly read, and who remembered what the Apostle had *said* to them concerning the *restraining Power*, would (as he commanded them to do, *v.* 5) *recall to mind* his *words* on this subject; and *others* also would be sure to inquire of those who knew,—what St. Paul had said on this matter?

Thus, by the public reading of this Epistle in the Church of Thessalonica, and in the other Churches of Macedonia and of Europe and Asia, to which this and the other Epistles of St. Paul were communicated, a continuous tradition would be preserved on this subject.

(8) Hence therefore the question now arises, *Was* there any primitive tradition as to *the* Power which St. Paul here describes as the *restraining Power* (τὸ κατέχον) which was to continue to exist till the manifestation of the Lawless One, and be succeeded by him? (*v.* 7.)

(9) There are two early Christian writers, already referred to, distinguished by extensive learning and ability, and living in the next century to St. Paul, who have commented on this prophecy, viz. *Tertullian* and *Irenæus.*

The former, in his exposition of this passage, puts this question,—

What is that of which the Apostle speaks? What is this *restraining* Power? And he replies, "Quis, nisi *Romanus* status?" What is it but the *Roman* state? (*Tertullian*, De Resurr. Carnis, 24.)

Accordingly, *Tertullian* says in his apology for Christianity (c. 32) that the ancient Christians had special need to *pray* for the continuance of the *Roman Empire* ("pro omni statu Imperii rebusque Romanis"), "because some terrible violence would ensue on its removal."

Similarly *S. Irenæus* affirms, that St. Paul, in describing the Revelation of the Lawless One, is describing what would take place on the *dismemberment* of the Empire which was then in being, viz. the *Roman* Empire, which he recognizes as the Fourth Empire spoken of by the prophet Daniel, vii. 23. (Compare *Irenæus*, v. 25 with v. 26.)

This evidence (which might be much enlarged by quotations from *Cyril Hierosolym.* Catech. 15; *Chrysostom* here; *Theodoret*, in Dan. vii. 7; *Augustin.* De Civ. Dei, xx. 19; *Jerome*, Qu. xi. ad Algasiam, vol. iv. p. 209, in Hierem. xxv. 26. "Eum '*qui nunc tenet*' Romanum Imperium ostendit," *Lactant.* vii. 15; *Primasius* here) may be summed up in the words of *S. Jerome* (in Dan. vii. vol. iii. p. 1101), "Let us therefore say,—what all *Ecclesiastical Writers have delivered to us*,—that, when the *Roman Empire* is to be destroyed, Ten Kings will divide the Roman World among themselves, and then will be *revealed* the *Man of Sin*, the *Son of Perdition*, who will venture to take his seat in the Temple of God, making himself as God."

Hence then

(10) It appears that the *restraining Power*, which was in existence when St. Paul wrote, and would continue to exist till the season had arrived for the manifestation of the Lawless One, and which, on its removal, would be followed by that manifestation (*v.* 7), was the *Heathen Power of Imperial Rome.*

(11) This conclusion is confirmed by other considerations.

It enables us to account for the fact, that St. Paul, who had specified this *restraining Power* by *word of mouth* when he was at Thessalonica, did not venture to describe that Power explicitly in *writing* in this Epistle, but contented himself with *referring* the Thessalonians to what he *said* to them on that subject.

That reference, he knew, would revive their recollection of what it was requisite for them to know; and therefore what he had *said* would be preserved to them and to the world.

But, let us remember, this Epistle was to be read publicly, at Thessalonica and throughout Christendom. Copies of it would be circulated in all parts of the *Roman Empire.*

If, instead of *writing* as he has done, "Do you not re-

στεῦσαι αὐτοὺς τῷ ψεύδει, [12] [k] ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ.

k Rom. 1. 32. & 2. 8. & 8. 7, 8. & 12. 9.

member that I *said* these things to you?" and "ye know *what* restraineth;" and "*when* he that restraineth *shall* have been *removed* out of the way, then the Lawless One will be revealed," he had written openly, "the *Roman Empire* is that which restrains;" and if he had proceeded to say, "when the *Roman Empire* shall have been removed,"—then he would have exasperated the passions of the authorities of the Roman Empire against himself, and against the Christians, and against the Gospel of Christ.

The Romans imagined that the Roman Empire would *never be removed*. They thought it was imperishable. They engraved on their coins the impress, "Romæ Æternæ." The language which their national poet, Virgil, puts into the mouth of Jupiter, represents their national belief: "Imperium *sine fine* dedi" (*Virg.* Æn. i. 278). How then would they have tolerated a doctrine which professed to reveal what would follow *after* the removal of that National Polity which they fondly believed to be eternal?

St. Paul, as he afterwards proved by his martyrdom at Rome, was ready to shed his blood for the truth. But he had wisdom and charity as well as courage. He would not recklessly expose himself and others to persecution. He would not rashly obstruct the progress of Christianity. He would not tempt any to be guilty of the sin of persecuting it. He remembered what he had *said* to the Thessalonians on this important and awful subject. He knew that they would recollect his words, and would communicate them to others after them, and so all the purposes of his prophecy would be answered.

(12) This observation is also confirmed by ancient writers, whose testimony shows that they not only recognized the *Roman Empire* as the *restraining Power* here adverted to by St. Paul, but also discerned the *cause* why he practised this wise and charitable reserve in writing about it in this passage.

Thus *S. Jerome* says (qu. xi. ad Algasiam), "*If* St. Paul had written openly and boldly 'that the Man of Sin would not come' until the *Roman Empire* was destroyed, a just cause of persecution would then appear to have been afforded against the Church in her infancy."

S. Chrysostom also here says, "If St. Paul had said that the *Roman Empire* will soon be dissolved, the heathen would have destroyed him as a rebel, and all the faithful with him, as persons who took up arms against the State.

"But St. Paul *means* the Roman Empire. And when that shall have been taken away, then the Man of Sin will come. For as the power of Babylon was dissolved by the Persian Dynasty, and the Persian was supplanted by the Greek, and the Greek by the Roman, so the Roman will be dissolved by Antichrist, and Antichrist by Christ."

It is well said also by another ancient Father, "The Apostle writes obscurely, lest some of the Romans should read this Epistle, and excite a persecution against him and the other Christians on the part of those *Romans* who imagined that they would *reign for ever*." *Remigius*, Bibl. Patr. Max. viii. p. 1018.

Hence, we may observe in passing, it is clear that the *Ancient Fathers* did *not* suppose that the *Gnostic Heresies* had fulfilled St. Paul's prophecy concerning the *Man of Sin*, as some have imagined in recent times; or that it had been fulfilled at all in *their* days.

(13) Let us remember also that this Epistle, being published to the world, and designed to be generally read, would come into the hands of the *Jews*, St. Paul's bitter enemies, who were ever on the watch to excite the *Romans* against the Apostle and the Gospel (see above, on 1 Thess. ii. 14—17). They would not have failed to avail themselves of any declaration on the part of the Apostle, that the Roman Empire would be destroyed, as an occasion for exciting the rage of the Roman Empire against St. Paul and the Gospel.

(14) Here another important confirmation suggests itself of the conclusion above stated, viz. that the *Roman Empire* was the *restraining power* alluded to here by St. Paul.

St. Paul here recalls to the recollection of his Thessalonian readers what he had *said* to them on this subject when he was at Thessalonica. What he had *said* on such a solemn subject as this would doubtless make a deep impression there. It could hardly fail to be *repeated* from mouth to mouth; and would in all likelihood be rehearsed to some who were unfriendly to him.

Now, if we turn to the narrative of St. Paul's visit and preaching at *Thessalonica* (to which he here refers), our attention is drawn to an incident mentioned in the Acts of the Apostles. If we consider the character of St. Luke's narrative, and recognize the work of the Holy Spirit in his writing, we shall feel assured that this incident is very significant;

The incident is as follows:

The *Jews* (of *Thessalonica*) being moved with envy (because the Gospel was preached to the *Gentiles* by St. Paul with success), and having taken to themselves some lewd persons of those who frequented the market, and made a tumult, set the city in an uproar, and having assaulted the house of Jason, sought to bring them forth (i. e. *Paul* and *Silas*) to the people . . . and cried, These all do things *contrary* to the decrees of *Cæsar*, saying that there is another King, *Jesus*. (Acts xvii. 5—7.)

This incident fits in very harmoniously with what St. Paul says here concerning his own Teaching at Thessalonica, as now expounded.

He had said to the Thessalonians that *Jesus* would *not* come and that His kingdom would *not* be established *before* the revelation of the Lawless one, who would appear in the world when the *power* which *restrained* his manifestation had been removed. That restraining power was the power of *Rome*.

What, therefore, was more likely than that these words of his, spoken at Thessalonica, should have been caught up by some, and made the occasion of an imputation against him on the part of the *Jews*, stirring up the people and the Magistrates against him on the plea that he opposed the authority of *Cæsar*, and taught that there was *another King*, who would supplant the Roman Empire, namely, *Jesus?*

This public accusation of St. Paul would help to keep alive his teaching on this subject in the minds of the Thessalonian Christians.

(15) On the whole it may be concluded, that the *restraining Power* of which St. Paul speaks in this Prophecy, was the Imperial Power of Heathen Rome.

We may now proceed to the next point;

ii. Has this *restraining Power* been now *removed* out of the way?

To this question there can be but one reply, viz. in the affirmative;

All territories which were possessed by the Emperors of Rome, in St. Paul's age, have long since been disparted among other Rulers; there is no "Roman Empire" marked in any Map of the World, there is no army under the command of any Roman Cæsar, there is no coinage which bears his name.

We may therefore pass on to Question

iii. Who is the "Man of Sin," or "the Lawless One," whom the Apostle foretells as to be *revealed* on the *removal* of the *restraining Power?*

1. Since, on the *removal* of the *restraining Power*, the Man of Sin was to be revealed (see *vv.* 6, 7, 8), and since that restraining Power *has* long since been removed, it follows that the Man of Sin *has been* long ago revealed to the world.

2. Since, also, the Man of Sin is described here by St. Paul as continuing in the world from the time of the removal of the restraining Power even to the *Second Advent* of Christ (*v.* 8), therefore the power here personified in the "Man of Sin" must be one that has continued in the world for many centuries, and continues to the present time.

3. Also, since it has this long continuance assigned to it in the prophecy,—a continuance very far exceeding the life of any *one individual*, therefore the "Man of Sin" cannot be only one *single person*.

4. The restraining Power (τὸ κατέχον, in the neuter gender, *v.* 6) is also called by the Apostle "*he* who restraineth" (ὁ κατέχων, in the masculine gender, *v.* 7), because the *restraining Power* was swayed by a series of *single persons*, viz. the *Roman Emperors*, following one another in succession.

So, in like manner, the "Man of Sin" has a *corporate* existence continued by means of a long succession of Persons bearing the name and exercising the power belonging to his place; or he could not remain, as the Apostle predicts he will, to the Second Advent of Christ.

5. Here we may reply to an objection. Many of the Ancient *Fathers* of the Church *expected* that the Man of Sin would be a *single person*, and therefore it is alleged, he *is* so.

Doubtless they so thought. And we should probably have done the same if we had lived in their age. *They* wrote while the Roman Empire was yet standing. And the Fathers were not Prophets, and could not tell how long the Roman Empire might stand. It might stand (for what they knew) till *almost* the time of Christ's Second Advent.

They therefore might well suppose that the revelation of the Man of Sin, who they knew was to be revealed on the removal of

1 1 Thess. 1. 4. ch. 1. 3. 2 Tim. 1. 9. 1 Pet. 1. 2.

13 1 Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἠγαπημένοι ὑπὸ Κυρίου, ὅτι εἵλατο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς σωτηρίαν ἐν

the *Roman Empire*, might soon be followed by the *Second Advent* of Christ. Therefore they might well imagine that he would be only a *single person*.

But *we* have seen the removal of the Roman Empire. *We* know that it has been removed for many centuries. And we also know that Christ is not yet come.

We do not pretend to be wiser than the ancient Fathers. But Time, the great Interpreter of Prophecy, has made clear to *us* what could not be clear to *them*; namely, that the Man of Sin, who, as the Holy Spirit foretold by St. Paul, would be *revealed* after the removal of the Roman Empire, and *continue* to the Second Advent, cannot from the nature of the case be a *single* person. And we are persuaded that the ancient Fathers, who knew and taught that the restraining Power was the *Power* of *Heathen* Rome, would, if they were alive now, be also of our mind. Compare below, *Introduction* to the Apocalypse, p. 149, on the degree of authority to be conceded to the *Fathers* as interpreters of *unfulfilled Prophecy*.

6. The *time* at which the Man of Sin is to be revealed is marked by St. Paul. He was to be revealed to the world, when the *restraining* power had been *removed*.

St. Paul also remarks the *place* at which he is to be revealed.

He says that when the restraining Power has been removed *out of the way* (ἐκ μέσου, *v.* 7) the Man of Sin will be revealed. The power that hindered is called τὸ κατέχον, ὁ κατέχων, *holding*, *keeping down*, by occupation of a particular place.

This verb is not followed in either verse by an accusative; and therefore does not denote a direct action on the Man of Sin by which he is kept down, but it indicates that the existence of the restraining Power is an impediment to the revelation of the Man of Sin; as the possession of a seat by any one person is an hindrance to its occupation by any other.

And since the *removal* of the restraining power is specified as a pre-requisite for the *revelation* of the Man of Sin, it is intimated that the *place* occupied by the restraining power, will, on the removal of that power, be occupied by the Man of Sin.

7. We are therefore led to believe that the Man of Sin was revealed *when* the restraining power had been "removed out of the way," and that it came up in the *place from which* the restraining power was removed.

8. Therefore the following questions arise here:

(1) Did any great, domineering power *appear* in the world after the dissolution of the *Roman Empire?*

(2) Did any such power come up in its place?

(3) Has that power continued from that time to this?

(4) Has it been continued by a succession of persons?

The answer to these questions cannot but be in the affirmative. And therefore,

(5) What is that power?

The reply is,—

The Power of the Popes of Rome. See below on Rev. xiii. 3; xvii. 8.

(6) Does the Power of the Popes of Rome correspond in its exercise to the description of St. Paul?

Is not St. Paul's prophecy (it may be said) of too dark a character to be applied to any Christian *Church?*

To that inquiry it may be answered, that this is a question of which we are not competent judges;

St. Paul was inspired by the Holy Ghost. To the eye of the Holy Spirit evils may appear far more evil than they do appear to us; especially may corruptions of doctrine and worship in a Christian Church have a far more heinous and deadly aspect in His eyes than in ours. He sees all their enormities at one view in their proper light, and in all their bearings and ultimate results—even for eternity.

He not only saw at one glance what the Papacy *is*, and *has been* for many centuries, but what it *may yet become* before it is *destroyed* by the *Second Advent* of Christ.

If, therefore, the conclusions above stated are true, then the application of this prophecy to the Papacy cannot be set aside by any subjective notions on *our part* as to the moral or religious guilt of the Church of Rome.

On the contrary, the strength of the denunciatory language of the Holy Spirit on this subject, must be regarded as a guide to regulate and enlighten *our* judgment upon it, and as designed by the Holy Spirit to convey a warning proportionate in solemnity and awfulness to the strength of the language employed by Him to describe it.

But further:

iv. As to the correspondence between this Prophecy and its fulfilment in the Papacy, be it observed,—

(1) That the first word used to describe what is here pre-announced, is ἡ ἀποστασία (*v.* 3), *the falling away* ('discessio' or *declension* from the primitive standard of Christian *faith*). Cp. 1 Tim. iv. 1, where the cognate verb is used with the word *faith*.

This word indicates a previous profession *of the Truth*. For none can *fall away* from ground on which he did not once *stand*. It is therefore characteristic of a *corrupt Church*.

(2) The word ἀφίσταμαι is therefore frequently applied to the *ancient Church* of Judah and Israel sliding back from the Truth (see LXX in Deut. xxxii. 15. Jer. ii. 5. 19; iii. 14. Isa. xxx. 1. Dan. ix. 9.) Compare the words addressed to a *Church* in Rev. ii. 5, "*Remember* whence thou art *fallen*; and repent and do the first works."

The declension of the Papacy from the *primitive* Faith may well be called *the* falling away, because no one system of ἀποστασία can be compared with it in long continuity of time, and in wide extent of place.

(3) The person who is its principal agent is called the 'Son of perdition' (*v.* 3).

These words are used as a name in one other place of the New Testament, and are applied (not to an Infidel Power, but) to a *Christian Apostle*, Judas (John xvii. 12).

They may therefore be fitly applied to a *Christian Bishop*, a successor of the Apostles, if he betrays Christ.

And if the Bishop of Rome is unfaithful to the trust he has received from Christ, they may well be applied to him.

(4) The system, described in this prophecy, is called a *Mystery*.

It is *not* therefore an *Infidel* system. *That* is open, and is *no Mystery*.

It is also something which purports to be holy. Compare the word (Mystery) as used by St. Paul, 1 Tim. iii. 9. 16. Eph. v. 32.

It is therefore fitly applied to the religious system of a Church.

(5) This Mystery is *not* a Mystery of Faith and Godliness (1 Tim. iii. 9. 16), but of *Lawlessness*.

Bp. Butler (Serm. v.) calls Popery, "as it is professed at Rome, a manifest open usurpation of all human and divine authority."

The *Mystery* of "Lawlessness" has been *revealed* in the manifestation of "the Lawless one."

(6) But here it may be *objected*, How could this power be said to be at work in *St. Paul's age?*

To this it may be replied, that St. Paul was inspired by the Holy Ghost. The Holy Ghost can see what *man* cannot see. And he says expressly, that what he is describing was *then* a *Mystery*, and was *not* as yet *revealed*, but was only working *inwardly*, and would be revealed in its due season, which was not then come, and which did not arrive till some centuries afterwards.

No wonder then if *we* at this time (in looking back on the Apostolic age) should not be able to discern what was then not openly visible.

Besides, when we consider that the whole system of the Papacy, as such, is grounded on the corruptions of human nature, viz. on pride and lust of power, and on the operations of the Evil One opposing himself to God (as St. Paul declares, *v.* 9), and doing his work by subtlety and spiritual wickedness, who can decline to accept the assertion of the Holy Spirit Himself, that what was afterwards fully revealed was then secretly at work?

(7) The person in whom this system is embodied is described as ἀντικείμενος (*v.* 4), i. e. literally one setting himself in *opposition*, and particularly as a rival *foundation*, in the *place of* or *against* another *foundation*.

Now, be it remembered that St. Paul says, "Other foundation can no one lay, than that which already *lieth* (κεῖται, remark the word), which is *Jesus Christ*" (2 Cor. iii. 11).

May not he, therefore, the Bishop of Rome, who calls *himself the Rock* of *the Church*, be rightly called ὁ ἀντι-κείμενος? Cp. note on Matt. xvi. 18.

(8) The same person is said "to exalt himself exceedingly against (ἐπὶ) every one who is *called* God" (*v.* 4).

It has been said, indeed, that this description in *v.* 4 is not fulfilled in the Papacy, and represents a degree of pride and blasphemy far beyond what can be imputed to it.

This objection has arisen in great measure from non-attention to the words of the original. They do *not* import that the "man

ἁγιασμῷ Πνεύματος καὶ πίστει ἀληθείας, 14 εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

15 [m] Ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις, ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι' ἐπιστολῆς ἡμῶν.

16 [n] Αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς, καὶ ὁ Θεὸς καὶ Πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, 17 [o] παρακαλέσαι ὑμῶν τὰς καρδίας, καὶ στηρίξαι ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.

III. 1 [a] Τὸ λοιπὸν προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ δοξάζηται καθὼς καὶ πρὸς ὑμᾶς, 2 [b] καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων, οὐ γὰρ πάντων ἡ πίστις. 3 [c] Πιστὸς δέ ἐστιν ὁ Κύριος, ὃς στηρίξει ὑμᾶς, καὶ φυλάξει ἀπὸ τοῦ πονηροῦ. 4 [d] Πεποίθαμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἃ παραγγέλλομεν ὑμῖν καὶ ποιεῖτε καὶ ποιήσετε. 5 [e] Ὁ δὲ

m 1 Cor. 15. 58. & 16. 13. & 11. 2. Phil. 4. 1. ch. 3. 6.
n 1 Pet. 1. 3—5. 1 John 3. 2, 3.
o 1 Thess. 3. 2, 13. Heb. 13. 9. 1 Pet. 5. 10. Jude 24.
a Eph. 6. 19. Col. 4. 3.
b Acts 28. 24. Rom. 10. 16. & 15. 31.
c John 17. 15. 1 Cor. 1. 9. & 10. 13. 1 Thess. 5. 24.
d 2 Cor. 7. 16.
e 1 Chron. 29. 18.

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of sin" exalts himself *above* every one that is called God, but that he exalts himself exceedingly *against* every one that is so called. See note above on the translation of that verse.

Is this assertion too strong for the Papacy?

In Holy Scripture Civil rulers are called gods, *Elohim* (Ps. lxxxii. 6). Cp. John x. 34.

It is unnecessary to prove that the Bishop of Rome exalts himself exceedingly against them. Every Pope in succession, when he is crowned with the tiara, is solemnly addressed by the minister who crowns him as "Pater Principum et Regum, RECTOR ORBIS." And it is said on his coins, "Omnes Reges servient ei." See below on Rev. xiii. 5.

(9) It is further said that "he exalteth himself exceedingly against every thing that is an object of reverence (*σέβασμα*), so that he goes into The Temple and takes his seat there, showing himself that he is God" (*v.* 4).

The Temple of God here (*ναὸς Θεοῦ*) is the *Church*. See *Jerome*, *Chrys.*, *Theodoret*, *Theophyl.*, cited by *Bp. Andrewes*, c. Bellarm. p. 226.

The action which is specified here in evidence of his exaltation against every *σέβασμα*, is that of his session in the *ναός* or holy place of the Church of God.

It may be also noted that in the only other place in the New Testament where the word *σέβασμα* occurs, it is used to introduce the mention of an *Altar* (Acts xvii. 23).

This prediction is signally fulfilled by the *first public official act* which is performed by *every Pope in succession* on his elevation to the Papacy, and by which he takes possession of his place as such.

Every Pope on his election is carried into the principal Church at Rome, his Cathedral, St. Peter's.

He is there lifted up by the Cardinals, and is placed on the high *Altar*. When there placed, and sitting in the Church of God, on the Altar of God, he is *adored* by them *kneeling* before him and kissing his feet.

The word by which this act is described by the Church of Rome herself is no other than "*the Adoration*" (see Notitia Curiæ Romanæ, p. 125); and the words on the Papal Coin, "Quem creant, *adorant*" (Numism. Pontif. p. 5); and the description of the ceremony, in the Cæremoniale Romanum, ed. 1572, Lib. iii. sect. 1. See below on Rev. xiii. 14; xvii. 1. 8.

(10) This Prophecy of St. Paul bears a striking resemblance to certain prophecies of St. John in the Book of Revelation, and appears to concern the same subject as those Prophecies. And there is good reason for believing that those Prophecies of St. John describe the workings of the Papal Power. See below on Revelation, xiii. 5; xvii. 8. 11.

(11) Lastly, if the above statements and reasonings are true, they will need no authorities to confirm the conclusion to which they have now led. But it may be satisfactory to the reader to remember that this conclusion is one which is sanctioned by the names of some of the holiest, wisest, most charitable, and judicious persons that have expounded the word of Inspiration, particularly *Bp. Jewel*, *Richard Hooker*, *Bp. Andrewes*, and *Bp. Sanderson*, and the framers of the *Authorized English* Version of the Holy Bible. See their Dedication prefixed to the English Bible, where they speak of "the Man of Sin;" and *Bp. Jewel's* Works, Portion ii. pp. 891—923, ed. Camb. 1847; *Hooker*, Sermon on Jude 17, pp. 841. 843; *Bp. Andrewes*, c. Bellarmin. c. ix. and x. p. 220; *Bp. Sanderson*, i. p. 338, iii. pp. 13. 146. 161. 283; the *English Translation*, Dedication to King James I., A.D. 1611.

11. *πιστεῦσαι τῷ ψεύδει*] *to believe the lie.* Cp. the Prophecy, 1 Tim. iv. 2.

13. *ἀπ' ἀρχῆς*] *from the beginning.* So *Elz.* with A, D, F, I, K.

Some of the best MSS., B, F, G, and several cursives, have *ἀπαρχὴν*, and *Vulg.* has '*primitias*,' and so the *Æthiopic* Version and *Lachmann*; a reading not unworthy of consideration, and not unlikely to be altered by copyists into *ἀπ' ἀρχῆς*, from non-advertence to the fact that the *Thessalonians* might be called the *first-fruits* of the harvest of the Gospel in Europe, having been converted to Christ by the Apostle of the Gentiles on his first missionary visit to Greece; a circumstance which would impart a special significance to the word *ἀπαρχήν*. Cp. 1 Cor. xvi. 15, *ἀπαρχὴ τῆς Ἀχαΐας*. Phil. iv. 15, *ἐν ἀρχῇ τοῦ εὐαγγελίου*.

However, the reading in the text is confirmed by the preponderance of authority, e. g. Eph. i. 4, and appears on the whole to be most in harmony with the context, as declaring the wonderful mystery that the *Gentiles*, though despised by the *Jews*, and for a long time aliens from God, were chosen by Him *from the beginning*. See Eph. ii. 1—19; iii. 1—9.

14. *εἰς περιποίησιν*] '*in acquisitionem*' (*Vulg.*). See on 1 Thess. v. 9.

16. *αὐτὸς ὁ Κύριος ἡ. Ἰ. Χ.*] *our Lord Jesus Christ Himself. Jesus Christ* is here named *before* the *Father*—a proof of his *co-equality*. *Chrys.* Cp. 2 Cor. xiii. 14.

— *αἰωνίαν*] This feminine form is found in the New Testament only here and in Heb. ix. 12.

17. *ἔργῳ καὶ λόγῳ*] So most of the best MSS. and Editions, and *Vulg.* 'in omni opere et sermone bono.' *Elz.* has *λόγῳ καὶ ἔργῳ*, a reading which enfeebles the sense.

CH. III. 2. *οὐ γὰρ πάντων ἡ πίστις*] *for faith is not* the property and privilege *of all men*, but only of those who have special pre-requisites for its reception, namely, who possess the qualities of meekness, and gentleness, docility, and readiness to receive the evidences of the Gospel, and to listen to its precepts.

The construction of the words may be compared (as it is by *Wetst.*) with the proverb *οὐ παντὸς ἀνδρὸς εἰς Κόρινθόν ἐστ' ὁ πλοῦς*.

The connexion therefore is, Pray that we the Ministers of the Gospel may be delivered from absurd and evil men; and do not be surprised, perplexed, and staggered because we have enemies, and that the Gospel, although it is the word of God, does not make converts of all men; for absurd and wicked men are by their absurdity and wickedness disqualified from receiving it. Being *ἄτοποι καὶ πονηροὶ*, they are not *εὔθετοι εἰς βασιλείαν τοῦ Θεοῦ* (Luke ix. 62).

The Gospel hides itself from the proud and ungodly, and reveals itself to those who are humble, and practise what they know. See our Lord's words, Matt. x. 11 and xi. 25, and *Dr. Barrow's* excellent observations quoted above on Acts x. 5.

3. *τοῦ πονηροῦ*] *the Evil One.* See Eph. vi. 16. 1 Thess. ii. 18; iii. 5. 2 Thess. ii. 9, whence it will appear that in these, his two earliest Epistles, St. Paul is careful to remind his hearers of the existence and activity of the Devil, whose works they had renounced in their Baptism.

4. *παραγγέλλομεν*] *we charge* you. A strong word used by St. Paul five times in these Epistles to the Thessalonians (1 Thess. iv. 11. 2 Thess. iii. 4. 6. 10. 12), and once to Timothy (1 Tim. vi. 13), and twice to the Corinthians (1 Cor. vii. 10; xi. 17), but not in his other Epistles.

Κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ, καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.

f 1 Thess. 4. 11. & 5. 14. vv. 11, 14, 15.
g 1 Cor. 4. 16. & 11. 1. 1 Thess. 1. 6. & 2. 10. & 4. 11.
h Acts 18. 3. & 20. 34. 1 Cor. 4. 12. 2 Cor. 11. 9. & 12. 13. 1 Thess. 2. 9.
i Matt. 10. 10. 1 Cor. 4. 16. & 9. 3, 6. & 11. 1. 1 Thess. 1. 6. & 2. 6. Phil. 3. 17. 1 Tim. 5. 18.
k Gen. 3. 19. 1 Thess. 4. 11. 1 Eph. 4. 28. 1 Thess. 4. 11. Ecclus. 3. 23.
m Gal. 6. 9.
n Matt. 18. 17. 1 Cor. 5. 9, 11. ver. 6.

6 f Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦντος, καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρελάβοσαν παρ' ἡμῶν. 7 g Αὐτοὶ γὰρ οἴδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι οὐκ ἠτακτήσαμεν ἐν ὑμῖν, 8 h οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρά τινος, ἀλλ' ἐν κόπῳ καὶ μόχθῳ νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαί τινα ὑμῶν· 9 i οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. 10 k Καὶ γὰρ ὅτε ἦμεν πρὸς ὑμᾶς, τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι μηδὲ ἐσθιέτω. 11 l Ἀκούομεν γάρ τινας περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους. 12 l Τοῖς δὲ τοιούτοις παραγγέλλομεν καὶ παρακαλοῦμεν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίωσιν.

13 m Ὑμεῖς δέ, ἀδελφοί, μὴ ἐγκακήσητε καλοποιοῦντες. 14 n Εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε· καὶ μὴ συν-

6. *στέλλεσθαι ἀπό*] *to shun.* Another nautical word suited to the inhabitants of a maritime and commercial city like Thessalonica. See above, on ii. 2. St. Paul is fond of such metaphors, especially in writing or speaking to such persons; see note on Acts xx. 20, and 2 Cor. viii. 20. The literal meaning is, to *take in your sails* (*στέλλεσθαι τὰ ἱστία*, see those passages), so as to be able to *steer clear of* a rock or reef, or any other danger; hence, in maritime language, to *part company*, and *decline from*, any person or thing, as here, that may be injurious in your Christian voyage.

— *παρελάβοσαν*] So A, D, and so ℵ (*Codex Sinaiticus*), and *Gb.*, *Tisch.*, *Lün.*, *Alf.* Cp. *Winer*, p. 71; *Lobeck*, Phryn. p. 349; *Sturz.* de Dial. Maced. p. 58; and the forms *εἶχοσαν* in some MSS. of John xv. 22. 24, and *ἐδίδοσαν* xix. 3. *Elz.* has *παρέλαβε*. D***, E, I, K have *παρέλαβον*, which confirms *παρελάβοσαν*. B, F, G have *παρελάβετε*.

8. *κόπῳ καὶ μόχθῳ*] See 1 Thess. ii. 9.

— *νύκτα καὶ ἡμέραν ἐργαζόμενοι*] *working night and day.* See on 1 Thess. ii. 9. B, F, G have *νυκτὸς κ. ἡμέρας*, and so ℵ.

Every one is born to labour, though not to labour in the same way. And our Lord showed that the Minister of the Gospel is not to be supposed by himself or others to be not a labourer; for He said specially of His Apostles, "The *labourer* is worthy of his meat" (Matt. x. 10). They are *ἐργάται* and *ἐργάζονται*: and therefore St. Paul does not claim exemption for himself from the duty of *labouring*, when he says that he had *power* to abstain from labouring with his *hands*, and be chargeable to others for his support in preaching the Gospel. "He laboured more abundantly than they all" (1 Cor. xv. 10), because he was most zealous in preaching the Gospel.

S. Augustine (de Opere Monachorum, vi. p. 8. 12) expresses his surprise that St. Paul should have been enabled to labour so much with his hands, and yet preach the Gospel with such energy and success. "Quando autem soleret operari, id est, quibus temporum spatiis, ne ab evangelizando impediretur, quis possit comprehendere? Sanè quia et *nocturnis* et *diurnis* horis *operabatur*, ipse non tacuit." And (p. 819), "Ipsi Apostolo quomodo vacaret operari manibus suis nisi ad erogandum verbum Dei certa tempora constituret? Neque enim et hoc Deus latere nos voluit." And for specimens of St. Paul's unwearied energy in preaching, he points to the narrative in the Acts of the Lord's Day at Troas (Acts xx. 7), and his employment at Athens (Acts xvii. 17—21).

— *ἐπιβαρῆσαι—ἔχομεν ἐξουσίαν*] See above, 1 Thess. ii. 6—9, and below, 1 Cor. ix. 4.

— *οὐχ ὅτι*] *not that we have not authority*: see 1 Cor. ix. 4, and on the use of *οὐχ ὅτι* cp. 2 Cor. i. 24; iii. 5. Phil. iii. 12. *Ellicott.*

10. *μηδὲ ἐσθιέτω*] *neither let him eat*, i. e. from the offerings of the faithful. An allusion to alms collected in the Church for the poor (cp. 1 Tim. v. 3, 4, and *v.* 16, *μὴ βαρείσθω ἡ Ἐκκλησία*), by relieving them from the Church fund. So *Bp. Sanderson*, iii. p. 112. Cp. *Blunt's* Lectures, pp. 27—29.

S. Augustine has made this precept the text of his treatise "*De Opere Monachorum*" (vi. 799—838), in which he declares his disapprobation of those who enter a monastic state without intention to *labour* in it, but only to live a contemplative life; and he censures them as "in quandam sanctam societatem otiosissimè congregatos."

11. *μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους*] *not busy, but busybodies.* "Non agentes sed sat-agentes;" a saying ascribed by *Quintilian* (vi. 3. 54) to Domitius Afer, speaking of Mallius Sura (*Lünemann*). Cp. 1 Tim. v. 13, *ἀργαὶ . . . καὶ περίεργοι.*

For similar *paronomasias* in St. Paul's Epistles, see 1 Cor. vii. 31. 2 Cor. iv. 8; v. 4. Rom. i. 20; v. 19. Phil. iii. 2. Philem. 20. 2 Tim. iii. 4. As to the sentiment, see on 1 Thess. iv. 11, and Rom. xii. 11; and *Martial's* Epigram, i. 80, "Semper *agis* causas, et res agis, Attale, semper | Est, non est, quod agas, Attale, semper agis," &c.

12. *παραγγέλλομεν*] *we charge.* After this severer word (see *v.* 4 and 1 Thess. iv. 11) he adds the milder term *παρακαλοῦμεν*, *we exhort*, and that in the name of Christ, tempering sternness with love. (*Chrys.*)

13. *μὴ ἐγκακήσητε* (so A, B, D*, and so ℵ)] *do not faint in well-doing.* Καλοποιεῖν is to be distinguished from *ἀγαθοποιεῖν*, which would mean to do good in the way of bounty, whereas *καλοποιεῖν* has a more general signification, to do well in the sight of man as well as God (2 Cor. viii. 21. Rom. xii. 17), and not only by beneficence, but by honest industry in our calling. Compare Gal. vi. 9, where the Apostle is speaking of providing maintenance for the Christian Ministry, *τὸ δὲ καλὸν ποιοῦντες μὴ ἐγκακῶμεν.* This precept is to be connected with what precedes and with what follows. Do not ye faint in doing well, although there may be many among you that presume on your goodness, and make it a plea for indolence. Labour yourselves, that ye may be able to relieve the indigent (Eph. iv. 28). Learn to maintain good works (*καλὰ ἔργα*, Tit. ii. 7. 14; iii. 8) for necessary uses, to help the needy, that ye be not unfruitful (Tit. iii. 14). But do not relieve those who can work and will not. By relieving such as have no claim to relief, you will encourage them and others in indolence, and disable yourselves for relieving those who have a claim on your bounty. Nor yet allow yourselves to be deterred from doing good by the ill conduct of the indolent, who can work and will not. Let not their improbity harden you against those who would work and cannot. Let not their evil overcome your good. (*Theodoret.*) Be bountiful to the poor, who are poor indeed; but if any one does not obey our precept in this Epistle (cp. 1 Thess. v. 27), particularly if he will not labour in his calling, but is indolent and a busybody, mark that man, and have no fellowship with him, that he may be ashamed. Cp. *Augustine*, viii. p. 814. *Bp. Sanderson*, ii. p. 186. The Macedonians were not disobedient to St. Paul's precept. See his honourable testimony to their beneficence, 2 Cor. viii. 1, 2.

14. *διὰ τῆς ἐπιστολῆς*] by *the* Epistle from me. Cp. 1 Thess. v. 27. Rom. xvi. 22. Col. iv. 16, where the phrase *ἡ ἐπιστολὴ* refers to the *then present* Epistle; and so the *Syriac*, *Arabic*, and *Gothic* Versions here.

In 1 Cor. v. 9, and 2 Cor. vii. 8, the phrase *ἡ ἐπιστολὴ* refers to a former Epistle. Probably *both* senses are combined *here*; and the Apostle means, that if any one obeys not his word, commanded by *the* Epistle present or past from him, he is to be noted; and the words *τῆς ἐπιστολῆς* here will be best rendered *my Epistle.*

— *τοῦτον σημειοῦσθε*] *set a mark on this man.* A proof that St. Paul's Epistle was well known to all at Thessalonica. It was to be a rule of action, and all who swerved from that rule were to be avoided. It was like a law, publicly promulgated to all, because

ἀναμίγνυσθε αὐτῷ ἵνα ἐντραπῇ, 15 καὶ μὴ ὡς ἐχθρὸν ἡγεῖσθε, ἀλλὰ νουθετεῖτε
ὡς ἀδελφόν. 16 ° Αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δῴη ὑμῖν τὴν εἰρήνην διὰ
παντὸς ἐν παντὶ τρόπῳ. Ὁ Κύριος μετὰ πάντων ὑμῶν.
17 ᵖ Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὅ ἐστι σημεῖον ἐν πάσῃ ἐπιστολῇ,
οὕτως γράφω· 18 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν·
ἀμήν.

° Rom. 15. 33. & 16. 20. 1 Cor. 14. 33. 2 Cor. 5. 19—21. & 13. 11. Eph. 2. 14—17. Phil. 4. 9. 1 Thess. 5. 23. Heb. 7. 2.
ᵖ 1 Cor. 16. 21. Col. 4. 18.

to be obeyed by all. This promulgation was effected by its public reading in the Church. Cp. 1 Thess. v. 27.

15. *μὴ ὡς ἐχθρὸν ἡγεῖσθε*] *do not regard him as an enemy.* See *S. Polycarp's* Epistle to the Philippians (c. ii.), where he imitates this language of St. Paul: "Non sicut inimicos tales existimetis," &c.

17. *ὁ ἀσπασμός*] *The Salutation* here specified is the *Benediction* at the close of the Epistle, "The *Grace of our Lord Jesus Christ be with you all.*" He made this addition *with his own hand*, as a safeguard against forgeries disseminated in his name (see above, ii. 2). Instead of writing 'Farewell' (Ἔρρωσθε), the Apostle wrote, *The Grace of our Lord Jesus Christ.* And let us who receive the Apostolic Benediction in this Epistle bless Christ Who spake by him. (*Theodoret.*) His salutation is his prayer. He begins his Epistle and ends it with 'Grace.' (*Chrys.* and *Theophyl.*)

Accordingly, we find the words, "The *Grace* of our Lord Jesus Christ," or, "*Grace* be with you," or some similar salutation containing the word '*Grace*,' at the close of all St. Paul's Epistles. See note above, on 1 Thess. v. 27, 28, and *Introduction* to the present Epistle, § iv., and below, on Heb. xiii. 25.

— *ἐν πάσῃ ἐπιστολῇ*] *in every Epistle.* Therefore, even now, when he had written only two short Epistles, he entertained the design of writing *other* Epistles hereafter, which would come into the hands of the readers of the present Epistle; and this caution shows that he intended that the readers of his earliest Epistles should become acquainted with those other Epistles and be able to recognize them as his.

— *ἀμήν*] *Amen.* This word is not in B, nor in ℵ; it is in A, D, E, F, G, I, K.

The subscription to this Epistle in *Elz.*, purporting that it was written from *Athens*, is found in A, B**, I, K, and in the *Arabic* Version, but not in the *Syriac* (in *Walton*, p. 820), which names "Laodicea of Pisidia" as the place of writing. See above, on 1 Thess. v. at the end. The *Gothic* Version of *Ulphilas* has no subscription.

INTRODUCTION

TO THE

EPISTLE TO THE GALATIANS.

I. *On the Date of the Epistle to the Galatians.*

1. This Epistle was written after St. Paul had visited the Galatians, and had preached the Gospel to them as an Apostle; for he speaks of their enthusiastic reception of him in that character. (Gal. iv. 13—15.)

2. St. Paul does not appear to have visited Galatia *before* the period mentioned in Acts xvi. 6, which was a little prior in time to his first transit from Asia into Macedonia, A.D. 52[1].

3. This result agrees with another note of time specified in this Epistle, as follows:

This Epistle was written *after* the Council of Jerusalem, and after St. Peter's visit to Antioch, which it describes Gal. ii. 1—11[2]. The Council of Jerusalem was held A.D. 50.

4. The question therefore arises,

How *long after* St. Paul's *first* Apostolic visit to Galatia in A.D. 52, was the Epistle to the Galatians written?

5. It has been affirmed by some learned writers[3], that this Epistle was written *after* the *second* Apostolic visit which St. Paul made to Galatia, and which is described in Acts xviii. 23, and which did not take place before A.D. 54.

6. This inference has been derived from the expression τὸ πρότερον in chap. iv. 13, which, it is alleged, signifies "*the former* visit," and therefore shows that the Apostle had visited the Galatians a *second* time, when he wrote this Epistle.

But this inference cannot rightly be deduced from that expression. See the note on that passage.

7. It has also been said by some persons, that St. Paul must have been *twice* in Galatia when he wrote this Epistle, because he asks in chap. iv. 16, whether he has "become their enemy," ἀληθεύων αὐτοῖς?

He could not, it is alleged, have become their *enemy* at his *first visit*, for they then received him as their *friend*. (See Gal. iv. 13, 14.) Nor would he have become their enemy by what he writes in this Epistle, for they had not yet received it.

He must therefore, it is said, have become their enemy at some *other visit;* namely, as is alleged, at his *second* visit to Galatia described in Acts xviii. 23.

Therefore it has been inferred, that this Epistle was written *after* the date of that visit, viz. A.D. 54.

8. But this argument has little weight. St. Paul does *not* affirm that he has become their enemy by *speaking* the truth; but he says, in the language of surprise and indignation, if he has become their enemy, it is, by *being faithful* to them.

He had shown this faithfulness to them by preaching the Gospel to them at the first, without *imposing upon them the Levitical Law as necessary to salvation.* He had continued to show the same faithfulness to them, by resisting all the attempts of the Judaizers to enforce the Ceremonial Law

[1] See *Chronological Synopsis* prefixed to the Acts, p. xxxix, and the *Chronological Table* before this volume.

[2] See note there, and on Acts xv. 20. 39, and *Chronol. Synops.* prefixed to the Acts, p. xxxv, and the *Chronological Table* prefixed to this volume.

[3] See *Meyer*, Einleitung, p. 7, and on iv. 13. Cp. *Wieseler*, Chron. Syn., pp. 30. 277. *De Wette*, p. 3, and *Alford*, Prolegomena, p. 4. *Davidson's* Introduction, ii. p. 295. *Conybeare* and *Howson*, ii. ch. xviii. pp. 158—164. *Guerike*, Einleitung, p. 350

on other *Gentile* converts, whose cause was the same as that of the Galatians; and he now shows his faithfulness to them by asserting and maintaining their Christian liberty in this Epistle. And if he has now become their enemy, it is not by any *change* in his own conduct or language to them, for he has ever been the *same* towards them; but by his stedfast *continuance* in the same faithfulness towards them which he had shown from the first.

There is a generous irony in the words here used. Have *your* feelings towards *me* been *changed*, because *I continue unchanged in my affection towards you?* Have I, in a word, *become your enemy by remaining true to you?* (iv. 16.)

The force of this Apostolic expostulation is almost lost, if it be assumed that the word ἀληθεύων refers to some other visit, in which he is supposed to have used unwonted severity towards them, by which he excited their enmity.

9. It has been also asserted by some learned writers, that the Epistle to the Galatians bears *internal evidence* of being composed about the same time as the two Epistles to the Corinthians and the Epistle to the Romans.

If so, the Epistle to the Galatians cannot have been written before A.D. 57 or 58[4].

This has been argued,

(1) From the nature of the subject of this Epistle; and

(2) From resemblances of style.

10. As to the *nature* of its *subject*—the Doctrine of Justification by Faith—it is true that it bears much similitude to the Epistle to the Romans[5]; but this circumstance, though it may be an evidence of identity of authorship, cannot be received as a proof of synchronism of composition.

An author, like St. Paul, whose works were to be *circulated* throughout Christendom, and to be *read publicly* in *Churches*, would not be inclined to make the same Doctrine the subject of two Epistles written at *the same time;* although he might find it needful by experience to reinforce or expand the same arguments and admonitions after an interval of some years. It does not therefore seem probable, *a priori*, that the Epistles to the Galatians and Romans were composed at the same time.

As to resemblance of *style* between this Epistle and those to the Corinthians and Romans, doubtless it is striking[6]; but this does not prove *coincidence* of *time* in their composition. Still less does this resemblance in *diction* show that the Epistle to the Galatians was written *after* the second to the Corinthians, as some learned writers assert (see *Prof. Lightfoot's* edition, pp. 35—55.)

If it be granted that the Epistle to the Galatians was written before the Epistles to the Corinthians, and that no Epistle intervened between it and them, all is conceded which ought to be claimed on the ground of such a resemblance[7].

11. The Epistle to the Galatians deals with the Doctrine of *Justification:* and it has been said, that the declaration of this Doctrine appertains to an *advanced place* in the Apostolic teaching; and that, therefore, the Epistle to the Galatians is *not* one of the *earliest* Epistles of St. Paul.

But on this statement it may be remarked, that the *Doctrine of Justification*, handled in this Epistle, is a *primary and elementary* one. It concerns the first principles of Christianity. Accordingly, we find it in the *first* Missionary Sermon which the Apostle is recorded to have preached, —that at Antioch in Pisidia. (Acts xiii. 38, 39, and *note.*) Were the Gentiles to be circumcised or not, at their *admission* into the Christian Church? Was circumcision to be *enforced* upon them as necessary to salvation?

This was the question at issue. It met the Apostle, it met every Christian teacher, even at the baptismal font; and he must be able to answer that question before he could proceed to administer the Sacrament of Baptism, and receive a Gentile convert into the Church of Christ.

12. Besides, in another respect, the Epistle to the Galatians claims for itself an *early place* among St. Paul's Epistles.

[4] See *Chronological Synopsis* to the Acts, and the *Table* in this volume, p. xiv.

[5] This has been shown by many, especially *Prof. Lightfoot*, in his valuable edition of this Epistle. Camb. 1865, pp. 44—47.

[6] As is shown by *Prof. Lightfoot*, pp. 42—44. 48.

[7] That the Epistle to the Galatians *preceded* that to the Romans, as *Chrysostom* supposed, will be allowed by all who carefully consider the contents of these two Epistles. See *Chrys.* Prolog. ad Ep. ad Rom., and *Theophylact.* The words of *Tertullian* are remarkable (Ad Marcion. v. 2): "*Principalem* adversus Judaismum Epistolam nos quoque confitemur quæ *Galatas* docet." Tertullian, therefore, believed that the Epistle to the Galatians was written before the Epistles to the Corinthians and the Romans; and accordingly, in his fifth book against Marcion, he makes his extracts from it, and from them, in that order, i. e.

1. Galatians.
2. 1 Corinthians.
3. 2 Corinthians.
4. Romans.

This assertion of *principalitas* for the Epistle to the *Galatians* does not seem to touch the question of the order of the Apostle's *shorter* Epistles, such for instance as the Epistles to the Thessalonians, which he puts in a *different class;* see c. 15, "*brevioribus* quoque Epistolis non pigebit intendere." The order specified by Tertullian as that of the four Epistles mentioned above, is that adopted in the present edition; and has been followed by many learned writers.

Was the Author himself to be received as an Apostle of Christ?

In his two first-written Epistles, those to the Thessalonians, St. Paul had *not* introduced himself as an Apostle; he had not assumed the Apostolic name[8]; he had not written in his own name alone; but at the beginning of both those Epistles he had associated with himself two other persons as colleagues, Silas and Timotheus, who certainly had no claim to the title of Apostles.

It might therefore be alleged that he did not venture to call himself *an Apostle*. Was he then to be received as such?

He had not written those two Epistles with his own hand. (See 2 Thess. iii. 17.) Was not this also, it might be asked, a sign that he did not venture to put forth his doctrine on his own independent authority?

Was St. Paul to be recognized as holding the same rank in the Church as St. Peter, St. James, and St. John, and the other Apostles who were called by Christ Himself upon earth, and had received the gift of the Holy Ghost on the day of Pentecost? Was St. Paul to be allowed to go forth and preach to the world as the Apostle of the Gentiles, when, as was alleged by his Judaizing opponents, who tracked his steps in order to disparage his authority, and to seduce his converts, and who succeeded in this attempt among the Galatians, his preaching was not in accordance with that of those other Apostles whom Christ Himself had called, and who had been visibly ordained with supernatural gifts of the Holy Ghost?

These were grave questions, and they were preliminary ones. They required an immediate answer. They must be disposed of, before St. Paul could expect to gain any footing for the Gospel, preached by his ministry, in any part of the world.

They must be answered without delay, in order that those who, like the Galatians, had lost, or were losing, the wholesome soundness of Evangelical Truth, and had been infected by the contagion of Judaism, might be recovered to the Faith in Christ.

13. These circumstances seem to require that a very *early* place should be assigned to the Epistle to the *Galatians*, in which these urgent questions are encountered and answered.

Let the reader peruse the first and second chapters of this Epistle with these considerations in his mind; and it is probable that he will be ready to recognize in these two introductory chapters a noble Apostolical Apology addressed by St. Paul to the Churches of Galatia, to which the Epistle was first sent, and to all the Churches of Christendom, to which copies of it would be transmitted, and in which it would be publicly read.

Let it be borne in mind also, that this Epistle was distinguished from his former Epistles, and from most of his later Epistles, by being written by him in his own *name alone*, and with *his own hand* (vi. 11).

In those two chapters St. Paul displays his own Apostolic credentials to the world. He comes forth boldly and independently as the Ambassador of Christ, as one fully instructed by Him, and as such he claims to be heard. "Even though an angel from heaven," he says, "preach to you any thing beside what I preached to you, and ye received from me, let him be accursed." (Gal. i. 8, 9.)

These declarations bespeak an early date for this Epistle.

14. Besides, if, as has been alleged, this Epistle to the Galatians had been written so late as the two Epistles to the Corinthians, and as that to the Romans, and at the same time with these Epistles (viz. A.D. 57 or 58), it is probable that this Epistle would have contained some reference to an important matter which at that time occupied much of St. Paul's time and thoughts, and on which he dwells so forcibly in those three Epistles, viz. *the collection of alms for the poor Jewish Christians at Jerusalem*[9].

St. Paul himself was the main instrument in making that collection; he was appointed to convey it to Jerusalem, and did convey it thither soon after he had written these three Epistles[1].

A reference to that charitable collection would have had a special relevancy in *this* Epistle to the *Galatians*. It would have afforded a practical proof that though the author opposed the false doctrines of Judaizers, he was not biassed by any prejudices against the Jewish Christians at Jerusalem, who were zealous in behalf of the Levitical Law (Acts xxi. 20), and that he was actuated by feelings of love towards their persons, although he impugned their principles. He therefore does not omit to mention in this Epistle to the Galatians (chap. ii. 10) that before the Council of

[8] See note above, 1 Thess. i. 1.
[9] See 1 Cor. xvi. 1—4. 2 Cor. viii. 4. 2 Cor. ix. 1, 2. 12. Rom. xv. 26.
[1] Rom. xv. 26. Acts xxiv. 17.

Jerusalem he "*was forward* to *remember the poor*," i. e. the poor saints at *Jerusalem;* an assertion confirmed and explained by the Acts of the Apostles (Acts xi. 27—30; xii. 25).

How much force would have accrued to this important affirmation if he could have also said, that at the very time in which he was engaged in writing this Epistle, he was making a charitable collection for the poor saints at Jerusalem!

The estrangement of many of the Galatians from him at the time of writing this Epistle might, and probably would, have deterred him from *enjoining* such a collection on them *by his own authority*, but it would have even suggested a reason for a reference to the collection itself in which he was zealously engaged.

This collection would have been a demonstrative argument to the Galatians that his earnest zeal against the errors of the Judaizers was accompanied with fervent charity to the erring, and could not be imputed to any personal animosity on his part, but was prompted by love of the Truth, and even by love for the erring, whom he desired to recover from their error.

He enlarges upon the subject of this collection in those three other Epistles (the two to the Corinthians, and that to the Romans); and he would not have omitted to mention the collection in *this* Epistle, *if* it had been written at the same time as those Epistles when he was engaged in making the collection.

15. This consideration derives additional force from the fact, that St. Paul, in his first Epistle to the Corinthians, does not omit to mention that he had then given an order, on the subject of this collection, to the Churches of *Galatia* (1 Cor. xvi. 1), "Concerning the collection for the saints (the poor Christians of Jerusalem), as I gave charge (*διέταξα*) to the Churches of *Galatia*, so do ye."

16. When did he give this charge to the Churches of Galatia?

Not in this Epistle,—there is no reference to it there.

But he might, it is said, have sent an *oral* message to that effect with the Epistle.

Undoubtedly he might have done so. But why should he not mention in the Epistle to the Galatians what he *has* mentioned in *all* those other *Epistles?* If an oral message would suffice for one, why not for all?

Besides, the charge was given, he says, to the *Churches* of Galatia. It was not merely sent to one, but to many.

This circumstance bespeaks some general mission, or a visit from the Apostle himself.

17. Had then St. Paul any communication with the Churches of Galatia a short time before he wrote his *first* Epistle to the Corinthians, in which he speaks of having given a direction "to the Churches of *Galatia*" (1 Cor. xvi. 1)?

He had. The history of the Acts of the Apostles relates that, after his first visit to Corinth, he went by way of Ephesus up to Jerusalem, and thence returned to Antioch, the centre of his missionary labours, where he remained some time, and thence came back to Ephesus through the country of *Galatia* and Phrygia, "*confirming*[2] all the disciples[3]."

After his return to Ephesus he wrote his first Epistle to the Corinthians from that City.

It was probably in that visit to *Galatia*, where he "confirmed all the disciples," that he gave this charge concerning the collection to "the Churches of Galatia," to which he refers in his first Epistle to the Corinthians.

18. He had "confirmed the disciples" in Galatia. His Apostolic authority was now re-established there; and he was *now* in a condition to give an injunction, which, at the time when he *wrote his Epistle to the Galatians*, and their minds had been estranged from him by false teachers, would not have been so readily given, nor cheerfully obeyed.

This consideration, therefore, leads us to place the Epistle *before* that second visit to Galatia.

19. Besides, let it be remembered that when the affections of a Church had been alienated from him, as was the case with the Churches of Galatia, it was *not* St. Paul's custom to *visit* that Church *in person* at once. As he himself says to a Church thus disaffected, "He would not *come* to it in *sorrow* (2 Cor. ii. 1), and with a *rod*" (1 Cor. iv. 21).

However desirous he might be to see it, yet in order to *spare* the offending, he would not *come* to them (2 Cor. i. 23), even at the risk of being taunted (as he was) with timidity and vacillation (2 Cor. i. 17).

His practice was, *first*, to try the more lenient process of an *Epistle*, and then, when the

[2] ἐπιστηρίζων. [3] Acts xviii. 23.

Epistle had wrought its proper effect upon them, but not till then, he would follow up the *Epistle* by a *visit*.

This Apostolic method of retrieving an erring Church is illustrated by the history of his dealings with the Church of Corinth (2 Cor. i. 23; ii. 1).

He would probably have resorted to the same wise and merciful treatment in restoring his spiritual children of Galatia.

Therefore, on this ground also, it seems to be more probable that the Epistle should have preceded the Visit, than that the Visit should have preceded the Epistle.

Accordingly, we find in the *Epistle* to the Galatians a desire expressed on his part to *visit* them (iv. 20). But he first *writes* to them.

20. Again; the terms in which that second visit to Galatia is described in the Acts of the Apostles, deserve careful attention.

We there read, that "he went through in order (*καθεξῆς*) the region of *Galatia* and Phrygia, confirming or establishing (*ἐπιστηρίζων*) *all the disciples*" (Acts xviii. 23).

Since it is thus affirmed in a Book of Canonical Scripture, written some time *after* that visit, that St. Paul went through a country *settling* all the disciples, we may reasonably conclude that they *were* settled; and we cannot bring ourselves to imagine that soon after a visit, in which the holy Apostle *settled all the disciples*, the Churches of Galatia generally became so *unsettled*, as the Galatians evidently were, when they received this Epistle from St. Paul. (See Gal. iii. 1—4; iv. 19; v. 4.)

We cannot, therefore, be induced to concur with those learned persons, who think that the Epistle to the Galatians, representing such a state of spiritual disorganization, was written soon after the visit in which, as Holy Scripture assures us, they were *confirmed*, or settled, by St. Paul.

21. Reasons have now already been given for assigning an *earlier* date to this Epistle.

This then being assumed as probable, the word *ἐπι-στηρίζων*, used by St. Luke in describing St. Paul's second visit to Galatia, may perhaps afford a clue for determining the date of the Epistle.

That word intimates some *previous* act of corroboration.

The *Visit* of the Apostle came *upon* (*ἐπὶ*) some prior work of spiritual settling in the faith.

The Epistle represents the Galatians in an *unsettled* state; but the Epistle was designed to settle them.

This work of restoration was, it is probable, commenced by the Holy Ghost inspiring the Apostle to write this *Epistle*, and blessing His Word written, and granting the Apostle's prayers, and recovering those who had swerved from their Christian stedfastness.

When this previous work of reparation and recovery had been performed by an *Epistle*, then it was prosecuted (as might have been expected) by a *Visit*, which the Epistle had pre-announced as probable (iv. 20). The Visit completed the work happily commenced by the Epistle.

St. Paul went through the region of Galatia, *ἐπιστηρίζων*—giving *additional* strength and stedfastness—to all *the disciples*.

22. This conclusion comes in very appropriately to explain what he says to the Corinthians concerning the above-mentioned charge to the *Galatian* Churches with regard to the *collection* of alms for the poor saints of Jerusalem (1 Cor. xvi. 1).

St. Paul could hardly have ventured to give such a charge to the Galatians when they were in that condition of spiritual revolt and defection from him, which is described in the Epistle.

But now that they had been brought back to their allegiance by the Epistle and the Visit, he was enabled to issue such a mandate in full confidence that it would be obeyed.

Here, perhaps, we may recognize the reason why he mentions to the *Corinthians* the fact that he had given such a direction to the *Galatians;* whose estrangement from St. Paul must have been matter of notoriety, and perhaps of boasting, among the *Judaizers* of *Corinth*.

He specifies the fact, that he had given such a direction to the Churches of Galatia, in order that the Corinthians might thus learn by a practical proof, that the Galatians had been recovered from the schismatical and heretical influence of his own Judaizing opponents, and that they had returned to their spiritual obedience and loyalty to him, and recognized him once more as their Apostle, and regarded him with their original feelings of enthusiastic admiration and love (Gal. iv. 15), and were ready to obey his commands, and could now be cited by him as examples of Obedience and Charity, for the edification of other Churches; and that thus the Corinthians themselves, who

were exposed to the same evil Judaizing influence as the Galatians were, and had been injured by it, might derive practical benefit from the example of the Churches of Galatia.

23. On the whole then we arrive at the following results :—

(1) That the Epistle to the Galatians was written by St. Paul after A.D. 52, the date of his first visit to Galatia.

(2) That it was written *before* the date of his *second* visit to Galatia.

(3) That it was probably written at Corinth on his first visit to Greece, A.D. 53 or A.D. 54[4].

(4) That it was written next *after* his two Epistles to the Thessalonians[5].

(5) That not long after it had been sent, he heard, probably at Ephesus, a good report of the favourable manner in which it had been received by the Galatians, and consequently resolved to *visit* Galatia in *person* on his return to Ephesus from Jerusalem and Antioch.

(6) That accordingly, having gone up from Ephesus to Jerusalem (Acts xviii. 22), and thence to Antioch, where he abode some time, he did not return by a direct course to Ephesus, although the Ephesian disciples were very desirous of his presence (Acts xviii. 20), but came back by a circuitous route through Galatia, where he *strengthened all the disciples* (Acts xviii. 23).

(7) That St. Paul's authority was re-established in Galatia, and the Galatians themselves were recovered to the faith ; and that this Epistle was a blessed instrument to them, as it has been to every age and country of Christendom, in building up the hope of salvation on the only solid basis upon which it can stand unmoveably,—that of a sound Faith in the meritorious efficacy of the Death of Christ.

II. *On the Design of the Epistle to the Galatians.*

This subject will be considered in the Review at the close of the Second Chapter of this Epistle, and in the Introduction to the Epistle to the Romans.

The following preliminary remarks upon it are from *S. Augustine*[6].

The cause for which this Epistle was written to the Galatians was this :—

When St. Paul had preached to them the Grace of God in the Gospel, some persons of the Circumcision arose, bearing the Christian name, who desired to bring the Galatians under the bondage of the Levitical Law.

They alleged that the Gospel would profit them nothing unless they were circumcised, and submitted to the other carnal observances of the Jewish ritual.

Hence the Galatians began to regard St. Paul with suspicion, as if he did not observe the same discipline as that of the other Apostles.

The Apostle Peter had given way to the scruples of these persons, and had been led to a semblance of agreement with them, as if he also was of their mind, that the Gospel was of no avail to the Gentiles unless they submitted to the burden of the Law.

Peter had been reclaimed from this simulation by St. Paul, as is related in this Epistle (ii. 14).

The subject of this Epistle is similar to that of the Epistle to the Romans, with, however, some difference. In the Epistle to the Romans the Apostle determines judicially the questions which were debated between the Jewish and Gentile Christians, the former alleging that the Gospel was awarded to them as a *reward* due to their own deservings consequent on a performance of the works of the Law, and not allowing this reward to be communicated to the *Gentiles*, who were not circumcised, and therefore, in the opinion of the Jews, did not merit the same. (*Augustine.*)

The Gentile Christians, on the other hand, exulted in their own preference to the Jews, who had been guilty of killing Christ.

In the present Epistle the Apostle writes to those who had been swayed by the influence of some false Teachers, exacting from them an observance of the Ceremonial Law, and had begun to listen to their insinuations that because St. Paul was unwilling that they should be circumcised, he had not preached to them the truth.

There is also this difference between the Epistle to the Galatians and that to the Romans, that in this Epistle St. Paul does *not* address himself to persons who had passed from *Judaism* to

[4] Compare *Lardner*, vol. iii. p. 289, chap. xii. sect. iii. *Birk's* Horæ Apostolicæ, p. 207.

[5] This is the opinion of many of the most learned writers on the Chronology of St. Paul's Epistles, e. g. *L. Capellus, Heidegger, Hottinger, Benson, Lardner, Schmid, De Wette, Feilmoser, Schott, Anger, Neander, Wieseler*, and others. See *Wieseler*, Chron. Syn. p. 607.

[6] Whose Commentary on this Epistle will be found in vol. iii. pp. 2660—2713 of his works, ed. Bened. 1837.

Christianity, but to such as had been converted to the Gospel from *Heathenism*, and were lapsing into Judaism under the influence of false Teachers, who affirmed that Peter, and James, and all the Churches of Judæa had joined the Law with the Gospel, and had exacted a like observance of both.

They also alleged that Paul was *inconsistent* with himself, that he *did* one thing in *Judæa*, and *preached* another to the *Heathen;* and that it would be vain for them to believe in Christ unless they conformed to those things which were observed by His principal Apostles.

St. Paul, therefore, is obliged to steer a middle course, so as neither on the one hand to betray the Grace of the Gospel, nor yet, on the other, to disparage the authority of his predecessors in the Apostleship. (*S. Jerome*[1].)

Another difference may be remarked in the character of the two Epistles.

In that to the Romans, the Apostle speaks with more deference and reserve to those whom he addresses, whom he had never seen, and who had been converted by others to Christ.

In the Epistle to the Galatians he speaks with the affectionate sternness of a spiritual Father to his own children in the Faith, who were disparaging his authority, and renouncing his precepts, to the injury of their own souls, and the perversion of the Gospel of Christ. See Gal. iii. 1; iv. 8—20; v. 7.

[1] Procem. in Epist. ad Gal. vol. iv. p. 223, ed. Bened. Paris, 1706.

ΠΡΟΣ ΓΑΛΑΤΑΣ.

I. [1] [a] ΠΑΥΛΟΣ, ἀπόστολος, οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ Θεοῦ Πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν, [2] καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας, [3] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς, καὶ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, [4] [b] τοῦ δόντος ἑαυτὸν περὶ τῶν ἁμαρτιῶν ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ,

a ver. 11, 12. Acts 9. 6. Tit. 1. 3. Acts 2. 24, 32. & 3. 15. & 4. 10. & 10. 40. & 13. 30, 34. & 17. 31. Rom. 4. 24. & 8. 11.

1 Cor. 6. 14. & 15. 15. 2 Cor. 4. 14. Eph. 1. 20. Col. 2. 12. 1 Thess. 1. 10. Heb. 13. 20. Eph. 5. 2. 1 Tim. 2. 6. Tit. 2. 14. Heb. 9. 14. & 10. 9, 10. John 15. 19. 1 Pet. 2. 24. & 3. 18. 1 John 5. 19.

b Matt. 20. 28. Rom. 4. 25. ch. 2 20.

Πρὸς Γαλάτας] So A, B, and many Cursives. And so *Lach.*, *Tisch.*, *Meyer*, *Alf.*

CH. I. 1. Παῦλος, ἀπόστολος, κ.τ.λ.] *Paul, an Apostle.* A declaration extorted from St. Paul in self-defence. He thus replies to those who disparage his *Apostolic authority*, on the plea that he was not one of the original Twelve, and had been a Persecutor of the Church; and who contravened his teaching on the ground that in asserting the abolition of the Ceremonial Law of Moses, he was setting himself up against St. Peter and others who had been ordained to the Apostleship by Christ Himself upon earth. Cp. *Jerome.*

These introductory words are not found in any other Epistle of St. Paul. By saying that he himself is an Apostle, not *of men*, or *by men*, but *of God*, he intimates that those persons who taught the doctrine which he refutes in this Epistle, were *not* of God, but of *men.* (*Augustine.*) By not associating any other person by name with himself (as *Silas* or *Timotheus*, see 1 Thess. i. 1), he declares here his own independent Apostolic authority.

— οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου] *not from men*—not sent from men—*nor by men.* My calling to the Apostleship was not *from* man as a *source* (ἀπὸ) nor *through* man as a *channel* (διὰ), but through Jesus Christ Who called me, speaking to me with His *own voice* from heaven, without the intervention of man. Cp. *Theodoret.*

Jesus Christ is here distinctly contrasted with *man*: an assertion of His *Godhead.*

— διὰ Ἰησοῦ Χ. καὶ Θεοῦ Πατρός] *by Jesus Christ and God the Father.* The Son leads to the Father, and the Father reveals the Son. *Irenæus* (iii. 14). In the Acts of the Apostles it is related that the *Holy Ghost* commanded the Church at Antioch to ordain St. Paul (Acts xiii. 1—4, where see note). Here his commission is ascribed to God the Father and the Son. The Power of all the three Persons of the Trinity is one. (*Chrys.* and *Theoph.*)

— τοῦ ἐγείραντος αὐτόν] *who raised Him from the dead.* God raised Christ from the dead, and thus showed that the sacrifice offered by Him on the Cross for the sins of the whole world was accepted as a full satisfaction for them (see on Rom. iv. 25). Thus the Apostle prepares the way for his argument in this Epistle, that Christ's death is the true ground of our Justification.

2. οἱ σὺν ἐμοὶ πάντες ἀδελφοί] *all the brethren that are with me.* An answer to the objection of those who alleged that St. Paul's doctrine was novel and singular, and only his own. Others are with him, and they *all agree* with him in it. (*Chrys.*)

— ταῖς ἐκκλησίαις τῆς Γαλατίας] *to the Churches of Galatia.* This is the only Epistle of St. Paul in which he addresses himself thus to the Churches of a country. See on 1 Thess. i. 1.

A remarkable address in what it does *not*, as well as in what it *does* say. He does not speak to them as he does to other Churches, in the beginning of his Epistles, in terms of thankfulness and joy; and he does not address the Church of *one* city, but all, for it appears that the evil which he deplores had propagated itself to all (*Chrys.*). See also *Prof. Lightfoot*, p. 62.

Though they were infected with heresy, yet he still calls them *Churches.* Such is the character and condition of the Church *in this world:* the time is not yet come in which the Church will be cleansed from all spot and wrinkle (Eph. v. 27). *Jerome.* See on 1 Cor. i. 2. A caution to those who look for a *perfect* Church on *earth*, and who separate themselves from a Church on the plea of imperfections, real or supposed, in it. See on Matt. xiii. 30.

The address, 'To the *Churches* of *Galatia*,' indicates that St. Paul intends, and takes for granted, that this Epistle will be *circulated.* Hence, also, there are *no personal greetings* in this Epistle. See below, vi. 18.

— τῆς Γαλατίας] *of Galatia* or *Gallo-Græcia*, a central province of Asia Minor, which was occupied about 280 B.C. by a horde of Gauls and Celts, who were invited by Nicomedes, king of Bithynia, to assist him against his brother. About 240 B.C. they were restrained within the limits of the Halys and Sangarius by Attalus, king of Pergamus, and became incorporated with the Greeks, and were thence called '*Gallo-Græci.*' Though the Greek Language was adopted by them, yet still the Celtic remained as a vernacular tongue among them. (See *S. Jerome*, Prolog. ad Epist.) In B.C. 189 they became subject to Rome; and they adopted the religious rites of the Greek and Phrygian mythology, especially the worship of *Cybele.* See on v. 12. Their principal cities were *Ancyra*, *Pessinus*, and *Tavium.* Cp. *Strabo*, xii. p. 566. *Liv.* xxxiv. 12; xxxvii. 8. *Florus*, ii. 11; *Winer*, R. W. B. i. p. 384. *Prof. Lightfoot*, pp. 1—16; and 17—34.

3, 4. χάρις κ.τ.λ.] *Grace be to you and*—the fruit of Grace—*Peace from God the Father and our Lord Jesus Christ.* A summary of the argument of the Epistle, which is a pleading for the doctrine of *Free Grace* in Christ, dying for our sins, as our only ground of *Peace.*

4. περὶ τῶν ἁμαρτιῶν] *for our sins.* So A, D, E, F, G, I, K, and several Cursives, and *Gb.*, *Sch.*, *Ln.*, *Tf.*, *Mey.*, *Alf.*, *Ellicott. Elz.* has ὑπὲρ. But ὑπὲρ is, '*on behalf of*,' i. e. with a view, a benefit for. Christ suffered *for us* and for our *salvation*, ὑπὲρ ἡμῶν and ὑπὲρ τῆς τοῦ κόσμου ζωῆς (John vi. 51), and περὶ ἁμαρτιῶν, 'for our sins,' or 'on account of our sins,' which made it necessary that He should die for us. Cp. Rom. viii. 3 for περὶ, and see for examples of ὑπὲρ, Luke xxii. 19, 20. Rom. v. 6; xiv. 15. Gal. ii. 20; iii. 13; and *Winer*, p. 333.

— ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ] To deliver *us from the present evil world* in which we were imprisoned as captives and slaves sentenced to death. *Aug.* His blood was our λύτρον, or ransom, by which we have been redeemed from this bondage. And St. Paul says that this ransom was *given* freely by Christ, and that it was given according to the Father's will. A declaration of the truth against the Socinian allegation that the Doctrine of

κατὰ τὸ θέλημα τοῦ Θεοῦ καὶ Πατρὸς ἡμῶν, [5] [c] ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

[6] [d] Θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον, [7] [e] ὃ οὐκ ἔστιν ἄλλο, εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς, καὶ θέλοντες μεταστρέψαι τὸ εὐαγγέλιον τοῦ Χριστοῦ· [8] [f] ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγελισάμεθα ὑμῖν, ἀνάθεμα ἔστω· [9] [g] ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω, εἴ τις ὑμᾶς

c Rom. 11. 36. & 16. 27. Eph. 1. 12. Phil. 4. 20.
d ch. 5. 8.
e Acts 15. 1. 1 Cor. 11. 4. ch. 5. 15.
f 1 Cor. 16. 22.
g Rev. 22. 18.

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the Atonement is not reconcileable with Divine Love. See on Matt. xvii. 5; xx. 28; and John x. 17.

Neque Filius se dedit pro peccatis nostris absque voluntate Patris, neque Pater tradidit Filium sine Filii voluntate. Sed hæc est voluntas Filii, voluntatem Patris implere. (*Jerome.*)

— *τοῦ Θεοῦ καὶ Πατρός*] *God who is also our Father* (Phil. iv. 20. Eph. v. 20. *Bp. Middleton* on Eph. v. 5), and is specially our *Father* by the redemption of us His *children* by the blood of His *Son*.

6. *θαυμάζω ὅτι οὕτω ταχέως μετατίθεσθε*] *I marvel, that ye are so quickly shifting off from.* "Miror quòd sic tam citò transferimini." *Tertull.* de Præs. c. 27. Cp. 2 Macc. vii. 24, *μεταθέμενος ἀπὸ πατρίων νόμων*. And on the sense of *ταχέως*, *easily, at once*, see Judges ii. 17, *ἐξέκλιναν ταχὺ ἐκ τῆς ὁδοῦ*.

The sense is, *I marvel that you are shifting* yourselves from God to a different Gospel, and that you are doing this *so quickly* (cp. 2 Thess. ii. 2); that is, (on the *first impulse* and) *without due consideration* of what is to be said on the *other side*.

Instead of making a vigorous defence, or calling on me to protect you, you are capitulating immediately, you are revolting from God Who enlisted you at your Baptism as His soldiers under the banner of the Cross, and after this defection you are joining the ranks of the enemy. So *Chrys.*, who says, "The Apostle brings two charges against them—their *change*, and its *suddenness*." Such a change was in character (as *Grotius* observes) with the desultory fickleness which is attributed by ancient writers as a national trait to the race from which the Galatians sprung. See *Cæsar*, Bell. Gall. iv. 5, and the characteristic lines describing their conduct in the battle which decided the fortunes of the world,—

> "Ad hoc frementes *verterant* bis mille equos
> *Galli* canentes Cæsarem."—*Horat.* Epod. ix. 16.

It must be remembered that the Galatians had been converted from *Heathenism* (iv. 8), and that the national superstition of Galatia, the worship of *Cybele*, would predispose them readily to receive *Circumcision* as a rite of religion. See on v. 12; and on the national character of the Galatians, *Prof. Lightfoot*, pp. 1—16.

6, 7. *εἰς ἕτερον εὐαγγέλιον, ὃ οὐκ ἔστιν ἄλλο, εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς*] *I marvel that you are so soon revolting to a different Gospel which is not another:* for there are not *two* Gospels of Christ; but one and the same Faith for all.

Ἕτερος is *diverse* in *kind*, ἄλλος is *other* in *number*. Cp. *Tittmann*, Syn. N. T. p. 155; Quod *post* primum Evangelium infertur non jam *secundum* est, sed *nullum*; and see the similar uses of these words ἕτερος and ἄλλος in 2 Cor. xi. 4, which is the best comment on this verse.

— *εἰ μή τινές εἰσιν οἱ ταράσσοντες ὑμᾶς*] The meaning of this clause has been much controverted. It has been usually rendered, '*except that there are certain persons who are troubling you.*' But this version appears to be incorrect. For

(1) It supposes an awkward ellipse, and does not cohere with the context, and

(2) The definite article *οἱ* prefixed to *ταράσσοντες* shows that '*they who were troubling*' them, are the *subject* of the proposition, and not the *predicate* of it. Cp. below, v. 10, *ὁ ταράσσων ὑμᾶς* (*he that troubleth you*) *βαστάσει τὸ κρῖμα, ὅστις ἂν ᾖ*.

The true rendering seems to be this, '*Unless they, who are troubling you, are somebody*,' i. e. are persons of *some substantial* weight and Apostolic authority, with a commission, such as St. Paul himself had, from God; and are not mere usurpers and intruders.

This version is also confirmed by the *Vulgate* and old Latin Version in the *Codex Augiensis*, which have the pronoun *aliqui* here, not *quidam*: "Nisi sunt *aliqui* qui vos conturbant," i. e. unless they who trouble you are *aliqui*, men of authority, true Apostles; and not (as, in fact, these my opponents and your false teachers are) mere unauthorized persons.

St. Paul says that this different Gospel of these false teachers is no Gospel at all, *εἰ μή*, *unless* (forsooth) the false teachers who are troubling you, and whose *will* it is to pervert the Gospel of Christ, are *somebody*; which *they are not*. Indeed, so far from being *τινὲς*, men of any mark or likelihood, they are worse than *nobody*; for, by the very fact of their perverting Christ's Gospel, they are *Anathema*, or *accursed*; as he proceeds solemnly to declare twice in *vv.* 8, 9.

Εἰ *μή*, *unless*, is used by St. Paul, with a tone of irony, in order to introduce an incredible supposition, which he only puts, in order to explode it. So 2 Cor. iii. 1, *εἰ μὴ χρῄζομεν συστατικῶν*, *unless* forsooth *we*, your Apostles, need letters of commendation from you,—our children!

τινὲς here is emphatic, and is to be illustrated by Acts v. 36, *λέγων εἶναι τινὰ ἑαυτὸν*, professing himself to be *somebody*, and *Ignatius* (Eph. 3), *οὐ διατάσσομαι ὡς ὢν τίς*, I do not dictate to you, as if I were *somebody*. The present passage is best explained by what St. Paul says below, vi. 3, "If any one imagine himself to be *something* (*τι*) when he is *nothing* (as these false Teachers, of whom he here speaks, are), he deceives himself as well as others." So *τι*, '*something* of importance,' 1 Cor. iii. 7; x. 19, and Gal. ii. 6; vi. 15. Compare also the similar use of *τινὲς* in *Demosth.* c. Mid. p. 582, *πλούσιοι πολλοὶ τὸ δοκεῖν τινὲς εἶναι δι' εὐπορίαν προσειληφότες*, and the Latin *aliquis* and *aliquid* (somebody and something of *note*), e. g. as in *Juvenal*, i. 73,—

> "Aude *aliquid* brevibus Gyaris et carcere dignum,
> Si vis esse *aliquis*;"

and in somewhat a similar sense (ii. 149),—

> "Esse *aliquos* Manes et subterranea regna
> Nec pueri credunt."

This interpretation renders the sentence clear and coherent. "*I marvel that ye are so soon shifting yourselves to a different Gospel, which is not a second Gospel, unless, forsooth, those persons who are troubling you, and whose will it is to pervert the Gospel of Christ, are somebody. But no: even though we or an Angel from heaven preach to you any other Gospel beside what we preached to you, let him be accursed.*"

7. *θέλοντες μεταστρέψαι*] *willing* to pervert; that is, whose *will* (*θέλημα*) it is to pervert. On the sense of *θέλω* see Philem. 14.

8, 9. *ἀλλὰ καί*] *but even if* these persons were *τινὲς*, *aliqui*, *somebodies*, and not *nobodies*, even *if* they were men worthy of your attention and confidence, I now add (*καί*), that if *I* (an *Apostle* of Christ, *v.* 1, which they are *not*), or if even an *Angel* from heaven, or if any one in the world, preach to you, not only a *different Gospel*, but *any thing whatsoever beside* (*παρὰ*) or beyond what I preached to you, and ye received from me, when I evangelized you, let him be accursed!

Παρὰ = 'præter,' properly *by the side of*,—i. e. not in the same line, but *by the side* of it, or swerving from it; and thus it expresses difference, whether by *defect* or *excess*. See *Tertullian*, de Præsc. Hær. 6 (who interprets *παρὰ* by *aliter*), and *ibid.* 29, by 'aliter citrà quàm,' and c. Marcion. iv. 4, and v. 2; and cp. as to the use of *παρὰ* Matt. iv. 18; xiii. 4. Rom. i. 25, 26; xiv. 5; and *Winer*, p. 359.

As *Chrys.* and *Theoph.* expound the words, the Apostle does not say, "if they preach things *contrary* to the Gospel and subvert the whole," but "if they preach any thing divergent from what we preached;" even if they make any alteration whatever in it, "let them be accursed!"

A solemn warning against those who (as the Church of Rome does) venture to make any addition to, or to take any thing from, the *Faith once for all delivered to the Saints*. See Jude 3.

— *ἀνάθεμα*] *anathema:* accursed, a thing devoted, by a solemn malediction, to God's wrath and indignation. See Acts xxiii. 14, and on 1 Cor. xii. 3; xvi. 22. *Fritz.* on Rom. ix. 3, and *Trench*, Synonyms, § v. on the distinction between *ἀνάθημα*, a thing offered for *God's honour*, and *ἀνάθεμα*, a thing devoted for *destruction*. Cp. the Hebrew *cherem*. See Lev. xxvii. 28. Josh. vi. 17.

9. *ὡς προειρήκαμεν*] *as we have said before.* Lest any one should suppose that the awful denunciation which I have just uttered against all who make any alteration in the doctrine preached by me, had escaped me in a momentary excitement

εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνάθεμα ἔστω. 10 [h] [v] Ἄρτι γὰρ ἀνθρώπους πείθω, ἢ τὸν Θεόν; [i] ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἤρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἤμην.

11 [j] Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστι κατὰ ἄνθρωπον· 12 [k] οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτό, οὔτε ἐδιδάχθην ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ.

13 [l] Ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτὲ ἐν τῷ Ἰουδαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ καὶ ἐπόρθουν αὐτήν, 14 καὶ προέκοπ-

h Acts 4. 19, 20. & 5. 29. 1 Thess. 2. 4. James 4. 4.
i 2 Cor. 12. 19. Eph. 6. 6. Col. 3. 22.
j 1 Cor. 15. 1, 3 ver. 1.
k Eph. 3. 3.
l Acts 8. 3. & 9. 1. & 22. 4. & 26. 9. Phil. 3. 6. 1 Tim. 1. 13.

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of passionate indignation, produced by a sense of personal injury, *I solemnly repeat it.* (*Chrys.*)

St. Paul (adds *Chrys.*) grounds his doctrine on the Holy Scriptures of the Old Testament. In the Gospel, Christ had introduced the Patriarch Abraham saying, that if the Jews heard not *Moses* and the *Prophets*, i. e. the Old Testament, neither would they be persuaded though one rose from the dead (Luke xvi. 31).

Thus Christ preferred the witness of the *Scriptures* to that of one from the grave. So Paul here, or rather *Christ Himself*—for it was Christ who inspired Paul—prefers the testimony of the *Scriptures* to that of an *Angel* from heaven. For Angels, though mighty, are servants; but the Holy Scriptures are not the words of servants, but of the Lord of all. (*Chrys.*)

10. Ἄρτι γὰρ ἀνθρώπους πείθω] *Do I now*, when I utter such words as these, *endeavour* (as my enemies pretend that I do) *to gain the favour of men?*

On this use of πείθω see Acts xii. 20, πείσαντες Βλάστον, *having made Blastus their friend.*

This question, and what follows—'*Do I seek to please men?*'—is doubtless an *answer* to *objections* raised against the Apostle by his adversaries alleging that he was *inconsistent* in his practice, and a *time-server*, and a *men-pleaser* (cp. 1 Cor. ix. 22; x. 24. Rom. xv. 1); and that he preached against Circumcision, and yet had circumcised Timothy (Acts xvi. 3; cp. below, on v. 11); that he taught that the Levitical Law was abrogated, and yet observed it in *his own person* (Acts xviii. 18).

On such pleas as these, grounded on his preaching and his practice, *not* rightly understood, the false Teachers asserted that the Apostle, with all his professions of independence, was only an ἀνθρωπάρεσκος, a *men-pleaser*, and was influenced by a love of popularity, and not by a zeal for the truth and for the glory of God.

These and similar objections are tacitly implied in this and other portions of the Epistle, which (it is to be remembered) is of an apologetic character throughout. They account for the mention of many incidents in it, e. g. of the *non*-circumcision of Titus (ch. ii. 2—11), and the Apostle's *opposition* to St. Peter at Antioch; and must be carefully borne in mind in its perusal.

How far St. Paul *made himself all things* to all men, and sought to please all, and how far all ought to imitate him, has been well stated as follows by one of the best expositors of St. Paul's writings,—*Bp. Sanderson;*

St. Paul professeth that he sought to *please all men in all things, not seeking his own profit, but the profit of many* (1 Cor. ix. 20—22). And it was no flourish neither. St. Paul was a real man, no bragger; what he said, he did. He became as a *Jew to the Jews*, as a *Gentile to the Gentiles;* not to humour either, but to *win both*. And at Corinth he maintained himself a long while with his own hand-labour, when he might have challenged maintenance from them *as the Apostle of Christ*. But he would not, only to *cut off occasion* (2 Cor. xi. 12) from those that slandered him, as if he went about to make a prey of them, and would have been glad to find any occasion against him to give credit to that slander;

But what, is St. Paul now all on a sudden become a *man-pleaser?* Or how is there not *yea and nay* (2 Cor. i. 18) with him that he should profess it so largely, and yet elsewhere protest against it so deeply? *Do I seek to please men?* (Gal. i. 10.) No, saith he, I scorn it; such baseness will better become their own slaves,—I am the servant of Christ. Worthy resolutions both, both savouring of an apostolic spirit, and no contrariety at all between them. Rather that seeming contrariety yieldeth excellent instruction to us, how to behave ourselves in this matter of pleasing. Not to please men, be they never so many or great, out of flatness of spirit, so as, for the pleasing of them, either,

First, to neglect any part of our duty towards God and Christ; or,

Secondly, to go against our own consciences, by doing any dishonest or unlawful thing; or,

Thirdly, to do them harm whom we would please, by confirming them in their errors, flattering them in their sins, humouring them in their peevishness, or but even cherishing their weakness; for weakness, though it may be borne with, yet it must not be cherished;

Thus did not he, thus should not we, seek to *please* any man;

But then, by yielding to their infirmities for a time (Rom. xv. 1), in hope to win them, by patiently expecting their conversion or strengthening, by restoring *them with the spirit of meekness* (1 Thess. v. 14. Gal. v. 26; vi. 1) when *they had fallen*, by forbearing all scornful jeering, provoking, or exasperating language and behaviour towards them, but rather *with meekness instructing them that opposed themselves* (2 Tim. ii. 25), so did he, *so should we, seek to please all men*, for their profit and for their good. For that is Charity (1 Cor. x. 33. Rom. xv. 2). *Bp. Sanderson* (i. p. 316).

— εἰ ἔτι ἀνθρώποις ἤρεσκον] *if I were yet pleasing men*, as my adversaries allege, I should not have been, as I am, the servant of Christ. The fact is, as I well know, I am encountering their hatred for the sake of Christ, Whom I serve, and Whom I seek to please.

Before ἔτι *Elz.* inserts γὰρ, which is not in the best MSS., and weakens the sense.

The ἔτι, *yet*, appears to intimate, that when he was a rigid observer of the Law, and a persecutor of the Church, he did please men; but now he has renounced all human favour and applause for the service of Christ, for which he has sacrificed all earthly advantages and counts them as loss.

11. Γνωρίζω δέ] *But I certify you.* Having vindicated himself from the charge of *pleasing men*, by denouncing a solemn imprecation on all persons who tamper with the doctrine delivered by him, he now declares that he was not *indebted to men* for that doctrine, but had received it immediately by revelation from *God*.

The MSS. fluctuate between δὲ and γὰρ, and the authorities are almost equally balanced. On internal grounds δὲ seems preferable, as marking a *transition*.

— οὐκ ἔστι κατὰ ἄνθρωπον] *is not according to man*, but according to *God*, κατὰ Θεόν. Cp. 2 Cor. vii. 10.

12. οὐδὲ γὰρ ἐγώ] For *neither* did *I* receive it from *man*, nor was I *taught* it at *all*, except &c. See next note.

— οὔτε ἐδιδάχθην ἀλλά] *nor was I taught* it *except* by Revelation. He does not mean that he was *not taught* it, but that he was not taught it by *man*, but by *God*. He was θεοδίδακτος. It is therefore better not to put a comma after ἐδιδάχθην.

This use of ἀλλὰ has sometimes been lost sight of. See Matt. xx. 23, where an important article of doctrine is involved in it. Our Lord there says, "It is not Mine to give (ἀλλὰ) *save* to those for whom it is prepared of My Father." *It is* Mine to give (for I am Judge of all), but *only* to those for whom it has been prepared by My Father.

13. τὴν ἐμὴν ἀναστροφὴν ποτέ] *my conversation* (or manner of life, Eph. iv. 22) *in time past;* 'conversationem meam aliquando.' *Jerome, Aug.*

— Ἰουδαϊσμῷ] *Judaism*, as distinguished from *Gentilism* Cp. ii. 14. See *Dean Trench's* Synonyms of N. T. xxxix.

— καθ' ὑπερβολήν] *exceedingly*,—going beyond *other* persecutors in my zeal. See 1 Cor. xii. 31.

— ἐδίωκον—ἐπόρθουν—προέκοπτον] Observe the *imperfect* tenses describing the condition in which he was at that very time when he had his first revelation from Christ; showing that he could not have derived his Gospel from *man before* that time.

He then proceeds to describe what happened to him *after* that time.

τον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτὴς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.

15 [m] Ὅτε δὲ εὐδόκησεν ὁ Θεὸς ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου, καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ, 16 [n] ἀποκαλύψαι τὸν Υἱὸν αὐτοῦ ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσανεθέμην σαρκὶ καὶ αἵματι, 17 οὐδὲ ἀνῆλθον εἰς Ἱεροσόλυμα πρὸς τοὺς πρὸ ἐμοῦ ἀποστόλους, ἀλλ' ἀπῆλθον εἰς Ἀραβίαν, καὶ πάλιν ὑπέστρεψα εἰς Δαμασκόν.

18 [o] Ἔπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν, καὶ ἐπέμεινα πρὸς αὐτὸν ἡμέρας δεκαπέντε· 19 [p] ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον, εἰ μὴ Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. 20 [q] Ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώπιον τοῦ Θεοῦ ὅτι οὐ ψεύδομαι.

m Acts 9. 15. & 13. 2. Rom. 1. 1. Jer. 1. 5.
n Matt. 16. 17. 1 Cor. 2. 9—13. 2 Cor. 4. 6. ch. 2. 8. Eph. 3. 1, 8.
o Acts 9 26, 29. & 22. 17, 18.
p Mark 6. 3.
q Rom. 1. 9. & 9. 1. 2 Cor. 1. 23. & 11. 31. 1 Thess. 2. 5. 1 Tim. 5. 21. 2 Tim. 4. 1.

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14. ζηλωτὴς ὑπάρχων] *being a zealot;* but ὑπάρχων is stronger than ὤν. My *previous existence* (see ii. 14, and on 1 Cor. xi. 7) was one of *zeal*. Compare the report of the speech from St. Paul's mouth from the stairs of the castle at Jerusalem, Acts xxii. 3—5, ζηλωτὴς ὑπάρχων τοῦ Θεοῦ κ.τ.λ.

15. ὁ Θεός] *God*. Omitted by B, F, G, but found in A, D, E, I, K, and ℵ. It marks the contrast between *God* and *man*. He had studiously repeated the word ἄνθρωπος no less than six times (*v.* 1. 10 *thrice*, 11, 12), now he passes to speak of *God*. The sense therefore is weakened by the omission.

— ὁ ἀφορίσας] *He who set me apart*, an important word in the history of St. Paul. See on Acts xiii. 2, and on Rom. i. 1.

16. ἀποκαλύψαι—ἐν ἐμοί] *to reveal his Son in me*. "Revelare Filium suum *in me*, ut evangelizarem eum gentibus." *Iren.* (v. 5), who adds "revelatione ei de cœlo facta, et colloquente cum eo Domino."

A striking contrast. He who had been stricken by blindness as a Persecutor, has now Christ, the Light of the world, revealed in him as a Preacher. He who was himself dark, has become a light to others, a light revealing to them Christ. *S. Jerome* well compares 2 Cor. xiii. 3, ἐν ἐμοὶ λαλοῦντος Χριστοῦ. Gal. ii. 20, ζῇ ἐν ἐμοὶ Χριστός. So *Chrys.* He does not say, "God revealed His Son *to me*," but "*in* me," showing that he did not learn the Gospel merely by *words* from God, but that he was filled in his heart with the Holy Spirit, so that the knowledge of the Gospel was, as it were, dyed into his inner man. *Chrys., Theophyl.*

The Father revealed the Son *in* me, not in order that the revelation of the light of Christ so kindled in me should be confined to me, but that it should be *diffused* by my preaching to the world. (*Chrys.*) He gave me this grace that I should preach not the *Law*, but the *Gospel*. (*Theodoret.*)

— οὐ προσανεθέμην] *I did not resort;* 'non retuli,' *Tertullian* (de Resur. 51); 'non acquievi' (*Vulg., Cod. Aug.*, and *Boern.*). *I resorted not*, literally *referred not myself* to them for counsel, guidance, instruction, and assurance. So *Diod. Sic.* xvii. 116, cited by *Mintert*, προσανατίθεσθαι τοῖς μάντεσι, and *Lucian* (Jov. Trag. init.), ἐμοὶ προσανάθου, λάβε μὲ σύμβουλον πόνων. Cp. ii. 6.

— σαρκὶ καὶ αἵματι] *flesh and blood*, as distinguished from *spirit and God*. Compare our Lord's words, Matt. xvi. 17, σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι (addressed to St. Peter) ἀλλ' ὁ Πατήρ μου.

May not *St. Paul* be referring here to those remarkable words of our Lord to *St. Peter?*

It was not *flesh* and *blood*, but the *Father* who revealed His Son to *St. Peter*, and by him to the world.

So now *St. Paul* says that *God revealed* His Son in him, and he did not commune with *flesh* and *blood* in order to obtain further knowledge.

Does not therefore St. Paul thus intimate (as he was constrained to do by those who placed St. Peter in opposition to him) that *his own* Apostolic privileges and revelations were not a whit inferior to those of *St. Peter?* Cp. 1 Cor. i. 12. 2 Cor. xi. 5; xii. 11.

On the practical duties arising from a consideration of St. Paul's case, as having a special call, see *Bp. Sanderson*, iii. 114.

17. ἀνῆλθον] *I went up*. B, D, E, F, G have ἀπῆλθον, *I went away*, which some Editors have adopted; but A, I, K, and ℵ, and the Greek Fathers, have ἀνῆλθον, which is preferable as to sense; and ἀπῆλθον appears to be only an error introduced from confusion with the word in the following line.

There is a *contrast* between ἀνῆλθον εἰς Ἱεροσόλυμα and ἀπῆλθον εἰς Ἀραβίαν, which adds much force to the argument. *Nor did I go up to Jerusalem*, the Holy City, as I *should* have done *if* I had needed or desired instruction from *man*, but I went *away* into *Arabia*, a heathen wilderness, where I could not expect any *such* instruction, but where I received revelations from God.

Hence the Latin versions (*Vulg., Cod. Aug., Boern.*) have '*veni*' for the former word, and '*abii*' for the latter.

As to the history of this retirement into *Arabia*, see note on Acts ix. 23. Some have supposed that he went to Sinai (*Lightfoot*, p. 81). But would he have gone as a pilgrim to a place whose shadows had now passed away into the Gospel? Cp. below, iv. 24.

18. μετὰ ἔτη τρία] *after three years*. On the chronological arrangement of these dates, see above, *Chronological Synopsis* prefixed to the Acts of the Apostles.

— ἱστορῆσαι] *to visit Cephas* (*Peter*) and make his acquaintance. See the illustrations of ἱστορεῖν, sometimes applied to a *place*, in *Wetstein's* note. St. Paul went to visit St. Peter, "ut fraternam charitatem etiam corporali notitiâ cumularet" (*Aug.*), and not to *learn* any thing from him (*Primasius*).

He introduces this incident in order to show that he had never known Peter before, and therefore could not have derived any thing from him. At the same time this circumstance indicates that this visit was a spontaneous overture on St. Paul's part, and that he felt conscious that though he had *derived nothing* from the other Apostles, yet that the Gospel he had received from heaven was *perfectly in harmony with* the doctrine taught by those who were called by Christ upon earth, and that he expects them to *own* him as a brother, as he owns them. In the fulness of this persuasion he voluntarily repaired to Jerusalem in order to visit *Peter*, for whom the *Jewish* Christians, and therefore the Galatians, entertained the highest respect.

— Κηφᾶν] *Cephas*. So A, B, and *Lach., Sch., Tisch., Meyer, Alf., Ellicott*. *Elz.* has Πέτρον, which is grounded on good MS. authority, viz. D, E, F, G, H, K, but seems to be a gloss for the less familiar name *Cephas*, which, being the Hebrew form, was more likely to be used by St. Paul in deference to the feelings and practice of the Jewish Christians. But he afterwards used the name *Peter* also (ii. 7, 8), for the sake of his Gentile Readers, and to show the identity of the person who bore these two names.

— ἐπέμεινα π. αὐτὸν ἡ. δεκαπέντε] *I abode with him fifteen days*. He thus shows that Peter cordially received him (*Primasius*). Fifteen days; ample time for Peter to have seen what I was, and to have proclaimed me to the world as a deceiver, if the Gospel which I preached was not consistent with his own. Therefore they who cavil at me, involve Peter also in the charge of conniving at error and delusion.

19. Ἰάκωβον] *James*. The mention of Peter, one of the *Twelve*, is followed by the words, *other* of the *Apostles* saw I none save *James* the *Lord's Brother*. It seems to be a reasonable conclusion from this passage, that *James the brother* (i. e. cousin) *of our Lord*, and Bishop of Jerusalem, was *also* one of the *Twelve Apostles*. James was the son of Cleophas, and his Mother was Sister of the Mother of our Lord (*Theodoret*). Cp. *Euseb.* H. E. ii. 1; *Hooker* vii. 4. 2; and *Bengel* here, and note on Acts i. 13; xii. 17; xxi. 18, and note on Matt. xii. 46, and *Ellicott's* note here. See further below, the *Introduction* to his Epistle, p. 6. See also *Prof. Lightfoot*, pp. 241—275.

St. Paul shows his *respect* for *St. James*, by calling him the *Lord's Brother*, as he had shown his *respect* for *St. Peter* by saying that he himself went up to Jerusalem in order to visit him (*v.* 18).

By these preliminary expressions of reverence for those two Apostles, he wisely guards himself against any imputations on the part of his Judaizing adversaries, that he, a new Apostle, was liable to the charge of disparaging the original Apostles of Christ. And he prepares the way for what he is about to say in the next Chapter concerning his *resistance* to *St. Peter*, and to those who professed to come from *St. James* (ii. 12); and shows that he would not have acted as he did, except under a stern sense of duty.

21 r Ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας· 22 ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ· 23 μόνον δὲ ἀκούοντες ἦσαν ὅτι ὁ διώκων ἡμᾶς ποτὲ νῦν εὐαγγελίζεται τὴν πίστιν ἣν ποτε ἐπόρθει· 24 καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν.

r Acts 9. 30. & 11. 25, 26. & 13. 1. & 15. 23, 41. & 18. 18. & 21. 3.

II. 1 a Ἔπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν ἀνέβην εἰς Ἰεροσόλυμα μετὰ Βαρνάβα συμπαραλαβὼν καὶ Τίτον.

a Acts 15. 2.

2 b Ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεθέμην αὐτοῖς τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσι, κατ' ἰδίαν δὲ τοῖς δοκοῦσι, μήπως εἰς κενὸν τρέχω ἢ ἔδραμον.

b Acts 19. 21. Phil. 2. 16.

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20. *ἰδοὺ ἐνώπιον τοῦ Θεοῦ*] *behold, in the sight of God I lie not.* A solemn adjuration. "*Jurat* utique; et quid sanctius hâc juratione?" *Aug.*, who has some excellent remarks here on the true character of an *Oath*, and on the consistency of St. Paul's conduct in this respect with the precept of Christ (Matt. v. 34), as follows: "An Oath which cometh *not from the evil* (ἀπὸ τοῦ πονηροῦ) of him who swears, but from the unbelief of him *to* whom he swears, is not against our Lord's precept 'Swear not.' Our Lord commands, that, *as far as in us lies*, we should not swear; which command is broken by those who have in their mouths an oath as if it were something pleasant in itself. The Apostle Paul knew our Lord's command, and yet he swore. They are not to be listened to, who say that these speeches of his are not oaths. As far as in him lies, the Apostle swears not; he does not catch at an oath with eagerness, but when he swears it is by constraint, through the infirmity or incredulity of those who will not otherwise believe what he says." See note above, on Matt. v. 34.

— *ὅτι*] '*that*,' i. e. I speak in the sight of *God*, who sees *that* I do not lie. He is my witness *that* I speak the truth. A verb of *seeing* is implied in the word *ἐνώπιον*. Cp. 2 Cor. i. 23.

21. *Ἔπειτα ἦλθον*] *after that, I came.* He recites what he *did*, and what God did for him, but he modestly *omits* what he *suffered* for the Gospel in this period, first at Damascus (Acts ix. 22—25), and afterwards at Jerusalem (Acts ix. 26, where see note).

— *Κιλικίας*] *Cicilia*, his own country, thus showing his sincerity, courage, and love in communicating the Gospel to his kindred and friends. See Acts ix. 30.

Ch. II. 1. *Ἔπειτα—εἰς Ἰεροσόλυμα*] *Then, fourteen years after, I went up again to Jerusalem;* to the Council at *Jerusalem*. See notes on Acts xv. 1, 2, and the *Chronological Synopsis* prefixed to the Acts. And so *Irenæus*, iii. 13, and *Jerome*, and *Theodoret*, and *Primasius* here, who says that this journey took place "quando de oneribus Legis quæstio mota est:" cp. *Lightf.* p. 109.

St. Paul omits all reference to the journey mentioned Acts xi. 30, because he was *not* as yet an Apostle when he made that journey (see on Acts xiii. 1—3), and because his mission on that occasion was only for carrying alms to the poor Christians at Jerusalem, and had no doctrinal character. See Acts xii. 25, and cp. *Kitto*, Illustrations, pp. 300—314. Cp. *Lightfoot*, p. 113.

But why, it may be asked, does he not now refer to the *Decree of the Council* of Jerusalem on the *non*-obligation of the Gentiles to receive Circumcision (Acts xv. 23—29)?

He himself, in his second Missionary journey, had delivered copies of that Decree to the Churches of Upper Asia (Acts xvi. 4), and these Decrees were relevant to the question treated of in this Epistle; and the concurrence of the Apostles and Elders at Jerusalem in framing that Decree, would appear to have been a conclusive *refutation* of those who alleged, that St. Paul, in *not enforcing* Circumcision on his Galatian converts, had contravened the doctrine and discipline of the Apostles.

The reasons for his *silence* in this particular may be thus stated;

(1) He had already communicated the *Decree* of that Council to the Churches of Upper Asia, and in all probability to the Galatians themselves. See the narrative in Acts xvi. 4—6, where, after the mention of the delivery of copies of the decree, it is said that they went through the region of Phrygia and *Galatia*.

(2) But, *after* the promulgation of the decree, *St. Peter* had withdrawn himself from the communion of the Gentile Christians at Antioch.

Therefore it might be alleged, that St. Peter had seen reason to renounce the opinion enunciated by that Council.

(3) Hence St. Paul passes over the history of the Council, and proceeds to speak of his own conduct to *St. Peter* at Antioch (*v.* 11).

(4) Besides, St. Paul was an Apostle, "*not of men nor by men*" (i. 1). He had received the Gospel which he preached, by immediate *revelation* from *God*. He claimed to be heard on *this* ground. He showed his own sense of the independence and sufficiency of *his own* mission from God, by waiving all reference in its support, even to the decree of the Apostolic Council at Jerusalem (Acts xv. 28).

— *μετὰ Βαρνάβα*] *with Barnabas*, with whom he had been on his first missionary journey. See Acts xiii. 4 to Acts xiv. 26. Cp. Acts xv. 12.

— *συμπαραλαβὼν καὶ Τίτον*] *having taken with me Titus also*, a *Gentile* Christian (*v.* 3), to Jerusalem.

This is the earliest mention of *Titus*; and his connexion with St. Paul (as far as Holy Scripture has recorded it) dates from the Metropolis of *Gentile* Christianity, *Antioch*. Cp. note on 2 Cor. viii. 18, and on Titus i. 4.

2. *κατὰ ἀποκάλυψιν*] *by revelation.* Not therefore by commission only from the Church at Antioch (Acts xv. 2). Another proof of his independence. He would not have submitted his own *revelation* to be called *into question* unless it had been *revealed* to him that he should go up to Jerusalem to the Council, in which the matter under debate was to be deliberated.

The Holy Spirit *revealed* to him His Will that he should go to Jerusalem, *not* in order to *learn* any thing from the other Apostles, but in order to quell and pacify strife, and to promote the cause of the Gospel, and the success of his own ministry. (*Chrys.*)

— *τοῖς δοκοῦσι*] *to those in repute* (*τοῖς ἐνδόξοις, Theophyl.*), Peter, James, and John. See *vv.* 6—9.

— *μήπως εἰς κενὸν τρέχω*] *lest perchance I might be running, or have run, to no purpose.* Τρέχω is the present *indicative*. Cp. *Green*, N. T. p. 81, and *Peile* here. Κηρύσσω, the present indicative in this verse, confirms this view. *Winer* (§ 56, p. 448) regards *τρέχω* as the present *conjunctive*.

Why did St. Paul make this communication to those in repute among the Apostles?

Not because he had the least doubt or misgiving as to his *own doctrine*, or in order to receive *any greater assurance* as to its truth.

If he had felt any hesitation on this point, he would have resorted to the Apostles for such a confirmation *before*.

Besides, he distinctly says (*v.* 6), that "those in repute contributed nothing to him."

But he communicated *privately* with those of reputation, lest perchance by any *public* altercation between him and them on this fundamental article of the faith (viz. as to the obligation of the Levitical Law) any of his converts might be scandalized, and so his labours *on them be in vain*. Cp. Phil. ii. 16. See *Chrys.* and *Theophyl.* here, who says that he acted thus, *ἵνα μὴ στάσις γένηται, καὶ ἵνα ἀρθῇ τὸ σκάνδαλον*.

In fact, St. Paul did all that was requisite on *his part* to *obviate* that very result which, unhappily, manifested itself among the *Galatians*, through the evil devices of the *Judaizers*, who endeavoured to bring *his doctrine* into *public* collision with that of the other *Apostles*, and which he subsequently deplores in this Epistle. See below, iv. 11, "I fear you, *lest haply* (*μήπως*) I have laboured on you *in vain*;" which affords the best philological and dogmatical exposition of the present verse.

By this mention of his *private* conference at Jerusalem with those of reputation, particularly St. Peter, he prudently prepares the way for his subsequent description of the *public* dispute at *Antioch* between himself and St. Peter. He wisely guards himself against the imputation that he had *at once*, and without previous communication, stood up to give a *public* rebuke to that great Apostle (*v.* 11).

St. Paul had abode with St. Peter fifteen days (i. 18). He privately communicated his own Gospel to St. Peter; St. Peter knew therefore *what* that Gospel was. St. Peter had given him the *right hand of fellowship* (*v.* 9), and had agreed that St. Paul should be recognized as the Apostle of the Gentiles, as he

c Acts 16. 3. 1 Cor. 9. 21. d Acts 15. 24.

3 c Ἀλλ' οὐδὲ Τίτος ὁ σὺν ἐμοὶ, Ἕλλην ὤν, ἠναγκάσθη περιτμηθῆναι,
4 d διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι
τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ, ἵνα ἡμᾶς καταδουλώσουσιν,

himself was to the Jews (*v.* 9). St. Peter therefore had good reason to expect, that, after this previous intercourse with him, St. Paul's conduct to him at Antioch would be no other than what it was.

3. οὐδὲ Τίτος ὁ σὺν ἐμοὶ, Ἕ. ὤν, ἠ. π.] *not even Titus*, the person who came *with me* from Antioch to Jerusalem, was *compelled* to be circumcised. *Compelled*: by *whom?* By the Judaizers. St. Paul explains that this is the meaning, by saying that "he did not give place to *them* even for an hour." See *Augustine* here, who says, "The circumcision of Titus could not be extorted from him by these false brethren,—because they enforced it as *necessary to salvation*, and would have appealed to St. Paul as agreeing with *them if* he had consented to the circumcision of Titus on their terms." Cp. the use of ἀναγκάζειν also in this sense in *v.* 14.

The false brethren hoped to be able to place St. Paul in a dilemma, by *requiring* of him that Titus, his companion, should be circumcised.

If he consented, then they would have had an argument against him, in their appeals to the *Gentile* converts, whom he had received into the Church without circumcision.

If he refused to circumcise Titus, then they would render him obnoxious to the Jews, by representing him as at variance with the other Apostles at *Jerusalem*, who were circumcised, and conformed to the ceremonial law in their own persons, and communicated with those who observed it.

St. Paul therefore states here, that he *refused* to comply with this requisition.

He thus answers those who alleged that he was inconsistent, and practised in *Judæa* what he did *not* preach to the *Heathen*. Cp. v. 11.

He also tacitly justifies himself against the charge of inconsistency in circumcising another person, his other son in the faith, *Timothy* (Acts xvi. 3).

Timothy had been circumcised by St. Paul *after* the Council of Jerusalem, and a little before St. Paul's visit to *Galatia*; and Timothy probably accompanied him as his fellow-labourer in his missionary tour to preach the Gospel to the *Galatians* (Acts xvi. 6). The circumcision of *Timothy* was therefore, probably, well known in Galatia;

Hence the question arose,

If Timothy was afterwards circumcised, why not Titus? If not Titus, why Timothy?

St. Paul replies to this question here, "*But not even Titus*, he who was with me at *Jerusalem*, being a *Gentile*, was compelled to be circumcised." I would not consent that he, a *Gentile*, should be circumcised even at Jerusalem. Much less do I consent that *you Gentiles* should be circumcised in Galatia. I do not consent to your circumcision,—*because* you *are Gentiles*, and because you have embraced the *Gospel*, and because it would be to force you to go backwards instead of forwards, if I compelled you, or permitted others to compel you, to submit to the Levitical Law.

But *Timothy's* case was very different from yours;

As has been well said by *Augustine* (Epist. 82), St. Paul circumcised *Timothy* in order that Timothy's mother and maternal friends might not imagine that St. Paul *detested* Circumcision, as if it were an idolatrous thing; for Circumcision was from God, but Idolatry is of the Devil.

But St. Paul did not circumcise *Titus*, lest he should afford a handle to those who alleged that Gentiles receiving the Gospel could not be saved without Circumcision; and who deceived the Gentile Christians by imputing such an opinion to St. Paul.

4. διὰ δὲ τοὺς παρεισ. ψευδ.] *but because of the false brethren privily brought in;* on *their* account, and as a *protest* against them, *Titus was not compelled to be circumcised.* I refused to allow that Titus should be circumcised, not because I abhor Circumcision,—for I know it to have been from God, and I afterwards circumcised Timothy; *but* I refused to allow *Titus* to be circumcised,—not because Circumcision, regarded as an *indifferent* thing, is *destructive* of salvation, *but* (δὲ) *because of the false brethren surreptitiously brought in*, who crept in secretly, *to be spies on the Liberty which we have in Christ Jesus*, and because they desired to rob you Gentiles of that Liberty, and to place your hopes of salvation on obedience to the Levitical Law and not on Christ, *that they might reduce us to slavery; to whom we gave place by the subjection* (τῇ ὑποταγῇ) which they expected of us,—*no, not even for an hour.*

By this mention of *false brethren surreptitiously brought in*, he clears the holy *Apostles* from the imputation of being supposed to have been parties to such a requisition—after the Council of Jerusalem—as that Titus, a Gentile, should be *compelled* to be circumcised.

Among those false brethren are supposed to have been *Ebion* and *Cerinthus*. See on Acts xv. 1. Cp. 2 Cor. xi. 26.

These false brethren are represented as spies clandestinely introduced into the Christian Church as into a *free city*, and as desirous of finding out some *assailable point*, by which it might be attacked and reduced to *slavery*.

Their point of attack was the Liberty of the Church, and was chosen with great subtlety.

They were at Jerusalem, and had the advantage of all the *Jewish zeal* in behalf of the Levitical Law in their favour.

They imagined that they had St. Paul in a dilemma (see on *v.* 3), and the point they chose was one in which they apprehended no resistance from him.

They desired to *enforce* Circumcision on *Titus*, who was with St. Paul at Jerusalem under his care. But St. Paul resisted this coercion.

And why? Even *because* of these *false brethren*, who would have enforced it. Because they were enforcing it as *necessary to salvation*. On the force of δὲ here see *Winer*, § 63, p. 502.

The fundamental principle of the *Gospel* of Christ (as distinguished from the Law of Moses) was then at stake.

Under other circumstances, for the sake of charity, and to conciliate enemies, St. Paul might have dealt with Titus as he *afterwards* did with Timothy.

St. Paul might perhaps have allowed even Titus to receive Circumcision, as a thing *indifferent*, and for the sake of peace and charity. (*Augustine.*)

But these false brethren did not proffer Circumcision as a thing indifferent, but were *enforcing* it as a thing *necessary* to salvation.

If St. Paul had complied with their requisition so enforced, and if he had allowed Titus, who was associated with himself, to receive Circumcision on these terms, he would have fallen into the snare which they laid for him; he would have made himself a partner and a patron of their error, and have disqualified himself for being the Apostle of the *Gentiles*, and for preaching to them the Gospel of Free Grace and of Justification by Faith in Christ without the deeds of the Law (Rom. iii. 28. Gal. ii. 16. Eph. ii. 8. Acts xiii. 39).

Observe therefore the charity and courage of the Apostle;

(1) His *charity*, in circumcising *Timothy* at Lystra, in condescension to the scruples of *weak* brethren. See on Acts xvi. 3.

(2) His *courage*, in refusing to circumcise *Titus* at *Jerusalem*, in submission to the requisitions of *false* brethren.

He was not unwilling, in certain cases, and under certain circumstances, even to practise Circumcision, while the Levitical Ritual, which was of God, was still celebrated, and had not been visibly abrogated by its Divine Author, in the sight of the world, as it soon afterwards was, by the destruction of the City and *Temple of Jerusalem*. See on Heb. xiii. 10.

In such cases St. Paul would not be unwilling to conform to Levitical ceremonies as things *indifferent*. And in *all indifferent* things the Law of his teaching, and the Rule of his practice, was Charity.

But in no case would he enforce Circumcision as *necessary*, nor would he ever yield for a moment to others, however numerous and powerful, who would *enforce* it on any as such. He would be tender-hearted to the erring, but he would not make the least compromise with error; and he would make no concession to any who would *impose* their *errors* on others as *terms* of *communion*.

Doubtless the *Miracles* wrought by St. Paul were *seals of his Apostleship* (2 Cor. xii. 12). But assuredly the loving Gentleness, and yet unflinching Intrepidity, the condescending Meekness, and yet uncompromising Zeal, and in all things the consummate Wisdom with which the holy Apostle was enabled to act in the midst of his incessant cares, and on the most critical occasions, and when he stood almost alone, as at Antioch, and when he had a Peter and a Barnabas opposed to him, will afford convincing proofs, that St. Paul was under the abiding guidance of the Holy Ghost, to all those who look back from the present time to the Apostolic Age, and trace the influence of St. Paul's teaching and practice, in the history of the Christian Church, especially in this great question of Justification, and in reference to the true character and office of the Levitical Law.

— ἵνα—καταδουλώσουσιν] *that they might reduce us to slavery.* So A, B, C, D, E; *Elz.* καταδουλώσωνται. The ἵνα, with the

5 οἷς οὐδὲ πρὸς ὥραν εἴξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς.

6 [e] Ἀπὸ δὲ τῶν δοκούντων εἶναί τι ὁποῖοί ποτε ἦσαν οὐδέν μοι διαφέρει, πρόσωπον Θεὸς ἀνθρώπου οὐ λαμβάνει, ἐμοὶ γὰρ οἱ δοκοῦντες οὐδὲν προσανέθεντο· 7 [f] ἀλλὰ τοὐναντίον ἰδόντες ὅτι πεπίστευμαι τὸ εὐαγγέλιον τῆς ἀκροβυστίας, καθὼς Πέτρος τῆς περιτομῆς, 8 [g] ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησε κἀμοὶ εἰς τὰ ἔθνη, 9 καὶ γνόντες τὴν χάριν τὴν δοθεῖσάν μοι Ἰάκωβος καὶ Κηφᾶς καὶ Ἰωάννης, οἱ δοκοῦντες στῦλοι εἶναι, δεξιὰς ἔδωκαν ἐμοὶ καὶ Βαρνάβᾳ κοινωνίας, ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν· 10 [h] μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι.

e Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Wisd. 6. 7. Acts 10. 34. Rom. 2. 11. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.
f Acts 13. 46. Rom. 11. 13. 1 Tim. 2. 7. 2 Tim. 1. 11.
g Acts 9. 15. & 13. 2. & 22. 21. ch. 1. 16. Eph. 3. 8.
h Acts 11. 29, 30. & 24. 17. Rom. 15. 25—27. 1 Cor. 16. 1, 2. 2 Cor. 8. 1. & 9. 1. Heb. 13. 16. James 2. 15, 16.

future, seems to denote, not only the *purpose* of the act, but also that the act then done was *the means* by which they would then *enslave* and still desire to *enslave*. Cp. Eph. vi. 3. Rev. xxii. 14, ἵνα ἔσται. 1 Pet. iii. 1. *Winer*, p. 258.

5. πρὸς ὥραν] *for an hour*. See 1 Thess. ii. 17. 2 Cor. vii. 8.

— εἴξαμεν] *we yielded*. By the change of the number from the singular in *v.* 2 to the *plural* here, and the return to the singular in *v.* 6, he intimates that *Titus* joined with him in this resistance. On the *omission* of οὐδὲ in some MSS. see *Lightf.* 107.

— τῇ ὑποταγῇ] with *the* subjection which they expected and exacted from us.

S. Irenæus (iii. 13) and other Greek Fathers consider τῇ ὑποταγῇ as a dative, and so *Tertullian* c. Marcion. v. 3; and *S. Jerome*, "quibus neque ad horam cessimus *subjectioni*," and he explains it, "nec se cessisse *violentiæ*;" and then ὑποταγὴ would mean the subjection which they would have imposed on *us*.

6. Ἀπὸ δὲ τῶν δοκούντων εἶναί τι] *But from those who seemed to be somewhat*. This is another passage which has been the subject of much controversy.

(1) On εἶναί τι 'esse *aliquid*,' to be *something*, see *Wetstein* here, and 1 Cor. iii. 7, and note above on i. 7.

(2) But the main difficulty of the paragraph is in the construction of the word ἀπὸ, *from*.

It has generally been supposed that there is an *anacoluthon* or *ellipsis* here, and that some words are to be supplied before ἀπό; and many different methods have been resorted to of supplying the supposed deficiency.

(3) But it is very doubtful whether there is any *anacoluthon* or *ellipsis*.

The Apostle's meaning may be explained as follows: he had just spoken of the *false brethren* who had crept in, as it were, by stealth into the Apostolic company.

He now proceeds to speak of the *sounder* part of the body, *into* which these false brethren had insidiously insinuated themselves.

He does this in general terms, so as to spare (as usual, when he can avoid their mention) the *names* of individuals.

(4) Ἀπὸ is used here paraphrastically, as Acts xii. 1, τινὰς ἀπὸ τῆς ἐκκλησίας. Acts xv. 5, ἀπὸ τῆς αἱρέσεως Φαρισαίων, in the record of this same period to which St. Paul here refers. Compare below, ii. 12, τινὰς ἀπὸ Ἰακώβου. Heb. vii. 13, ἀφ' ἧς οὐδεὶς, and Heb. xiii. 24, οἱ ἀπὸ τῆς Ἰταλίας.

In these combinations the preposition ἀπὸ marks the *origin* or *quarter* from which persons come, and sometimes also the *side* on which they stood, as in Latin 'a parte meâ, tuâ,' &c.

(5) The true meaning of the words therefore seems to be, *But it is no matter to me what sort of persons were from those who seemed to be somewhat*. And the *apodosis* of the sentence is at ἦσαν. The sentence is well rendered by *Vulg.*, i. e. "ab his autem qui videbantur esse aliquid quales aliquando fuerint, nihil meâ interest." See also next note.

— οἱ δοκοῦντες] *For even they themselves, who appear to be somewhat, communicated nothing to me*; 'nihil mihi contulerunt' (*Vulg.*); much less therefore was it *any matter to me what sort of persons they* were who came *from* them. If the *principal persons* (i. e. the Apostles, such as James) themselves (οἱ δοκοῦντες) could do nothing to inform me, much less could any Subordinates *from* those Principals (ἀπὸ τῶν δοκούντων) do any thing to enlighten me or to change my resolution. If *James* himself could add nothing to me in conference, much less could any *from* James (*v.* 12).

7. Ἀλλὰ τοὐναντίον] The connexion is this. They who seemed to be, and *were* somewhat, i. e. the *Apostles* at Jerusalem, added nothing to me. No, nor did they profess or pretend to do so. Ἀλλὰ τοὐναντίον, *But on the contrary, James*, and *Cephas*, and *John, who seemed to be pillars, when they saw that I had been entrusted with the charge of preaching the Gospel to the Uncircumcision, &c., they gave me the right hand of fellowship*. On the figure of speech in στῦλοι, see *Wetstein*. Cp. Rev. iii. 12, and *Eurip.* Iph. T. 571, στῦλοι γὰρ οἴκων εἰσὶ παῖδες ἄρσενες.

He here mentions James, and Cephas, and John by *name*, because what he says was *honourable* to them. But when he has to record any thing that is less creditable to any one, he *spares* the *names* of *individuals* even of the *false brethren* (*v.* 4); he practises that Charity which casts a veil over faults, and imputeth no evil (1 Cor. xiii. 5). The *name* of the incestuous Corinthian, who caused so much scandal, and sorrow, and vexation to the Apostle, is not revealed to us.

We may be sure, therefore, from the specification of *St. Peter's name* in his narrative of the contest at *Antioch* (*v.* 11), that there was a *necessity* for such a personal commemoration; doubtless it was, because St. Peter's name was often cited and appealed to by the Judaizers in behalf of their own doctrine and practice.

Perhaps, also, it was mentioned providentially, because some who claim to be successors of St. Peter profess to be above error and beyond rebuke. See the Review at the end of this Chapter.

— πεπίστευμαι] See 1 Cor. ix. 17. 1 Thess. ii. 4. 1 Tim. i. 11.

8. ὁ γὰρ ἐνεργήσας] *for the same God that wrought effectually for Peter toward the Apostleship of the Circumcision* (or of the Jews) by miracles, and by giving success to *his* ministry among *them*. He gave a similar testimony to me, *toward the Gentiles*. See the record of this fact publicly announced by St. Paul to the *Apostles* and to the Council at Jerusalem, where they listened to Barnabas and Paul relating what signs and wonders God wrought among the *Gentiles* by them (Acts xv. 4. 12).

10. τῶν πτωχῶν] *the poor* Christians at *Jerusalem*. See Rom. xv. 26.

It was agreed that *we* should go to the *Gentiles*, but not forget the *Jewish Christians*, who were suffering, and continued to suffer, special hardships on account of their peculiar position, being shunned as renegades by their Jewish friends and relatives. Cp. *Chrys.* here, who refers to 1 Thess. ii. 14 and Heb. x. 34.

The Hebrew Christians were also in an afflicted condition by reason of the Famines, Seditions, and Pestilences which continually ravaged Judæa in the forty years of trial between the Crucifixion and the Destruction of Jerusalem. Cp. on Acts ii. 44; xi. 28, 29. *Euseb.* ii. 8. 26; iii. 6. 8.

— ὃ καὶ ἐσπούδασα] *which I was eager to do*, viz. *this very thing*. 'Quod etiam solicitus fui *hoc ipsum* facere' (*Vulg.*); 'studui' (*Augustine*).

The addition of αὐτὸ τοῦτο brings out the thing recommended more forcibly and emphatically. *Winer*, p. 129, § 21, and p. 134, § 22.

Well might St. Paul say that he was eager *to do this very thing*. For previously to his Ordination to be an *Apostle*, and when he was only a *Prophet*, about five years before the Council of Jerusalem, he had come up from Antioch with a collection of *alms* for the poor saints at *Jerusalem* from the Gentile City of Antioch (Acts xi. 29; xii. 25).

His subsequent zeal and persevering earnestness in the same labour of love are evident from 1 Cor. xvi. 1—15. 2 Cor. viii. 1—5; ix. 1. Rom. xv. 25, 26. See *Introduction* to this Epistle, § 14—16.

By mentioning his readiness in this matter he shows here—

(1) His fraternal consent and co-operation with the other Apostles;

(2) His love for the *Jewish* Christians, many of whom were unfriendly to him;

(3) That his *non-compliance* with the requirements of the false brethren, who would have enforced the Levitical Law on the Gentiles, was from no lack of charity to them. He would even become a suitor to the *Gentiles* for alms to the *Jews* (cp. 1 Cor.

11 Ὅτε δὲ ἦλθε Κηφᾶς εἰς Ἀντιόχειαν, κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν· 12 πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου, μετὰ τῶν ἐθνῶν συνήσθιεν· ὅτε δὲ ἦλθον, ὑπέστελλε καὶ ἀφώριζεν ἑαυτὸν φοβούμενος τοὺς ἐκ περιτομῆς· 13 καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει.

xvi. 16. 2 Cor. viii. 1; ix. 1); and at length he became a victim to the rancour of the Jews when he was engaged at Jerusalem in the act of promoting *this very thing* (Acts xxiv. 17).

11. Κηφᾶς] *Cephas.* So A, B, C, and many cursives.

The antiquity of this reading is proved by the opinion of some of the ancients, that the *Cephas* here mentioned was *not* the *Apostle Peter*, but one of the Seventy disciples. See *Clemens Alex.* ap. *Euseb.* i. 12. Cp. *S. Jerome* here, who says, "*Si* propter *Porphyrii* blasphemias *alius* nobis *fingendus* est *Cephas*," &c. But *Tertullian*, in the second century, who often refers to this contest, has no doubt of the identity, e. g. c. Marcion. v. 3, "reprehendit *Petrum*, planè reprehendit, &c., *Petro* ipsi non pepercit."

The reading *Cephas* is more probable on internal grounds, because St. Paul (in recounting a transaction of St. Peter which was of a *Judaistic* character, consequent on the human prejudices incidental to his Jewish birth and education, and not in harmony with the office of a *Christian Apostle*, and which St. Paul would not wish to identify with *St. Peter* as *such*) would designate him by his *Jewish* name Cephas, and so bury that act in oblivion with that Jewish name, rather than associate that transaction with that name by which he lives in the memory and veneration of the Christian Church—the Gentile name of *Peter*.

In like manner St. Paul's companion, St. Luke, when he has to speak of his brother Evangelist St. Matthew as a *Publican*, calls him, with reverential delicacy, by the name of *Levi* (Luke v. 27. 29), and reserves the name of *Matthew* for the description of his title as an *Apostle* of Christ (Luke vi. 15. Acts i. 13). It is Matthew alone who speaks of "*Matthew* the *Publican*," Matt. x. 3.

"I am of *Cephas*," said some at Corinth (1 Cor. i. 12)—Judaizers fondly cleaving to his Jewish name—even in a city of Greece, where the *Greek* name Πέτρος might have been anticipated.

— εἰς Ἀντιόχειαν] *to Antioch.* On this visit of St. Peter, placed here by St. Paul, in its proper chronological sequence, *after* the Council of Jerusalem, see note on Acts xv. 39.

The mention of the place *Antioch* itself is fraught with interesting reflections; For,

(1) *Antioch* was the *Mother City* of Gentile Christianity. It was to the Gentile World what Jerusalem was to the Jews. See on Acts xi. 26.

(2) It was the place where St. Paul had been ordained to the Apostleship.

(3) It was the starting-place, and the goal, of his Missionary Journeys;

See Acts xiii. 1—xiv. 26, for his first Missionary Journey.

Acts xv. 35—xviii. 22, for his second Missionary Journey.

(4) In *Antioch*, the metropolis of Gentile Christianity, and which was the home of his Missionary life, in that city where the disciples were first called Christians (Acts xi. 26), St. Paul, the Apostle of the Gentiles, who had been ordained there to the Apostleship, stood, almost alone, in the gap, in defence of the Liberty of the Gospel, and on behalf of the saving and sufficient efficacy of Christ's Death, and on behalf of the Gentile world.

(5) St. Peter is asserted by ancient authors to have founded the Church at *Antioch*, and to have had a special connexion with *Antioch*, as Bishop of that city (*Origen* in Luc. hom. vi. *Euseb.* iii. 36. *S. Jerome* in this chapter and in Catal. Scr. c. 1. *Concil.*, ed. Labbé, ii. p. 1262, 9). If this was the case at the time of this contest, St. Paul's courage on that occasion was still more remarkable.

— κατὰ πρόσωπον] *face to face.* (Acts xxv. 16.)

The taunts of the infidel *Porphyry*, in which also *Marcion* joined (see *Tertullian* c. Marcion. iv. 3), pointing to this open resistance and public rebuke of one Apostle by another, and the inferences thence deduced by him to the prejudice of the Gospel, unhappily had the effect of inducing some in ancient times to soften down the meaning of κατὰ πρόσωπον, so as to make it signify nothing more than a mere external show of resistance,—in fact, a mere compromise, by which, in order to conciliate the Gentiles, St. Paul rebuked St. Peter; and, in order to conciliate the Jews, St. Peter submitted to be rebuked by St. Paul.

This opinion has been for ever exploded, and the important questions involved in it have been clearly elucidated by *S. Augustine*, especially in his correspondence with *S. Jerome* in his 28th and 82nd Epistle, and also in his treatise "De Mendacio ad Consentium," c. 26, vol. vi. p. 778. *S. Jerome's* replies may be seen *ibid.* Ep. 40. 75. See also *Prof. Lightfoot*, p. 125.

S. Jerome himself, after having maintained an opposite opinion, frankly acknowledged the superiority of S. Augustine's arguments, and candidly declared, as his final judgment, that St. Peter was resisted and rebuked face to face by St. Paul. Adv. Pelag. i. c. 8. See also *S. Jerome*, in Epist. ad Philemon.: "Quondam Petrum Paulus increpaverat;" and in Jovinian. i. vol. iv. p. 160: "Petrum reprehendit quod propter observationes Judaicas a gentibus se separaret."

— ὅτι κατεγνωσμένος ἦν] *because he was condemned,*—'quoniam *reprehensus erat*.' So rightly, the old Latin Version in *Codex Boernerianus*, and *not*, as the *Vulgate* has it, *reprehensibilis*. And the Commentary lately published for the first time by the learned Benedictine *J. B. Pitra*, in his 'Spicilegium Solesmense,' as the work of *S. Hilary*, p. 59, has also *reprehensus*, i. e. 'was condemned;' i. e. condemned by his own *practice*. See *Alp. Whately* (Lectures on the Acts, p. 180), *Meyer*, *Alford*, and *Winer*, p. 307. This is explained by St. Paul in *v.* 14, where he shows that St. Peter was αὐτοκατάκριτος, and why. See on *v.* 12.

It has been recently alleged by a learned Expositor as a reason for grave censure of the Christian Fathers, that they try to make it appear that the censure of St. Peter by St. Paul was only an apparent one.

But the fact is, that some most eminent of the ancient Christian Fathers, e. g. *Cyprian* and *Ambrose*, maintained, even *before* Augustine, that the censure was *real;* and *since* the age of Augustine (one of the greatest of Christian Fathers), scarcely any Father of the Church has held a contrary opinion.

12. ἀπὸ Ἰακώβου] *from James*, the Bishop of Jerusalem: "a Judæa, nam Ecclesiæ Hierosolymitanæ Jacobus præfuit." (*Augustine.*) Cp. Acts xxi. 18, εἰσῄει πρὸς Ἰάκωβον. Acts xii. 17, Ἰακώβῳ καὶ τοῖς ἀδελφοῖς.

They came *from James*, but it does not follow that James *sent* them with a commission to act as they did. Indeed this is not to be credited, after the speech of St. James at the Council of Jerusalem (Acts xv. 14—21).

James himself observed the ceremonies of the Levitical Law, and recommended them to the Jewish Christians, even to St. Paul himself *at Jerusalem*, after this time. See on Acts xxi. 23, 24. Cp. *Euseb.* ii. 23.

These persons sent by James were weak brethren, and not yet sufficiently instructed as to the cessation of the Levitical ceremonies. Cp. *Bp. Sanderson* (Prælect. de Conscient. iii. vol. iv. p. 45), where the subject is admirably treated.

— συνήσθιεν] *was wont to eat* with them; he made *no difference* between meats as distinguished by the Levitical Law into clean and unclean. Cp. Acts xi. 2—13, where St. Peter justifies himself for having so done.

Thus Peter openly declared that the Levitical Law was not to be imposed upon the *Gentiles*, and had ceased to be *binding* on himself.

— ὑπέστελλε] *he withdrew.* A nautical metaphor. St. Peter had been, as it were, sailing in company with Gentile partners (μέτοχοι, cp. Luke v. 7), and every thing seemed to be peaceable; but some false brethren came from Jerusalem, and he then (as it were) shortened sail and *parted company* from the Gentile Christians, and the rest of the Jews, and even Barnabas, separated themselves and sailed away with him. On this use of ὑποστέλλω and the simple στέλλομαι, see on 2 Thess. iii. 6. 2 Cor. viii. 20. Acts xx. 20. Heb. x. 38, 39.

13. συνυπεκρίθησαν—ὑποκρίσει] *the other Jews dissembled together with him, so that even Barnabas was carried away by their dissimulation.* This vacillation of St. Peter is called ὑπόκρισις by St. Paul, because St. Peter was *not ignorant* that these Levitical Ceremonies were not necessary to the Gentiles, and ought not to be enforced upon them; and that it was his duty to communicate with them, without exacting conformity from them to those ceremonies. He had been taught this by the heavenly Vision at Joppa, on which he himself had acted at Cæsarea (Acts x. 13). He had entertained Gentiles at Joppa (Acts x. 23), and had eaten with them at Cæsarea (xi. 3).

Therefore his defection at Antioch was that of hiding the

14 ἀλλ' ὅτε εἶδον ὅτι οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων, Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς ζῇς καὶ οὐκ Ἰουδαϊκῶς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαΐζειν; 15 ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἐθνῶν ἁμαρτωλοί, 16 k εἰδότες δὲ ὅτι οὐ δικαιοῦται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ. 17 Εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὑρέθημεν καὶ αὐτοὶ ἁμαρτωλοί, ἆρα Χριστὸς ἁμαρτίας

1 Acts 10. 28. & 11. 3—18. & 15. 10, 11, 19—21, 24, 28, 29.

k Ps. 143. 2. Rom. 1. 17. & 3. 20, 28, 30. & 4. 5, 6, 24, 25. & 5. 1, 2, 8, 9. & 8. 3. ch. 3. 11.

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truth known to be truth, and of conniving at error, known to be error. He was therefore *κατεγνωσμένος*. And this his fault was *ὑπόκρισις* in its double character of *dissimulatio* and *simulatio*. As *Augustine* says (Ep. 40), "fallacem *simulationem* Paulus reprehendit." See also below, on *v.* 14, *ἀναγκάζεις*.

— *καὶ Βαρνάβας*] *even Barnabas*, my brother Apostle and fellow-labourer in my first mission to the Gentiles. Acts xiii. 2. 4; xiv. 14; xv. 25.

This probably was the first occasion of the difference between St. Paul and Barnabas concerning St. Mark, which occurred soon after this time (Acts xv. 36—40), and which led to St. Paul's association with Silas (*v.* 40), and also with Timothy. See Acts xvi. 3.

This incident shows the insufficiency of *Human Examples* to serve as a *Rule* of *Conscience* and of *Conduct*. St. Paul most justly reproved the unseasonable hypocrisy of his fellow-Apostle St. Peter, face to face (as the expression signifies in another place in Scripture, Acts xxv. 16), and he did it *boldly* and *openly*, before all that were present, for this reason more especially,—because by his *example* he had seduced *Barnabas* and the *Jews* of *Antioch* into a mistake, and given a grievous occasion of offence to the Gentile converts, who had so lately received the Christian Faith, to the great hazard and scandal of the Liberty of the Gospel. How insufficient the *examples* of others are, to be the Rule of our own manners and conduct, and how inconsistent it is with the peace and security of the conscience, to defend our own actions by the deportment of others, how pious soever, that have gone before us, will appear in the clearest light from these words (Gal. ii. 13), especially if we inquire into the history they relate to, and consider the full scope and design of them. St. Paul declares that for this fact he reproved St. Peter, and censured him justly, and with more than ordinary freedom; not only because he himself, to the scandal of so many of the brethren, either from too great a desire of obliging, or a fear of giving offence, expressed more favour for the *Jewish* ceremonies than became him; but by his *example* he carried others away into the same hypocrisy, and by the same methods attempted to force the believing *Gentiles*, against their will and their conscience, into the rites of Judaism. *Bp. Sanderson* (Lectures on Conscience, vol. ii. pp. 128. 131. 6th ed. Lond. 1722).

14. *οὐκ ὀρθοποδοῦσι πρὸς τὴν ἀλήθ. τ. εὐ. κ.τ.λ.*] *are not walking uprightly according to the truth of the Gospel.*

Ὀρθοποδεῖν is best explained by its opposite *prævaricari*, said properly of those who do not plough in a straight furrow, '*non recto pede*, sed *varis cruribus*;' and thence applied, in a moral sense, to those who do not walk straight in the path of duty, but *diverge* from the *right line*, especially by collusion; and so is used of *prevarication* generally.

On this use of *πρὸς* see Luke xii. 47, *ποιήσας πρὸς τὸ θέλημα*. *Winer*, p. 361. *Tertullian* c. Marcion. iv. 3, and *Ellicott* here.

The sense is well given by *Vulg.*: "Recto pede incedere ad veritatem Evangelii." Cp. *Horat.* (2 Epist. i. 58): "Plautus *ad* exemplar Siculi properare Epicharmi."

The *Truth* (*ἡ ἀλήθεια*) of the *Gospel* is an expression very familiar with St. Paul describing specially its character as a dispensation of *Grace*, and as distinguished from the Judaistic *error* which he impugns in this Epistle. See Gal. iv. 16. Tit. i. 14.

— *Κηφᾷ*] *Cephas*. So A, B, C (*v.* 11), and so *Scholz*, *Lach.*, *Tisch.*, *Meyer*, *Alford*, *Ellicott*. *Elz.* has *Πέτρῳ*. See above, *v.* 11.

— *Εἰ σὺ—ζῇς*] So A, B, C, F, G, and several cursive MSS., and *Origen* and *Vulg.*, and so *Lachm.*, *Meyer*, *Ellicott*. *Elz.* has *ζῇς* after *ἐθνικῶς*, and the contrast is between the personal practice in *ζῇς* and that required of others in *Ἰουδαΐζειν*.

St. Peter lived *ἐθνικῶς* by going in to men uncircumcised at Cæsarea, and eating with them (Acts xi. 3).

— *Ἰουδαῖος ὑπάρχων*] *being by birth a Jew*. Observe *ὑπάρχων*, stronger than *ὤν*.

— *πῶς*] *how?* This is the reading of the best MSS. and Editions. *Elz.* has *τί*.

St. Paul did not ask the reason *why*, for he knew well that *no* reason could be given for such coercion, but he asks *πῶς*; *how* is it that *thou* (who wast instructed by a heavenly Vision at Joppa, and who wast enabled by God's grace to admit Cornelius into the Church, and to speak as thou didst at the Council of Jerusalem, and who livest as do the Gentiles), *how* is it that *thou* constrainest the Gentiles to Judaize? On this use of *πῶς*, see below, iv. 9.

— *ἀναγκάζεις*] *constrainest them*. How?—by withdrawing thyself from them.

In fact, the refusal of St. Peter to communicate with the Gentiles unless they complied with the Levitical Law, was tantamount to an imposition of that Law upon them as a *term* of *communion*.

If one part of that Law was obligatory upon them, the whole was. If Peter would not communicate with them because they would not observe the Levitical difference between *meats* as a matter of obligation, he could not in consistency communicate with them unless they consented to receive *Circumcision* also as necessary to salvation. He virtually imposed Circumcision on them as a term of communion.

"Paul did not rebuke Peter because Peter observed *in his own person* the traditions of his fathers, which, though *no longer necessary*, were *not as yet hurtful*. But he rebuked him because he *compelled* the *Gentiles* to *Judaize*, which he could not do in any other way than by treating these Levitical rites as if, after the coming of Christ, they were *necessary* to *salvation*.

"This is what the Voice of Truth dissuaded, by the Apostleship of St. Paul. Nor was St. Peter ignorant of this verity. But he acted through fear. 'He *feared* them of the Circumcision.'" (*Augustine*, Ep. 40, vol. ii. p. 127).

See also above on *v.* 13, and *Augustine* says, p. 287, "It was contrary to Evangelical verity to imagine that they who believed in Christ could not be saved without the Levitical ceremonies. This is what they of the Circumcision maintained; against whom the Apostle Paul contended with constancy and valour."

15. *ἡμεῖς*] *we* who are *Jews by nature*, and *not* proselytes (*Chrys.*), and so enjoy great spiritual privileges (Rom. iii. 2), and are not *sinners* of the Gentiles (i. e. *sinners* in the *Jewish* sense of the word, see Matt. ix. 10, 11; xi. 19. Mark ii. 16. Luke v. 30. *Augustine*), *but* yet, *since we know that no man is justified by the works of the Law*, (nor in any manner) *except through Faith in Jesus Christ; even we believed*, *ἐπιστεύσαμεν* (and professed our faith, see Rom. xiii. 11), *in Christ, in order that we may be justified by Faith in Christ, and not by the works of the Law; because by the works of the Law no flesh shall be justified.*

He says here, *We* are not *sinners* of the Gentiles. But he takes care to state that the Jews *are* sinners also, as well as the Gentiles, and he calls them such (*v.* 17).

On the language and doctrine of this passage, especially as to the sense of the word *justified*, see Rom. iii. 20—28.

17. *Εἰ δὲ ζητοῦντες κ.τ.λ.*] *If we Jews, seeking to be justified by Christ, were also discovered to be sinners* as well as the *Gentiles* (*v.* 16).

Observe the contrast between *ζητοῦντες* and *εὑρέθημεν*. We *seek* for righteousness, and have been *found* to be unrighteous. We, in and by our very *search* for Justification, have been *discovered* to be sinners. For no one *seeks* to be justified who does *not own* himself guilty. And by *seeking* to be justified by Christ we acknowledge that Christ died for our sins, and thus therefore we are *discovered* to be sinners.

"*Is Christ therefore a minister of sin?*" God forbid that we should dare to say this! Our need of Justification did not *make* us sinners, but *declared* us *to be* sinners. But Christ died to take away our sins, and to reconcile us to God, which the Law could not do. "Ecce quales nos *invenit* gratia Salvatoris, quos nec Lex sanos facere potuit! Quia ergo ex Lege non erat Justitia, ideo mortuus est Christus, ut *per* fidem justificentur qui *ex* Lege non justificabantur." *S. Augustine*, Serm. 26.

διάκονος ; μὴ γένοιτο· 18 εἰ γὰρ ἃ κατέλυσα ταῦτα πάλιν οἰκοδομῶ, παραβάτην
ἐμαυτὸν συνιστάνω· 19 [1] ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον ἵνα Θεῷ ζήσω.
20 [m] Χριστῷ συνεσταύρωμαι, ζῶ δὲ οὐκ ἔτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός· ὃ δὲ νῦν

ι Rom. 6 11, 14. & 7. 4, 6. & 8. 2. & 14. 7, &c. 2 Cor. 5. 15. 1 Thess. 5. 10.

m Rom. 6. 6. ch. 1. 4. & 5. 24. & 6. 14. Eph. 5. 2. Tit. 2. 14.

— *μὴ γένοιτο*] On this formula, derived from the LXX, it is to be observed that the Septuagint render—

(1) אָמֵן (*Amen*) by *γένοιτο*. See the remarkable instance in Deut. xxvii. 15—18, &c., and passim ; and

(2) They render חָלִילָה (*chalilah*), i. e. *absit*, literally *profanum sit*, by *μὴ γένοιτο* (Gen. xliv. 7. 17. Josh. xxii. 29).

Μὴ *γένοιτο* is therefore something much more than a direct *negation*, such as '*No verily.*' It is a vehement expression of indignant aversion, reprobating and abominating such a notion as that by which it is evoked. And therefore the English *God forbid!* properly understood, i. e. God forbid that any one should so *speak*, is a fit rendering of it.

The formula *μὴ γένοιτο* is used (as *Conybeare* observes) fourteen times by St. Paul (ten times in the Epistle to the Romans, thrice to the Galatians, and once in 1 Corinthians), and is generally employed by him to rebut an objection supposed by him to be made by an opponent,—as here.

18. *εἰ γὰρ ἃ κατέλυσα*] God forbid! (i. e. that any one should dare to say that Christ is a minister of sin.) *For* (*γὰρ*), on the contrary, *if I build up* again the foundation of the Levitical Law, *which I pulled down, I establish myself a transgressor,—I constitute myself a transgressor.*

The Apostle St. Paul, in this speech to St. Peter, courteously uses the *first* person, *I*, instead of the *second*, *thou:* and with that delicate refinement and consummate skill of which he is a master (see on 1 Cor. vi. 12), he leaves *St. Peter* to adopt his words, and to apply them to *himself*.

The speech of St. Paul to St. Peter is continued to the end of this chapter, where it is well observed by *Primasius* (Bp. of Adrumetum in the 6th century), in his commentary, "Hoc totum sub *suâ* personâ adversus *Petrum* de *Petro* disputat."

The metaphor here is an *architectural* one. St. Paul regards himself and the Apostles generally as *builders* of the Christian Church, particularly by their decree at the Council of Jerusalem, and especially *St. Peter*, who was commissioned by a vision from heaven to receive Gentiles into the Church without the imposition of the law.

He and they had *pulled down* the Judaistic system of Justification, grounded on the works of the Law, and imposing obedience to the Levitical Law as of necessity to salvation, on the Gentiles.

And in the place of that Judaistic system they had built up the structure of Free Grace in Christ, and of universal Justification through Faith in the atoning and cleansing efficacy of His blood shed for the sins of the World.

St. Paul is here replying to those who *alleged* that he had set aside the Levitical Law, and had made himself a *transgressor* of that Law; and that by accepting the Gospel, which by its declaration of universal need of *justification* proclaimed the universality of *sin*, and of free pardon through Christ, he made *Christ* to be a minister of sin.

He declares that so far from this being the case, the fact is that they who *build up again* the Law, do in fact *build* themselves up to be *transgressors*. There is a happy *oxymoron* here, like that of *Tertullian*, Præscr. c. 3, "ædificari in ruinam."

Observe the word *συνιστάνω*, '*constituo*,' '*colloco*.' In this word he follows up the architectural figure. The Architect would constitute, establish, build up, and display *himself* as a *transgressor* even of the Law itself properly understood. Remark the word *παραβάτην*, a *transgressor*, as distinguished from *ἁμαρτωλὸς*, a *sinner*. If I refuse to own myself a *sinner* (*ἁμαρτωλὸς*, as the Gentiles are, *v.* 15), and to have need of *that* Justification which God has provided for me by the death of Christ and by Faith in Him ; if I pull down the foundation of *Faith in Christ*, and if I build up again what I had pulled down, viz. the Mosaic Law, as the groundwork of my Justification; then I *establish* myself a *transgressor*. And why?

(1) Because it is *Christ alone* Who has *fulfilled* the Law; and because it is only by virtue of our being *in Christ*, Who has taken our Nature, and Who has engrafted us by Baptism into Himself, and Who, as our Second Adam and Head, has perfectly obeyed the Law for us, and made an all-sufficient Expiation for our transgressions of the Law, and has paid its penalty for us by His Death, that we are acceptable to God. But if we place ourselves apart from Christ, if we are regarded by God as otherwise than *in Christ*, if we rely for our hope of Justification on our own obedience to the Law, then all our sins rise up against us; we *constitute ourselves transgressors;* we revive all the rigour and all the curses of the written Law against us for *disobedience*. (See iii. 10.)

(2) Because the Law itself bore witness, in its Scriptures and Sacrifices, to the universal *sinfulness* of man, both Jew and Gentile (see Rom. iii. 9—31), and to the universal need of a Redeemer, and to the universal provision for Justification by means of the blood of Christ;

(3) Because also the Law, in its own Scriptures and Sacrifices, bore witness to its own *manuductory* and *transitory* character, and to its own future fulfilment in the *Gospel*.

Therefore now that the fabric of the Gospel has been built up by Christ, any one who, in professed zeal for the Law, would impose the Law as obligatory on the Gentiles, would, in fact, pull down the Gospel in order to *build* up the *Law* again on its ruins, and would be rejecting the testimony of the *Law* itself to the Gospel; he would be violating the *Law* itself, he would be building himself up into a transgressor of the Law. See *Theodoret* here, who says, "The Apostle wisely retorts the objection of his opponents. According to them, he who did not maintain the Law transgressed it, but he shows them that now (after the Gospel) it was transgression of the Law to maintain the Law." And so *Chrysostom*, "The Judaizers wished to prove that he who kept not the Law was a transgressor of the Law; but the Apostle shows that he who imposes the Law is not only a transgressor of the Gospel, but of the Law itself, and that he sins against God in endeavouring to reinstate that which has been abolished by Him."

See also the following verse.

19. *ἐγὼ γὰρ διὰ νόμου*] *For I, through the Law, died to the Law, that I might live to God*, and, in saying this of *myself*, I am speaking of thee, Peter, and of the *Apostles generally*, and of *all* true children of the Law who have been brought by and through the Law unto *Christ*, Who is *the end of the Law* (Rom. x. 4). I *died* to the Law even *through* the operation of the Law, which taught me that the Law was designed by God to prepare me for a *new birth in* Christ. Therefore by going back to the Law I should be doing violence to the Law; I should be returning to a state of *death*, from that state of Life in Christ to which I have been brought by the Law. Cp. Rom. vii. 4, *Ye became dead to the Law by the body of Christ*. "Per ipsam Legem veterem ipsi Legi mortuus sum quia ipsa *se cessaturam* prædixit." (*Primasius.*)

The Law has led me to Christ; I obey the Law in coming to him. (*Theodoret.*) The Law was my *pædagogus* in leading me by the hand, and bringing me, a *child*, to Christ, in order that I might become a *man* in Him (see below, iii. 24). But (adds *Augustine*), "Hoc agitur per pædagogum, ut non sit necessarius pædagogus; sicut per ubera nutritur infans, ut jam non uberibus indigeat, et per navem invehitur ad patriam, ut jam navi non opus sit."

Thus I am brought by the Law to the Gospel, so as no longer to need the Law; and if I remain in the Law I frustrate the Law's own work, which was to bring me to the Gospel.

— *νόμῳ ἀπέθανον*] *I died to the Law.* We must be careful not to pervert this and other like speeches of St. Paul into pleas for Antinomianism.

The Law is to be considered both as a *Rule* and as a *Covenant*. Christ has freed us from the *rigour* and *curse* of the *Law*, considered as a *Covenant*, but he has not freed us from *obedience* to the Law considered as a *Rule*. The Law, as a covenant, was *rigorous*, and under that rigour we are not, now that we are in Christ; but the *Law*, as a *Rule*, is *equitable*, and under that equity we are still.

See *Bp. Sanderson*, iii. p. 295, and cp. below on Rom. vii. 4.

— *ἵνα Θεῷ ζήσω*] I died to the Law *that I should live to God.*

A further reply to those who had alleged that by setting aside the Law the preaching of the Gospel became an encouragement to sin. No. I died to the Law that I might *live to God:* not live to myself and to the world, but live to God and Christ, Who died for my sins, and Who therefore laid me under the strongest constraint to abhor sin, for which He died, lest by sinning I should crucify Him afresh. And therefore he adds as follows :—

20. *Χριστῷ συνεσταύρωμαι*] *with Christ* crucified *I have been crucified* also (cp. below, vi. 14). I have been crucified to Sin, which crucified Him; and in His Burial and Resurrection represented in my Baptism, I was buried, and I rose again from the

ζῶ ἐν σαρκὶ, ἐν πίστει ζῶ τῇ τοῦ Υἱοῦ τοῦ Θεοῦ, τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. 21 n Οὐκ ἀθετῶ τὴν χάριν τοῦ Θεοῦ· εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς δωρεὰν ἀπέθανεν.

n Heb. 7. 11.

death of sin. Yea, even Christ rose in *me*, and liveth *in me*, and quickens me, who have been born into the body of Christ, in order that I may live the life of Christ. See *Chrys.* here, and *Theodoret*, who quotes Col. iii. 5. Rom. vi. 6, and *Augustine* in Ps. cxviii. and Serm. 25.

So far is Christ from being a minister of sin (*v.* 17), that He has crucified in me my sinful affections and lusts (see v. 24). He has abolished sin in me, and in all who, being baptized into His body, live as healthful and sound members of the same. *Cum Christo confixus sum cruci.* Whoever mortifies his members upon the earth, and is conformed to the death of Christ, he is crucified with Jesus, and has the trophy of his own death affixed to the tree on which his Lord died. (*Jerome.*)

Cp. Rom. vi. 1—23, the best commentary on this passage, and showing how the sketch drawn by the great Apostle in this Epistle to the Galatians was afterwards filled up by the same hand in that to the Romans.

— ἀγαπήσαντός με] who loved *me*, i. e. who loves *each* man individually, and *all* universally. *Chrysostom*, who quotes John iii. 16. Rom. viii. 32. Observe the *aorist*. Christ *then* especially *loved* me, when He *died* for me.

21. Οὐκ ἀθετῶ] A further reply, and something more than a reply, to his opponents; having disposed of their arguments against himself, he now turns the controversy back *on them*:

I do not frustrate, cancel the grace of God in Christ (as shown in His dear Son, Who loved us and gave Himself for us) as *you* do, if you rebuild the Law; for if *Justification* is to be sought through the Law, *then* (ἄρα) Christ, Who died for our sins, died without cause—died for nought,—"gratis, sine causâ." (*Augustine.*) Cp. below, v. 4.

The Death of Christ was *superfluous*, *if* the Law is *sufficient* for Justification. (*Theodoret.*)

REVIEW OF THE SECOND CHAPTER OF THE EPISTLE TO THE GALATIANS.

The important circumstances mentioned by St. Paul in this chapter seem to require a special review.

I. St. Paul is relating the incidents of his own life after his Conversion. He states that he came to Antioch, the principal city of Syria, in which the disciples were *first called Christians* (Acts xi. 26).

On the occasion to which he is referring, St. Paul met St. Peter. St. Peter had been warned by a Vision and a Voice from Heaven, not *to regard any man as unclean* (Acts xi. 9): and he had also taken part in the Council of Jerusalem, in which it was decided that *no other burden* should be laid upon the Gentile converts, than that they *should abstain from meats offered to idols, and from blood, and from things strangled, and from fornication;* and that they were not subject to those ordinances of the Levitical Law, which made distinctions between meats, and prohibited the use of some as unclean (Acts xv. 29).

St. Peter, having been thus instructed, came down to Antioch, where he communicated, in the first instance, without scruple, with the *Gentile* converts. He partook with them of the same meats, at the same tables: and thus gave practical proof of his persuasion, that the kingdom of God standeth *not in meats and drinks* (Heb. ix. 10); that the Levitical Law was only *the shadow of the good things to come* (Heb. x. 1); that the *substance is Christ* (Col. ii. 17); that *God is no respecter of persons* (Acts x. 34); that in *Christ Jesus there is neither Greek nor Jew, Circumcision nor Uncircumcision, Barbarian, Scythian, bond, nor free; but Christ is all and in all* (Col. iii. 11).

But St. Peter was not exempt from human infirmities. Certain *Jewish* Christians came down from Jerusalem to Antioch who were zealous for the Levitical Law, and did not as yet perceive that its office was that of *a schoolmaster, to bring men to Christ* (Gal. iii. 24); and who, not recognizing this its manuductory and provisional character, were desirous of making it perpetual, and of bringing the Gentiles under its yoke.

Accordingly, they remonstrated with St. Peter for eating with the Gentiles; and their expostulations had too much effect upon him. They induced him to contravene the mandates of the heavenly Vision, and to disobey the edicts of the Council of Jerusalem. He *withdrew himself from the Gentiles, fearing them of the Circumcision* (Gal. ii. 12), and even became a champion of their principles, and endeavoured to win proselytes to their party. As St. Paul expresses it, the other Jews *dissembled with him, insomuch that Barnabas also was carried away by their dissimulation.*

But happily for St. Peter, and for St. Barnabas, and for the Gentiles, and for the Jews, and for the Church at large, there was another Apostle at Antioch, and that Apostle was St. Paul.

If any one had a right to be zealous for the Levitical Law, it was he, who was *a Hebrew of the Hebrews, brought up at Jerusalem, at the feet of Gamaliel, of the straitest sect, a Pharisee* (Phil. iii. 5. 2 Cor. xi. 22. Acts xxii. 3; xxiii. 6; xxvi. 5). The whole bias of his early life had been on the side of the Law. He therefore could not be charged with any prejudice against it. But he had been led by the Holy Spirit to understand its true character. He knew that it was of Divine origin, and that its Divine origin was apparent in its providential arrangements and prospective adaptations and preparatory adjustments to another future dispensation,—to which it was introductory, in which it was to be fulfilled, and by which (as far as its ceremonial ordinances were concerned) it was to be superseded,—the Gospel of Christ.

He knew therefore, that now when the *substance* had been revealed in the Gospel, of which the Law was the *shadow*, those persons who would perpetuate the Law, and make it of universal obligation, did not understand the true nature either of the Law or of the Gospel, but were resisting the will of the One Divine Author of both.

St. Paul therefore did not take *counsel with flesh and blood* (Gal. i. 16). Peter was his friend, Barnabas was his friend, but, still more, Truth was his friend. Christ had said, "*He that loveth father or mother more than Me, is not worthy of Me.*" And, "*If any man come unto Me, and hateth not brethren and sisters, yea, and his own life also, he cannot be My disciple*" (Matt. x. 37. Luke xiv. 26, 27. 33).

St. Paul had been ordained to the Apostleship at Antioch. (See Acts xiii. 1—3.) He could not be unmindful of the solemn trust then committed to him. Filled with the grace of the Holy Ghost then given him, and strong in the cause of God, he did not waver. Though he was deserted by his friend and companion, who had been ordained with him, and though he whom he resisted was one who had received a special blessing from Christ, and though he himself was almost alone, he stood up boldly and publicly in the great city of Antioch, the centre of Gentile Christianity, in the defence of Truth. The false brethren (he says) attempted to *bring us into bondage.* But to them we gave *place by subjection, no, not for an hour* (Gal. ii. 4, 5). And he describes his own conduct in these words: *I withstood Peter to the face because he was condemned. When I saw that they walked not uprightly, I said to Peter, before them all, Why compellest thou the Gentiles to live as do the Jews?* (Gal. ii. 11. 14.)

Thus the courageous Apostle vindicated the cause of Christian Liberty, Christian Truth, and Christian Love. Thus the "Hebrew of the Hebrews," the former Pharisee, stood forth as the advocate of the Gentiles, and rescued them from the bondage which the Jews would have imposed on them.

Thus also he delivered his brother Apostle St. Peter from the sin of making the observance of the ritual Law to be essential to the reception of the Gospel, and of propagating a Judaistic Christianity; or, in other words, he rescued him from the guilt of *enforcing unlawful terms of Church Communion.*

II. We should have a very imperfect view of this History if we omitted to consider the following question;

How did St. Peter receive the rebuke of St. Paul?

Happily, we are enabled to ascertain this fact, by way of inference, as follows:—

(1) St. Peter, in his first Epistle, written to the *Jewish Christians* in Pontus, *Galatia*, and other regions of Asia, adopts the very words, which had been used by St. Paul, in this Epistle to the *Gentile Christians* of *Galatia* (see below, v. 13), on that self-same question which had been the occasion of altercation between himself and St. Paul. See below on 1 Pet. ii. 16. Thus St. Peter publicly declared his gratitude to St. Paul for his remonstrance, and his perfect agreement with him. See below, *Introduction* to the First Epistle of St. Peter, p. 41.

(2) At the close of his second Epistle, written shortly before his death (2 Pet. i. 14), *St. Peter* speaks of St. Paul; he there calls him his *beloved brother*, and refers to his *Epistles*. *Even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you* (2 Pet. iii. 15). St. Peter proceeds to speak of those Epistles as *Scripture*, that is to say, St. Peter declares that St. Paul's Epistles were *inspired by the Holy Ghost*; and therefore he acknowledges that *whatever is affirmed* in them is *true*.

We may observe also that the Epistle of St. Peter, where these words occur, was addressed to *Jewish Christians* of Pontus and *Galatia* (see 1 Pet. i. 1 compared with 2 Pet. iii. 1); that is, he was writing to persons of the same class and country as are addressed by St. Paul in his Epistle to the *Galatians*, to use St. Paul's own words, "to the Churches of *Galatia*" (Gal. i. 1, 2).

Now, in St. Paul's Epistle to the *Galatians*, it is asserted that St. Peter was *condemned* (κατεγνωσμένος, ii. 11) in withdrawing himself from the Gentile converts at Antioch. Hence it follows that St. Peter erred. And St. Peter, in referring to this Epistle as *Scripture*, i. e. as the *word of God*, frankly acknowledges himself to have erred. And it reflects no small honour on St. Peter's character that he has referred his readers to the Epistles of his *beloved brother Paul*, and has lauded the *wisdom* of him who censured him openly, and in whose Epistles the occasion of this censure, and the error which called it forth, are described without reserve.

III. This history is also fraught with instruction, in the striking proof it affords of the truth of Christianity.

One of the earliest antagonists of Christianity, Porphyry, who was brought up in the school of Origen, but afterwards apostatized to Heathenism, pointed with contumelious scorn to this passage in the Epistle to the Galatians, as exhibiting two leading Apostles publicly contending with each other. "How could Peter and Paul," he exclaimed, "be Ambassadors of God and Heralds of Peace, since they could not refrain, in the sight of Jews and Gentiles, from passionate altercation[1]?"

If the Gospel of Christ had been a cunningly-devised fable, then a public contest between its two main champions would have greatly damaged it. But from that day it proceeded on its course more gloriously. The great principle of the *saving efficacy of Christ's death*, apart from the deeds of the *Levitical Law*, was now established for ever by the intrepid eloquence of St. Paul.

Christianity was thus displayed to Jew and Gentile as the mother of moral virtues. It was the spirit of holy courage given by the Divine Comforter which emboldened *St. Paul* to rebuke St. Peter in the presence of the Jews. And it was the same Author and Giver of all spiritual gifts Who endued *St. Peter* with patience to hear, with charity not to resent, and with wisdom to profit by the rebuke of St. Paul.

How generous and lovely does his character appear when he speaks of St. Paul as his *beloved brother*, and bears witness to his *wisdom*, and refers to the Epistles of St. Paul, in which his own failing is recorded. Here was a magnanimous use of correction, and a noble recovery from error.

IV. This history also displays the true origin, nature, and use of the Ceremonial Law.

It was a question of great importance and difficulty, How that Law was to be treated by the Apostles?

If the Apostles, who were Jews by birth, had on their reception of the Gospel, suddenly snapped asunder all connexion with the Levitical ritual, if they had at once renounced all the ordinances of the Mosaic Law, they would have appeared to treat that Law as no better than a *Heathen* system. Thus they would have seemed to place Christ in opposition to Moses, instead of displaying Moses in his true character, as the divinely-appointed Forerunner of Christ. The evils of such a course have been well pointed out by *Augustine*, Ep. lxxxii., who says, "Cùm venisset Fides, quæ prius illis observationibus (Legis Mosaicæ) prænuntiata, post mortem et resurrectionem Domini revelata est, amiserant tanquam *vitam* officii sui. Verumtamen, sicut defuncta corpora, necessariorum officiis *deducenda* erant quodammodo ad *sepulturam*, nec simulatè, sed religiosè; non autem deserenda continuò, vel inimicorum obtrectationibus tanquam canum morsibus projicienda. Proinde *nunc*, quisquis Christianorum, quamvis sit ex Judæis, similiter ea celebrare voluerit, tanquam sopitos cineres eruens, non erit pius deductor vel bajulus corporis, sed impius sepulturæ violator."

Augustine has thus pointed out the way to the true view of the Legal Ceremonies in their different stages—

1. *Before* the Gospel, as *viva sed non vivifica*.

2. *After* the Gospel, but before the destruction of the Temple, as *moribunda, sed non mortifera*.

3. After the destruction of the Temple and diffusion of the Gospel, as *mortua et mortifera*.

But if the *Apostles* had treated the Levitical ceremonies as *deadly*, they would have armed the Gentiles with hatred against Judaism, and would have riveted the Jews in their prejudices against Christianity. The Apostles would then have been like *Marcionites* and *Manichæans*, instead of being preachers of the Same Everlasting Word Who spake first from Mount Sinai in the Law, and afterwards from Mount Sion in the Gospel.

Here then were dangers on the one side;

There were no less perils on the other;

If, after the consummation of the Law in the Death, Resurrection, and Ascension of Christ, the Apostles had continued constantly and uniformly to observe the Rites of the Levitical Dispensation, and had enjoined them *as necessary* to be observed by the Gentile converts, they would have laid a heavy burden upon them, and have led those converts to imagine that there was a saving virtue in those Rites; they would have induced them to place confidence in them, and would have impaired the efficacy of the Cross of Christ.

St. Paul was enabled by God to steer, wisely and charitably, a middle course between these two extremes. He gave public practical testimony to the Jews that he did *not condemn* the Ceremonial Law. He circumcised Timothy, whose mother was a Jewess (Acts xvi. 1). He performed the vow of a Nazarite at Cenchreæ (Acts xviii. 18). He purified himself according to the Law at Jerusalem (Acts xxi. 24; xxiv. 18).

By complying thus far with the ordinances of the Ritual Law he showed his countrymen that he concurred with them in regarding it as of *Divine origin*.

But he had something else to teach them. They were now to learn that though the Ritual Law *was of Divine origin*, it was *not* of *perpetual obligation*; and that though it was *perfect* (as every thing from God is) in its *tendencies*, it was *imperfect in itself*; and that it had now found its proper end in that to which it tended, and which *is perfect in itself*. Those Levitical tendencies were now evolving themselves, like swelling germs of spring, into the spiritual fruits of the Gospel; and they were to be treated tenderly, not to be rudely shattered as unripe buds by a boisterous gale, but to be nurtured by the soft and vernal breezes of Christian love, till they should set and ripen in vigorous maturity on the sacred tree of the Church, now about to expand itself in full majesty and beauty.

But St. Paul took good care that no one should mistake the foliage and flowers of the Law for the ripe fruit of the Gospel. He did *not censure* St. Peter for *observing Jewish* ceremonies in his own person, but he blamed him for *imposing those ceremonies*, as *terms of communion*, on others. He rebuked St. Peter for separating himself from the Gentile converts, who did not observe those ceremonies. For this cause he *withstood him to the face*; and not only by words, but by deeds he asserted the truth. He did not compel Titus, a *Greek*, to be circumcised (Gal. ii. 3). He ate and drank with the Gentiles, who made no distinction between meats. He arraigned those who regarded circumcision as *necessary*. He charged them with vitiating the Gospel. *If ye be circumcised*, he said, that is, *if* ye be circumcised in the belief that Circumcision is necessary and efficacious to salvation, *then Christ shall profit you nothing* (Gal. v. 2). If ye *rely* on the *ritual ceremonies of the Law*, then ye deprive the sacrifice of Christ of its due honour; ye virtually deny that His sacrifice is *alone* meritorious and satisfactory to God, and is a plenary propitiation for the Sins of the whole world. Ye rob yourselves, therefore, of pardon and grace; *for if Righteousness come by the Law, then Christ died in vain* (Gal. ii. 21).

Thus we may recognize in this history a clear exhibition of the true nature of the Law as preparatory to the Gospel, and of the Gospel as the *completion* of the Law; and the Cross of Christ as the only cause of our Justification with God.

V. St. Paul's example on this occasion is instructive in another view. He did not at once renounce the Jewish ceremonies. He even on some occasions complied with them. His maxims were, *Bear ye one another's burdens, and so fulfil the law of Christ* (Gal. vi. 2).

Though I am *free from all men* (he says), *yet made I myself servant unto all, that I might gain the more. Unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the Law, as under the Law, that I might gain them that are under the Law: to them that are without the Law, as without the Law* (*being not without law to God, but under the Law to Christ*), *that I might gain them that are without Law. To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some* (1 Cor. ix. 19—22).

[1] *S. Augustine*, ii. pp. 254. 257. 297, ed. Bened. Paris, 1838.

Thus by complying, under certain circumstances, with the Levitical ceremonies, which had then become matters of indifference, and might be practised as such, while *the Temple was yet standing* [2], and while the true nature of the Gospel was not yet fully proclaimed, St. Paul set a noble example of Christian condescension, Christian prudence, and Christian love.

But having done this, he would not proceed further. He would not go on with St. Peter to *enforce* those Levitical ceremonies as *terms of communion*. When St. Peter withdrew himself from the Gentile converts, St. Paul withdrew himself from St. Peter. He deserted St. Peter when St. Peter deserted the truth. He withstood him to the face *because he was condemned*. He rebuked him for *not walking uprightly*; and St. Peter had the wisdom and magnanimity to profit by the rebuke of St. Paul.

St. Paul then here teaches to be tolerant in *indifferent* things,—that is, things which are neither commanded nor forbidden by lawful authority,—and to condescend with Christian gentleness to the infirmities of the weak, but *never to surrender* a fundamental *principle* of Truth.

He teaches that nothing is more cruel, than that self-styled charity which patronizes popular fallacies, and surrenders unpopular truths; that nothing is more intolerant, than that self-styled toleration which caresses falsehood; and that nothing is more illiberal, than that self-vaunting liberality which deals out errors as a boon; and that he only is truly charitable, who speaks the *truth in love*; and that he is really liberal, who rescues the erring from his error, and saves a soul from death (James v. 20).

VI. This history is also important in another respect.

In the chapter before us it is stated by St. Paul, that St. Peter in withdrawing himself from the Gentiles at Antioch *walked not uprightly*, and that he was *condemned*.

This Epistle of St. Paul is part of *Canonical Scripture*; that is, it was *inspired* by the Holy Ghost. Whatever therefore is asserted in it is *true*. It is *undeniable*, therefore, that St. Peter *erred*.

This error, be it observed, was in a matter of vital importance; it concerned the essence of Christianity.

It is clear therefore that *St. Peter* was *not infallible*.

In making this avowal, we are not to imagine that *the Epistles* of St. Peter, which are contained in the *Scriptures* of the New Testament, are in any way blemished with the least flaw of error.

Those Epistles were dictated *through* St. Peter *by* the Holy Ghost; and they have been, and are, received as divinely-inspired Scripture by the consentient voice of the Universal Church of Christ, which is His Body, and in which His Spirit dwells. A fallible mortal was their penman, but the Spirit Who guided him was infallible.

The fallibility of the *workmen* who were employed in writing the Scriptures, and the *perfection* of the *work* itself, constitute a proof that the workmen were instruments, and that the work itself is not of man, but of God.

St. Peter then was not infallible, and the Holy Spirit who *is* infallible, speaking by the mouth of St. Paul in Canonical Scripture, affirms that St. Peter erred in a matter of faith and practice.

The particular form of St. Peter's error was this. In contravention of the true nature of the Gospel, and in opposition to a declaration which he himself had received in a vision from heaven, and in contradiction to the decree of the Council at Jerusalem, a decree which he himself had aided in framing, he withdrew himself from the Gentile converts, and required from them an observance of the ritual Law.

He thus, as far as he was able, *imposed* upon them *unwarrantable terms of Church communion*.

It was on this account that his brother Apostle, St. Paul, *resisted* him *openly*, and gave him a public rebuke.

The Bishop of Rome professes to be the Successor of St. Peter. In virtue of this alleged succession, he affirms himself to *be infallible*. On the same ground he claims to be the Supreme Governor of the Church; and he asserts that he is irresponsible, that he can give laws to the world, and may not be resisted by any [3].

Let us grant, for argument's sake, that the Bishop of Rome *is* successor of St. Peter;

But St. Peter himself was not infallible. The Holy Ghost in Scripture says St. Peter was *condemned*, that he *walked not uprightly*.

Next, St. Peter was not irresponsible. He was openly resisted, he was publicly rebuked by St. Paul.

St. Peter did not give laws to the Church. He did not claim *dominion over her faith* (2 Cor. i. 24). He did not act *as a Lord over God's heritage* (1 Pet. v. 3). No. Like a wise and charitable man, he listened to the reproof of his brother Apostle; he *thanked* him for his rebuke, and, almost with his dying breath, he referred to the Epistles of St. Paul, in which that rebuke is contained, and he acknowledged them to be Holy Scripture inspired by the Holy Ghost (2 Pet. iii. 15, 16).

The mode in which St. Peter erred at Antioch was, as has been said above, by *imposing unjustifiable terms of communion*. Notwithstanding the warning and instruction given by this example of St. Peter, the Bishops of Rome have erred in the same manner, though in a far greater degree. They have invented articles of doctrine contrary to the Word of God; they have framed and promulgated one very recently [4],—that of the sinlessness, original and actual, of the Blessed Virgin,—and they require all men to accept those articles at their bidding, on pain of everlasting damnation.

St. Peter was betrayed into an error, but he speedily *recovered* from it; and he blessed St. Paul, who rebuked and retrieved him.

But the so-called successors of St. Peter have persisted in imposing unscriptural terms of communion for more than a thousand years.

Nor is this all. Instead of confessing their errors, and instead of thanking and blessing those who have charitably pointed out those errors, and have laboured to bring them back to the Truth and to Christ, they have driven them from them, they have loaded them with contumelies and curses [5], and they have denounced them as heretics, and schismatics, and rebels; and they have declared to them and to us, that if we do not renounce our faith, and embrace their dogmas, we are no better than heathens, and cannot be saved [6].

Thus then the present chapter of this Epistle to the Galatian Churches, is fraught with Divine instruction to all in every age of the Church. St. Paul has solemnly declared with a reiterated warning, in this Epistle, that *if any man*, or even *an angel from heaven, preach any thing besides* the Gospel, which he preached and the Church received from him, he is to be accounted as accursed (Gal. i. 8, 9). They who imitate the Apostle in his zeal, his prudence, his wisdom, his courage, his charity, will share with him in his victory, through the power of Christ which strengthened him, and will strengthen them; and they, through Christ's merits, will be joined together hereafter to the company of Apostles, and Evangelists, and Saints, and Martyrs, in which St. Paul and St. Peter are, and to which all will come who tread in their steps. Cp. note below on 2 Pet. iii. 11—16.

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[2] See below, the quotation from *Hooker* in note on Heb. xiii. 10.

[3] The following are statements of their own claims, made by Bishops of Rome in their own words:—

Pope Gregory VII.—"Solus Romanus Pontifex jure dicitur Universalis. Unicum est nomen in mundo, Papæ videlicet. Sententia illius a nemine debet retractari; et ipse omnium solus retractare potest. Romana Ecclesia *nunquam erravit*, et *nunquam errare poterit*." These and other like assertions of Pope Gregory will be found in the Annals of Cardinal Baronius ad A.D. 1076, vol. xi. p. 634, ed. Colon. 1609.

Pope Innocent III., A.D. 1198 (Decret. Greg. ix. lib. iii. tit. viii. c. 4).—"Secundum plenitudinem potestatis, de jure possumus contra jus dispensare."

Pope Boniface VIII., A.D. 1294.—"Subesse Romano Pontifici omni humanæ creaturæ *pronunciamus omnino esse de necessitate salutis*." Extrav. Com. i. tit. viii. c. 1, p. 1159, ed. Lips. 1839.

Pope Leo X. says, in his Bull, "Exurge, Domine," A.D. 1520 (in Bullario Romano v. p. 491, ed. Rom. 1743), "Docuissemus eum luce clariùs, Romanos Pontifices in suis canonibus et constitutionibus quas mordere nititur, *nunquam errâsse*, quia juxta Prophetam nec in Galaad resina nec medicus decst" (Jer. viii. 22). And he declares it heretical to say that the Pope cannot constitute *articles of faith*—"*statuere articulos fidei*." Ibid. p. 489.

[4] Dec. 8, 1854.

[5] e. g. in the Bull, "In Cœna Domini," iterated by more than twenty different Popes. It will be found in the Roman Bullarium, iv. p. 118, and *Streitwolf*, Libri Symbol. Eccl. Cath. ii. p. 355.

[6] In the Creed of Pope Pius IV., imposed on all Roman Ecclesiastics, with an assertion that none can be saved who do not believe it.

a ch. 5. 7.

III. [1] [a] Ὦ ἀνόητοι Γαλάται, τίς ὑμᾶς ἐβάσκανεν, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος;

b Acts 2. 38. & 8. 15. & 15 8. Eph. 1. 13.

[2] [b] Τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ Πνεῦμα ἐλάβετε, ἢ ἐξ ἀκοῆς πίστεως;

Ch. III. 1. Ὦ ἀνοήτοι Γαλάται] *O foolish Galatians,*—foolish as *children*. See next note, and *v.* 3.

This bold language of reproof, in an Epistle sent to be circulated and read in the Churches of Galatia, affords a striking proof of St. Paul's consciousness of his own Divine mission and authority. And the preservation, and general reception, and universal dissemination of this Epistle, as *divinely-inspired Scripture*, is a strong testimony of, and tantamount to, a public recognition of that authority on the part of the primitive Churches, and of the Universal Church of Christ.

This testimony will appear still stronger, when it is borne in mind that this reproof, though addressed to the *Galatians*, yet was also no less a rebuke to the large and powerful contemporary party of Judaizers who had beguiled the Galatians and others into this *foolishness*. Cp. note below on Tit. i. 12, Κρῆτες ἀεὶ ψεῦσται.

— ἐβάσκανεν] *bewitched;* 'fascinavit.' Βάσκανος is, properly, one who is supposed to bewitch by the influence of an *evil eye*, particularly of *envy* and *jealousy*. Cp. *Schol. Theocr.* v. 13; vi. 39; and *Virgil*, Eclog. iii. 103, "Nescio quis teneros *oculus* mihi *fascinat* agnos." *Ælian*, H. A. i. 53, βασκάνων ὀφθαλμοὺς φυλάττεσθαι.

Hence the word βασκαίνω was applied to describe the operations of Envy, which seem to be designated by 'the *evil eye*' in Matt. vi. 23; xx. 15. Cp. *Horat.* (1 Ep. xiv. 37),

> "Non isthic *obliquo oculo* mea commoda quisquam
> Limat;"

The Ancient Glossaries interpret βασκαίνειν by φθονεῖν. And this meaning is doubtless intended here.

For it must be remembered, that one of the strongest motives of the Judaizers to enforce the Levitical Law on the Galatians and other Gentile Christians, was *Envy*.

They were jealous of the communication of the privileges of the Gospel to the *Gentiles*, without *previous* conformity to the Levitical Law. Our Lord had prophetically described their feelings and practice, in the character of the *Elder Brother* in the Parable of the Prodigal Son (see on Luke xv. 28), and the Apostle of the Gentiles often adverts to it. Hence *Chrys.* interprets τίς ἐβάσκανε here, by τίς ἐφθόνησε; 'who *envied* you?' And *S. Jerome*, citing the passage of Virgil above quoted, observes, that the *evil eye* of Envy was supposed to be particularly injurious to the *young;* and therefore the word was applicable to the 'teneros agnos' of the Apostle, viz. to the Galatians as newly converted—his *lambs in Christ*.

The comment of *Primasius* deserves mention here, as preparing the way for the true exposition. "Quis vos *fascinavit?* Quis vobis *invidit?* In Græco significantiùs ponitur βάσκανος, *fascinator* Dicitur fascinus propriè *infantibus* nocere, et ætati parvulæ." He then quotes *Virgil*, as above: "Quomodo ergo tenera ætas noceri dicitur fascino, sic etiam Galatæ in Christi fide nuper nutriti. Quis *vos* fascinavit, quibus tantum manifesta est passio Christi, me prædicante, ut Eum ante *oculos* vestros pendere putaretis?"

After ἐβάσκανε *Elz.* adds, τῇ ἀληθείᾳ μὴ πείθεσθαι, which words are not found in the best MSS. and Editions. *S. Jerome* testifies that they were in some copies in his days, but not in *Origen's* MSS., and that he therefore did not insert them in his Latin Version. They are, doubtless, an explanatory gloss, derived from *v.* 7.

— οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος;] *before whose eyes Jesus Christ was plainly written in you,—crucified.* προεγράφη *may* mean, *was written beforetime* (Rom. xv. 4. Eph. iii. 3), but it seems rather to signify, was *openly written*, as it were, in *large letters*, so that "he may run that readeth it," as the prophet Habakkuk says, whose words St. Paul seems to have had in his mind when he wrote this Epistle on the doctrine of Justification by Faith. See below on vi. 11.

Remark the order of the words, which may be an aid in clearing up the sense of this difficult passage.

I. It is to be explained by reference to the words which precede it,—

Who *bewitched* you with *his* envious *eye*,—*you*, who had Jesus Christ plainly and openly written before *your own eyes*, in you; and who therefore ought to have been proof against his bewitching influence?

This being borne in mind, we may next observe,

II. That the sentence seems to contain a double allusion;

(1) To a Heathen practice.

(2) To a Jewish one.

(1) To a Heathen practice. In order to guard *children* and even grown-up persons, against the influence of the *evil eye*, certain objects were attached to their persons, as *amulets* (called περίαπτα, περιάμματα), being tied round them. See *Ernesti* on *Xenophon*, Mem. Socr. ii. 6. 3, and the Commentators on *Virgil*, Eclog. vii. 25—27, "Baccare *frontem* cingite," &c.

This practice is still retained in Greece and Italy: and it is worthy of remark, that certain *scrolls* of portions of the *Scriptures* are sometimes used for this purpose, which are visibly *forewritten* (προγεγραμμένα) to guard the wearer against the *evil eye*. Cp. *Bingham* (Antiq. xvi. 5), who says that "many Christians made use of charms and amulets, which they called *periammata* and *phylacteria*, pendants and preservatives. These were made of ribands with a *text of Scripture*." See *Conc. Laodic.* Can. 36. And *Chrys.* (Hom. 73 in Matth.) speaks of women who made *phylacteries* of the Gospels to hang about their necks. And see *Basil*, in Ps. 45. *Epiphan.* Hær. 15, de Pharisæis.

(2) To a *Jewish* practice.

The Jews were commanded to have certain precepts of Scripture, as it were, written before *their eyes*. See Deut. vi. 8: "Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes." See also Exod. xiii. 16, and Deut. xi. 18.

Interpreting this precept literally, the more rigid Jews, such as the Judaizers of Galatia, wore, accordingly, certain texts of Scripture upon the forehead, *between the eyes*. These texts were Exod. xiii. 1. 10, 11—16. Deut. v. 4—9; xi. 13—21. See *Jahn*, Archæol. Bibl. § 319. And they derived their Hebrew name from this circumstance. These parchment scrolls of Scripture, thus bound between the eyes, were called φυλακτήρια, preservatives, *amulets*. See on Matt. xxiii. 5.

These considerations may enable us to explain St. Paul's meaning as follows;

O foolish Galatians,—foolish as *children*,—who was it that *bewitched you* with his evil eye of jealousy? who envied you the liberty of Christ, and desired to spoil you of it? who beguiled you, my little children (Gal. iv. 19), whom I was rearing up as a father, into men in Christ? who beguiled you back into Judaism, with its rites and ceremonies and external observances? Your false teachers who so deal with you, would have written and bound before your eyes the scrolls of the Law; they would have laid upon you its outward fringes and phylacteries, and thus would have entangled you in bondage. Who *envied* you the liberty of the Gospel, which I, your Apostle, preached to you? who bewitched you, *before* whose eyes was written and bound by me, as *your true scriptural scroll*, your frontlet of Faith, your *Spiritual Phylactery*, Christ Crucified; and whom I had thus guarded, as I thought, against all the envious fascination of your spiritual enemies?

Let us now consider the remainder of the sentence;

— ἐν ὑμῖν ἐσταυρωμένος] ἐν ὑμῖν is omitted by some MSS., and rejected by *Lachm.;* but is rightly retained by *Tisch.*, *Meyer*, *Ellicott*, *Alford*.

It is to be explained from the considerations just stated;

The *Phylactery*, which was written and bound by me *before your eyes*, was not an *outward* one, on your forehead,—like that of your Judaizing deceivers,—but it was an internal one, ἐν ὑμῖν, *in* your *hearts*,—a frontlet between the *inner eyes* of your Faith; it was Jesus Christ *within* you,—and that *crucified*. He was *openly written forth in you*, when He was preached to you by me, and you publicly professed your faith in Him at your baptism, and you were made members of Him, and sons of God by adoption in Him. On the words ἐν ὑμῖν, *in animis vestris*, cp. *Winer*, § 22, p. 134.

The words ἐν ὑμῖν, *in you*, are to be joined with προεγράφη, and derive additional light from what he had just said, ζῇ ἐν ἐμοὶ Χριστὸς, *Christ* liveth *in me* (ii. 20); ἐσταυρωμένος, *crucified*, is reserved as the *emphatic* word for the *last* place in the sentence. Cp. 1 Cor. ii. 2, and on Acts vii. 43, p. 35.

2. τὸ Πνεῦμα ἐλάβετε] *Received ye the Spirit from the works of the Law, or from the hearing of Faith?*

Did the spiritual gifts then bestowed upon you in your baptism, in the speaking of tongues, proceed from any words of the Levitical Law, and not from the hearing of Faith? the hearing, not only of the outward ear, but from the inner hearing, the spiritual hearkening, of Faith? Cp. *Theodoret* and *Chrys.*

Ἀκοὴ is not *passive* here; it does not mean the *thing heard*,

3 Οὕτως ἀνόητοί ἐστε, ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖσθε;
4 [c] Τοσαῦτα ἐπάθετε εἰκῇ, εἴ γε καὶ εἰκῇ;
5 [c] Ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα, [d] καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως; 6 [e] καθὼς Ἀβραὰμ ἐπίστευσε τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.
7 [f] Γινώσκετε ἄρα ὅτι οἱ ἐκ πίστεως οὗτοί εἰσιν υἱοὶ Ἀβραάμ. 8 [g] Προϊδοῦσα δὲ ἡ γραφὴ ὅτι ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ Θεὸς, προευηγγελίσατο τῷ Ἀβραὰμ ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη. 9 [c] Ὥστε οἱ ἐκ πίστεως εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ.
10 [h] Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσί· γέγραπται γὰρ ὅτι Ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγραμμένοις ἐν τῷ

c Heb. 6. 4—6. & 10. 32—39. 2 Pet. 2. 20—22. 2 John 8.
d Acts 14. 3, 9. 10. & 19. 11, 12. Rom. 15. 19. 1 Cor. 1. 4, 5.
e Gen. 15. 6. Rom. 4. 3. James 2. 23.
f Rom. 4. 11, 12, 16.
g Gen. 12. 3. & 18. 18. & 22. 18. & 26. 4. Acts 3. 25.
h Deut. 27. 26. Jer. 11. 3. Ezek. 18. 4. Rom. 3. 19, 20. & 6. 23.

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the *κήρυγμα*, or Gospel; but it is the spiritual faculty and function of hearing; and *ἀκοὴ πίστεως* is the *hearing ear* of Faith, which listens attentively to the command of Christ, "He that hath ears to hear, let him hear." So *ἀκοὴ*, *ear*, Matt. xiii. 14. Mark vii. 35. Luke vii. 1. Acts xvii. 20; xxviii. 26. 1 Cor. xii. 17. Heb. v. 11. Cp. note on 1 Thess. ii. 13.

3. Οὕτως ἀνόητοί ἐστε] *So foolish are ye?* These sentences are like so many *aculei*, darted rapidly forth in a volley from the heart of the Apostle, in the vehement emotion of his indignation and love. Each of them contains a separate argument, and affords matter for special consideration. They are therefore printed separately.

4. Τοσαῦτα ἐπάθετε εἰκῇ] *suffered ye so many things in vain?* Ye suffered afflictions for the *Gospel*, and not for the Law. If now ye go back to the Law, these sufferings will have been in vain. But if ye go forward in the Gospel they will not be in vain, but will lead you to glory. Will you allow any to take away from you your heavenly crown? *Theodoret, Jerome, Chrys.*

— εἴ γε καὶ εἰκῇ] *if really even in vain.* If, which I cannot imagine possible, ye even allow your sufferings to have been wasted on nothing; which will not be the case if you return, as I trust you will, to a better mind. *Chrys., Bp. Fell.*

5. Ὁ ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα κ.τ.λ.] A return to the argument in *v.* 2. *He who ministereth to you the Holy Spirit, and worketh wonders within you* (viz. Almighty God), *doeth He it* as a fruit growing *out of the Law*, or of the hearing of Faith?

On your conversion to Christ, God gave you *extraordinary gifts* (*χαρίσματα*), tongues, &c., and He is ever bestowing upon you *ordinary graces*, love, joy, the fruits of the Holy Ghost, and thus He has sealed your profession of Faith. But He never operates in this marvellous manner on any who rest their hopes of salvation on the Levitical Dispensation, apart from Christ.

Thus, by His own working within you, He testified to you that Justification is to be sought and obtained by Faith in Christ, and not by the deeds of the Law.

6. καθὼς Ἀβραάμ] *as Abraham.* An answer to a supposed objection, viz.

How can it be said that Justification is never given by God except as a fruit of Faith in *Christ?*

Was not the Patriarch *Abraham* justified?

Yes, but it was by *Faith*, as the *Law* itself testifies. (Gen. xv. 6.) There is but one way of Justification to any, viz. by Faith in Christ; and all who are justified are justified in this way. See Acts iv. 12. Heb. xiii. 7, 8.

Abraham believed in Christ *to come*; you believe in Christ *having come.* The seasons of the Church vary, but not her Faith. See *S. Aug.* Tract. in Joann. xlv. iii. p. 2131, "Ante adventum Domini Nostri Jesu Christi, quo humilis venit in carne, præcesserunt justi, sic in Eum credentes *venturum*, quomodo *nos* credimus in Eum qui *venit*. *Tempora* variata sunt, non *Fides*. Diversis quidem temporibus, sed per *unum fidei ostium* videmus ingressos." See also *S. Aug.* ii. pp. 415. 420, and *S. Irenæus*, iv. 5. 4, who says, "*We*, having the same faith as *Abraham* had, and bearing the cross, as Isaac did the wood, follow Abraham." For mankind had already been taught in Abraham to follow the Word of God—Christ. Abraham in his Faith followed the command of the Word of God. He with a willing mind gave up his only-begotten son as a sacrifice to God, that God might be pleased to give up His own Only-begotten as a sacrifice for our redemption. Thus Abraham, who was a Prophet, and who saw in the Spirit the *Day of Christ* (John viii. 56) and the dispensation of His Passion, by Whom (viz. Christ) he also, and all they who *believe as he believed*, would *begin* to be saved, greatly rejoiced.

The Faith of the holy men of the *Ancient* Church *before* the coming of Christ, is clearly expressed by the father of the Baptist in Luke i. 68—79, and in the song of Simeon, Luke ii. 25—32. See also below on Heb. xi. 19, and the Essay in *Bp. Barlow's* Remains, pp. 582—592, "*Patres* sub antiquo fœdere per *Christi mortem* salutem sunt consecuti," and the XXXIX Articles, Art. vii., "Both in the Old and New Testament everlasting life is offered to mankind *by Christ*; wherefore they are not to be heard which feign that the Old Fathers did look only for *transitory promises*." In the words of *Hooker* (i. 2. 4—8), "The invisible Church consisteth only of *true Israelites, true sons of Abraham*, true servants and saints of God."

— ἐλογίσθη—δικαιοσύνην] *it was accounted to him for righteousness.* See on Rom. iv. 1—11, where the argument is expanded.

7. Γινώσκετε] *know ye.* 'Cognoscite,' *Iren.* iv. 21, but he has 'cognoscitis,' v. 32. The former, *Know ye*, is preferable; and so the *Vulgate*, and *Syriac* and *English* Versions, and *Ellicott.*

— οἱ ἐκ πίστεως] *they who* spring (*ἐκ*) out of *Faith*, as their *root*, as opposed to those who are *ἐκ νόμου.* See on Rom. iii. 26; iv. 14. 16; v. 1; x. 6, and below, *vv.* 8, 9. 12. 22. 24, and who springing *out of it*, depend *on it* (a common sense of *ἐκ*, see *Winer*, p. 329), and bring forth fruit *from* it.

— οὗτοι—υἱοὶ Ἀβραάμ] *they* and *not* the *literal* Israel—are true *sons of Abraham.* See vi. 16.

8. τὰ ἔθνη] the *Gentiles*, emphatic: an answer to another objection tacitly supposed; that though *Abraham* was justified by faith, yet, as he was the Father of the *Jews*, the *Heathen* had no right to expect to be justified as *he* was.

This objection is likewise answered by the Apostle from the *Law* itself (Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4), proclaiming that, not the *Jews* only, but *all Nations*, would be blessed in him. And therefore all, of *whatever* nation, who *believe* as he did, are justified with *the believing Abraham* (*σὺν τῷ πιστῷ Ἀβραάμ*). See *Irenæus*, iv. 21.

10. Ὅσοι γάρ] *For as many as are of* (i. e. spring out of, as their *root*) *the works of the Law, are under a curse.* A new argument.

Not only does justification (i. e. *acquittal* with God) *not* come from the Law, but they who spring out of the Law as *their root*, and grow upon it, as the stem of their inner life, are under a *Curse*; for the Law requires *perfect* Obedience, and denounces malediction on those who do not *continue* in *Obedience* to *all* the commandments of the Law (Deut. xxvii. 26. Cp. *Surenhus.* p. 569), a condition which no one has ever fulfilled, as the Book of the Law itself declares, which pronounces *all* men to be sinners. See the quotations from the Old Testament cited by the Apostle in Rom. iii. 10—19. And therefore the Old Testament (to which the Judaizers themselves appeal) points *not* to the *Law* as affording any hope of Justification to man, but expressly declares that the *just shall live by Faith*, or, as the Hebrew literally signifies, the just shall live by *his faith* (Habak. ii. 4. See on Rom. i. 17); whence it is evident that *ἐκ πίστεως* is to be construed with *ζήσεται* and not with *δίκαιος.*

— ὅτι] Not in *Elz.*, but in the best MSS. and Editions.

— Ἐπικατάρατος] The Law itself declares that "*Cursed* is every one that continueth not in *all things* which are written in the Book of the *Law* to do them."

It may be objected—

Was not the Law therefore an evil, inasmuch as *no one could obey* it in all things, and inasmuch as it declares all to be *cursed* who do *not obey* it?

No. The Law was *holy, just, and good* (Rom. vii. 12). It did not *make* men to be accursed, but it *showed all men* to be *sinners* (see on Rom. v. 20; vii. 7—13), and therefore under a *curse*, and liable to *death*, the *wages of sin.*

It proved, therefore, that they must look elsewhere for help, and not to themselves. The Law corrected their pride and self-

βιβλίῳ τοῦ νόμου, τοῦ ποιῆσαι αὐτά. 11 [i] Ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιοῦται παρὰ τῷ Θεῷ δῆλον, ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται. 12 Ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς. 13 [j] Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται, Ἐπικατάρατος πᾶς ὁ κρεμάμενος ἐπὶ ξύλου,

i Hab. 2. 4. Rom. 1. 17. & 3. 20. ch. 2. 16. Heb. 10. 38.

j Deut. 21. 23. Rom. 8. 3. 2 Cor. 5. 21.

sufficiency, and demonstrated their need of a Redeemer whose sacrifice for sin was pre-announced in the Scriptures of the Old Testament, and was prefigured in all the Ritual of the Law; and thus the Law itself prepared the way for the Gospel.

And all the holy men who lived before the Law (such as Abraham), and under the Law (as David), were candidates for a *blessing*, and were not subject to a *curse*, *because* they *did* look for justification to Him Who was promised even to Adam after the Fall (Gen. iii. 15). See above on *v.* 6, below on *v.* 21.

12. *ὁ ποιήσας*] he who *performed* the Law shall live in it. See Levit. xviii. 5, where the original signifies, "which things if a man do, he shall live by them." Whence the Jewish Rabbis argued that the Law offered *life*. True: but it did not *give* the *grace* to *do* those things which were requisite to attain life; and it pronounced that he who did *not do* them was under a *curse* (Deut. xxvii. 26. Cp. *Surenhus.* p. 572). Ἄνθρωπος is added in *Elz.* after *αὐτὰ*, and is in LXX, but not in the original Hebrew, nor in A, B, C, D*, F, G** here, and is rejected by *Griesbach, Scholz, Lach., Tisch., Meyer, Ellicott, Alf.*

13. *ἐξηγόρασεν*] *redeemed us from* or *out of*. The aorist is important to be observed, as intimating that the redemption was effected by *one act*, i. e. by the shedding of His blood paid as the *price* (*τιμὴ, λύτρον*) of our ransom, when He became a curse for us by dying on the *cross*. See 1 Pet. i. 18, 19. 2 Pet. ii. 1. Rev. v. 9. *Bp. Pearson* on the Creed, Art. x. p. 680, note.

— *ἡμᾶς*] *us*. Limited to the *Jews* by some Expositors;

But this seems to be a defective view of the sentence.

It is true that the Moral Law, as promulgated by *Moses* to the *Jews*, obliged *them* in a special manner, even by that peculiar promulgation. But that promulgation was in fact only a republication of the *original* principles of Morals, and primitive *Natural* Law, which oblige, and always have obliged, *all Mankind*. See on Rom. v. 13.

And as Disobedience to God's Law subjects him who disobeys to a curse, and as no man has perfectly fulfilled the *moral* Law, given *before* the Sinaitic dispensation, and coeval with man's very existence, therefore *all* Mankind are by nature, as well as by the express declaration of the Levitical Law, under God's malediction.

Besides, in the ages which intervened between the publication of the Law and the Gospel, the Moral Law of the Decalogue being up to that time the *only written* Revelation of *Moral* Law, *that Moral Law* obliged *all* to whom it was made known, and all were bound to accept it, with all its *commands* to *obey*, and all its *denunciations* for *disobedience*.

Consequently St. Paul here, in quoting Deut. xxvii. 26, recites the words thus, "Cursed is *every one* who continueth not in all that is written in this Book of the Law to do them."

Therefore Christ by His death redeemed *all*, and *not the Jews only*, from the curse of the Law.

Therefore, in saying that Christ redeemed *us* from the curse of the Law, St. Paul means that he redeemed the *Gentile Galatians* as well as *himself*; that he redeemed *all* mankind, even Abraham himself and the Patriarchs, who lived *before* the Law was given.

This is the language of Christian Antiquity; see *Justin Martyr* (Dialog. c. Tryph. capp. 94—96), who says that "all mankind was liable to the curse according to the Law of Moses, which says, 'Cursed is whosoever,' &c. (Deut. xxvii. 26.)" The Father of all willed that His own Anointed should take on Himself the Curse due to all Mankind, well knowing that He would raise Him from the Dead.

Why, therefore, do ye Jews speak as if He were cursed, and not rather weep for yourselves who crucified Him?

S. Jerome also says here, "*Patriarchas* de maledicto legis redemit Christus;" and *Theodoret*, "When *all* were under the curse of the Law, Christ redeemed us from it." And so *Primasius*, "Redemit *nos* Christus de maledicto legis, quod peccantibus constitutum est."

This is also the language of our own best Divines;

Christ hath redeemed *us* from that general curse which lay upon all men for the breach of any part of the Law, by taking upon Himself that particular curse which underwent a certain punishment of the Law (Deut. xxi. 23). *Bp. Pearson* on the Creed, p. 39.

To which may be added the following clear statement:—

The Law of Moses, as a Rule, only showeth us what is good and evil, what we are to do, and not to do. *He hath showed thee, O man, what is good, and what doth the Lord require of thee* (Micah vi. 8), without any condition annexed either of reward if we observe it, or of punishment if we transgress it;

But the Law, as a *Covenant*, exacteth punctual and personal *performance* of *every thing* that is contained therein, with a condition annexed of God's acceptance, and of blessing if we perform it to the full, but of His wrath and *curse* upon us if we fail in any thing;

Now, by reason of transgression, *we* having *all* broken that Covenant, the Law hath its work upon us, and involveth us *all* in *the curse* (Gal. iii. 10); so as by the covenant of the Law *no flesh living can be justified* (ibid. 11);

Then cometh in Christ, Who, subjecting Himself for our sakes to the *Covenant* of the Law, first fulfilleth it in His own person, but in our behalf as our Surety, and then disannulleth it, and instead thereof establisheth a *better covenant* for us (Heb. viii. 6), even the covenant *of Grace*. So that now as many *as believe* are free from the *Covenant* of the *Law*, and from the *curse* of the Law, and set under a *covenant* of *Grace*, and under promises of Grace.

There is a translation of the *Covenant*, but what is all this to the *Rule? That* still is where it was, even as the nature of good and evil is still the same as it was. And the Law, considered as a *Rule*, can no more be abolished or changed, than can the nature of good and evil be abolished or changed.

It is our singular comfort then, and the happiest fruit of our Christian Liberty, that *we* are freed by Christ, and, through faith in Him, from the *Covenant* and *Curse* of the *Law*; but we must know that it is our duty, notwithstanding the Liberty that we have in Christ, to frame our lives and conversations according to the *Rule* of the Law, which if we shall neglect under the pretence of Christian Liberty, we must answer for both, both for *neglecting our duty*, and for abusing our Liberty. *Bp. Sanderson* (iii. p. 295). See also below on 2 Cor. v. 21.

— *γενόμενος ὑπὲρ ἡμῶν κατάρα*] *having become a curse for us*.

Two Curses pronounced in the Law are here referred to by St. Paul.

1. "*Cursed* is every one that continueth not in all things written in this book to do them." Deut. xxvii. 26, LXX.

2. "*Cursed* is he that hangeth on a tree." Deut. xxi. 23, LXX. Cp. *Surenhus.* p. 572.

All mankind was liable to the former curse.

How was it to be removed?

(1) He who was to *remove* it must not himself be *liable* to it. He who was to be a substitute for the *guilty* must himself be *innocent*. He who was to suffer in the stead of the *disobedient* must himself be *obedient* in all things.

(2) He who was to be the substitute for *all* must have the *common nature* of *all*. He must *not* take the *person* of one individual man (such as Abraham, Moses, Elias), but He must take the *nature* of all, and sum up *all mankind* in himself.

(3) He who was to do more than counterbalance the weight of the *sins* of *all* must have *infinite* merits of *His own*, in order that the Scale of Divine Justice may preponderate in their favour. And nothing that is not divine is infinite. In order, therefore, that He may be able to *suffer* for sin, he must be *human*; and in order that He may be able to take away the sins of all, and to *satisfy* God's Justice for them, He must be *Divine*.

(4) In order that He may remove the *curse* pronounced in the Law of God for disobedience, He must undergo that *punishment* which is specially declared in that Law to *be* the *curse* of God.

(5) That punishment is "hanging on a tree." *That* is specially called in the Law "*the Curse* of *God*." Deut. xxi. 23.

By undergoing this curse for us, Christ, He Who is God from everlasting, and Who became *Emmanuel*, God with us, God in our flesh, uniting together the two Natures—the Divine and the Human—in His one Person,—Christ Jesus, redeemed us from the Curse of the Law. As *Chrys.* says here, *οὕτως τὴν κατάραν δεξάμενος τῆς κατάρας ἐξήλλαξεν*. Thus, having accepted the Curse, He liberated us from it.

This passage of St. Paul must be read with reverential caution, lest we fall into the *Marcionite* heresy (revived in part by the *Socinians*), which imputes vindictive injustice and cruelty to the Divine Author of the Law, in laying a curse on the innocent

14 ἵνα εἰς τὰ ἔθνη ἡ εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ Πνεύματος λάβωμεν διὰ τῆς πίστεως.

and holy Jesus dying for us on the Cross, and thus endeavours to bring the Old Testament into antagonism with the New. See *S. Jerome* here, who says, "Subrepit in hoc loco *Marcion* de potestate Creatoris, quem sanguinarium infamat, et vindicem, asserens nos redemptos esse per Christum, qui *alterius boni* Dei filius sit." Cp. *Tertullian*, c. Marcion. v. 3.

In order to avoid this deadly heresy we must bear in mind *what* it was in Christ that was the object of God's malediction.

He was made or *became* a *curse* for us; But how?

Not in His *Divine Nature:* for in *that* He did not *suffer*. Not in His spotless Holiness and perfect obedience; for in that He was *blessed*, and *most* blessed in His *death*. And therefore at His glorious Transfiguration, Moses and Elias, the Representatives of the *Law* and the *Prophets*, spake specially of His *Death*, and the heavenly Voice came then from God the Father, "This is my *beloved* Son, in Whom I am *well pleased*." Luke ix. 35. Matt. xvii. 5.

What then was it in which He became a curse? In that *mortal* nature in which He *died;* that is, in *our* nature. And whence was its mortality? From *Sin*. It was the *penalty* of the *sin* of Adam. The *malediction* of that penalty it was (says *Augustine* in his exposition here) which our Lord took on Himself when He bare *our sins* in His own body on the tree (1 Pet. ii. 24), "Non ergo *contumelia* in *Dominum* putanda est, quod *maledictus* est appellatus qui pendet in ligno." For (as *Augustine* well adds) no one would be startled by this saying, When Christ died, Death was cursed; and what was it but the *Death* of Christ which hung on the Tree, in order that *by dying* He might *conquer Death?* That was cursed which was also conquered.

See also *Primasius* here, who well says, "Reum non facit pœna sed causa. Christus, cui non erat causa crucis et maledicti, pro nobis maledictum subiit, quia omnes rei eramus mortis, et debiti ligno, quia maledicti, quippe qui non permansimus in omnibus quæ scripta sunt in libro Legis. Utrumque enim Lex eadem scripserat Maledictum."

So again, if we were to say that, when He was crucified, *Sin* was cursed, who would be staggered? And what was it that hung on the tree? The Sin of our Old Man, the First Adam. Whence the Apostle did not hesitate to say that God *made Him to be sin for us, who knew no sin* (2 Cor. v. 21), in order that He might *condemn sin* (Rom. viii. 3), and so our old man be crucified with Christ, that the body of sin might be destroyed, that we might not serve sin (Rom. vi. 6).

It was therefore *Mankind*, summed up in Christ, that was *under* the *Curse* when He hung upon the Tree, in order that He might redeem Mankind *from* the *Curse*.

The Word *became Flesh* (John i. 14), and by becoming flesh without sin, took on Him the curse due to sinful flesh. He became a curse, in order that in Him, the promised seed of Abraham, all nations might be for ever blessed. See *v.* 14.

The reasoning of the Apostle in the Gospel had already been visibly represented by Moses under the Law.

Moses was commanded by God to make the serpent of brass, and to set it up on a pole, in order that it might heal those who were bitten by the Serpents of fire. Num. xxi. 9.

The *Serpent* was the *cause of* Man's fall and death. Fitly then was the Serpent reared on the pole as an emblem of Death. In that type of the brazen serpent Christ hung on the Cross. Who (says *Augustine*) would be perplexed by the words, *Cursed* is the *Serpent* that hangeth on the Tree? And yet the Serpent on the Tree prefigured Christ on the Cross; as Christ Himself has taught us (John iii. 14), as Moses lifted up the Serpent in the wilderness, so must also the *Son of Man* be *lifted* up, that whosoever believeth on Him should not perish, but have *everlasting life*.

God forbid that we should imagine that when Moses lifted up the serpent on the pole as a figure of Christ he did this in *dishonour* to Christ. No; he recognized in Christ on the Cross mankind saved, as he saw in the serpent on the cross mankind healed.

Therefore let us not wonder that by a Curse He overcame the Curse, Who conquered Death by Death, and Sin by Sin, and the Serpent by the Serpent. He triumphed over all these by the Cross.

And may we not say that the Second Adam at His Death made the Curse to recoil on the Serpent who was cursed at the fall of the first Adam (Gen. iii. 14)? For then the Devil was caught in his own snare. Then Satan was crucified. He was put to open shame. He hung nailed to the Cross. Christ spoiled and triumphed over him in it (Col. ii. 15, see note). Then the Serpent of *fire* was lifted up on the pole; then, in the fullest sense of the words, was fulfilled the Scripture, *Cursed* is he that hangeth on a Tree.

One of the main practical inferences from these truths may be stated as follows:—How much reason have we to *abominate our sins*, which were the principal causes of the Crucifixion of Christ! *He was delivered for our offences* (Rom. iv. 25. 2 Cor. v. 21). They were indeed the traitors which, by the hands of Judas, delivered Him up. *He that knew no sin was made sin for us;* that is, was accursed, was condemned, was executed *as a sinner* for us. It was therefore *we* who by our sins did impeach Him; the Jewish priests were but our advocates; we by them did adjudge and sentence Him. Pilate (against his will and conscience) was but our spokesman; we by him did inflict that punishment on Him, the Roman executioners were but our agents therein. *He became a curse for us* (Gal. iii. 13); that is, all the mockery, derision, and contumely He endured did proceed from *us*. The Jewish people were but proxies acting our parts; our sins were they which cried out *Crucifige* (crucify Him, crucify Him), with clamours more loud, and more effectual, than did all the Jewish rabble. *He was wounded for our transgressions, He was bruised for our iniquities* (Isa. liii. 5). It was they, which by the hands of the fierce soldiers, and of the rude populacy, as by senseless engines, did buffet and scourge Him; they, by the nails and thorns, did pierce His flesh and rend His sacred body: upon them, therefore, it is most just and fit that we should turn our hatred, that we should discharge our indignation. *Dr. Barrow* (Sermon on the Crucifixion, vol. iv. p. 593).

— Ἐπικατάρατος—ξύλου] *Cursed is every one that hangeth on a tree.* From Deut. xxi. 23. See the foregoing note.

(1) Observe the wonderful providence of God, so ordering the circumstances of Christ's Death, that though the power of life and death had been then taken away by the Romans from the Jews, and therefore it was not probable, humanly speaking, that He should suffer *any punishment* at their hand according *to their Law*, yet it was so disposed that He suffered precisely *that death* which was declared in that *Law* to have in it the particular characteristic to which the *Curse* belonged, namely, that of *hanging on a tree*. And the Jews themselves to this day *fulfil* the prophecy written in their Law concerning Christ, to which St. Paul here refers, even when they think to cast on Christ the greatest ignominy, as they do when they call Christ by the very name used by Moses תָּלוּי (*talui*) Deut. xxi. 23, and call Christians עובדי התלוי "the servants of the hanged one," as *Trypho* the Jew objects to *Justin Martyr* (Dialog. 32), "Your Christ was so disgraced as to be subjected to the lowest curse (τῇ ἐσχάτῃ κατάρᾳ) of the Law of God, for He was *crucified*." See the answers of *Justin Martyr*, ibid. c. 94—96, and *Bp. Pearson* on the Creed, Art. iv. p. 392, and note.

(2) The Christian rejoices in this reproach as a proof of the truth of the Gospel, and as an assurance of the blessings derived from the death of Christ. "Ille pependit in *ligno* ut peccatum quod nos commiseramus in ligno scientiæ boni et mali, ligno deleret appensus." The second Adam hung on the tree in Calvary, in order that by hanging on the tree He might abolish the sin committed by us in the first Adam, when he ate of the fruit of the tree of good and evil in Paradise. He was *made a curse* for us ('*factus*, non *natus*') that the blessings promised to Abraham might be poured forth by Him on the nations, and the promise of the Holy Ghost might be fulfilled in us, through faith in Him like the faith of Abraham.

(3) Hence an ancient Father argues the necessity of Christ's Death, and the propriety of the manner of it, i. e. by *crucifixion*, "For if He came to bear the curse to which we were subject, how could He have become a curse for us unless He had died by that death which is cursed, and so declared to be in Scripture, i. e. by crucifixion? For it is written, *Cursed is every one that hangeth on a tree.*"

Since also the Lord's death is the ransom for all, and by that death the wall of partition is broken down, and the Gentiles are called to God, how could He so well have called us unless He was crucified? For there on the Cross He extends His hands to all, and calls all; as He Himself says, "When I shall be lifted up, I will *draw all* men to Myself." John xii. 32. See on Eph. iii. 18. *Athanasius* (de Incarn. § 24, p. 55).

(4) Another remarkable conformity of the *prophetical* reference in Deut. xxi. 23 to Christ, may be here noticed.

It is there declared that the person executed by *hanging* on a tree should not remain *all night* on the tree.

But, humanly speaking, it was very unlikely that Christ, being crucified, should be *taken down* at all from the tree, and much more on the day of the crucifixion.

For crucifixion was a *Roman* punishment, and part of its

k Rom. 6 19. 1 Cor. 15. 32. Heb. 9. 17.

15 k Ἀδελφοί, κατὰ ἄνθρωπον λέγω, ὅμως ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται.

l Gen. 12. 7. & 15. 5. & 17. 7. & 22. 18. ver. 8. m Gen. 15. 13, 16. Exod. 12. 40, 41. Acts 7. 6. n Rom. 4. 13, 14. & 8. 17. Heb. 6. 12—15. o Deut. 5. 5. John 1. 17. Acts 7. 38, 53. Rom. 4. 15. & 5. 20. & 7. 8.

16 l Τῷ δὲ Ἀβραὰμ ἐρρήθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι αὐτοῦ· οὐ λέγει καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός, καὶ τῷ σπέρματί σου, ὅς ἐστι Χριστός.

17 m Τοῦτο δὲ λέγω, διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ εἰς Χριστὸν ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονὼς νόμος οὐκ ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. 18 n Εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ Θεός.

19 o Τί οὖν ὁ νόμος; Τῶν παραβάσεων χάριν προσετέθη, ἄχρις οὗ ἔλθῃ τὸ

enormity and ignominy was that the bodies of those who were crucified *remained* to be devoured by *fowls of the air* on the cross. Hence "Non pasces in *cruce corvos*." *Horat.* 1 Ep. xvi. 48. Cp. *Juvenal* xiv. 77.

So it would have been with Christ crucified, if Divine Providence had not intervened to order all things in the Crucifixion, so that all the Prophecies concerning it might be fulfilled, even by the hands of those who crucified Christ.

If He had been crucified on some ordinary day, and not on the day before that great High Day, the Sabbath of the Passover, the Jews *would* have been *as eager* that He should *remain* on the Cross, for the contumelious derision of Him and His Gospel, and for the terror of His disciples and friends, and for their own triumph, as they were earnest with Pilate that He should *not remain*, but be *taken down* from the Cross. (John xix. 31.)

Thus, in crucifying Him, and taking Him down from the cross, they proved unconsciously that He whom they crucified is the Messiah, and that it was He Who, bearing the curse of the Law, has taken away that curse from all who believe and obey Him.

15. *κατὰ ἄνθρωπον*] *according to man*, i. e. by a familiar illustration taken from *human* affairs, and *not* from *divine* things. *Chrys.*, *Theodoret.* Cp. Rom. vi. 19.

— *ὅμως*] *even.* See 1 Cor. xiv. 7. *Winer*, p. 489.

— *ἀθετεῖ ἢ ἐπιδιατάσσεται*] *cancels*, or *adds new codicils* to his *will*, or new conditions to his *covenant*. Διαθήκη may mean either. See on Matt. xxvi. 28. So the Rabbis acknowledged. See the authorities in *Wetstein*. Cp. Heb. ix. 16.

Ἐπιδιατάσσεται is rendered by *superordinat* by *Tertullian* (*c.* Marcion. v. 4), where he expounds this passage, and refutes the Antinomian objections of Marcion, who tampered with it.

16. *ἐρρήθησαν*] *were spoken, vivâ voce*, by God Himself to *Abraham*. Here is a proof of the superiority of the *Promises* over the *Law*, which was *written*, and delivered *mediately*, through Angels and Moses, to the People.

— *οὐ λέγει καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν, κ.τ.λ.*] It has been alleged by some modern Expositors that this is a mere play upon words, and a Rabbinical sophism.

Let us examine the Apostle's argument. God made two promises to Abraham and to his *seed*.

(1) I will give the land (the promised land, the type of the heavenly inheritance) to thee and to *thy seed* for ever. Gen. xiii. 15. See also Gen. xii. 7; xv. 18; xvii. 8.

(2) I will establish My covenant between Me and thee, and *thy seed* after thee, in their generations, for an everlasting covenant, *to be a God unto thee*, and to *thy seed* after thee (Gen. xvii. 7. 9), and I will be their God.

Now what the Apostle observes here as remarkable is, that Almighty God, in promising these blessings to Abraham's posterity, always uses a *singular* noun, seed, זֶרַע (*zera*), *semen*, and *never* a *plural*.

His argument therefore is, that the promise is made to the progeny of Abraham, not *scattered* in a plurality of families, but collected *into one*. The promise is made to the *seed*, not as *dispersed* and *disseminated* (which it is the characteristic of *seed* to be, and which the very *name* of seed *implies*), but as united, as one.

If it be objected (as it is by some) that it was not according to the genius of the Hebrew language to use זֶרַע (*semen, seed*) in the *plural* number, then it may be replied,

(1) That this is not strictly true. See 1 Sam. viii. 15, where the plural occurs. And the word is sometimes used in the *singular* for an individual person, Gen. iii. 15, where it is spoken of *Christ*; and cp. *Surenhus.* p. 574.

(2) Almighty God in delivering this promise to the Father of the faithful, was not tied to the use of any particular word, and therefore not of the word *seed*, but might have said to Abraham that He would give the promised blessing to him and to all his *descendants*.

But He always uses the word *seed*. He chose to use a word which is almost always *singular*; and the Apostle thence argues that He marked the *oneness* of the seed, and infers that there is a Divine meaning in this use.

What, then, is that meaning?

He declares it to be this, that they to whom the promise is made in Abraham were to have a certain *unity*, although they were to be as *numerous* as the *stars* of *heaven* and as the *sand* of the *sea-shore* (Gen. xv. 5; xxii. 17; xxxii. 12), that they could not be counted for multitude, and yet be only *as one*.

This seemed a paradox, yet this has been punctually fulfilled;

It has *not* been fulfilled in the *literal Israel*. The Jews *are* scattered abroad like seeds in an innumerable plurality in all parts of the world. The very name given in the Apostolic Age (see on John vii. 35, and on Acts ii. 9—11) to the scattered seeds of their Tribes, διασποραί, *dispersions*, was a national witness to that distracted plurality.

But the Promise was a *Divine* Promise, and it has therefore a fulfilment.

The fulfilment (says the Apostle) is in *Christ*. He gathers together in *one*, *all* the children of the faithful Abraham, *wherever they are*. The Holy Spirit Himself declared this, when He said, that the reason of Christ's death was, that He should "gather together into *one* the *children* of *God* that were *scattered* abroad" (*ἵνα τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν.* John xi. 52).

Has then Christ gathered together all in one? and if so, how?

He, the Second Adam, the Father of the regenerate race, has incorporated *together* in one, in His own mystical body, all of every kindred and language, who hold the "one Lord, one Faith, one Baptism." They are all one family—one seed—*one new man* in Him (Eph. iv. 5).

This is the great truth which the Apostle proceeds to declare in what follows (*v.* 26—29), "Ye are *all* children of God, through *faith in Christ*; for as many of you as were *baptized* into Christ have put on Christ; ye are all *one man* (εἷς) in Christ Jesus; and if ye are Christ's, ye are *Abraham's* seed, and heirs according to the promise." Cp. *Irenæus* (v. 32. 2).

17. *εἰς Χριστόν*] *in Christum, into Christ*; so as to tend toward, and be consummated in, Christ as its End, Who, as Man, sums up all Abraham's seed in Himself. On the accusative cp. 2 Cor. ii. 8. The words *εἰς Χριστὸν* are not in A, B, C, or *Vulg.*, *Coptic*, *Æth.*, *Armen.* Versions; but they are found in D, E, F, G, I, K, and the great majority of Cursives, and *in Christo* in *Syriac* and *Arabic* Versions.

— *ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονὼς νόμος*] *the Law, which first appeared four hundred and thirty years afterwards, does not annul a covenant ratified before by God into Christ, so as to make void the promise.*

The promise to which St. Paul here refers is that in Gen. xii. 1—3, *thirty* years *before* the birth of Isaac, and *four hundred* and *thirty* before the Law. As to the chronology, see on Gen. xii. 40. Observe *γεγονὼς*, marking the first origin of the Law.

19. *τί οὖν ὁ νόμος;*] *what then is the Law?* What is its purpose and use?

The Law had a supplementary, parenthetical, provisional, and manuductory character, and came in, as it were, *accidentally*. See *v.* 21, and on Rom. v. 20; viii. 3, 4, and on 1 Cor. xv. 56; and *Augustine*, Serm. 26. 125. 136. 156. 163, where he treats the question why the Law was given.

The purpose of the Law has been stated in clear language by the author of Paradise Lost, who puts into the mouth of Michael the following words in addressing Adam:—

σπέρμα ᾧ ἐπήγγελται, διαταγεὶς δι' ἀγγέλων ἐν χειρὶ μεσίτου. 20 Ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ Θεὸς εἷς ἔστιν.

"To whom thus Michael: Doubt not but that Sin
Will reign among them as of thee begot;
And *therefore was Law given them*, to *evince*
Their *natural pravity*, by stirring up
Sin against Law to fight; that, when they see
Law can *discover* sin, but not *remove*
Save by those shadowy expiations weak
The blood of bulls and goats, they may conclude
Some blood more precious must be paid for Man;
Just for unjust; that in such Righteousness
To them by Faith imputed, they may find
Justification towards God, and peace
Of conscience, which the Law by ceremonies
Cannot appease; nor Man the moral part
Perform; and not performing, cannot live.
So Law appears imperfect; and but given
With purpose to resign them, in full time,
Up to a better covenant; disciplined
From shadowy types to truth; from flesh to spirit;
From imposition of strict Laws, to free
Acceptance of large grace; from servile fear
To filial; works of Law to works of Faith.
And therefore shall not *Moses*, though of God
Highly beloved, being but the minister
Of Law, His people into Canaan lead;
But *Joshua*, whom the Gentiles *Jesus* call,
His name and office bearing, Who shall quell
The Adversary-Serpent, and bring back
Through the world's wilderness long-wandered Man
Safe to eternal Paradise of rest."

Milton (P. L. xii. 285).

— σπέρμα ᾧ ἐπήγγελται] *the seed to which the promise has been made.* Observe the perfect tense; showing that the promise made to Abraham still continues effectual in its operation.

In fact, as the Apostle here shows, the promise which was made to Abraham four thousand years ago is actually performed to every Christian in particular, on his baptismal incorporation into the Body of Christ.

— διαταγεὶς δι' ἀγγέλων] *ordained through Angels:* "disposita per Angelos." *Irenæus*, iii. 3. "Lex ordinata (sc. à Deo) *per* Angelos." *Vulg.* The Law was ordained (by God) through the *mediate instrumentality* of Angels, and was not delivered directly and immediately, as the *Promise* was to Abraham and to his seed represented by him; and as the *Gospel* is, which is spoken by the Lord Himself, Heb. ii. 3.

Thus even the *form* of its *delivery* marked the *inferiority* of the *Law* to the *Promise*, and to the *Gospel*.

The relative inferiority of the Law, on this account, to the Gospel, is noted in Heb. ii. 2: "If the Word (i. e. the Levitical Law) spoken *through Angels* (δι' ἀγγέλων, as here) was stedfast . . . how shall *we* escape if we neglect so great salvation, which at the first began to be spoken by the *Lord?*"

The Apostle applies here a like argument, in comparing the Law with the *Promise*.

On the intervention of *Angels* in the promulgation of the Law on Mount Sinai, see note above, Acts vii. 53. There seems to be a reference in Ps. lxviii. 17, to this presence of Angels: "The chariots of God are twenty thousand, even thousands of *Angels*, and the Lord is among them as in the holy place of *Sinai*."

— ἐν χειρὶ] בְּיַד (*be-yadh*). Cp. Exod. ix. 33. 1 Sam. xvi. 20. 1 Kings viii. 53. 2 Kings xvii. 20. *Vorst.*, De Hebraism. p. 362, 3.

— μεσίτου] *of a Mediator.* Moses (*Theodoret*). As it is happily paraphrased by *Milton*, P. L. xii. 235:—

"The voice of God
To mortal ear is dreadful. They beseech
That *Moses* might report to them his will,
And terror cease. He grants what they besought,
Instructed that to God is no access
Without *Mediator*, whose high office now
Moses in figure bears; to introduce
One greater, of Whose day he shall foretell,
And all the Prophets in their age the times
Of great Messiah sing."

20. Ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ Θεὸς εἷς ἔστιν] The variety and uncertainty of the interpretations of this memorable passage (which may be seen in *Meyer*, Kommentar, pp. 125—138, and in *De Wette's* Einleitung, p. 48), seem to have arisen from a want of due regard to the order of the Apostle's words.

The *order* of the words is always of primary importance in the New Testament,—"Ordo verborum mysterium est" (*Jerome*), —and particularly in so concise a sentence as this, where brevity has a tendency to produce obscurity. And it may fairly be presumed that the writer has arranged his words in such a manner as to give a clue to their sense.

St. Paul does *not* say ὁ μεσίτης οὐκ ἔστιν ἑνὸς, 'the Mediator is not (a Mediator) of one,' as he probably would have done, *if* he had meant to say (as he is generally supposed to mean) that a "Mediator is not a Mediator of one" person or party, but of *more than one*.

But he says ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν,—that is, "but the Mediator of one *is not*," has no *existence*.

Nor does he say ὁ Θεὸς ἐστιν εἷς, *God is one*. But what he says is, ὁ Θεὸς εἷς ἔστιν,—that is, "God being one, *is*," or *exists*. St. Paul is not only predicating the Unity, but also the Eternal Self-Existence, of God.

The order of the sentence is accurately preserved in the *Vulgate:* "Mediator autem unius *non est*, Deus autem *unus est*."

There are therefore two striking contrasts in this one short sentence;

(1) A contrast between ὁ μεσίτης (*Moses*), and ὁ Θεός (God).

(2) A contrast between οὐκ ἔστιν, *non est, does not exist*, and ἔστιν, *est, does exist*. On this use of ἔστι, and οὐκ ἔστι, see 1 Cor. xv. 12, 13. 44. Heb. xi. 6.

The discrepancies of interpretation seem to have arisen from a want of due attention to the arrangement of these words, and to the contrasts represented by them;

Their true meaning may be paraphrased as follows: The Apostle is showing the *superiority* of the *Evangelical Promise* made to Abraham and to his seed, over the *Levitical Law;*

The *Promise* was *more excellent* than the *Law* by *priority of time;* and it could not be cancelled or impaired by the Law, which was *afterwards added*, not on account of any inherent and essential excellence in the Law itself, which came in accidentally and parenthetically, *because of transgressions* (*v.* 19).

The *Law*, he says, was *written* on Tables of Stone, and was delivered (διαταγεὶς) *through the medium of Angels*, and by the *hand* of Moses.

But *the Promises* to Abraham were *spoken immediately* (ἐρρήθησαν, *v.* 16) by the *mouth* of *God* Himself.

Hence the superior dignity of the Promise given to Abraham as compared with the Levitical Law, given through the ministry of Angels, and *through* a *human mediator*, Moses.

What he says then is this: The Mediator of *one* Being has *no existence* (οὐκ ἔστι). Even God Himself, Who is One, cannot constitute a person to be a Mediator without the addition of a *third* party. The office, therefore, of a *Mediator* is itself a dependent, relative, and accidental one.

The *Mediatorial* office even of *Christ* Himself will one day have *an end*. See on 1 Cor. xv. 24—28. But Christ, as coequal and coeternal with the Father, and as the *Jehovah* of the Old Testament, *exists* and reigns for ever. The Church speaks of Him as God, when she says, "His kingdom shall have *no end*."

Moses in his office of *Mediator*, had *no independent existence*. He required the presence and concurrence of two contracting parties to call him into existence, and into action, as a *Mediator*.

The function of Moses, the Mediator of the Levitical *Law*, was merely occasional, and it *terminated* with the occasion which gave it birth.

Such was the official character of him, from whose hand, and through whose intervention, the Levitical Law was received.

But very different from this is the nature of Him, Who, not mediately, but in His Own Person, gave the *promise* to Abraham, Ὁ Θεὸς εἷς ἔστιν, 'Deus Unus est.' God Who is One exists, He is independent of all persons, times, and places. He is the self-existing יְהוָה Jehovah ὁ ὤν, the "Being-One," as He Himself declared *to Moses*, when He sent him,—"I am that I am," "I am hath sent thee" (Exod. iii. 14; vi. 3. Cp. Rev. i. 4). He is the very essence of Unity and Eternity; and in his Unity and Eternity He is the Author of all Being.

In this Unity and Self-Existence He is distinguished by the Apostle from those gods whom the Galatians and other heathens had served. They (says St. Paul in the next chapter, iv. 8) not knowing God, served those gods who *are not*—τοῖς φύσει μὴ οὖσι θεοῖς—gods, *many*, and yet *non-existent*, but the "Lord our God is *One* God." There "is no God but One." And He it was, Who, in His Divine Majesty and Glory, without any intervention of a Mediator, gave the Promise, talking face to face with

21 [c] Ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; Μὴ γένοιτο, εἰ γὰρ ἐδόθη
p Rom. 3. 9, 20—23. & 5. 12, 20. & 11. 32. νόμος ὁ δυνάμενος ζωοποιῆσαι, ὄντως ἂν ἐκ νόμου ἦν ἡ δικαιοσύνη. 22 [p] Ἀλλὰ
συνέκλεισεν ἡ γραφὴ τὰ πάντα ὑπὸ ἁμαρτίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως
q Matt. 5. 17. Rom. 10 4. r John 1. 12. Rom. 8. 15. ch. 4. 5. Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσι. 23 Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ
νόμον ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι.
24 [q] Ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως
s Rom. 6. 3. & 13. 14. δικαιωθῶμεν· 25 ἐλθούσης δὲ τῆς πίστεως, οὐκέτι ὑπὸ παιδαγωγὸν ἐσμέν.
t John 17. 21. Rom. 10. 12. 1 Cor. 12. 13 Eph. 2. 14, 15. Col. 3. 11. 26 [r] Πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ· 27 [s] ὅσοι
γὰρ εἰς Χριστὸν ἐβαπτίσθητε Χριστὸν ἐνεδύσασθε. 28 [t] Οὐκ ἔνι Ἰουδαῖος

Abraham (Gen. xvii. 3. 22), whom the Holy Ghost in Scripture calls "the friend of God." (2 Chron. xx. 7. Isa. xli. 8. James ii. 21—23.)

Hence, therefore, is evident the superior dignity of the Promise to the Law.

This argument was very relevant to the present question, and it could not be rebutted by the Apostle's adversaries in order to disparage the *Gospel*. For the Gospel was given by Him Who is "God manifest in the flesh." And it is a confirmation of the present interpretation, that the doctrine of the *Godhead of Christ* is used by St. Paul to prove the superiority of the *Gospel*, as well as of the *Promise*, to the Law. See Heb. ii. 2, 3; iii. 2, 3.

21. *εἰ γὰρ ἐδόθη νόμος*] *for if there had been given a law that was able to give life, then truly righteousness would have come of the law.* We must take care not to fall into the Marcionite and Manichæan perversions of this text (as if it involved a censure of the Law), or into those of modern Antinomianism.

On the question hence arising as to the Divine Benevolence, see *Augustine* in Ps. cxviii., Serm. 27, and contra Faustum Manichæum, xix. 7, where he vindicates the Law as having a salutary effect in humbling man's pride and presumption, and as showing to him by its holy precepts how far he had fallen below the divine standard of Right, and as proving to him his need of a Redeemer and Sanctifier. "Non enim Lex *jubebat* delictum, sed superbos *sibi* multum tribuentes, mandati sancti et justi et boni adjectio *reos* etiam *prævaricationis* effecerat, ut eo modo humiliati discerent ad Gratiam festinare per Fidem, et jam non essent Legi *subditi* per *reatum*, sed Legi *sociati* per justitiam."

And again he says, in his Treatise de Spiritu et Litera, § 34,

"The Law was first given, in order that Grace might be desired, and Grace was afterwards given, in order that the Law might be obeyed. For it was by no fault of its own that the Law was not obeyed, but by the fault of our corrupt flesh; and this disease of our corrupt flesh was first to be *manifested* by the *Law*, and then to be *healed* by *Grace*."

On this subject, see also above on *v.* 19; and below on 1 Cor. xv. 56. Rom. v. 20; vii. 12—25; viii. 3, 4.

22, 23. *συνέκλεισεν—ἐφρουρούμεθα*] *the Scripture shut up all under sin . . . we were shut up in the Law as in a prison*, till the Great Deliverer came, Who released us.

The Law was given *ex accidenti*; it was superinduced on account of mankind's *transgressions* (*v.* 19), and it *proved* man's guilt, but did not *remove* it.

It was, as the Apostle here shows, like a *prison-house* into which men were brought, and in which they were placed in ward, because they would not exercise rightly the gifts which God had bestowed on them, of Conscience, Reason, and Free-will, and had allowed the record of primeval Law almost to fade from their minds.

Therefore God bound them with the chains of the Law, under which they were to wait the revelation of the Promise in Christ. *Jerome.*

But we are not to imagine, that the Law was the *author* of sin, because it concluded all under sin. No; the Law was no more the *Author* of sin, than the *Judge* is the *cause* of *crime* because he *imprisons* the *criminal*. But it kept them in ward, till God, the Lord of all, declared a general Gaol-Delivery, and gave them free pardon in Christ. *Jerome.*

23. *Πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν*] See below, *v.* 25.

24. *παιδαγωγός*] Another metaphor. He had compared mankind, while under the Law, to *prisoners*, and the Law to their *prison*, in which they were kept in ward, till they were liberated by Christ. He now compares them to *children*, and the Law to a *pædagogus*, generally a slave, who had under his charge his master's *children* (*παῖδας*) from six years of age till fourteen, and conducted them to the gymnasium or *school*, but was not *qualified* or *allowed* to *teach* them. See on 1 Cor. iv. 15.

So the Law had a preparatory and manuductory office, that of training God's people as children, and bringing them to school in the Gospel, which would qualify them to dwell in their Father's house, no longer as *παῖδες*, *children*, but as *υἱοὶ*, *sons*, in Christ.

On this preparatory office of the Law, see *S. Hilary* in Ps. xci., who says, "Quotiescunque aliquid ex Lege relegitur in opere *præsentium* mandatorum, speculum *futurorum* est contuendum."

25. *ἐλθούσης δὲ τῆς πίστεως*,] *but when Faith came.* The word *ἡ πίστις*, *the Faith*, appears to be used here in a large sense, as equivalent to *the* Christian *Faith*,—the *Gospel*,—as distinguished from the Law. Compare above, *v.* 23; below, vi. 10. Rom. xii. 6. Eph. iv. 5. Jude 3; and *Professor Browne*, on the XIth Article.

27. *ὅσοι εἰς Χριστὸν ἐβαπτίσθητε*] *as many among you as were baptized into Christ, put on Christ* (*aorist*) at your Baptism. Ye were then clothed in the righteousness of the Son of God, and were made His Members by the sanctification of Baptism, and were made therefore to be Sons of God by adoption. See *Primasius* here.

To be *baptized into Christ* (cp. Rom. vi. 3) is to be incorporated by Baptism into the One Body of Christ (1 Cor. xii. 13), and to become a member of the same; and by virtue of such incorporation into Christ, the Son of God, to become a *Child of God* by adoption, and a joint heir with Christ: and therefore every child of the *Church of England* is rightly taught in the Catechism, that by Baptism he was made a "member of Christ, a child of God, and an inheritor of the kingdom of heaven."

The Apostle says that all they who are baptized into Christ *put on Christ*; that is, when they were made members of Him, they were invested with His Righteousness. As the garment of a body clothes the members of the body, so the spotless robe of Him Who is "the Lord our Righteousness" (Jer. xxiii. 6), covers the members of Christ. At their baptism Justification by faith in Him was given them. God looks at them as no longer in the first Adam, but He sees them *in Christ*, and as *clothed with Him.*

Therefore St. Paul says to the Galatians, When ye were baptized into Christ, ye were then clothed with the robe of *filial adoption*; ye became *sons of God* by the profession of *faith* in *Christ Jesus*, and by virtue of your engrafting into the Body of the Son of God. See Gal. iv. 5, and *Greg. Nazianz.* de Baptismo, Homil. xl. pp. 696—717, and *Augustine* in Ps. c., who says, "We having put on Christ are all Abraham's seed in Him, and we are Christ's members; we are *one man* in Him."

Our Lord had suggested this language by His own words in the Parable of the Prodigal Son, where the Almighty Father receives back the Gentile World after its wanderings, and readmits it to Sonship, by commanding the Servants *ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτὸν, ὅτι ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζησε*, Luke xv. 22—24.

On the doctrine of the conveyance of Justification to Christians at their Baptism, and of their investiture in Christ's righteousness in that Sacrament, see note on 1 Cor. vi. 11.

This doctrine must be guarded against Antinomian misinterpretation.

At Baptism we were clothed in Christ. But it is of no avail for a man to have a *white robe* given him if he trails it in the dust, or drags it in the mire. The whiter the robe, the fouler will its stains appear. It is not enough to have *put on* Christ in baptism, he must *wear Christ*. He must *walk in white* (Rev. iii. 4). He that saith he abideth in Him, ought also himself to *walk* even as He walked (1 John ii. 6). And when that holy robe is sullied by sin, it must be washed with tears of Repentance and the *blood of the Lamb*. Rev. vii. 14.

Therefore the *Church of England* well says to those who are baptized in riper years, "As for you, *who have* now *by Baptism put on Christ*, it is your part and duty, being made the children of God, and of the light, by faith in Jesus Christ to *walk* answerably to your Christian calling, and as becometh the children of light."

An ancient writer, in a memorable passage, shows from St.

οὐδὲ Ἕλλην· οὐκ ἔνι δοῦλος οὐδὲ ἐλεύθερος· οὐκ ἔνι ἄρσεν καὶ θῆλυ· πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ Ἰησοῦ.

29 [u] Εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, καὶ κατ' ἐπαγγελίαν κληρονόμοι. u Gen. 21. 12. Rom. 9. 7. Heb. 11. 18.

IV. 1 Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονόμος νήπιός ἐστιν, οὐδὲν διαφέρει δούλου, κύριος πάντων ὤν, 2 ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶ καὶ οἰκονόμους, ἄχρι τῆς προθεσμίας τοῦ πατρός. 3 [a] Οὕτω καὶ ἡμεῖς, ὅτε ἦμεν νήπιοι, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι. 4 [b] Ὅτε δὲ ἦλθε τὸ πλήρωμα τοῦ χρόνου, ἐξαπέστειλεν ὁ Θεὸς τὸν Υἱὸν αὐτοῦ, γενόμενον ἐκ γυναικὸς, γενόμενον ὑπὸ νόμον, 5 [c] ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ, ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν. a Col. 2. 8, 20. Heb. 7. 16. b Gen. 49. 10. Dan. 9. 24. Eph. 1. 10. c John 1. 12. ch. 3. 26.
6 [d] Ὅτι δέ ἐστε υἱοὶ, ἐξαπέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ Υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν κρᾶζον Ἀββᾶ, ὁ πατήρ. 7 [e] Ὥστε οὐκέτι εἶ δοῦλος, ἀλλ' υἱὸς, εἰ δὲ υἱὸς, καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ. d Rom. 8. 15. e Rom. 8. 16, 17.

Paul's words that by Baptism the blessings of the *Incarnation* are conveyed to us *as Christians*. "Si Emmanuel *nobiscum Deus est*, Deus autem nobiscum *Christus* est, Qui etiam in nobis est, *quotquot enim in Christum tincti estis Christum induistis*, tam proprius est Christus in *significatione* nominis, quod est, '*nobiscum Deus*,' quam in *sono* nominis quod est 'Emmanuel.'" *Tertullian* (c. Marcion. iii. 12).

28. Οὐκ ἔνι Ἰουδαῖος] *There is no Jew*, as such, in Christ, *nor Greek* as such. The alterable social distinctions are contrasted by οὐδὲ, the unalterable natural one is expressed by καί. (*Ellicott* and *Alford*.) The latter distinction is specially applicable against the Jews, who insisted on their own spiritual privileges, and on the perpetual obligation of *circumcision*.

It has been doubted whether the old Grammarians are correct in saying that ἔνι is equivalent to ἔνεστι (*Winer*, § 14, p. 74), but there seems to be little reason for the doubt. Cp. *Fritz.* on Mark, p. 642. Cp. 1 Cor. vi. 5. Col. iii. 11. James i. 17.

29. τοῦ Ἀβραὰμ σπέρμα ἐστέ] *ye are Abraham's seed*. Being all united into one Body, the Body of Christ. He returns to the argument in *v.* 16, and completes it; see note there, and *Augustine*, Epist. 196, and de Doctr. Christ. iii. 44, where he deduces from this verse, compared with Gal. iii. 16, a memorable argument on the *Unity of* Christ and His Church. "Scientes aliquando capitis et corporis, id est, Christi et Ecclesiæ *unam* personam nobis intimari. Neque enim frustra dictum est fidelibus, *Ergo Abrahæ semen estis* (Gal. iii. 29), cum sit *unum* semen Abrahæ, *quod est Christus* (Gal. iii. 16), non hæsitemus quando à capite ad corpus, vel a corpore transitur ad caput, et tamen non receditur ab una eademque persona. Una enim persona loquitur dicens, *Sicut sponso imposuit mihi mitram, et sicut sponsam ornavit me ornamento* (Isa. lxi. 10), et tamen quid horum duorum capiti, quid corpori, id est, quid Christo, quid Ecclesiæ conveniat, utique intelligendum est."

Ch. IV. 1. ὁ κληρονόμος] *the* heir; any one who is an *heir*, and is contemplated in his character *as such*. See on John iii. 10, ὁ διδάσκαλος Ἰσραήλ.

— νήπιος] the legal *infans*. See *Long*, in *Dr. Smith's* Dict. of Antiqq., p. 516; and also, as to the Greek Law on the subject, *ibid.*, p. 473.

2. ἄχρι τῆς προθεσμίας τοῦ πατρός] *till the season predetermined by his father*.

Προθεσμία is the legal term for any 'tempus præfinitum' within which any act was to be done. See *Kennedy*, in *Dr. Smith's* Dict. of Antiqq., p. 797.

St. Paul does *not* mean to say that the father fixes the time at which the son is to *succeed to the inheritance*; that was already defined by law. (See the authorities in the articles *Heres*, *Infans*, *Impubes*, in *Dr. Smith's* Dictionary.) But he means to say, that the parent assigned to him certain guardians and stewards, named by him, for a definite time.

3. Οὕτω καὶ ἡμεῖς] *so we*, i. e. Human nature generally. He, the Apostle of the Gentiles, identifies himself with those to whom he was sent, and to whom he is now writing. *Augustine*.

— ὑπὸ τὰ στοιχεῖα τοῦ κόσμου] *the* visible *elements of the world*: the sun, moon, sea, earth, and other creatures, once deified and worshipped by the *Galatians* (*v.* 8) and the Heathen world generally, in the place of the Creator. Rom. i. 25. *Jerome*.

4. γενόμενον ἐκ γυναικὸς—ὑπὸ νόμον] *born of a woman, born under the Law*.

As born of a *Woman*, Christ redeemed *all*. He is the Woman's seed (Gen. iii. 15) promised to *Adam*, and in him to all his posterity.

St. Paul therefore first declares that Christ was born of a *Woman*; and thus shows the Galatian Gentiles that He belonged to *them* even *before* He belonged to the *Jews*, as *such*.

But he adds, that He was born under the Law; and in order to show that the Jews had need of redemption, he adds, that He was so born *in order* that He might redeem them from the *bondage* of the Law, by *fulfilling* the Law (cp. *Augustine*, Epist. 140, and in Ps. xxxi.), and by becoming subject to the penalty of the Law (iii. 13); and thus he obviates an objection which might have been raised in favour of the Law, on the ground of Christ's having been born *under the Law*.

Christ redeemed both the Gentiles and the Jews; the one from the bondage of Heathenism, the other from that of the Law.

5. ἵνα τὴν υἱοθεσίαν ἀπολάβωμεν] *in order that we may receive the adoption of sons*. This clause is not to be connected with ἐξαγοράσῃ, but it is a common summary of the testamentary privileges of *all men*—whether Gentiles or Jews—by virtue of Christ's Incarnation.

It depends on ἐξαπέστειλεν, and the right rendering is: "*When the fulness of the time came, God sent forth His Son, born of a Woman, born under the Law, to redeem those who are under the Law, in order that we* (i. e. *all men*) *may receive the adoption of sons.*"

So *Irenæus* (iii. 16. 3): "The Son of God became the Son of man, in order that we might receive the adoption of sonship through Him, now that man bears, and receives, and embraces the Son of God." Cp. *Irenæus* (v. 20, 21).

And therefore St. Paul adds—changing his person from *we* to *ye*—because *ye*, even ye Gentiles, are sons of God, by virtue of the Incarnation of the Son of God, Who is our Emmanuel, God with *us*, God manifest in our flesh, in the common nature of *us all*: therefore God sent forth not only His Son (*v.* 4), but also the Holy Spirit, *proceeding from His Son*,—the Holy Ghost, given by His Son (see on Acts ii. 33. John xv. 26; xvi. 7), and crying in *our* hearts, as the Son Himself cried in Gethsemane, "*Abba, Father*" (see on Mark xiv. 36. Rom. viii. 15); and thus witnessing to our *sonship*, and making it the ground of a *filial* appeal to God.

Augustine supposes, that in order to mark this union of *all mankind*, whether Jew or Gentile, as sons of God in Christ,—born of a Woman, and yet under the Law,—the Apostle uses the one word, *Father*, in *two* languages, Ἀββᾶ, πατὴρ,—the first the language of the *Jewish* world, the second of the Gentiles: "ut Hebræum verbum ad Hebræos, Græcum ad Gentes, utriusque autem verbi eadem significatio ad *ejusdem fidei Spiritúsque unitatem pertineret*."

It is also observed by *Augustine*, that St. Paul aptly here proves the adoption and heritorship of the *Gentiles*, from the presence and gift *to them* of the *Holy Ghost*. For it was not till *after* the Ascension of Christ and the Day of *Pentecost*, that the Gospel was preached to the *Gentiles*; and it was by the descent of the *Holy Ghost* on the uncircumcised *Cornelius*, that *St. Peter* himself had been convinced that the Gentiles were to be received into the Church by Baptism, and into a communion of spiritual privileges with the Jews. See Acts x. 47.

6. τὸ Πνεῦμα τοῦ Υἱοῦ] *the Spirit of His Son*. The Holy Spirit, proceeding from the *Son*, as well as from the *Father*, and therefore called the Spirit of the *Son*, and of *Christ*. See 1 Pet. i. 11. Rom. viii. 9, and above on John xv. 26.

— τὰς καρδίας ἡμῶν] *our hearts*. This, which is the reading

f 1 Cor. 8. 4. & 12. 2. Eph. 2. 11, 12.
g 1 Cor. 8. 3. & 13. 12. Col. 2. 20.
h Rom. 14. 5. Col. 2. 16.
i 2 Cor. 2. 5.
k 1 Cor. 2. 3. 2 Cor. 11. 30. 1 Zech. 12. 8. Mal. 2. 7. Heb. 13. 2.

8 f Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν ἐδουλεύσατε τοῖς φύσει μὴ οὖσι θεοῖς· 9 g νῦν δὲ γνόντες Θεὸν, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε; 10 h Ἡμέρας παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς· 11 φοβοῦμαι ὑμᾶς μήπως εἰκῇ κεκοπίακα εἰς ὑμᾶς. 12 i Γίνεσθε ὡς ἐγὼ, ὅτι κἀγὼ ὡς ὑμεῖς· ἀδελφοὶ, δέομαι ὑμῶν. Οὐδέν με ἠδικήσατε. 13 k Οἴδατε δὲ, ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῖν τὸ πρότερον, 14 l καὶ τὸν πειρασμὸν ὑμῶν τὸν

of the best MSS.– and not κ. ὑμῶν, the reading of *Elz.*—declares that the Holy Spirit is now given to *all*—whether Jews or Gentiles—united in one Body, the Body of Christ.

7. καὶ κληρονόμος Θεοῦ διὰ Χριστοῦ] This reading, or what in sense is tantamount to it, κληρονόμος διὰ Χριστοῦ, seems to be strongly confirmed by external and internal evidence, and therefore is not to be easily set aside for the reading of A, B, C*, κλ. διὰ Θεοῦ.

If however διὰ Θεοῦ, or, as it is in F, G, διὰ Θεὸν, is the true reading, it is to be interpreted, with *Aug.*, "per *misericordiam* Dei;" i. e. sons by God's *grace* and *favour* in Christ, and not by carnal *descent*, as the literal Israel boast that they are. Cp. John i. 12, 13. Rom. viii. 15.

8. τοῖς φύσει μὴ οὖσι] *gods which by nature do not even exist:* much less have any power to save. So A, B, C, D, E. *Elz.* τοῖς μὴ φύσει οὖσι.

The reading in the text declares, that *by nature*, which is God's work, the gods of the Heathen *have no existence*. Cp. 1 Cor. viii. 4—6.

Ye once worshipped *Cybele*, and other Heathen deities, as having dominion over the elements of Nature—air, sea, earth, fire. But so far from having *dominion* over Nature, I affirm (says the Apostle) that they had no existence in Nature at all. How miserable therefore was your bondage, to worship, and serve, and depend on that which *did not exist!*

9. πῶς ἐπιστρέφετε] *how is it that ye are returning into bondage to the elements?* How is it? On this use of πῶς see above, ii. 14.

By falling now into *Judaism*, ye do in fact relapse into the principles of Heathenism. Ye become again slaves of the physical elements, the sun, moon, earth, &c., according to which the calendar of the Levitical Law is regulated; with its days, and new moons, and festive seasons, and sabbatical years, which *were shadows* of good *things to come* (Col. ii. 17); and so had once a beneficent and Divine office, but now that these *good things have come*, have passed away. And therefore to return to them as *things obligatory*, and as *necessary to salvation*, and to observe them with scrupulous veneration as essential parts of religion, is even to go back to that Gentile bondage to the physical elements of the world, in which as Heathens ye were enslaved. See *Theodoret.* Cp. Col. ii. 20, the best exposition of this passage.

— ἐπὶ τὰ ἀσθενῆ] ἐπὶ τὰ πτωχὰ καὶ ἀσθενῆ στοιχεῖα καταπίπτομεν. *Athenagoras*, Legat. pro Christianis, p. 15.

— δουλεύειν θέλετε] *it is your will to be slaves.* Observe the word θέλετε, showing that this submission to bondage is a mere act of their *own will*, that it is not submission to *God's will*, but an arbitrary subjection of their own will which they have no right to enslave (see v. 1. 1 Cor. vii. 23) to the *will* of others, their false teachers, who have no right to command. Cp. the use of the word θέλων in Col. ii. 18, μή τις ὑμᾶς καταβραβευέτω θέλων: and *v.* 23, ἐθελοθρησκεία.

10. παρατηρεῖσθε] *Ye* do not observe rightly, but *observe perversely* (παρὰ), *beside* the mark, *contrary* to God's will. The sense of παρατηρέω is to mark with an evil intent in Dan. vi. 11. Ps. xxxvi. 12. Susan. 12. 15, 16.

— ἐνιαυτούς] *years;* e. g. the seventh year of release, or the year of Jubilee. *Primasius.*

11. φοβοῦμαι ὑμᾶς] *I fear for you.* You ought to be objects to me only of *love*, but you are objects to me of *fear*, lest I have *laboured in vain upon you*, and therefore shall fail of having you as my 'crown of rejoicing' at the great day. (1 Thess. ii. 19.) *Meyer* compares *Soph.* Œd. R. 760, δέδοικ' ἐμαυτὸν—μὴ πόλλ' ἄγαν εἰρημέν' ᾖ μοι.

12. Γίνεσθε] *Become ye as I am*, who *was* once under the *Law*, and zealous for the Law, but now am free in Christ from the bondage of the Law. (v. 1. Phil. iii 3—7. Acts xxvi. 5.)

Become ye as I am, for I also am what ye are; that is, I am one who claims no pre-eminence above you by virtue of his carnal descent from Abraham, but I am one "qui utique, cùm Judæus natus sim, jam ista carnalia *contemno*" (*Augustine*); and though born a "Hebrew of the Hebrews," yet now I regard myself as no better than a "sinner of the Gentiles," one of the universal family of man, who are all one in Christ (iii. 26). "Ego sicut vos; id est, *non Judæus* sed *homo* sum." *Augustine.*

These words of St. Paul appear to be quoted by *Justin Martyr*, Cohort. ad Græc. p. 40, γίνεσθε ὡς ἐγὼ, ὅτι κἀγὼ ἤμην ὡς ὑμεῖς.

— ἀδελφοὶ, δέομαι ὑμῶν] *Brethren, I implore you.* He, their spiritual *father*, now changes his tone, and becomes a *suppliant*, and calls them no longer little *children*, but *brethren.*

These sudden changes of feeling and language, these sobbings of the spirit, bursting forth abruptly from a full heart, appear to be best marked by being broken into separate sentences, and are so represented in the text.

— Οὐδέν με ἠδικήσατε] *In no respect did ye injure me,*—but ye injured others, especially *yourselves* and *Christ* and *God.* Observe, με thus placed is emphatic (cp. on Matt. xvi. 18). When ye fell back from the Gospel ye wronged not *me*, but ye wronged *yourselves* and your heavenly Father, who gave His Son to die for you,—and your Saviour who shed His blood for you. Do not imagine, therefore, that I am pleading *my own cause* with you; no, I am pleading with you for *your own selves* and for Him. Compare the similar disavowal of *personal* feeling in 2 Cor. ii. 5, where the pronoun holds the same place before the verb as here, οὐκ ἐμὲ λελύπηκεν, It is not *I* whom he has grieved.

13. Οἴδατε—τὸ πρότερον] He is contrasting their former love toward him, with their present estrangement from him.

Διὰ here signifies, *by reason* of. Cp. Rom. vi. 19, and *Winer*, § 49, p. 356.

The sense is, *Ye know, that on account of weakness of the flesh I preached the Gospel to you at the first, and* ye, my spiritual children, did *not set at nought, nor* show *any disdain for that trial of yours which was in the flesh of me your* spiritual father, *but* on the contrary ye *accepted me as an angel sent from God*, yea, even *as Christ Jesus.*

(1) As to the reading of this passage, πειρασμὸν ὑμῶν, *your* trial, is the reading in A, B, C**, D*, F, G, and also in many Western Fathers. And after he had used the first person *singular* in εὐηγγελισάμην he would *not* have said ἡμῶν (as in *Elz.*), but μου. And ὑμῶν gives a sense which is not likely to have been intended by copyists. As *Hooker* says, "The *teacher's error* is the *people's* trial," and so is the *teacher's infirmity.* "Grandis tentatio *discipulis*, si *magister* infirmetur." (*Primasius.*) The infirmity of the Pastor exercises, proves, and elicits the patience and love of the People. St. Paul's bodily infirmity was not only a trial and an exercise of *his own* Christian virtues and graces in preaching the Gospel, but of *theirs* also to whom he preached it.

As *S. Jerome* says, the weakness of St. Paul was a temptation to the *Galatians.* It tempted them to despise him whom they *heard preaching glorious* things, and yet *saw suffering grievous things;* they knew also that he had suffered much persecution and contumely. This was a sore *temptation* to *them.* Could St. Paul (they might ask) be the Apostle of Christ, or could Christ be believed to have divine power, if He suffered His own chosen vessel and Apostle to endure so much in His service?

(2) The *infirmity in his flesh*, here mentioned, was probably the *thorn in the flesh* which was given him by God, in order that he might not be *elated with the abundance* of *his revelations*, and which exposed him to the contempt and derision of the censorious and malignant. See note on 2 Cor. xii. 7.

(3) τὸ πρότερον, *at the first.* The meaning of this phrase is to be explained by its *contrast* with the *present* τὸ νῦν. The affectionate feeling of the Galatians, τὸ πρότερον, in their *former* mind, is compared with their *present* altered temper towards the Apostle. Compare the use of τὸ πρότερον in John vi. 62; ix. 8, and *Davidson*, ii. 295, and *Long* in *Dr. Smith's* Dictionary of Ancient Geography, Art. 'Galatia,' p. 931.

It would seem that St. Paul had first been visited with this physical infirmity about the time of his *Ordination* to the Apostleship of the *Gentiles.* See 2 Cor. xii. 2—7.

St. Paul, when sent to the Gentiles, after his Ordination, would not therefore be led to seek for intercourse, as a Preacher, in the *first instance* with such populations as prided themselves on their civilization and refinement, and which are usually more

ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε, ἀλλ' ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χριστὸν Ἰησοῦν.

15 Ποῦ οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν ὅτι, εἰ δυνατὸν, τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἐδώκατέ μοι. 16 ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν.

17 [m] Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε. 18 Καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ

[m] 1 Cor. 11. 2. 2 Cor. 11. 3, 13—15. Phil. 2. 21.

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disposed to be supercilious and fastidious, and to be offended and revolted by any eccentricities of manner and physical defects or deformities in their teachers.

But he would rather resort in *the first instance* to ruder and more barbarous tribes, who are not so easily affected by such peculiarities.

Having once established his character *there* by the supernatural effects of his ministry, he would then proceed, on the strength of his credit so assured, to address himself to politer populations.

Accordingly, on referring to the Acts of the Apostles, we find that when St. Paul set out on his second Missionary tour, *without Barnabas*, from Antioch, he passed through Syria and Cilicia, where he was well known, to Lycaonia, thence to Phrygia, and thence to *Galatia*. See Acts xv. 41; xvi. 1—6.

These countries were comparatively rude and uncivilized. Cp. *Jerome* on cap. iii. 15.

It is also expressly stated that St. Paul was then *forbidden* by the Spirit to preach the word in *Asia*, i. e. at *Ephesus*, the refined capital of Ionia. (Acts xvi. 6.)

It may suffice to offer this suggestion, which might be prosecuted further, that *on account* of the *thorn in his flesh*, or, as he calls it here, the *infirmity in his flesh*, and the consequent temptation to his *hearers*, he might be naturally led—perhaps he was guided by the Holy Spirit—to shun in the *first instance* the more civilized populations of Asia and Europe, and to go rather to the despised Galilees of the world, such as Lycaonia, Phrygia, and Galatia, and then, in due course of time, when his reputation was established, to proceed through Macedonia to Athens (where he had little success), and thence to *Corinth* and to *Ephesus*, and so finally to Rome.

He might therefore well say to the Galatians that they had done *him* no wrong personally.

On the contrary, he frankly owns that they were well aware that it was *by reason of the infirmity of his flesh* (δι' ἀσθένειαν τῆς σαρκὸς) that he had preached to *them* at *the first*, rather than to *others*; and though this was the case, and he came to them therefore, as it were, by necessity rather than by choice, and though he had not then as yet established his reputation as an Apostle by the effects of his miracles and his preaching, yet such was their love for him that they did not despise him, but received him with affectionate enthusiasm as a messenger of God, and would have given their eyes to him.

14. ὡς Χριστὸν Ἰησοῦν] *as Christ Jesus.* Ye received me, not as an Angel merely, but as the Lord of Angels.

15. Ποῦ οὖν ὁ μακαρισμός] *Where then is that your felicitation* of me, with which you formerly loved and honoured me, even as an Angel—even as Christ? *Elz.* has τίς οὖν ἦν ὁ μακαρισμός; But ποῦ is in A, B, C, F, G, and ἦν is omitted by A, B, C.

Some learned Interpreters suppose these words to mean, 'Where is the predication of *your own* happiness?'

But the sense appears rather to be, according to the context, 'Where now is *your* felicitation of me?' So μακαρισμὸς, Rom. iv. 9, where see *Fritz.* i. p. 219, and in *Clemens Romanus*, c. 50, οὗτος ὁ μακαρισμὸς (this *pronunciation of felicity*) ἐγένετο ἐπὶ τοὺς ἐκλελεγμένους τοῦ Θεοῦ.

You almost worshipped me, you treated me as one of the μάκαρες, the *blessed* Angels, even as the Son of the *Blessed*. Where is now your *beatification* of me fled?

On the verb μακαρίζω, see Luke i. 48. James v. 11, and its use by LXX, Gen. xxx. 13. Job xxix. 11. Isa. iii. 10. Mal. iii. 15.

— τοὺς ὀφθαλμούς] *your eyes*, what was dearest to you.

> "Quanti, si tibi vos oculos debere Catullum,
> Aut aliud, si quid carius est *oculis*." (*Catullus.*)

"Pro Evangelico lumine sua lumina tradidissent." (*Primasius.*)

Some persons have hence inferred that St. Paul's infirmity was in his *eyes*. See on this subject below, 2 Cor. xii. 7.

— ἐδώκατε] *ye gave. Elz.* has ἄν, which is not in the best MSS. See John xv. 22; xix. 11. Not that they actually did give, but the omission of ἄν gives greater *certainty* to what is put hypothetically; Ye did as much as give them to me. Cp. *Ellicott* here.

16. Ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν] *So that* the fact is, *I have become your enemy* by *being true* to you. This is represented *interrogatively* in most editions; but it seems best to regard it as an assertory conclusion (such as is usually introduced by ὥστε, *consequently*), stated with something of irony and surprise and indignation.

Ἀληθεύω is not here to *speak* the truth, but to *act truly* (see Prov. xxi. 3, LXX, and Gen. xlii. 16); εἰ ἀληθεύετε ἢ οὔ, whether you be *true men* or no. The conclusion of the Apostle is, "So that, after all, I have now become an enemy of yours, by being your true friend!"

These words, therefore, *do not* show (as has been asserted by some learned Expositors) that St. Paul had been again to Galatia, and had preached to the Galatians, *after* his first visit (Acts xvi. 6), and *before* he wrote this Epistle.

On this subject, see above in the *Introduction* to this Epistle, § 3.

17. Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ ἐκκλεῖσαι ὑμᾶς θέλουσιν] *They pay you court, but not honourably, nay, but* (ἀλλὰ) *their will is to exclude you, in order that ye may pay court to them.* The substantive ζῆλος (from ζέω, *ferveo*) is used by the LXX for the Hebrew קִנְאָה *kineah* (whence Simon *Zelotes* = *Cananite*, see Matt. x. 4. Mark iii. 18. Luke vi. 15), and is sometimes rendered by our Translators *Zeal*, and sometimes *Jealousy*, the root of both which words is the same. See Num. xxv. 11 concerning *Phinehas*, and 1 Kings xix. 10. 14, of *Elijah*, and Isa. lix. 17. John ii. 17.

The word ζηλοῦν, used with an *accusative*, as here, of a person who is its object, includes both the idea of *zeal for* him and *jealousy against* any *rival* who would supplant the person who is zealous, in the favour of him who is the object of the zeal. Cp. 2 Cor. xi. 2, ζηλῶ ὑμᾶς Θεοῦ ζήλῳ, and 2 Sam. xxi. 2.

The Apostle's meaning here is, *I am* true to you, I am *zealous* for your true interests, I am *jealous* with a godly jealousy (a holy indignation, cp. 2 Cor. vii. 11) *against* any who would steal your hearts from me, and from the truth, and from God.

They also, your false Teachers, pay court to you; they solicit your favour; they profess zeal for your interests, and are jealous of my influence over you. But they do this *not honourably* (οὐ καλῶς); they *profess* eagerness to promote your spiritual advancement by admitting you into the Jewish covenant, and into the favoured family, by Circumcision. But the fact is, their zeal for you is the zeal of *envy* (cp. Acts vii. 9, οἱ πατριάρχαι ζηλώσαντες Ἰωσὴφ ἀπέδοντο). Their *will is* (θέλουσιν, see above, *v.* 9) to *exclude* you *from that* covenant into which you *have been* already *admitted* by your baptism into *Christ* (iii. 26—29), and from which they will *exclude* you if you comply with their solicitations, and lapse into Judaism. See chap. v. 2, 3. In this metaphor of *shutting out*, there may be a reference to the incidents and language of Marriage-Ceremonies. I am like the friend of the Divine Bridegroom, and have espoused you to Christ, but your false Teachers would *shut the door* and *exclude* you altogether from the Wedding. Cp. our Lord's words in the Parable of the Virgins, Matt. xxv. 6—12.

— ἵνα αὐτοὺς ζηλοῦτε] *in order that you may pay* zealous *court to them*; as the Jewish *Proselytes* were expected to do to those who were *Hebrews*, and who regarded themselves as a nobler race than the mere *Jewish Proselytes* and *Hellenists*, to which class the *Galatians* would belong on their submission to Circumcision. See on Acts vi. 1.

Hence the zeal of the Pharisees to make proselytes. See Matt. xxiii. 15, a text which explains St. Paul's meaning here. By making proselytes they made clients and courtiers, votaries, partizans, and zealots for *themselves*.

On the syntax of ἵνα ζηλοῦτε, see on 1 Cor. iv. 6, and *Winer*, § 41, p. 259.

18. Καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε] *But it is a good thing to be an object of zealous and jealous courtship in a good matter at all times*; and such *you* are *to me*, not only when I

n 1 Cor. 4. 15. 1 Tim. 1. 2. Philem. 10. James 1. 18.

παρεῖναί με πρὸς ὑμᾶς, 19 [n] τεκνία μου, οὓς πάλιν ὠδίνω, ἄχρις οὗ μορφωθῇ Χριστὸς ἐν ὑμῖν, 20 ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

o Gen. 16. 15. & 21. 1, 2.

21 Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε; 22 [o] Γέγραπται γὰρ, ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχεν, ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἐλευθέρας· 23 [p] ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγένηται· ὁ δὲ ἐκ τῆς ἐλευθέρας διὰ τῆς ἐπαγγελίας. 24 Ἅτινά ἐστιν ἀλληγορούμενα· αὗται γάρ εἰσιν δύο διαθῆκαι· μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννῶσα, ἥτις ἐστὶν Ἄγαρ· 25 τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ, συστοιχεῖ δὲ τῇ νῦν

p John 8. 39. Rom. 9. 7, 8. Gen. 17. 15—19. & 18. 10—14. & 21. 1, 2. Heb. 11. 11.

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am present with you, but whether I am present with you or absent from you.

I who am the friend of the Bridegroom (cp. John iii. 29), and who have espoused you as a chaste virgin to Christ, am ever zealous and jealous for you with a godly zeal and jealousy, not for my own sake (for I am *not* the Bridegroom), but for your eternal welfare and for His honour. Cp. 2 Cor. xi. 2, the best exposition of this text.

Compare the note in *Mr. Ellicott's* excellent Edition of this Epistle, p. 71.

19. *τεκνία μου—ὠδίνω*] *my little children, of whom I am in travail again, until Christ shall have been formed in you.* Your relapse is a relapse also to *me*. I now must regard you once more as *τεκνία, little children;* I must even endure once more the throes of spiritual parturition till Christ be formed in you. Cp. 1 Thess. ii. 7, and our Lord's words, Matt. xii. 48. Mark iii. 35. Luke viii. 21.

On the relation of *οὓς* to *τεκνία*, see John vi. 9, *παιδάριον ὅς*. Matt. xviii. 19. Acts xv. 17, *ἔθνη—αὐτούς*; xxvi. 17. Rom. ii. 14.

On the metaphor here used, compare St. Paul's words concerning Onesimus, whom he calls his *σπλάγχνα*, Philem. 12.

See also the noble picture in Revelation xii. 6.

This metaphor has been adopted and expounded in the Epistle of the primitive Churches of *Gaul*, connected by race with *Galatia*, in *Euseb.* v. 1, who say that by means of the Martyrs much joy accrued to the holy Virgin Mother, the Church of Christ, receiving back *alive* those whom she had lost as abortions, *οὓς ἐξέτρωσε*, and also because, through means of the Martyrs, very many of her children who had fallen away by apostasy, were again *conceived in her womb, and were being brought forth again to life* (*ἀνεμητροῦντο καὶ ἀπεκυΐσκοντο*).

"Pariuntur ii, in quibus Christi imago formatur." (*Ambrose* de Isaac, 8. *A Lapide.*)

20. *ἤθελον δὲ παρεῖναι*] *but I could wish.* See Rom. ix. 3. The question, whether he accomplished this desire, is considered above, in the *Introduction* to this Epistle, § 16—22.

24. *ἀλληγορούμενα*] *allegorized.* See the examples of the use of this word in this sense by the Jewish Hellenists, especially *Philo*, Allegor. ii. p. 1334, *et passim*, in *Wetstein* here.

These things of which the Apostle is speaking are *not* an allegory (for an allegory has no historical basis), but they are *allegorized*, or allegorically *expounded;* "per allegoriam dicta" (*Vulg. Tertullian* c. Marcion. v. 4), and then St. Paul proceeds to unfold their inner meaning;

They have a second spiritual sense; the holy Apostle does *not take away the History*, but he teaches us what is spiritually signified by it. *Theodoret, Chrys.*

The Apostle here instructs us how to allegorize aright,—namely, to preserve the truth of the history, while we elicit from it its spiritual sense. Abraham (he says) had two sons, from two wives; here is the *History*. He then tells us what was their spiritual meaning; there is the Allegory. *Primasius.*

Marcion and *Manes* perverted this passage into an argument that the Law was only an Allegory. *Jerome.*

On the subject of Allegorical Interpretation, see *Waterland's* Treatise on Scripture Allegories, vol. vi. p. 13, Preface to Scripture Vindicated. *Glasse*, Philol. Sacra, pp. 185—200, De Allegoriis. *Surenhusius*, p. 578. *Rosenmüller*, Historia Interpretationis Librorum Scripturæ, iii. 41—52, and *Bp. Marsh*, vi. and ix.—particularly p. 355, Lectures on the Interpretation of the Bible.

— *δύο διαθῆκαι*] *two Covenants. Elz.* prefixes *αἱ*—not in the best MSS.

A full exposition of this allegorical sense may be seen in *S. Augustine* on Ps. cxix. 7, who applies it to the condition of the Visible Church in this world suffering manifold trials and persecution from the race of Ishmael dwelling in the tents of Kedar, the *Hagarenes* of the earthly generation; but at length to be freed, at the time of the final severance, when the son of the bond-servant will be cast out, and not be permitted to inherit with the true Israelites, the genuine sons of Abraham, the children of the Promise, in the heavenly Jerusalem, the Church glorified.

25. *τὸ γὰρ Ἄγαρ*] *for Agar is* (i. e. symbolizes, or represents) *the* (*τὸ*) *Mount Sina in Arabia.* As to the reading of this passage, it is to be observed that

(1) The word Ἄγαρ is omitted by C, F, G, and by *Origen, Vulg.*, and *Jerome*, and many of the Latin Fathers, and is cancelled by *Lachmann* and *Lightfoot*. It is not in *Cod. Sinait.*

Bentley, and *Kuster* in the Preface to his edition of Mill's N. T., supposed Σινᾶ—Ἀραβίᾳ to be a gloss. But the received reading is strongly confirmed by the best Greek MSS., A, B, D, E, J, K, and the Syriac Versions, and the Greek Fathers.

(2) As to the *sense*, the words are thus rendered by many Interpreters,—"For the *name* Hagar is Mount Sina in Arabia;" and it is affirmed by *Chrysostom*, that Mount Sina was called *Agar* in the vernacular tongue (*ἐπιχωρίῳ γλώττῃ*). And so *Theophylact:* "Sina is called *Agar* in the language of the Arabs."

The evidence of modern topographers and philologers on this subject (which may be seen in *Winer's* and *Meyer's* notes, and also in *Prof. Lightfoot's* edit., p. 186) does not appear to be conclusive. Nor does the meaning of a name (unless imposed by Divine authority) seem to afford any strength to the argument for the analogy: cp. *Lightfoot*, pp. 185—189.

(3) Besides, if St. Paul had desired to make any thing of the argument from the supposed meaning of *Hagar's name*, he would also have dwelt on the etymology of Sara, the *Princess*,—שָׂרָה symbolizing the *royal* prerogatives of Christians (Rev. i. 6) as contrasted with the servile drudgery of the Jews, and as representing the pre-eminence of the Spiritual Jerusalem over the Literal.

(4) Further, this supposition, which regards Ἄγαρ as simply a *word* or *name*, and interprets *τὸ γὰρ Ἄγαρ* as equivalent to, "for the *word* or *name* 'Hagar' is Mount Sina in Arabia," is not consistent with St. Paul's own words which follow. For how can a *word* or *name* be said to *συστοιχεῖν*, how can a mere *name* range with a *thing?*

(5) St. Paul compares *Hagar*, the *person*, with the *Levitical Sina* and *its dispensation:* and he compares *Sarah*, the *person*, with the *Christian Sion* and *its dispensation.*

(6) How then are the words to be construed?

Not by connecting the article *τὸ* with the word Ἄγαρ (as is commonly done), but with the words Σινᾶ ὄρος, as follows:

For Hagar *is* (i. e. *represents*) the Mount Sina in Arabia (*τὸ Σινᾶ ὄρος ἐν τῇ Ἀραβίᾳ*), and ranges with the Jerusalem that now is; for she is in bondage with her children. But the Jerusalem which is above is free, which is the mother of us all.

On the connexion of the article *τὸ* with Σινᾶ ὄρος it may be observed,

(1) that it was not likely to cause any difficulty, as it was evidently not to be connected with Hagar, a *woman.*

(2) that any other arrangement of the words, e. g. Ἄγαρ *γὰρ τὸ Σινᾶ ὄρος ἐστὶν*, would have been very inharmonious.

(3) The translation proposed above is confirmed by the old Latin Version in the *Codex Claromontanus* and *Sangerman*,—"Agar enim," &c.—and by *Theodor. Mopsuest.* in *Cramer's* Catena, p. 71, who says that *ἡ Ἄγαρ ἰσοδυναμεῖ τῇ παρ' ἡμῖν Ἱερουσαλὴμ*, and by the ancient Commentary lately published by *Card. Pitra* as the work of *S. Hilary*, p. 83; and also by the *Vulgate* and *Cod. Augiensis* and *Cod. Boernerianus* properly understood, and by other respectable authorities, which here *omit* the word Ἄγαρ, and have "Sina enim mons est in Arabia," i. e. "Hagar is, or represents, Mount Sina in Arabia:" cp. *Lightf.* p. 184.

On the article used as here, see Matt. xxvi. 28. Mark vi. 3; vii. 15. 1 Cor. x. 4. Cp. *Winer*, p. 104; and as to the *Hyperbata* and *Trajections* in St. Paul's writings, cp. Eph. ii. 3 (*τέκνα*

Ἰερουσαλὴμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς, [26] [q] ἡ δὲ ἄνω Ἰερουσαλὴμ ἐλευθέρα ἐστὶν, ἥτις ἐστὶ μήτηρ πάντων ἡμῶν· [27] [r] γέγραπται γὰρ, Εὐφράνθητι, στεῖρα ἡ οὐ τίκτουσα, ῥῆξον καὶ βόησον, ἡ οὐκ ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα. [28] [s] Ἡμεῖς δὲ, ἀδελφοὶ, κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐσμέν. [29] [t] Ἀλλ', ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα, οὕτω καὶ νῦν. [30] [u] Ἀλλὰ τί λέγει ἡ γραφή; Ἔκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας. [31] Ἄρα, ἀδελφοὶ, οὐκ ἐσμὲν παιδίσκης τέκνα, ἀλλὰ τῆς ἐλευθέρας.

q Heb. 12. 22. Rev. 3. 12. & 21. 2, 10, &c.
r Isa. 54. 1, 5. 1 Tim. 5. 5.
s Rom. 9. 7, 8.
t Gen. 21. 9.
u Gen. 21. 10, 12.

V. [1] [a] Τῇ ἐλευθερίᾳ ᾗ ἡμᾶς Χριστὸς ἠλευθέρωσε, στήκετε οὖν, καὶ μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε. [2] Ἴδε, ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε

a Acts 15. 10. 1 Pet. 2. 16.

φύσει ὀργῆς), and the examples in *Winer*, § 61, pp. 488—493; and partic larly as to the separation of the definite article from its substantive, see the instances in *Matthiæ*, Gr. Gr. § 278. As to the verb ἐστὶ meaning *represents*, cp. εἰσὶ in *v.* 24, and in Rev. i. 19, 20; the candlesticks *represent* (εἰσὶ) Churches; the stars *represent* (εἰσὶ) the Angels of the Churches; and xvii. 18, the Woman *is* the great city, &c.

According to this rendering, the sense is plain and easy. *Abraham had two sons*, Ishmael and Isaac; *the one by the bondwoman*, Hagar; *the other by the freewoman*, Sarai. *But he who was of the bondwoman was born after the flesh, but he who was of the freewoman was born through the promise. Which things have an allegorical signification. For these women represent two Covenants, the one from Mount Sinai, which beareth children unto bondage, which is Hagar.* For *Hagar represents Mount Sina in Arabia, and corresponds to the Jerusalem that now is, for she is in bondage with her children. But the Jerusalem which is above is free, which is the mother of us all.*

— δουλεύει γάρ] *for she is in bondage. Elz.* has δουλεύει δὲ, with D***, E, I, K, and *Syriac* and *Vulg.* But γὰρ is found in A, B, C, D*, F, G.

26. πάντων] *all.* Some Editors cancel πάντων here, on the authority of B, C*, D, E, F, G, and some Fathers; but it is found in A, I, K, and the old *Latin Version* of *Irenæus* (v. 35) has "mater omnium nostrum;" and it seems to have been in the text as early as the time of *S. Polycarp*, ad Philipp. 3, where see *Dr. Routh's* note.

27. μᾶλλον] *rather*—not *more*. See Matt. xviii. 13.

29. ἐδίωκε] *was persecuting.* An assertion much cavilled at by some recent criticisms, which ask, "When did Ishmael ever *persecute* Isaac?"

This question has been long ago considered and disposed of.

The Book of Genesis only tells us that Sarah saw Ishmael *playing* with her son Isaac. (Gen. xxi. 9.) The original has מְצַחֵק (*metsakhek*), and the LXX has παίζοντα. *But* the *temper* in which Ishmael *played* with Isaac, may best be inferred from the comment which Isaac's mother made upon it. *Sarah's words* interpret *Ishmael's act. If* his play had been loving play, she would not have been displeased by it. It must have been the spirit of spiteful malice, made more offensive by its pretence to sportiveness and love, which extorted from Sarah the words which the Holy Spirit, speaking by St. Paul, here calls a verdict of Scripture,—a prophetic oracular speech (cp. Gen. ii. 24, with Matt. xix. 5),—*Cast out the bondwoman and her son.* And Almighty God Himself vouchsafed to confirm Sarah's interpretation of Ishmael's *play*, by commanding Abraham, although reluctant, to *hearken to Sarah's voice* in that matter. See Gen. xxi. 12.

Accordingly, it has been well said by one of old (whose words may be commended to the attention of some later Interpreters), "*Ludentes* eos vidit Sara, et ait '*Ejice ancillam et filium.*' Quare? quia vidit eos *ludentes?* Sed lusum illum Paulus *persecutionem* vocat, quia lusio illa illusio erat. Major erat Ismael et roboratus in malitia: et fraudes ludendi cum infirmo faciebat; animadvertit *mater lusum* illum esse *persecutionem;* sic intelligens Sara lusum illum, dixit *Ejice ancillam et filium ejus.*" *Augustine* (Serm. 3).

The Holy Spirit, speaking by St. Paul, thus enables us to explain Sarah's words, and justifies them; and so the later portions of the Divine Word will often be found to reflect light upon the earliest records of Inspiration.

St. Paul's comparison here is peculiarly apposite and relevant to the subject before him.

The Judaizers, with whom he is dealing in this Epistle, were *like* Ishmael, the son of the bondwoman Agar, the representative of the Old Covenant not spiritually understood. They *professed friendship* for the Galatian Christians, who were the spiritual *Isaac.* In *semblance* they were *playing* with the offspring of the freewoman, but in reality they were *persecuting* him. The Judaizers were endeavouring to rob the Galatian Christians of their Evangelical inheritance derived from Abraham. Thus Ishmael pretended to be playing with Isaac, but was in fact persecuting him.

The Apostle, therefore, who had just been comparing himself to an *affectionate mother*, comes forward as a vigilant *Sarah*, and interferes to part the Jewish Ishmael from the Christian Isaac; and to rescue the children of the promise and of freedom from the treacherous flattery and tyrannical sport of the children of the flesh and of bondage.

The comparison, therefore, is a very happy and beautiful one. And yet it has been contemptuously exploded by some as sophistical and false! And its beauty is much marred by others (as may be seen in *Meyer*, p. 193, and *De Wette*, p. 67) who desert the Scriptural narrative of the Book of Genesis (as excellently expounded by *Augustine*), and resort to a Rabbinical *tradition*, that Isaac was openly and cruelly persecuted by Ishmael, and suppose that the Apostle here deserted Scripture to follow *Tradition.*

31. Ἄρα] *Therefore.* B, D*, E, and a few cursives, have διὸ here, which is received by *Lachm.*, *Tisch.*, *Alf.*, *Ellicott;* and *Tertullian* has 'propter quod' (c. Marcion. v. 34); and so *Euseb.* de Mart. Palæst. c. 11, who compares Heb. xii. 22: "Ye have come unto *Mount Sion*, and unto the city of the living God, the *heavenly Jerusalem.*"

CH. V. 1. Τῇ ἐλευθερίᾳ] *Elz.* inserts οὖν here, but it is placed after στήκετε by A, B, C*, F, G. There are some other variations here: *Lach.* omits ᾗ, and *Tertullian* has "Qua libertate Christus nos manumisit" (c. Marcion. v. 4), and *Vulg.*, which adds "state."

On the true character of this Liberty which has been purchased for Christians by Christ's blood, and which is to be maintained by them as His servants, and not to be bartered away on the one hand by an absolute subjection of their Will, Reason, and Conscience to the domination of another, nor yet to be abused into a plea for insubordination and resistance to lawful Authority in any lawful command, see *Bp. Sanderson*, iii. pp. 276, 277—286, Serm. on 1 Pet. ii. 16.

— μὴ πάλιν ζυγῷ δουλείας ἐνέχεσθε] μὴ ἐνέχεσθε = "ne cervicem jugo subdatis." See the *Syriac* Version here. Do not put your necks again into a yoke of bondage so as to be held by it. Ἐνέχομαι is the middle voice, as βαπτίζομαι. (1 Cor. x. 2; xv. 29.) St. Peter himself, even at Jerusalem, had called the Levitical Law *a yoke.* Acts xv. 10.

Ye are not now under the yoke of bondage, but under the easy yoke, the ζυγὸς χρηστὸς, of Christ. Matt. xi. 29, 30.

2. Ἴδε] not ἰδὲ as in Attic Greek. *Buttmann*, i. 466. *Winer*, p. 47. *De Wette*, p. 69.

— Ἴδε, ἐγὼ Παῦλος κ.τ.λ.] *Behold, I Paul.* Mark this well, *I Paul*, whom they falsely accuse of *preaching* circumcision (see *v.* 11), *warn you* that *if you are circumcised*, i. e. if you submit to circumcision (middle voice, see *vv.* 1. 4, δικαιοῦσθε) with *any belief* in the *necessity* and *saving efficacy* of circumcision, Christ profiteth you nothing.

It is not to be imagined that St. Paul himself, when he *circumcised Timothy* (Acts xvi. 3), made Christ to be of *none effect to him*, or that he would have circumcised Timothy in order to conciliate any one, *if* such would have been the result.

But Christ *would* have been of none effect to Timothy if he had been circumcised *under any persuasion that Circumcision was in itself necessary and profitable for salvation*, and if he had relied on it as such, as the Judaizers persuaded the Galatians to

Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει. 3 Μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ, ὅτι ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. 4 Κατηργήθητε ἀπὸ τοῦ Χριστοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε. 5 Ἡμεῖς γὰρ Πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα. 6 Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει, οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.

7 Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι; 8 Ἡ πεισμονὴ οὐκ ἐκ τοῦ καλοῦντος ὑμᾶς· 9 μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ· 10 ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ ὅτι οὐδὲν ἄλλο φρονήσετε· ὁ δὲ ταράσσων ὑμᾶς βαστάσει τὸ κρῖμα, ὅστις ἂν ᾖ.

11 Ἐγὼ δέ, ἀδελφοί, εἰ περιτομὴν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται τὸ σκάνδαλον τοῦ σταυροῦ. 12 Ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

b 2 Tim. 4. 8.
c ch. 6. 15. Matt. 12. 50. 1 Cor. 7. 19. Col. 3. 11.
d 1 Cor. 9. 24. ch. 3. 1.
e ch. 1 6.
f 1 Cor. 5. 6, 7. & 15. 33. 2 Tim. 2. 17.
g 2 Cor. 2. 3. & 8. 22. ch. 1. 7.
h 1 Cor. 1. 23.
i 1 Cor. 5. 13. & 9. 19.

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do. See *S. Augustine's* Epistle to *S. Jerome* on this subject, Epist. lxxxii. 20, vol. ii. p. 295, and note above on Acts xvi. 3, and above, note at end of chap. ii.

3. Μαρτύρομαι] *I protest.* See Acts xx. 26.

4. Κατηργήθητε ἀπό] " evacuati estis a." (*Vulg.*) *Ye were reduced from a state* of ἐνέργεια to one of ἀέργεια and ἀργία. Cp Rom. vii. 2. *Ye have been made void from Christ.* Ye have disfranchised yourselves. Καταργεῖν, a word peculiar to St. Luke (Luke xiii. 7, where see note) and to St. Paul, who uses it about twenty-seven times.

This state of ἀργία, to which they reduce themselves by seeking for Justification from the Law, is contrasted with the state of inner life and Christian fruitfulness described in *v.* 6, πίστις δι' ἀγάπης ἐνεργουμένη.

— δικαιοῦσθε] *are justifying yourselves,* are placing your hopes of Justification, in the Law.

— τῆς χάριτος ἐξεπέσατε] *ye fell from grace.* Observe the *aorist. Ye fell,* ipso facto, *from grace* when ye were seeking for Justification from the Law. εἰ κατὰ νόμον Ἰουδαϊσμοῦ ζῶμεν, ὁμολογοῦμεν χάριν μὴ εἰληφέναι. *S. Ignatius* (ad Magnes. 8).

5. Πνεύματι] *by the Holy Spirit. We, by the operation of the Holy Ghost, wait from Faith for the hope* (not of being justified, for we have already been justified by Faith, when we were baptized, see 1 Cor. vi. 11. Rom. v. 1. 9) *which Justification holds out to us.*

This is to be connected with what precedes, By seeking to be justified by the Law, ye would fall from the state of Grace and Favour in which *ye were,* and in which *we are.*

For we, by the Operation of the Holy Ghost, look forth *from Faith* (ἐκ πίστεως), as our foundation, and wait for the blessed hope (Tit. ii. 13), the hope laid up in heaven (Col. i. 5), as a fruit and reward of the *Justification* first conveyed to us when we *put on Christ* in our *Baptism* (Gal. iii. 27), and which receives fresh occasions of *Sanctification* by the daily *renewing* of the *Holy Ghost* (Tit. iii. 5), and which is consummated in the " new heavens and new earth wherein *dwelleth Righteousness.*" 2 Pet. iii. 13.

Having received the earnest of the *Spirit,* and having Faith in God's promises, we wait for the *life to come,* which will be glorified in immortality and freedom from sin. *Theodoret.* See also *Augustine* de Spiritu, c. 56. 9, 10, vol. x. p. 354.

6. ἐνεργουμένη] *working inwardly and effectually.* See 1 Thess. ii. 13. 2 Thess. ii. 7. 2 Cor. i. 6; iv. 12. Rom. vii. 5. Col. i. 29. Eph. iii. 20. It has never a *passive* sense in the New Testament. See *Fritz.* on Rom. vii. 5.

7. Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψε] *Ye were running well. Who drove you athwart from the course? Elz.* has ἀνέκοψε, but ἐνέκοψε is the reading of the best authorities.

The metaphor seems to be derived from a Chariot Race, where one Car impinges upon another, and flings it aside from the course. Cp. 1 Thess. ii. 18. 1 Pet. iii. 7. ἐγκόπτω, *incido, impedio, Gloss. Vet.* ap. *Labb.* ἐγκόπτει = ἀναχαιτίζει, *Suid.*

Some suppose that the figure is derived from the act of *breaking up a road,* to obstruct progress upon it.

8. Ἡ πεισμονή] *Your persuasion is not from Him Who called you,* i. e. from God. You have been *persuaded* (you say) by the arguments of your new teachers; but this is a *persuasion* which has led you to be not *persuaded* of what is *true,* τῇ ἀληθείᾳ μὴ πείθεσθαι.

But still I entertain a hope that there is but little leaven among you, though it may (if not cast out) leaven the whole lump; and I am therefore *persuaded* in the Lord that you will be no otherwise minded than you were at first; and he who troubleth you will bear the *condemnation* (of having *dissuaded* you from the truth) whoever he may be.

9. μικρὰ ζύμη—ζυμοῖ] *a little leaven leaveneth all the whole lump.* St. Paul applies this same proverb to errors both in *faith* and in *practice.*

When he speaks of persons *leavened,* he means not only such as are lewd of life, tainted that way, but even such as are unsound in matters of *religion.* To the *Corinthians* he would have the incestuous person cast out with his *leavened life* (1 Cor. v. 6, 7); to the *Galatians* he presseth the same point against another kind (Gal. v. 3, 4), such as leavened the Gospel with *Moses' ceremonies,* and so corrupted the truth in religion (Gal. v. 9. 12); and them he would have cut off, both Corinthian and Galatian leaven; both must out. And mark, upon the same reason both, and in the very same words, that *a little leaven* doth not a little hurt (Gal. v. 9), but marreth the whole. Evil doctrine is against truth; evil life against walking in the truth; evil company will bring us to both; therefore away with them. *Bp. Andrewes,* iii. p. 306.

11. εἰ περιτομὴν ἔτι κηρύσσω] *if I am preaching Circumcision*— as some falsely allege that I am. Here is an answer to the objection that because he had circumcised Timothy (Acts xvi. 3) he must be an advocate for Circumcision.

12. Ὄφελον] See 1 Cor. iv. 8. 2 Cor. xi. 1. *Winer,* § 41, p. 270.

— καὶ ἀποκόψονται] A difficult passage. The best explanation, indeed the only one which seems to be admissible, is as follows;

These false Teachers accuse *me* of preaching Circumcision, which, if enforced, as they enforce it, is only a mutilation of the body. And then the Apostle exclaims, " *Utinam etiam se ipsos castrarent!*"

The sense is well expressed in the ancient commentary lately edited by *Père Pitra,* p. 88: " Si frivolam corporis excisionem bonum quid esse judicant, etiam integra membra genitalia sibi excidant, ut majora acquirant lucra, si carnis excisione juvari se existimant!"

The true interpretation may be arrived at by the following considerations:—

(1) The sense of the word ἀποκόπτεσθαι here used is '*mutilare seipsum.*' See *Arrian,* Epictet. ii. 20, and *Hesych.* Γάλλος (Priest of Cybele) ὁ εὐνοῦχος, ὁ ἀπόκοπος, and especially the use of the word in the Septuagint Version of the *Jewish Law* (Deut. xxiii. 1, ἀποκεκομμένος), which affords a clue to the true sense of this passage.

(2) The almost universal consent of the Greek and Latin Fathers who have expounded this passage. See the Commentaries here of *Chrys., Theodoret, Theophyl., Jerome,* and *Augustine,* and a considerable degree of concurrence of modern Expositors. See *Meyer,* p. 211.

(3) A somewhat similar paronomasia in Phil. iii. 2, where St. Paul uses the word κατα-τομὴ, *concision,* in order to censure and condemn in strong and stern language the Judaistic enforcement of περι-τομὴ, *circumcision.*

(4) The insertion of the conjunction καὶ, *even,* intimating *more* to be done in the case of *false Teachers* than in that of the *taught.*

(5) We must remember also that the act of ἀποκοπὴ, or self-mutilation, abhorred as it is by us (blessed be God, through Christianity), was familiar to the Heathen, especially to the *Galatians,*—even as an act of *Religion.*

There was a peculiar propriety in a reference to such an act in this Epistle to the *Galatians,* acquainted as they were with the fanatical excesses of the *Galli,* or *Priests of Cybele,* who were excited by their religious zeal to mutilate themselves, ἀπο-

13 k Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί, μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκὶ, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις· 14 l ὁ γὰρ πᾶς νόμος ἐν ἑνὶ λόγῳ πεπλήρωται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. 15 Εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσθίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῆτε.

k ch. 6. 2. 1 Pet. 2. 16. 2 Pet. 2. 19. Jude 4.
l Lev. 19. 18. Matt. 7. 12. & 19. 18, 19. & 22. 39. Rom. 13. 9. James 2. 8—11.

16 m Λέγω δὲ, Πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε· 17 n ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ Πνεύματος, τὸ δὲ Πνεῦμα κατὰ τῆς σαρκός· ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἃ ἂν θέλητε ταῦτα ποιῆτε· 18 o εἰ δὲ Πνεύματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον.

m Rom. 6. 12. & 8. 1, 4, 12. & 13. 14. 1 Pet. 2. 11.
n Rom. 7. 15, &c.
o Rom. 6. 14, 15. & 8. 2.
p 1 Cor. 3. 3 & 6. 9. Eph. 5. 3, 5. Col. 3. 5. James 3. 14.

19 p Φανερὰ δέ ἐστι τὰ ἔργα τῆς σαρκὸς, ἅτινά ἐστι πορνεία, ἀκαθαρσία, ἀσέλγεια, 20 εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔρις, ζῆλος, θυμοὶ, ἐριθεῖαι, διχοστασίαι, αἱρέσεις, 21 q φθόνοι, φόνοι, μέθαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν.

q Rev. 22. 15.

22 r Ὁ δὲ καρπὸς τοῦ Πνεύματός ἐστιν ἀγάπη, χαρὰ, εἰρήνη, μακροθυμία, χρηστότης, ἀγαθωσύνη, πίστις, πραΰτης, ἐγκράτεια· 23 s κατὰ τῶν τοιούτων οὐκ ἔστι νόμος. 24 t Οἱ δὲ τοῦ Χριστοῦ τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. 25 u Εἰ ζῶμεν Πνεύματι, Πνεύματι καὶ στοιχῶμεν. 26 x Μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

r Eph. 5. 9. Phil. 1. 11. Col. 3. 12.
s 1 Tim. 1. 9.
t Rom. 6. 6. & 13. 14.
u ch. 2. 20.
x Phil. 2. 3.

VI. 1 Ἀδελφοὶ, ἐὰν καὶ προληφθῇ ἄνθρωπος ἔν τινι παραπτώματι, ὑμεῖς οἱ

κόπτεσθαι, particularly in the Galatian city of *Pessinus* on Mount *Dindymus*, whence *Cybelé* was called *Dindyméné*. See *Strabo*, xii. p. 567, *Ammian. Marcellin.* xxii. 9, and particularly the poem of *Catullus* (lxiii.), almost unrivalled in the awfulness of its grandeur and the tenderness of its pathos, in which one of the votaries of this dreadful superstition pours forth the bitterness of his soul in remorse for his deed.

(6) The Apostle's meaning appears to be, Would that this example of the enthusiastic self-mutilation of your heathen priests the Galli might be imitated by these Judaizing deceivers, who are subverting you on the plea of religious zeal, and who are imposing on you Galatians, *as necessary to your salvation*, the rite of circumcision, which, when *enforced as such*, is as vain and injurious as the phrensied self-violation of the votaries of your heathen Goddess.

(7) But was not this a *vindictive* wish? No.

These Judaizers were *enforcing circumcision*, which had now become *concision*. (Phil. iii. 2, see note.) St. Paul desires that they would go further in their own case; that they, who in zeal for the Law are subverting the faith of those who believe the Gospel, would *even* (καὶ) become ἀποκεκομμένοι. Then what would be the result? A beneficial one for you Galatians, in comparison with their present treatment of you; and a good one also, comparatively, even for themselves. There would be more hope from their ἀποκοπὴ, *ex-cision*, than from their περι-τομὴ, or *circumcision*. There would be more hope of them, even if they imitated the Priests of Cybele in one particular characteristic, than if they continue to be votaries of the Law in *their sense of it*. For then, being ἀποκεκομμένοι, they would be *excluded* from the *Jewish Congregation*, according to the enactments of that very Jewish Law which they now desire to impose on you. (Deut. xxiii. 1.) Then they would begin to feel the *rigour* of that Law; then they would be ashamed of *enforcing* it on you; then they would be thankful to be freed from it themselves. Then there would be good hope, that they also would joyfully hail and accept the gracious liberty of the Gospel, and would be joined as sound members to the Body of Christ.

(8) There may be also a *figurative and spiritual* meaning in this word. St. Paul had been describing the Galatian Church as Christ's bride; St. Paul himself had espoused her to Christ, and watched over her with a godly jealousy (iv. 17; cp. 2 Cor. xi. 2). He desired that they who would beguile her from Christ, might be disabled in their attempts, by being, as it were, reduced to the condition of Oriental chamberlains (εὐνοῦχοι), and be incapacitated from doing harm, since they wished to seduce her from her plighted troth to the Divine Bridegroom.

— οἱ ἀναστατοῦντες ὑμᾶς] *they who are subverting you.* The word ἀναστατοῦν is properly applied to the hostile act of an army, assaulting, taking, and destroying a city, and *uprooting* its inhabitants and selling them into slavery. And by this word the Apostle intimates that the false teachers are *rooting up* the Galatians from the *soil* of their *heavenly city*, and enslaving them. See *Chrys.*

13. Ὑμεῖς γὰρ ἐπ' ἐλευθερίᾳ ἐκλήθητε] *for ye were called for liberty.* On this use of ἐπὶ see 1 Thess. iv. 7. And on the purport of the sentence compare above, *v.* 1, and below, 1 Cor. iii. 22, 23; vi. 12; vii. 23; ix. 19.

— μόνον μὴ τὴν ἐλευθερίαν] *only* use *not your liberty for an occasion to the flesh, but by love serve one another.*

On the ellipse of the verb before ἐλευθερίαν, see *Winer*, p. 526. Compare the proverb μηδὲν ἄγαν, 'Ne quid nimis.'

It is remarkable, that this precept of *St. Paul*, in its tripartite form, is adopted by *St. Peter* in his first Epistle, 1 Pet. ii. 16. See the note there. An honourable proof of that Apostle's generosity, and love of truth, and zeal for the salvation of souls. Cp. note above, at the end of the Second Chapter of this Epistle.

17. Πνεύματος] *the supernatural grace of God*, as throughout in this passage (see *vv.* 18. 22. 25), where operations are described which cannot be ascribed to *man's* spirit, but are due to the agency of God the Holy Ghost. See *S. Irenæus*, v. 10 and v. 11, and *S. Augustine*, who says (Serm. 128), "Thou hast the means of fighting against the flesh, for thy God is in thee;" and de Natura et Gratia, c. 67, vol. x. p. 411, where he refers to Rom. v. 5. See also *Bp. Sanderson's* remarks on the use of the word πνεῦμα here, vol. i. p. 428, who refers to John iii. 6 as the best explanation of it.

— ταῦτα γάρ] *for these things.* A, C, D***, I, K have δὲ, but B, D*, E, F, G have γὰρ, and so *Lachmann* and *Alford*.

19. πορνεία] *Etz.* prefixes μοιχεία, which has not sufficient authority for insertion in the text.

20. φαρμακεία] the use of *drugs* for poisoning, witchcraft, and other illicit purposes. See Rev. ix. 21.

Cp. 2 Cor. xii. 20; and see *Justin Martyr* (Exhort. ad Græc. p. 40), who has ἔχθραι, ἔρεις, ζῆλος, ἐριθεῖαι.

The word ἐρίθεια is from ἔριθος, a *labourer for hire* (from root ἔρδω),

(1) a *mercenary*; and (2) one who *hires himself* to a *cabal* for *party purposes*: and therefore signifies, (3) a *venal partizan*; such as the *factions* of gladiators, and other ruffians hired by rival candidates at elections to intimidate the voters in the Roman forum.

Hence ἐρίθεια signifies *venal partizanship*. See *Fritz.*, Excurs. ad Rom. ii. 8, and *Ellicott* here. It occurs 2 Cor. xii. 20. Rom. ii. 8. Phil. i. 16; ii. 3. James iii. 14. 16.

— αἱρέσεις] Observe, that *strifes* and *divisions* are here characterized by St. Paul as *works of the flesh* no less than *fornication, uncleanness, and lasciviousness.* Cp. 1 Cor. iii. 3.

22, 23.] See *Bp. Sanderson's* Sermons, i. pp. 424—447.

24. ἐσταύρωσαν] *they crucified them* (aorist); i. e. they nailed them to Christ's cross at Baptism, and "on this cross the Christian hangs all his life long." *Augustine* (Serm. 205).

Ch. VI. 1. ἐὰν κ. προληφθῇ ἄ. κ.τ.λ.] *if a man be even taken*

πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτὸν, μὴ καὶ σὺ πειρασθῇς. 2 [a] Ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως ἀναπληρώσατε τὸν νόμον τοῦ Χριστοῦ. 3 [b] Εἰ γὰρ δοκεῖ τις εἶναι τι μηδὲν ὤν, ἑαυτὸν φρεναπατᾷ· 4 [c] τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἕξει, καὶ οὐκ εἰς τὸν ἕτερον· 5 [d] ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.

6 [e] Κοινωνείτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς. 7 Μὴ πλανᾶσθε, Θεὸς οὐ μυκτηρίζεται· ὃ γὰρ ἐὰν σπείρῃ ἄνθρωπος, τοῦτο καὶ θερίσει· 8 [f] ὅτι ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν· ὁ δὲ σπείρων εἰς τὸ πνεῦμα ἐκ τοῦ πνεύματος θερίσει ζωὴν αἰώνιον.

9 [g] Τὸ δὲ καλὸν ποιοῦντες μὴ ἐγκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν, μὴ ἐκλυόμενοι. 10 [h] Ἄρα οὖν, ὡς καιρὸν ἔχομεν, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

11 Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί.

a 1 Thess. 5. 14. 1 John 4. 21.
b 1 Cor. 8. 2.
c 1 Cor. 11. 28. 2 Cor. 13. 5.
d Ps. 62. 12. Jer. 17. 10. & 32 19. Matt. 16. 27. Rom. 2. 6. & 14. 12. 1 Cor. 3. 8. 2 Cor. 5. 10. Rev. 2. 23. & 22. 12.
e 1 Cor. 9. 7, 11, 14.
f 2 Cor. 9. 6.
g 2 Thess. 3. 13.
h Eph. 2. 19. & 3. 15. 1 Tim. 5. 8. Heb. 3. 6. & 6. 10. 1 John 3. 13—19. & 5. 1. 3 John 5—8.

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in any transgression, ye that are spiritual restore such an one This exhortation to others to recover and restore the penitent in a spirit of meekness, has a peculiar propriety at the close of this Epistle, as opening a door to them of return to their spiritual Father, and as assuring them of his parental tenderness and love. Cp. *Hilary*, in Ps. cxl.

2. Ἀλλήλων τὰ βάρη βαστάζετε] *Bear ye one another's burdens.* A comfortable assurance this to the Galatians, that he who thus addresses them was ready to bear *their* burdens. We are to support (*βαστάζειν*) one another's *βάρη*, as Christ bare our infirmities, *τὰς νόσους ἡμῶν ἐβάστασε* (Matt. viii. 17), and as He bare (*ἐβάστασε*) the cross (John xix. 17), and commands us to bear it (Luke xiv. 27).

3. εἶναι τι μηδὲν ὤν] *to be something when he is nothing. ἐὰν δοκῶσι τὶ εἶναι μηδὲν ὄντες, Plato*, Apol. p. 41. (*Wetstein.*) See above, on i. 7.

4. τὸν ἕτερον] *the other*, with whom he compares himself, as the Pharisee did with the Publican (Luke xviii. 11), in order to elevate himself by depressing him.

5. *βαστάσει*] *shall bear his own burden* (*φορτίον*), *load*, laid on his back. This word *βαστάζειν* is used four times in this Epistle; here, v. 10; vi. 2. 17, and only twice in the rest of St. Paul's Epistles, Rom. xi. 18; xv. 1.

But we may not lay on the shoulders of *others*, as the Pharisee did, *φορτίζοντες ἀνθρώπους φορτία δυσβάστακτα* (Luke xi. 46); nor can we shift the burden of our own sins on any other person. We cannot make the burden of our own sins lighter by imputing a heavier burden of sin to others. Praise of ourselves, whether it proceeds from our own lips or that of others, cannot lighten our burden; it may aggravate it. (*Augustine.*) We are not better because others may be worse.

Nor can we divest ourselves of our own personal responsibility by transferring the burden of our sins to a spiritual Guide. *Every one must bear his own burden* at the Great Day.

This precept in *v.* 5, ἕκαστος τὸ ἴδιον φορτίον βαστάσει, is to be taken together with that in *v.* 2, ἀλλήλων τὰ βάρη βαστάζετε, and a distinction is to be made between *φορτία* and *βάρη*, as was observed by an ancient Father, who says that every man's *sins* are his *φορτία*—laid upon his own back by his own act—and that we are not to bear the (*φορτίον*) burden of one another's *sins* by partaking in *them*, nor to call others to take part in bearing the burden of *our sins*. But Christ calls us to Himself, because we labour and are heavy laden by them, and exhorts us to take *His light burden* (*φορτίον*) upon us. (Matt. xi. 28—30.) Thus He converts our *heavy burdens*, which depress us to earth, into *light wings*, which waft us to heaven. The wings of birds are their weights, which they bear, and which bear them. Let thy soul have the weight of Christ's burden; "hæc sarcina non est pondus onerati, sed ala volaturi;" it has the pinions of peace, and the wings of charity, and will bear thee to heaven. Thus bear thy own weight, and it will bear thee.

But we must also bear one another's *βάρη*. Such a load is Poverty, and such a load also is Wealth. Poverty is the load of some, and Wealth is the load of others, perhaps the greater load of the two. It may weigh thee down to perdition. Bear the load of thy neighbour's poverty, and let him bear with thee the load of thy wealth. Thou lightenest thy load by lightening his. Thus bear one another's loads, and fulfil the law of Christ. Cp. *Augustine* (Serm. 164).

6. Κοινωνείτω] *Let him who is taught* in the Gospel *communicate* in all *his worldly* substance with his spiritual Pastor.

On the use of *κοινωνεῖν* (not *active*, 'contribuere,' but *neuter*, 'communicare') and *κοινωνία*, in the sense of communication of our worldly substance with others, see Phil. iv. 15. 2 Cor. viii. 4; ix. 13; and *Chrys.* and *Theophyl.* here, and the examples quoted by *Wetstein.*

A necessary precept for *Gentile* Christians. See on 1 Cor. ix. 6.

As to the duty of the People to provide adequate maintenance for their Ministers, see on 1 Cor. ix. 4—14.

— *ὁ κατηχούμενος*] *orally instructed, catechized.* See Luke i. 4. 1 Cor. xiv. 19. Rom. ii. 18.

7. Θεὸς οὐ μυκτηρίζεται] *God is not mocked.* Quoted, as a well-known saying, by *S. Polycarp* ad Phil. 5.

9. Τὸ δὲ καλὸν ποιοῦντες] *But let us not faint in well-doing.* See 2 Thess. iii. 13.

— ἐγκακῶμεν] So A, B, D*. *Elz.* has ἐκκακῶμεν. See on 2 Cor. iv. 1. 16.

11. Ἴδετε πηλίκοις ὑμῖν γράμμασιν ἔγραψα τῇ ἐμῇ χειρί] *Mark, with what large letters I have written* this Epistle to *you with my own hand.* Ἔγραψα is the epistolary aorist, and means, *I write.*

A memorable admonition, and doubtless intended to be very significant.

On this sentence it may be observed, that

(1) Ἴδετε is *not* to be translated *ye see*, but *mark ye*; and is an emphatic word, used to call attention to a remarkable fact, or noticeable object, or memorable precept. Compare its use above, v. 2, and particularly in John i. 29. 36. 47; xix. 5. 26; and in the Book of Revelation, vi. 2. 5. 8.

(2) *πηλίκος* means, '*how great*,' '*how large*.' See Zech. ii. 2, LXX. Heb. vii. 4. Cp. *Theocr.* iv. 55, *ὁσσίχον ἐστὶ τὸ τύμμα, καὶ ἀλίκον ἄνδρα δαμάσδει.*

(3) ὑμῖν, *to you*, is put in a remarkable place, *between* πηλίκοις and γράμμασιν, and *before* its verb ἔγραψα. *Mark, with what large letters I have written to you, with my own hand.* Thus St. Paul calls attention to the fact that he is now doing something special to *them*, the *Galatians*, which he did not do to *others*.

(4) γράμμασιν means *characters* traced in writing. Compare *Æschyl.* S. c. T. 429, *χρυσοῖς δὲ φωνεῖ γράμμασιν*, ΠΡΗΣΩ ΠΟΛΙΝ. See also *ibid. v.* 647, *ὡς τὰ γράμματα λέγει*, ΚΑΤΑΞΩ Δ' ΑΝΔΡΑ ΤΟΝΔΕ κ.τ.λ.

(5) ἔγραψα refers not only to the portion of the Epistle that follows, but to the *whole Epistle*, which was written by the Apostle with his own hand. *Chrys.*, *Jerome*, *Theodoret.*

Indeed there would have been nothing noticeable in the circumstance that *only a few lines* of the Epistle were written in *large letters* with *St. Paul's own hand.*

(6) But the two circumstances to which he calls their attention are, that, contrary to the custom of those times in which authors usually *dictated* their productions to Secretaries, but did *not write* them with their own hand (see on *Horat.* 1 Epist. x. 49, "Hæc tibi *dictabam*," &c., and 1 Sat. x. 92, "I, puer, atque meo citus hæc subscribe libello"), and contrary to St. Paul's *own* previous practice and general intention, which was to *dictate* his Epistles to an *amanuensis*, and only to authenticate them with his own *signature* and *Benediction* at the *close* of the Epistle

12 ¹⁷Ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκὶ, οὗτοι ἀναγκάζουσιν ὑμᾶς περι- ¹ Phil. 3. 18.
τέμνεσθαι, μόνον ἵνα μὴ τῷ σταυρῷ τοῦ Χριστοῦ διώκωνται· 13 οὐδὲ γὰρ οἱ

(see on 2 Thess. iii. 17), he took the pains of writing the whole of *this* present Epistle to the *Galatians* with his *own hand*.

(7) This was a circumstance which well deserved their attention.

Even when ordinary persons wrote any of their own productions with their *own hands*, it was thought worthy of record. Thus it is noted concerning *Origen*, that certain ἐπισημειώσεις prefixed to his works were ὁλόγραφοι, i. e. written *entirely with his own hand*. (See *Euseb.* vi. 24, with the note of *Valesius*.) The remarkable σημείωσις of *S. Irenæus*, referred to by *Eusebius* (v. 20), seems also to have been of this kind.

(8) It was therefore a fact which might well arrest the attention and excite the gratitude of the Galatians, that St. Paul, in the midst of his labours and sufferings for Christ, had found time and inclination to do for *them*, who had *fallen away* from their first enthusiasm for him, what he had *not* done for the Thessalonians, and what, as he had declared to the Thessalonians, he did not intend to do for other Churches, namely, to write to them an *entire Epistle*, and that not a short one, with *his own hand*.

He thus marked his solicitude for their spiritual welfare, and his affection for them, and also his sense of the importance of the *subject* on which he was writing in this Epistle.

(9) He also calls their attention to the fact that he writes this Epistle to them in *large letters*.

What was there noticeable in this circumstance? Why does he exhort them to observe it? Not, surely, in order that (as has been sometimes said) they might there see a proof of any *infirmity* or *defect* in him, such as weakness of *eyesight* or incompetency to *write well*.

Such an avowal on his part would not have been likely to give any weight to his exhortations, but might rather have furnished an occasion to the Galatians for treating his person and office with levity and disparagement. If (they might have said) he cannot write *well*, why does he write with his *own hand?* Why does he make an *exception* in *our* case? and why does he not write, as his custom is, by a secretary who *can write well?*

(10) But the reference to the *largeness* of the *letters* in which this Epistle was written, was doubtless designed to serve the same purpose as the reference to the fact that it was written in his own hand.

It was intended to confirm the inferences thence to be derived, viz. that the writer felt special love and anxiety for the *persons* to whom he writes, and laid special stress on the *subject* concerning which he writes.

In explanation then of this expression it is to be observed, that St. Paul's Epistles, which were written at his dictation by Secretaries (*notarii, amanuenses*), were probably written with rapidity, as was the case with those discourses which were taken down from the mouths of speakers in ancient times, and of which we find mention in *Eusebius*, vii. 29. Such notaries were in course of time regularly appointed to serve as officers of Christian Churches, and had stated ecclesiastical duties as such. (See the authorities in *Bingham*, iii. 13.) From the rapidity of their writing they were called ὀξύγραφοι and ταχύγραφοι. To them we owe the Acts of the primitive Martyrs, such as of S. Ignatius and S. Polycarp, still extant. Such notaries would not write in *large* characters, but in smaller ones to save time.

The Apostle might have spared himself much time and trouble *if* he had employed one of these amanuenses, or if he had written in such characters as they used.

But he would prove his special affection to the Galatians by writing in his own hand, and also by writing in *large letters*, which by their very appearance would afford visible demonstration to all who saw this Epistle (which was to be circulated among the *Churches* of Galatia, see i. 1) that he puts forth boldly and singly, in his own *name* and in *his own hand*, a solemn claim to be heard as "an Apostle," not of men, nor by man, but by Jesus Christ and God the Father (Gal. i. 1); and accordingly he does not associate any one's name with his own in the *beginning* of this Epistle; and that, though he writes this Epistle with vehemence and impetuosity, and with sudden bursts of astonishment and indignation mingled with affectionate appeals of almost maternal tenderness, and with moving exhortations and imperative mandates of paternal authority, yet that nothing that he has there written is to be ascribed to transitory impulse or momentary ebullition of feeling, but that all his words have been well weighed, that every syllable and every letter has been traced with his own hand with calm deliberation; and although he was charged with temporizing and vacillation by some, yet that the Galatians might see, even in the boldness, and firmness, and clearness of the characters with which he wrote, an indication of the vigour of authority and plainness of speech with which he delivers his message, and of his own constancy and courage in delivering it. Cp. *Theodor. Mopsuest.* (in Cramer, Caten. p. 90), who says that St. Paul, purposing to make an aggression on his adversaries in this Epistle, employed larger characters to show that he is not ashamed of himself, and does not shrink from what is said.

(11) But is there not something even deeper than this in the admonition, "*Mark ye with what large letters I have written to you in my own hand?*"

Probably there is. What was the message in this Epistle? what is its subject?

It may be summed up in those few words which the Apostle quotes from the prophetic declaration of the Old Testament (Hab. ii. 4) in chap. iii. 11, "*The just shall live by Faith.*"

Justification by Faith in Christ, and not by the works of the Law, is the one doctrine which is the subject of this Epistle.

Now, in proclaiming this doctrine by the Prophet Habakkuk in the Old Testament, the Holy Spirit had used certain memorable words, to which (it is probable) the Apostle here alludes.

The prophet had said, "I will stand upon my Watch, and set me upon the tower (or rock), and will watch to see what He (the Lord) will say to me, and what I shall *answer when I am reproved.*"

This was precisely *St. Paul's* condition when he wrote this Epistle. *He*, like the Prophet, had been *reproved*. His Epistle is apologetic. He had been obliged to mount his watch, to set himself upon his tower, and to deliver a message from God to the Galatians, who had now strayed from him, and who had been arrayed by his enemies against him.

And what was the answer of God to the Prophet?

The Lord answered me and said, "*Write* the Vision, and make it *plain* upon *tables*, that he may run that *readeth it.*"

Observe also that the Prophet is informed that the *Vision* is *for an appointed time*, which specially denotes the *fulness of time* (compare Gal. iv. 4), the time of *the end*, the time of the *Gospel;* and that its fulfilment is not to be immediate, that it is to be *patiently waited for* (compare Gal. v. 5), that at the end (or at the last) it shall speak and not lie; though *it tarry wait for it*, because it will surely come, and it will not tarry. Thus some distant accomplishment of the prophetic Vision was pre-announced to the prophet, and he was warned that his prophecy would not soon be exhausted.

What now was the *message* to the Prophet Habakkuk?

It was precisely the *same* message which the Apostle St. Paul afterwards delivered in this Epistle, and which he delivered in the very words of the Prophet Habakkuk (Hab. ii. 4. Cp. Gal. iii. 11), *The Just shall live by his Faith.*

This was the message which the *Prophet* was enjoined to *write with his own hand;* and which he was commanded to write in such *large letters*, that he might run that reads it.

(12) Therefore, lastly, when we consider that the same Holy Spirit Who had spoken by the Prophet spake by St. Paul, and that the words of the Holy Ghost to the Prophets do not die with them, but have also a meaning for the Apostles (as St. Paul here shows); and that St. Paul was an Apostle "not of men," nor through men, but through Jesus Christ, and God the Father; and that the one doctrine delivered in this Epistle is the same doctrine as that delivered by the Prophet Habakkuk, namely, the doctrine of Justification by Faith in *Jesus Christ*, Who had been *plainly written forth before their eyes*, and *in them*, — and this also as *Crucified* (see above, iii. 1); and that he quotes the Prophet's language as the exponent of that doctrine; and that this doctrine is described as a Vision that is for an *appointed time*, and to be *tarried for*, to be *waited for;* and that *in the end* it will *speak* and not *lie;* and that this doctrine is the root of the Gospel, as distinguished from the Law, may we not say, with reverence, that there was something of Divine direction even in the very act by which the Apostle made an exception to his usual practice in writing this Epistle; and that by the writing of it in *his own hand*, and also in the writing of it in *large letters*, he connected himself with the prophetic watchman when *he was reproved;* and that he fulfilled in a secondary sense a Divine prophecy, and complied with a Divine command, "*Write* the Vision and *make it plain* upon tables, that he may run that readeth it?" The Vision is for an appointed time, and in the end it will speak and not lie, "*Behold*, the Just shall live by Faith;" and that St. Paul calls attention to that identification, when he exhorts the Galatians in this solemn admonition at the close of

περιτεμνόμενοι αὐτοὶ νόμον φυλάσσουσιν, ἀλλὰ θέλουσιν ὑμᾶς περιτέμνεσθαι,
k Rom. 6. 6 ch. 2. 20. ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχήσωνται. 14 k Ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι, εἰ
μὴ ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐσταύ-
l 1 Cor. 7. 19. ch. 5. 6. Col. 3. 11. ρωται, κἀγὼ τῷ κόσμῳ. 15 l Ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἐστὶν,
οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις. 16 m Καὶ ὅσοι τῷ κανόνι τούτῳ στοιχή-
m Ps. 125. 5. Rom. 2. 29. & 4. 12. ch. 3. 29. σουσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ.
n 2 Cor. 4. 10. & 11. 23—25. Col. 1. 24. 17 n Τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω· ἐγὼ γὰρ τὰ στίγματα τοῦ
Ἰησοῦ ἐν τῷ σώματί μου βαστάζω.
18 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν,
ἀδελφοί· ἀμήν.

this Epistle, "Behold, with what *large letters* I have written to you with *mine own hand*. He that runs may read it; let all who read it run well" (Gal. v. 7); "let all who run, *run by this rule*." (See *v.* 16.)

15. *ἐστίν*] *is*. So A, B, C, D*, E, F, G.—*Elz.* *ἰσχύει*, which is a gloss.

16. *κανόνι*] *The rule*, or *line of the course*, *on* which the Christian is to run. See on 2 Cor. x. 13—16. The line or rule of faith here spoken of is that contained in *vv.* 14, 15, and, in one word, the doctrine of *Justification by Faith* in Christ.

— *εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος*] *Peace be upon them and Mercy*. This is the only place in the New Testament where *εἰρήνη* is placed *before* *ἔλεος*. See 1 Tim. i. 2. 2 Tim. i. 2. Tit. i. 4. 2 John 3. Jude 2.

— *ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ*] *the Israel of God*, which *we are*, as distinguished from the *Judaizers* who deceive you. See above, iv. 26.

17. *κόπους μοι μ. π.*] *let no one trouble me*, by alleging that I am a mere time-server, and preach Circumcision to some, and Christian Liberty to others (see v. 11); for I bear in my body the proofs of my loyalty to Christ in the scars and wounds I have received through the envy of the Judaizers for His sake, particularly at Lystra (Acts xiv. 19; cp. xv. 26), and from the Heathen at Philippi (xvi. 22, 23).

Let no one disturb me; for I am Christ's *servant*, *soldier*, and *worshipper* (see next note), engaged in Christ's service. He therefore that interrupts and disturbs *me* in my work, is guilty of an affront not to me only, but to *my Master*, Christ.

— *ἐγὼ γὰρ τὰ στίγματα*] *for I bear in my body the marks of Jesus*. *Elz.* has Κυρίου before Ἰησοῦ, but it is not in A, B, C*. I bear in my body the brands of Christ. An allusion to three ancient usages;

(1) of *slaves*, who were branded with the names of their *masters*.

(2) of *soldiers*, who wore the marks of the *General* whom they served.

(3) of *votaries* of *Deities*, whose names and emblems they bare on their bodies.

Ancient authorities on this subject may be seen, cited by *Wetstein* here, and in the present Editor's edition of the Apocalypse, Appendix G. Cp. note on Rev. xiii. 16.

So (says the Apostle here) I, the servant, soldier, and worshipper of Christ, my Master, Captain, and God, bear His marks imprinted on my body. "Christum igitur hic repræsentat ut *Deum*." *Wetstein*. *Therefore* let no one trouble me, *for* in disturbing *me* they are offending *Him*, Whose I am.

These 'stigmata' were the marks of the *sufferings* endured by St. Paul in Christ's service, and they proved his loyalty to Christ. "Apostolus *stigmata* voluit appellare quasi notas pœnarum de persecutionibus quas patiebatur." *Augustine*. This was specially true of the Apostle at this time, for not long before this he had been shamefully treated at Philippi and elsewhere. 1 Thess. ii. 2.

This was what Christ had promised at his Conversion. (Acts ix. 16.) "Sed," adds *Aug.*, "omnes illæ tribulationes ei ad coronam victoriæ proficiebant." These scars on his body are proofs of his courage, and trophies of his victory. *Chrysostom*.

In a secondary sense, it may also perhaps be worthy of consideration, whether the Apostle, having been sealed by Christ with the sign of the cross at his baptism, does not here say that he bare the *στίγματα* of Christ; and (as has been remarked by *Professor Blunt*, Lectures, p. 136) there is something appropriate in this sense here, where the Apostle has been just speaking of *Circumcision*, and then of the *Cross*, and of the new *creature*. And then adds, "as many as walk by *this Rule*, the Rule of *Christian Faith* (as distinguished from the Levitical Law), professed by them at their Baptism, peace be on them, and upon the *Israel of God*;" i. e. on all the company of faithful people who are *Israelites indeed*, true children of God, by the faith of their Father *Abraham*.

18. *μετὰ τοῦ πνεύματος ὑμῶν*] *with your spirit*; in contradistinction to your *flesh*. Your false Teachers preach *Circumcision* in the *flesh*, and seek to *make a fair show in the flesh* (*v.* 12), and recall you back from *spiritual life* to a carnal state of death (iii. 3); but I exhort you to quicken the life which was begun in you when you received the circumcision of the Spirit, and to walk in the Spirit, and to do the works of the Spirit (v. 16; vi. 8), and to live in the Spirit (v. 25); and I pray that *the Grace of our Lord Jesus Christ may be with your spirit*.

This Epistle was an encyclic Epistle, addressed to "the Churches of Galatia."

Hence probably it is that there are no *salutations* to *individuals* at the close of this Epistle to the Galatians. It would have been invidious to specify only a few names among so many, and it would have been impossible to enumerate all.

The same observation applies to the two Epistles to the *Corinthians* (see 1 Cor. i. 2, and 2 Cor. i. 1), in which there are no *salutations* of individuals, and also to the Epistle to the *Ephesians* (see on Eph. i. 1), and to the *General* Epistles of St. James, St. Peter, St. John, and St. Jude.

INTRODUCTION

TO

ST. PAUL'S TWO EPISTLES TO THE CORINTHIANS.

I. *On the Design, Contents, and Results of the* Two Epistles *to the* Corinthians.

The two Epistles to the Corinthians afford remarkable specimens of the operation of Divine power, and love, working by the ministry of St. Paul, in overruling evil by good; and in making the designs of the Evil One into occasions for declaring the truth, and promoting the glory of Christ; and in converting local and temporary scandals and calamities into means of instruction and edification to the Church of every age.

This appears as follows:

(1) There were *schisms* at Corinth; religious dissensions and divisions, feuds and factions, under party-leaders (1 Cor. i. 11, 12). The Corinthian Church had written a letter to St. Paul, which he received a little while before he wrote this Epistle (1 Cor. vii. 1). In that letter they had put several questions to him concerning their own spiritual regimen; but it does not appear that they had made any mention in it of their own distracted condition. On the contrary, they seem to have gloried in their religious divisions, and to have been *puffed up in behalf of one leader against another* (1 Cor. i. 11; iii. 4. 22; iv. 6—8. 18). And he was left to learn the news of their divisions from some private persons—those of *Chloe*—probably by word of mouth (i. 11).

These *divisions* furnished the Apostle with an occasion for stating the principles, duty, and privileges of *Church-Unity*. See 1 Cor. xii. 12—27.

(2) The Greeks generally,—and especially the Corinthians, being exercised in human learning and secular eloquence and philosophy,—were *proud of intellectual gifts*. The Apostle hence took occasion to assert, by way of contrast, the transcendent excellency of that *Divine wisdom* in which he himself had been schooled, and the surpassing worth of the *Cross of Christ* which he had preached at Corinth (1 Cor. ii. 1—9), as the fundamental article of saving truth,—although it was a *stumbling-block to the Jews*, and to the *Greeks foolishness* (i. 23).

He was also constrained thereby to assert his own qualifications for revealing hidden mysteries, and for declaring supernatural truths by Divine Inspiration, not only with regard to the *substance* of what he so declares, but also as to the *language* in which he utters it (1 Cor. ii. 10—13).

(3) The Corinthians were guilty of sins of *Impurity*, for which their city was notorious. Hence the Apostle is led to remind them of their Christian obligations to Holiness, grounded

1. on their incorporation by Baptism into the mystical Body of Christ (1 Cor. vi. 15);

2. and on the consecration of their *bodies* into *Temples of the Holy Ghost* (1 Cor. iii. 16; vi. 19. 2 Cor. vi. 16);

3. on their redemption by Christ, so that they are *not their own*, but His (1 Cor. vii. 23); and are bound to *glorify Him* in their *bodies*, which are His (1 Cor. vi. 20); and

4. on the doctrine of the *Resurrection* of the *Body*, designed for a glorious Immortality (1 Cor. xv. 42—54).

(4) The Corinthians had been induced, in a vain conceit of superior knowledge (γνῶσις, 1 Cor. viii. 1), and in the indulgence of a carnal appetite, to *eat meats* that had been offered in *sacrifice* to the Heathen *Idols* of Corinth, although they knew those meats to have been *so offered*.

Hence St. Paul was constrained to lay down the principles which ought to regulate human

conduct in the use of *indifferent* things,—i. e. of things neither prescribed nor prohibited by Divine or human authority. And he teaches, that many things *not forbidden* are to be foregone and forborne by Christians, from a charitable regard to the spiritual benefit of *their brethren*, even though they be *weak* (1 Cor. viii. 11—13); and that the *edification of others*, their fellow-members in Christ's Body, and the good of the whole Body, is to be the end aimed at by the faithful, in the use of *things indifferent* (1 Cor. x. 23—32).

(5) The Apostle had not *claimed ministerial maintenance* for himself during the eighteen months in which he had been resident at Corinth, but had *worked* for his bread *with his own hands* (Acts xviii. 3. 2 Cor. xi. 9; xii. 13, 14). And this act of forbearance on his part, as contrasted with that of other preachers (1 Cor. ix. 6), had been construed by some into a distrust, on his part, of his own Apostolic mission and authority.

He was thus induced to explain the *reasons* of his own forbearance in this respect; and he shows that it had been produced by considerations of regard for their edification; and he thence inculcates on them a similar regard for the spiritual welfare of others. And he inculcates with greater force, even because he himself had waived his own claim to sustenance from his flock, the sacred duty of all *Christian People to provide adequate maintenance for their Pastors* (1 Cor. ix. 7—15).

(6) There were many *irregularities* in the *public assemblies* of the Church at Corinth, in regard

1. *to the attire of women;*
2. *to the Administration of the Holy Sacrament of the Lord's Supper.*

St. Paul took occasion therefrom to recall the attention of the Corinthians to *first principles*, as laid down in Holy Scripture and in the Law of Nature and of Reason, and as shown in the universal sense of mankind, and in Christian usage (1 Cor. xi. 16);

1. As to the true relation of *woman* to *man;* and the consequent *difference* to be maintained in regard to their *attire;* and then he proceeds to *apply* these principles to the question before him (1 Cor. xi. 3—16).

2. As to the second point, he points out the true principles of Reformation, whether in Doctrine or Discipline. He shows by his reasonings on this question, that when a degeneracy has ensued in either of the two, it is no part of Christian wisdom to *destroy* what has been *abused;* but that its proper office is to look back to the original institution and design, and to *remove* the *abuse* by *restoring the use.* This is what was done by St. Paul in his correction of the abuses which had crept into the Church of Corinth in the Administration of the Holy Communion (1 Cor. xi. 17—33). A noble example of genuine Reformation, for every age.

(7) The Corinthians were richly endowed with *spiritual gifts* (1 Cor. i. 4—7), particularly in *speaking with Tongues.* But they misused these gifts for occasions of vain-glorious and unprofitable self-display, and of unseemly rivalry and contention.

These abuses furnished St. Paul with an occasion for explaining the true use of *supernatural gifts*, particularly the *gift of Tongues;* and for stating what was its proper place in the circle of Christian graces; and also for laying down certain propositions of universal applicability (1 Cor. xii.—xiv.). Particularly, the Divine Apostle was thence led to give a necessary warning to the world, viz. that *great spiritual gifts* may co-exist with *great moral depravity*, especially with *spiritual pride;* and to declare, that no gifts or graces, spiritual or intellectual, are of any avail to those who possess them, unless they use them in a spirit of *Charity;* that is, of Love to God, and of Love to man in God. He thence proceeds to teach, that the sovereign grace of all Christian graces is Love, which he describes in such language as none could command who was not inspired by the Holy Spirit of Love (1 Cor. xiii.).

(8) A heinous sin had been committed at Corinth by one who appears to have had great influence there (1 Cor. v. 1). This sin had been connived at by the Corinthian Church. And though the Corinthians had written a letter to the Apostle concerning *other* matters (1 Cor. vii. 1), yet *they* had *made no report* to him there concerning this grievous scandal, or concerning the divisions among themselves, which were reported to him by *others* (1 Cor. i. 11; v. 1; xi. 18).

On the other hand, such was their spiritual blindness, that they were *puffed up* (1 Cor. v. 2), and imagined themselves to be in a safe and prosperous state; they were elated with a vain-glorious spirit of pride, presumption, and self-sufficiency, and were disposed to manifest an insubordinate and refractory temper of contemptuous disobedience to the Apostle's person and office, rather than to receive seasonable rebuke and salutary correction from him.

That enormous sin, and the indifference and even self-complacency with which it was viewed by the Corinthian Church, afforded St. Paul an opportunity of vindicating his own Apostolic Authority, and of exercising Spiritual Jurisdiction, and of exhibiting to the Corinthians, and to the Church of every age, the importance and necessity of Penitential Discipline, and the manner in which it ought to be exercised (1 Cor. v. 1—13. 2 Cor. ii. 3—8; vii. 8—12).

We have also here a strong proof of the truth of St. Paul's assertion, that he was invested with supernatural and miraculous powers for accrediting and avouching his claims (2 Cor. xii. 12).

If he had *not* been inspired by God, he would not have ventured to write to the Corinthians in the authoritative tone of stern reproof, censure, and condemnation, which he uses in these Epistles.

He would rather have sought to win their affections, and conciliate their favour, by smooth speeches.

If, also, the *Corinthians had not been convinced*, on their part, of his Divine mission, they,—being filled with spiritual self-conceit, and beguiled by the flatteries of vain-glorious teachers hostile to the Apostle,—would have scorned to receive, as they did, the *first* Epistle of St. Paul, in which they are so severely condemned. They would have refused to comply with its injunctions (2 Cor. ii. 3—8; vii. 8—12). They would not have read it publicly as Canonical Scripture, as the inspired Word of God[1].

(9) Again: the Evil Spirit had tempted some persons, and parties of considerable influence at Corinth, to cavil at and censure St. Paul, and to *disparage his person and office*, and they had excited a turbulent spirit of disaffection and rebellion against him (1 Cor. iv. 3; ix. 3. 2 Cor. iii. 1; v. 12; x. 2—10).

The Apostle is therefore constrained to state *his own claims* to respectful reverence and obedience. He is forced to record his own sufferings for the Gospel, and to divulge his own revelations from heaven (2 Cor. xi. 16—33; xii. 1—6).

He is also led to explain the *reason*, why he was buffeted by a visible bodily infirmity, his "*thorn* in the *flesh*" (2 Cor. xii. 7), which seems to have been turned by some envious persons into an occasion for censorious reflections upon him (2 Cor. xii. 10. Cp. Gal. iv. 14).

If St. Paul had *not* been resisted and vilified by those parties, whom the Enemy of Christ and of the Church had stirred up to thwart him at Corinth, and unless the Apostle had been conscious that the cause of the Gospel would be injured and imperilled, if he suffered their aspersions to escape without refutation, he would never have penned that noble Apology of himself, in the Second Epistle to the Corinthians (2 Cor. xi. xii.).

He did not praise himself willingly; but that Vindication of himself was *extorted* from him. His enemies compelled him to resort to what he called the *foolishness of boasting* (2 Cor. xi. 17; xii. 11). This is evident from the fact, that though these heavenly Visions to which he there refers had been vouchsafed to him *fourteen years before* (2 Cor. xii. 2), and though he had been personally resident at *Corinth* for *eighteen months* (Acts xviii. 11), yet he had never as yet communicated to the Corinthians any intimation of those his "*Visions and Revelations from the Lord.*" Hitherto he had hid them as a profound secret treasured up in the recesses of his own heart. They were wrung from him by the cavils of others. And he shows, from his own sufferings, inflicted by his enemies, that afflictions are occasions and instruments conducive to the manifestation of God's glory, and to the good of His Church, and to the eternal blessedness of the Saints[2].

If Satan had not stirred up those evil men against the Apostle, the Church would never have had the privilege of knowing how much St. Paul suffered for the Gospel, and how much was revealed to him by Christ.

Thus the censures of his adversaries have been made by God to redound to his praise. Thus the arts of the Enemy endeavouring to undermine his Apostolic authority, and to mar his Apostolic work, have been made instrumental in establishing the credit of this great master-builder in Christ, and of consolidating the fabric which he built.

Thus also the arts of Satan, who *had the power of death* (Heb. ii. 14), and is the *Prince of the power of the air* (Eph. ii. 2), and of *darkness*, and who desires to drown men's souls and bodies in the *lake of fire* (Rev. xix. 20), have been made, *in God's hands*, to be instrumental in revealing to the faithful the blessedness of *Paradise*, to which the souls of those who die in the Lord are conveyed

[1] Cp. *Clemens Romanus*, Ep. ad Cor. i. 47.

[2] On this point see further below, the *Introduction* to the *Second* Epistle to the Corinthians.

immediately on their dissolution from the body; and also the everlasting glories of the *third Heaven*, in which the faithful will have their perfect consummation and bliss, both in *body and soul, for evermore.* (See note on 2 Cor. xii. 2—4.)

(10) Lastly: the Arch-enemy of God and man laboured to shake the foundation of the faith in the great article of Christianity, the doctrine of Christ's *Resurrection from the Dead*, and of the universal *Resurrection of the Body.* He had too much success at Corinth, where indulgence in the lusts of the flesh, and the speculations of a secular philosophy, had conspired to prejudice many against the reception of this doctrine.

Hence St. Paul was prompted and constrained to write in its defence. He has vindicated and enforced it with such divine power, courage, and eloquence, as to silence for ever those who gainsay it. He was enabled by the Holy Spirit not only to declare the truth of a future Resurrection, but also to describe it. *Behold I show you a mystery* (1 Cor. xv. 51). He enables us to hear the sound of the last trump; and reveals the dead rising from their graves, and the Saints clothed with their glorified bodies, and all earthly powers subjected to Christ, and Satan and Death put under His feet (1 Cor. xv. 26. 55—57).

Thus the devices of the evil One sowing tares in the field of *God's husbandry* (1 Cor iii. 9), are made to recoil on himself. His dissemination of error in regard to the doctrine of the Resurrection has been made subservient to the declaration of its truth, and to a manifestation of the future discomfiture of Satan himself, and of the full and final triumph of Christ.

Thus Almighty God has taught the Church by signal examples, in these Epistles of St. Paul, to elicit good from evil; to make the prevalence of Schism to be ministerial to her confirmation in Unity, and even the diffusion of Heresy to be subservient to the propagation of the Faith.

Thus also He has comforted and cheered her with the joyful assurance, that *all things work together for good to those that love God* (Rom. viii. 28); that the worst evils will hereafter be made occasions of the greatest good; and that all the *waters of the flood*, with which the Enemy now seeks to overwhelm her, will *make glad the City of God* (Ps. xlvi. 4).

II. *On the Date, of Time and Place of the* First Epistle *to the* Corinthians.

The First Epistle was written to the Corinthians at *Ephesus* in the *spring of* A.D. 57.

This appears from the following evidence;

I. It was written at *Ephesus.*

1. St. Paul says (1 Cor. xvi. 19), "The Churches of *Asia* salute you." *Ephesus* was the capital of the *Asia* of the New Testament.

2. "Aquila and Priscilla salute you" (1 Cor. xvi. 19). They were at *Ephesus* during the time in which the Epistle was written. See Acts xviii. 18. 26; and compare also note on Rom. xvi. 3, 4, where Aquila and Priscilla are said to have laid down their necks for St. Paul's life, i. e. probably in his perils at *Ephesus.*

3. He says also in this Epistle, "I will tarry at *Ephesus* until Pentecost" (1 Cor. xvi. 8).

4. Accordingly, we find that in the third century *Origen* takes it for granted that this Epistle was written from *Ephesus.* See his περὶ εὐχῆς, c. 31, where, commenting on 1 Cor. v. 4, he says that Paul when writing those words was associated not only with the *Ephesians* (i. e. those with whom he was present in *body*), "but also with the Corinthians," with whom he was in *spirit.*

II. The First Epistle to the Corinthians was written in the *spring* of A.D. 57.

This may be shown thus:—

1. At the Pentecost of the year A.D. 58, St. Paul was at Jerusalem, and was there arrested and was sent to Cæsarea, and after two years' detention at Cæsarea was sent to Rome.

This appears from what has been already stated in the *Chronological Synopsis* prefixed to the Acts of the Apostles.

In the beginning of that year and the end of the preceding one, he had been for the second time at *Corinth*, where he spent *three months* (Acts xx. 3), and which he quitted early in A.D. 58, and proceeded thence to Macedonia, where he was at *Easter* in that year (Acts xx. 6), and thence came, by Troas and Miletus, to Cæsarea and to *Jerusalem* for the Feast of *Pentecost* (fifty days after Easter) in the same year (Acts xx. 6—12).

2. It is clear from the language of the First Epistle to the Corinthians, that St. Paul *had been* already once at *Corinth.* See 1 Cor. ii. 1, 2. "I, brethren, when *I came unto* you, came not with

excellency of speech." Compare also 1 Cor. ix. 2, where he speaks of the Corinthians as the "seal of his Apostleship," and reminds them that he had preached the Gospel to them without charge (1 Cor. ix. 12—15. Cp. 2 Cor. xi. 9).

It is also evident from the First Epistle, that St. Paul intended to visit Corinth again *soon after* he had written it. See 1 Cor. iv. 19: "I *will* come to you *shortly*, if the Lord will;" and 1 Cor. xvi. 5: "I will come to you when I shall have passed through *Macedonia*, for I am now intending to pass through Macedonia." See also 1 Cor. xi. 34: "The rest will I set in order when I *come*."

Many circumstances noticed in the Epistle, viz. the growth of feuds and factions at Corinth (1 Cor. i. 12; iii. 4); the occurrence of many grave questions of doctrine and discipline, concerning which the Corinthians had sent a deputation with a letter to St. Paul (vii. 1) to consult him,—questions with which he deals in a considerable portion of this First Epistle (ch. vii.—xii.),—intimate that St. Paul *had not been personally* present at *Corinth* for *some considerable length of time* before it was written.

Thus we are led to the conclusion, that the First Epistle to the Corinthians was written *between two visits* to Corinth, but probably, *after* a longer interval from the former than from the latter visit.

3. If we now turn to the Acts of the Apostles, we shall find that St. Paul was at Corinth *twice*. His former visit is described in Acts xviii. 1—11. It lasted at least *a year and six months* (xviii. 11—18). Thence, after a short visit to Jerusalem, he came to *Ephesus*, where he spent *three years* (Acts xx. 31).

He then left Ephesus and came through Macedonia, and paid another visit to *Corinth*, where he remained (as already said) *three months* (Acts xx. 3).

Thence he sailed, at the beginning of A.D. 58, in his way to *Jerusalem*.

The purpose of his visit to Jerusalem was to carry the *alms* he had collected for the poor Christians at Jerusalem (Acts xxiv. 17), and which had been contributed by the Churches of Galatia, Macedonia, and Achaia (1 Cor. xvi. 1. Rom. xv. 26).

These circumstances tally exactly with what has been already deduced from the First Epistle.

It was at *Ephesus* that he wrote that Epistle. See above, I. 1.

In that Epistle he says that he intends to remain at Ephesus till *Pentecost* (1 Cor. xvi. 8).

He also says in that Epistle that he will *shortly* come to Corinth *through Macedonia* (1 Cor. xvi. 5).

He says further, that he hopes to remain at Corinth during the ensuing winter (1 Cor. xvi. 6).

These words, written *before* a Pentecost (1 Cor. xvi. 8), must have been written *after* the winter preceding it; i. e. they must have been written in spring.

He also incites the Corinthians to make a collection of *alms* for the poor Saints at *Jerusalem* (1 Cor. xvi. 1—3), and intimates his own readiness to go with those alms to Jerusalem (1 Cor. xvi. 3).

Thus the visit of which St. Paul speaks as *shortly* about to be paid by him to Corinth (1 Cor. xvi. 5), is shown to be the same as that which he *did* pay at the close of A.D. 57, and which lasted *three months* (Acts xx. 3), and after which he passed through Macedonia, where he was at Easter, A.D. 58, and went with the collection of alms from Macedonia and Achaia to Jerusalem, where he arrived at the ensuing Pentecost in that year.

The First Epistle to the Corinthians was therefore written after the *winter* of A.D. 56, and before the Pentecost of A.D. 57; i. e. it was written in the spring of A.D. 57, i. e. about the Passover of that year.

4. This result serves to illustrate the contents of the Epistle, and is also illustrated by them.

The reference in the Epistle to the True *Passover*,—"Christ *our Passover* is sacrificed" (1 Cor. v. 7),—the only passage in St. Paul's Epistles, except Heb. xi. 28, where the word πάσχα occurs, gains in force and beauty from the chronological coincidence.

The allusion to *leaven* (1 Cor. v. 6—8), the exhortation to "*keep the feast*," and to be spiritually "*unleavened*" (1 Cor. v. 8), receives additional significance from the same consideration; as is suggested by the adoption of these words of the Apostle into the Ritual of the Church in her Paschal office.

St. Paul's exhortations to consider the true meaning and design of the Holy Eucharist (1 Cor. xi. 18—34) were very appropriate at the Anniversary of its Institution. His allusion to the Exodus

of the Israelites from Egypt, and their passage through the Red Sea, "figuring Holy Baptism;" and the exposition of the typical character of that deliverance (1 Cor. x. 1—11), had a happy connexion with the annual commemoration of the sacrifice on the cross, of which these historical Events were figurative adumbrations; and would have been read at that season with especial profit and delight by all at Corinth who had passed, as it were, from the spiritual Ante-chapel of the Law into the inner shrine of the Gospel, and from the oblation of Levitical sacrifices to a participation in Evangelical Sacraments. And of all the Easter Homilies ever delivered on the great Anniversary of Christ's Resurrection, none has been more effectual in confirming the faith, comforting the heart, quickening the hope, and invigorating the life of the Universal Church, than that glorious Sermon on the Resurrection of the Body, which was preached to the Church of Corinth when she first received this Epistle, and has ever since sounded in the ears of Christendom, in the public reading of the New Testament; and which has a deep and solemn tone, bearing with it thoughts of holy sadness, mingled with religious joy, for the English reader, who hears its sublime language in the Office for the Burial of the Dead.

III. The question,—whether St. Paul had been *more* than *once* at Corinth, before he wrote the two Epistles to the Corinthians, may be reserved for the Introduction to the Second Epistle.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α΄.

I. [1] ΠΑΥΛΟΣ, [a] κλητὸς ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος Θεοῦ, καὶ [b] Σωσθένης ὁ ἀδελφὸς, [2] [c] τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, [d] ἡγιασμένοις ἐν Χριστῷ Ἰησοῦ, κλητοῖς ἁγίοις, σὺν πᾶσι τοῖς ἐπικαλουμένοις τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐν παντὶ τόπῳ αὐτῶν τε καὶ ἡμῶν· [3] [e] Χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[4] [f] Εὐχαριστῶ τῷ Θεῷ μου πάντοτε περὶ ὑμῶν, ἐπὶ τῇ χάριτι τοῦ Θεοῦ τῇ

a Rom. 1. 1. Gal. 2. 7, 8.
b Acts 14. 17.
c John 17. 19. Acts 9. 14. 21. & 15. 9. & 22. 16. Rom. 1. 7. Eph. 1. 1. 2 Tim. 1. 9. & 2. 22. Jude, ver 1.
d ver. 30. ch. 6. 9, 11.

John 7. 17—19. Acts 15. 9. & 26. 18. Eph. 5. 26. e Rom. 1. 7. Eph. 1. 2. f Rom. 1. 8.

Ch. I. 1. κλητός] *called.* See Rom. i. 1. His *calling* by Christ is stated, in order—

1. To establish his authority as equal to that of the other Apostles called by Christ on earth. Therefore his office was not to be disparaged by the Corinthians. He was "*called*," or had a *vocation* from Christ to be an *Apostle*, as they were *called* or had a *vocation* as *Saints*.

2. To show that what he claimed, he claimed not in his own name, but in that of Christ.

— Σωσθένης ὁ ἀδελφός] *Sosthenes our brother.* If Sosthenes is the same person as he who is mentioned in Acts xviii. 17, as is probable (see note there, and *Theodoret*), there would be a special reason why he should be associated with St. Paul in addressing this Epistle to the Corinthians. The name of Sosthenes, formerly a chief of the Synagogue at Corinth, would have weight against the Judaizing party who undermined the Apostle's authority in that City. (2 Cor. xi. 22.)

2. τῇ ἐκκλησίᾳ—κλητοῖς ἁγίοις] *to the Church of God—called, and holy.* Ἅγιοι, *sancti*, the proper idea of which is *separation* from a common to a holy use. As He Who *called* you is *holy*, so be ye, who have been *called* by Him, holy also. (1 Pet. i. 15.)

Since *every one* who is *called* and baptized is thereby *separated* from the world who are not so, and though the work of grace be not perfectly wrought, yet when means are used, without something appearing to the contrary, we ought to *presume* the *good effect*. Therefore *all* such as have been received into the Church may be in some sense called *holy*. *Bp. Pearson* (on the Creed, Art. ix.).

The Corinthians are here called a *Church of God*, and *holy*, though they had among them (as this Epistle shows) schisms, and heresies, and grave errors in practice. (See i. 2; iii. 3; v. 1; vi. 6; xv. 12.) The field was still God's field, though overgrown with tares. (See on Matt. xiii. 26—38.) An important caution for those who fondly hope to see a *perfect* Church on *earth*, or forsake the communion of the Church *because* it is not free from imperfection. Cp. *S. Jerome* adv. Lucifer. ad fin., and *Hooker*, iii. 1 and v. 68.

— τῇ οὔσῃ] to the Church *that exists* at Corinth. This designation ἡ οὖσα bespeaks more *settled establishment* than had been predicated of any religious society, to which the Apostle had as yet written; and it is used in both the Epistles to the Corinthians, to whom he had preached in person *a year and a half*. See on 1 Thess. i. 1.

— ἐν Κορίνθῳ] *in Corinth.* For a description of *Corinth* at this time, see note on Acts xviii. 1. The character of the inhabitants at this time is briefly drawn by *Cicero* (de leg. Agrar. ii. 32) in terms which illustrate the topics handled in this Epistle by St. Paul: "Corinthii non minùs lasciviâ, quàm opulentiâ et philosophiæ studio insignes." As to the first of these characteristics, it was even made by them a part of their Religion in the worship of *Aphrodité*, in whose Temple were more than a thousand ἱερόδουλοι, ἑταῖραι, devoted to her impure service. (*Strabo*, viii. p. 580, A.) See the full historical collections in *Wetstein*, p. 102, which he sums up thus, "Ex his planiùs intelligimus quæ Apostolus in Sophistas et sophismata contra Resurrectionem mortuorum, in scortationem et incestum, denique in divites avaros Corinthiis scripsit;" and cp. *Meyer*, p. 1, who recites other more recent authorities; and *Howson*, i. 489—495; ii. 23. 187; and *A. P. Stanley's* Introduction to the Epistle, 1—18.

— ἡγιασμένοις] *to persons sanctified*—an epexegesis or expansion of the word ἐκκλησίᾳ, *Church*, that goes before. A church in its corporate character is regarded as holy, and its individual members are considered as *sanctified*, solemnly set apart, and dedicated to God.

The words ἡγιασμένοις ἐ. Χ. Ἰ. are placed *before* τῇ οὔσῃ ἐν Κορίνθῳ in some MSS.; but *after* them in A, D**, I, and also in ℵ (*Cod. Sinait.*).

— σὺν πᾶσι] *together with all who call on the Name of our Lord Jesus Christ.* This Epistle, and the Second to the Corinthians, are addressed not only to the inhabitants of *Corinth*, but to the Churches of Achaia generally. (See 2 Cor. i. 1.)

Hence there are no *salutations* of individuals at their close. A similar observation applies to the Epistle to the *Galatians*, and to the *Ephesians*. See Gal. vi. 18.

— ἐν παντὶ τόπῳ αὐτῶν τε καὶ ἡμῶν] *in every place, theirs and ours.* So *Vulg.*, "in omni loco ipsorum et nostro." So *Syriac* and *Arabic*. For, though they are separated from us (i. e. from you and me) by the diversity of place, yet, wherever they are, they are united to us by a community of Faith in the One Lord Jesus Christ, whose name we adore with them. An intimation to them that they ought to be at peace and in love, not only among themselves and with the Apostles, but with all Christians throughout the world. *Chrysostom.*

This expression is also a proof that St. Paul's Epistles were meant for the *general* use of other Churches besides those to whom they were originally sent and inscribed. See Col. iv. 16. 1 Thess. v. 27.

He also thus shows that all particular Churches make together One Universal Church throughout the World. *Origen* [1].

Some Expositors connect αὐτῶν and ἡμῶν with Κυρίου Ἰησοῦ Χριστοῦ; but this seems to be a less natural combination.

4, 5. Εὐχαριστῶ—ἐν παντὶ ἐπλουτίσθητε] He begins with

[1] In the Catena published by *Dr. Cramer*, Oxon. 1841. This valuable Catena, edited for the first time by Dr. Cramer, from a MS. in the imperial library at Paris (No. 227), supplies many observations from *Origen* and *Cyril*, and other ancient Fathers, and will be frequently cited in the following notes.

The initials A. V. R. which will be found in the following notes on these two Epistles to the Corinthians, and on the Epistle to the Romans, designate the "Authorized Version Revised by Five Clergymen. Lond. 1858."

δοθείσῃ ὑμῖν ἐν Χριστῷ Ἰησοῦ, [5] [g] ὅτι ἐν παντὶ ἐπλουτίσθητε ἐν αὐτῷ, ἐν παντὶ λόγῳ καὶ πάσῃ γνώσει, [6] [h] καθὼς τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ὑμῖν, [7] [i] ὥστε ὑμᾶς μὴ ὑστερεῖσθαι ἐν μηδενὶ χαρίσματι, ἀπεκδεχομένους τὴν ἀποκάλυψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, [8] [k] ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους ἀνεγκλήτους ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. [9] [l] Πιστὸς ὁ Θεὸς, δι' οὗ ἐκλήθητε εἰς κοινωνίαν τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

[10] [m] Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, διὰ τοῦ ὀνόματος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε πάντες, καὶ [n] μὴ ᾖ ἐν ὑμῖν σχίσματα, ἦτε δὲ κατηρτισμένοι ἐν τῷ αὐτῷ νοὶ καὶ ἐν τῇ αὐτῇ γνώμῃ.

[11] Ἐδηλώθη γάρ μοι περὶ ὑμῶν, ἀδελφοί μου, ὑπὸ τῶν Χλόης, ὅτι ἔριδες ἐν ὑμῖν εἰσι. [12] [o] Λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει, Ἐγὼ μέν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ. [13] Μεμέρισται ὁ Χριστός;

g ch. 12. 8. 2 Cor. 8. 7. Col. 1. 9.
h ch. 2. 1. 2 Tim. 1. 8.
i Phil. 3. 20. Tit. 2. 13.
k 1 Thess. 3. 13. & 5. 23. Col. 1. 22. 1 ch. 10. 13. 1 Thess. 5. 24. John 15. 4. 1 John 1. 3.
l Rom. 12. 1, 16. & 15. 5. 2 Cor. 5. 20. & 6. 1. & 10. 1. Gal. 4. 12. Eph. 4. 1. Phil. 2. 2. & 3. 15, 16. Philem. 9, 10. 1 Pet. 2. 11. & 3. 8.
n ch. 11. 18. & 12. 25. Matt. 9. 16. Mark 2. 21. John 7. 43. & 9. 16. & 10. 19.
o John 1. 42. Acts 18. 24. ch. 3. 4. & 16. 12.

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thanksgiving for their rich abundance in spiritual gifts and graces from God, and afterwards proceeds to reprove them for their misuse of those gifts and graces by vain-glorious ostentation and uncharitable rivalry (viii. 1—11; xiv. 26).

— ἐν Χριστῷ Ἰησοῦ] *in Christ Jesus;* in whom you were incorporated at your baptism.

— λόγῳ] *language,*—prophecy and tongues. Cp. 2 Cor. viii. 7.

6. καθὼς τὸ μαρτύριον—ἐν ὑμῖν] *according as the testimony* concerning Christ, that is, the preaching and profession of the Gospel (see ii. 1), *was established in* and among *you* by spiritual gifts and by miracles. *Chrys., Theodoret,* and *Bengel.*

7. χαρίσματι] *spiritual gift.* Χάρισμα is to be distinguished from χάρις,—χάρισμα is a special gift to be used for *general edification,* χάρις is grace generally for *personal sanctification.* Tongues, Miracles, Healing are χαρίσματα. Χάρις is given in order that χαρίσματα may be rightly used. On the continuance of *charismata* in the Christian Church, see *Euseb.* v. 7.

— τὴν ἀποκάλυψιν] *the Revelation.* He so calls it, δεικνὺς ὅτι πᾶν (read ἐὰν or κἂν) μὴ ὁρᾶται (Χριστὸς), ἀλλ' ἔστι, καὶ πάρεστι, καὶ μὴν καὶ τότε φανήσεται. *Origen.*

8. ἀνεγκλήτους ἐν τῇ ἡμέρᾳ] so as to be *unblameable in the day.* Compare the expressions διδάσκειν σοφόν, αὐξάνειν μέγαν, *to teach a man* so as to become *wise,* to *increase him* so as to be *great. Matth.* G. G. § 414. 3. *Kühner,* § 477. 2. Cp. below, 2 Cor. iii. 6, ἱκάνωσεν ἡμᾶς διακόνους, and Rom. viii. 29, προώρισε συμμόρφους, *He foreordained us to be conformed.* This is called by grammarians a *proleptic* use of the adjective.

10. ἵνα τὸ αὐτὸ λέγητε—νοὶ—γνώμῃ] *that ye all speak the same thing, and that there be no divisions among you, and that ye be perfected in the same mind.* These sentiments are expressed almost in the same words by an Apostolic Father, showing his acquaintance with this Epistle: ἵνα ἐν μιᾷ ὑποταγῇ ἦτε κατηρτισμένοι τῷ αὐτῷ νοὶ, καὶ τῇ αὐτῇ γνώμῃ, καὶ τὸ αὐτὸ λέγητε πάντες. *Ignatius* (ad Ephes. 2).

— νοὶ καὶ γνώμῃ] *mind, and judgment;* "νοὶ, intus in credendis; γνώμῃ, sententiâ prolatâ, in agendis." *Bengel.*

On the form of the substantive Genitive νοὸς and Dative νοὶ, used by St. Paul alone in the New Testament, see *Winer,* § 8, p. 59. The more usual Greek forms are νοῦ and νῷ.

11. ὑπὸ τῶν Χλόης] *by those of Chloe.*

(1) Why does St. Paul refer to *persons* as his informants who might be exposed to obloquy from the Corinthians on account of these accusations, and might be disconcerted at finding themselves thus placed publicly in opposition to the powerful members of the communion to which they belonged?

(2) Who were these persons called here οἱ Χλόης?

There was, doubtless, good reason for this mention. St. Paul practises a remarkable reserve and delicacy with regard to *names.* In this Epistle he never specifies the name of the person who gave him so much grief, nor of any of his own opponents at Corinth. There must, therefore, have been good ground for the mention of the name, that of a *woman,* here specified.

In order to escape the imputation of giving credence to hearsay reports, and of encouraging anonymous allegations, the Apostle would be desirous to state the authority on which his censure was grounded. But he would hardly have ventured to do so without the consent of the parties themselves who gave him the information.

It seems probable, therefore, that these parties who had brought the information were present with him when he wrote the Epistle, and had consented to this mention of their names,—a mention sufficiently precise to secure credence, and yet sufficiently general to avoid provocation. Observe the Apostle's prudence (says *Origen*), he does not specify any single person, but an entire household, in order that he might not render them hostile to his informant.

The word ἐδηλώθη seems to intimate oral communication on their part; and this is confirmed by the fact that the information is not represented as coming from Chloe herself, the mistress of the household, but from οἱ Χλόης, *members* of *her family.* (*Syriac* and *Arabic* Versions.)

From this public mention of *Chloe's household* in this Epistle, it may be suggested that she may have been at Corinth what Lydia was at Philippi (Acts xvi. 14. 40), and that a Christian Congregation assembled in her house (cp. Rom. xvi. 5), and that she herself may have had an official position in the Church. Cp. note on Acts xviii. 18. Rom. xvi. 1.

It is not unlikely that the persons called οἱ Χλόης had come from Corinth as the bearers of the questions from the Corinthians themselves (vii. 1), and that they were entrusted with the duty of communicating between the Corinthian Church and the Apostle, and that the information which they gave, and to which he here refers, was elicited in reply to his oral inquiries concerning the state of the Corinthian Church, and that they authorized him to refer to them as his authority for the statements in question.

Perhaps they were no other than the *Fortunatus* and *Achaïcus* who came to St. Paul with the message from Corinth, and of whom he speaks so highly. (1 Cor. xvi. 17.) If so, no exception could be made by any one to statements by St. Paul on such authority.

12. Λέγω δὲ τοῦτο] *Now I mean this. S. Clement,* Bishop of Rome, contemporary with the Apostles, refers to this passage in his letter to the Corinthian Church (cap. 47) thus, "Take into your hands the Epistle of the blessed Apostle St. Paul. What did he write to you at the first planting of the Gospel among you? Certainly he, being inspired by the Holy Spirit, admonished you concerning himself, and Cephas, and Apollos, because even then there were parties among you."

— Ἀπολλῶ] *Apollos.* See on Acts xviii. 24.

— ἐγὼ δὲ Κηφᾶ] *but I of Cephas.* In all the places where that Apostle is mentioned in this Epistle (here, iii. 22; ix. 5; xv. 5), he is mentioned, not by his Greek name Πέτρος, but by his *Jewish* name Κηφᾶς. Probably this name was more agreeable to those Judaizers who called themselves his adherents at Corinth. There is also a gentle rebuke in this. Why do you cleave to his *Jewish* name in a city of *Greece,* why not call him by his *Greek* name, Πέτρος? Cp. note above on Gal. ii. 11. 14.

It does not appear that Peter had been at Corinth. Rather, from the total absence of his name from St. Paul's narrative of ministerial labours at *Corinth* (below, iii. 5—7), it would seem that Peter had *not* been there. He had not been there before St. Paul's first visit (see Rom. xv. 20); and if Peter had come to Corinth *after* that visit, and before the date of the present Epistle, St. Paul, in mentioning Apollos, would hardly have failed to mention Peter.

The household of *Stephanas* is called the *first-fruits* of Achaia (xvi. 15), ἀπαρχὴ τῆς Ἀχαΐας, and they were baptized by *St. Paul,* i. 16.

It is probable that some Jewish Christians at Corinth, who had heard Peter at Jerusalem at the Feast of Pentecost, and on

μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν; ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε;
14 [p] Εὐχαριστῶ τῷ Θεῷ ὅτι οὐδένα ὑμῶν ἐβάπτισα, εἰ μὴ Κρίσπον καὶ Γάϊον, [p] Acts 18. 8. Rom. 16. 23.

other occasions, and who were disposed to prefer *him* as having converted them, and as having been specially honoured and favoured by Christ on *earth*, whereas Paul was not even one of the Twelve who had been called by Christ,—would be prone to say, *I am of Cephas.*

It was, however, supposed by *S. Dionysius*, Bishop of Corinth in the Second Century, that Peter had preached at Corinth. (*Euseb.* ii. 25.)

On the name *Cephas*, see John i. 42.

13. Μεμέρισται ὁ Χριστός;] A difficult passage.

St. Paul uses the word μερίζω four times in these two Epistles, i. e. here, and vii. 17. 34, and 2 Cor. x. 13. In both the latter places the word μερίζω signifies to *allot*, to *assign* a *portion*, a *share*, μερίδα. And so Rom. xii. 3, ἑκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον, and Heb. vii. 2, ᾧ καὶ δεκάτην ἐμέρισεν, to whom he *assigned* or shared out *a tenth*. These are all the passages where the word is used by St. Paul.

In all these cases the word has, most probably, one and the same sense, the most obvious and natural one, that which is used in the Septuagint as the rendering of the Hebrew חָלַק (*chalak*), *distribuit*. See Exod. xv. 9. Numb. xxvi. 53. 56. Deut. xviii. 8. Prov. xxi. 24; and compare the use of the word by St. Paul's companion St. Luke, xii. 13, μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν, to *apportion* and *share with me the inheritance*. Since, then, μερίζω signifies to *portion off*, to *assign as a lot*, the passive μερίζομαι means to be *portioned off as a share*. Therefore it would seem the sense here cannot be 'Is Christ divided?' But the meaning is, *Has Christ been portioned off as a share to some particular party?* Is He not the *Head* of *the Whole Church?* Are not *all* Christians *members* of Him? Are not *all Churches* portions of the Universal Church, which is His *Body?*

This interpretation of the word is confirmed by some ancient Expositors. Thus *Theodor. Mops.* (in Caten. p. 477) explains the word, κατὰ μερίδα τινὲς μὲν τὸν Χριστὸν ἔλαχον: Have some *particular* persons received Christ (the Universal Saviour) as their own private share?

This question follows very appropriately by way of reply to what St. Paul had just recited as the language of the different religious factions at Corinth, "I am of Paul; but I of Apollos; but I of Cephas; but I of Christ." What! has Christ become the heritage of a sect? Has He become the leader of a religious party in opposition to one of Paul, Apollos, or of Cephas . . . He Who is Lord of all!

This passage, thus understood, supplies a salutary warning against the erroneous teaching of those, who,

(1) in an eclectic and libertine spirit, regard Christ only as *one* Teacher among many, instead of being the *Teacher of all*, or who (2) in a narrow Donatistic temper would limit His gifts and graces to their own party, instead of regarding Christ as the Head of the Church Universal in every age and clime.

— ἐσταυρώθη ὑπὲρ ὑμῶν] *was Paul crucified for you?* A statement of the doctrine of the meritorious and propitiatory nature of the *Atonement* made by Christ on the Cross. (See on xv. 3.) If (as Socinianism alleges) the sufferings of Christ were merely exemplary, there would be no such absurdity and impiety, as St. Paul here assumes there to be, in comparing the sufferings of Christ to the sufferings of Paul.

Instead of ὑπὲρ some MSS., B, D*, have περὶ, but ὑπὲρ is in A, C, D***, E, F, G, I, and also in ℵ.

— εἰς τὸ ὄνομα] *into the name.* Cp. Matt. xxviii. 19.

14—17. Εὐχαριστῶ τῷ Θεῷ—οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν] *I thank God that I baptized none of you save Crispus and Gaius; lest any should say that I baptized into my own name. And I baptized also the household of Stephanas; further, I know not whether I baptized any other, for Christ did not send me to baptize, but to preach the Gospel.*

(1) Why does St. Paul thank God that he baptized none but those here mentioned?

(2) And why did Christ send him as an Apostle (ἀπέστειλε) not to baptize, but to preach?

(3) Do not such assertions as these tend to disparage the Sacrament of Baptism as compared with Preaching?

(1) He answers the first of these questions by adding the words, "lest any should say that I had baptized in *my own name*," and *not* that of *Christ*. Therefore it happened providentially that St. Paul had not been led to administer Baptism with his own hands; and he acknowledges that he had been guided in this respect by wisdom from above. For it could not be alleged by his adversaries, that an Apostle, who had refrained from administering Baptism, was desirous of creating a party to be called by his own name. If, therefore, any one ventured to say, "I am of Paul," such a party-shibboleth could not be imputed to any suggestion of Paul himself.

(2) There were very good reasons why St. Paul should not have been sent to *baptize, so much* as to *preach*. That he *was* sent to baptize is clear from the fact here recorded by himself. He *did* baptize some, which he would not have done without having been sent to do it; and he would not otherwise have been on a par with the other Apostles, who had a commission to go and baptize all Nations. (Matt. xxviii. 19.) On this mode of speaking, see note on Matt. ix. 13. *Glass.* Phil. Sac. p. 468.

One of the reasons for his backwardness to baptize, was, lest he should thus *create a party for himself*. If converts were so eager to say, "I am of Paul," though he had not baptized them, much more would this have been the case, if he had personally received them into the Church by the Sacrament of Baptism. He thus teaches the duty of giving no countenance to schism, and of maintaining the unity of the Church.

S. Chrysostom observes, that what St. Paul says here, concerning the administration of Baptism, is directed against those *Teachers* who, on the plea of having *baptized particular persons*, claim those persons as *their own*, instead of remembering that by Baptism men become members, not of a *party*, but of the Church, and are therefore not to be called by names of *men*, but only by that of *Christ*.

St. Paul had a great work to do, and a short time to do it in. He must therefore, like "a wise master-builder," economize his resources, and dispense them in the manner most profitable to the Church. He had special gifts from Christ for *preaching*; but others could baptize with the same efficacy as the chiefest Apostles. He could preach to many in the same time as that in which he could only baptize a few. Well therefore might he say that Christ sent him *not to baptize, but to preach*.

Indeed, the same might be said of the *other* Apostles also, to whom Christ gave the charge to "go and *teach* all nations, *baptizing* them" (Matt. xxviii. 19). This command prescribed that they should *teach* with their own lips, which were to be sanctified by the Holy Ghost; but it did not imply that they were to baptize with their hands those whom they had taught with their mouths. And it is not without reason that the Holy Spirit has noted in the history of the reception of Cornelius, and of the other first Gentile converts into the Church, that *St. Peter* did *not* baptize them with his own hands, but *commanded* them to be baptized in the name of the Lord. (See Acts x. 48, and note there.)

The Apostles were inspired to write Epistles, and bequeath them to the Church. And so their Teaching remains with all ages of the world, even unto the end. But they are no longer able to *baptize*. And if they had been forward to baptize with their *own hands*, it might have been supposed that some special benefit was conferred by Baptism administered by *Apostles*, as distinguished from *other inferior Ministers* of the Church, and that when they ceased to live, this special benefit ceased to exist.

Then indeed the divine efficacy of the Holy Sacrament of Baptism *would* have been disparaged. For its virtue would have been supposed to depend on the personal qualification of special Ministers, instead of being acknowledged to be due to the power of the Holy Spirit operating therein, and to the Divine authority of Christ who instituted it; and to be not less efficacious now than it was in the days of the Apostles; and to be as much the "laver of regeneration" (Titus iii. 5) when bestowed by the ministry of the lowliest deacon of the Church, as if it were conferred by the hands of St. Paul.

(3) Thus, then, it may be seen, that the forbearance of St. Paul—and, we may add, of the other Apostles also—to *administer Baptism with their own hands*, is very far from being any disparagement to Baptism. It seems rather to bring out in a clearer light the divine origin of Baptism, and consequently its dignity and necessity; and to inspire feelings of gratitude towards God for the privileges and blessings conferred by Him through Baptism in every age of the Church.

(4) We may ascend still higher, and observe (with reverence be it said) that the same Wisdom which restrained Paul from baptizing with *his own hands*, operated on a greater than St. Paul in a similar manner, and, in some respects, for similar purposes—even our Blessed Lord Himself.

We read that *Jesus Himself baptized not*, but His disciples did baptize (John iv. 2); and yet He is said in the same Scripture to "*have baptized* more disciples than John the Baptist." "He baptized," and yet, "He did *not* baptize, but His disciples." "He baptized," because all who were baptized by His disciples were baptized by Him; and because all the efficacy of the Bap-

q ch. 16. 15, 17.

15 ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε· 16 [q] ἐβάπτισα δὲ καὶ τὸν Στεφανᾶ οἶκον, λοιπὸν οὐκ οἶδα εἴ τινα ἄλλον ἐβάπτισα.

r ch. 2. 1, 4, 13. 2 Pet. 1. 16.

s ch. 2. 14. Rom. 1. 16.

17 [r] Οὐ γὰρ ἀπέστειλέ με Χριστὸς βαπτίζειν, ἀλλ' εὐαγγελίζεσθαι· οὐκ ἐν σοφίᾳ λόγου, ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ. 18 [s] Ὁ λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἀπολλυμένοις μωρία ἐστί, τοῖς δὲ σωζομένοις ἡμῖν δύναμις

t Isa. 29. 14. Jer. 8. 9. & 44. 25.

Θεοῦ ἐστι· 19 [t] γέγραπται γάρ, Ἀπολῶ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω. 20 [u] Ποῦ σοφός; ποῦ γραμματεύς; ποῦ συζητητὴς τοῦ αἰῶνος τούτου; Οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου;

u Isa. 33. 18. Job 12. 7. & 20. 24.

v Matt. 11. 25. Luke 10. 21. Rom. 1. 21, 28.

21 [v] Ἐπειδὴ γὰρ ἐν τῇ σοφίᾳ τοῦ Θεοῦ οὐκ ἔγνω ὁ κόσμος διὰ τῆς σοφίας τὸν Θεὸν, εὐδόκησεν ὁ Θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σῶσαι τοὺς πιστεύ-

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tism administered by *them*, was due solely to *Him*; and because all, in *every age*, who are baptized by Christ's ministers, are baptized with the Baptism of Christ, and are received by Him into His mystical body, the Church. But He did not baptize with *His own hands*, lest it might be imagined by some in after-ages, when *His visible presence* in the body was withdrawn from the eyes of the world, that the Church had sustained some irreparable loss, and that *He* no longer baptizes; and in order that the truth might be more sensibly felt and generally acknowledged by all, that Christ in His Divine Power is invisibly present, and effectually works, in every Baptism duly administered by His Disciples, in every age and country of the world. See above on John iv. 1.

From these considerations we see why St. Paul uses the words ἵνα μὴ *v.* 15, which indicate (as *Bengel* and *Meyer* observe) that he was led by *Divine direction* to abstain from baptizing, *in order* that no one should say that the Baptism he administered was the Baptism of *Paul*, and not the Baptism of Christ.

14—16. Κρίσπον . . . Γάϊον . . . Στεφανᾶ οἶκον] Since, as we have seen above in the preceding note, there were good reasons why St. Paul laid down for himself, as a *general rule*, to abstain from administering Baptism with his own hands, it may be inferred that he had also good reasons for the *exceptions* which he made to that rule.

Accordingly, such there appear to have been in the cases here specified. *Crispus* was "the chief ruler of the Synagogue" at Corinth, who believed on the Lord with all his house (Acts xviii. 8). From his position he was entitled to the special regard of St. Paul. And to receive the Ruler of a Synagogue as a convert into the Church of Christ by Baptism, was doubtless an office of no small responsibility and peril on account of the hatred and violence of the Jews, who were very turbulent at Corinth (Acts xviii. 6—12). St. Paul did not delegate this perilous office to another, but took it boldly on himself.

Gaius was "the host of St. Paul, and of the whole Church," as the Apostle says in his Epistle written to the Romans from Achaia (Rom. xvi. 23), and the "house of Stephanas" were "the *first-fruits* of Achaia" (1 Cor. xvi. 15). These persons therefore appear to have had special claims for personal service from St. Paul.

We may also observe that this mention of these names here, and in the Epistle to the Romans, taken together with the passages just quoted from the Acts, serves to show in a silent, and therefore more forcible manner, the consistency and harmony of these portions of Holy Scripture with each other. Cp. *Paley*, Horæ Paulinæ, p. 39.

15. ἐβαπτίσθητε] *ye were baptized.* So A, B, C*, and many Cursives and Versions, and *Lach.*, *Tisch.* *Elz.* has ἐβάπτισα. The former reading, grounded on such authority, seems preferable. Besides, it was not so much his own credit that St. Paul would wish to defend and to put forward most prominently, as the dignity of Christ and the unity of the Church.

16. οὐκ οἶδα] *I know not.* Such sayings as these, in which the Apostles declare their own forgetfulness of some unimportant particulars, imply no disparagement of their claim to Inspiration; but the contrary. The Apostles do not lay claim to Omniscience, but to Inspiration. And this avowal made by *writers of Holy Scripture*, that there are some things which, through human infirmity, they either do not know or have forgotten, ought to procure greater credit to their assertion, that they have "the Spirit of God" (1 Cor. vii. 40), and that they speak "not in words which man's wisdom teacheth, but in words which the Holy Ghost teacheth" (1 Cor. ii. 13), and that every Scripture, being "divinely inspired," is able to make men wise unto salvation through faith that is in Christ Jesus (2 Tim. iii. 15, 16). See above, note on John vi. 19.

18. ἀπολλυμένοις . . . . σωζομένοις] *to them that are perishing* —and *to them that are in the way of salvation.* On the peculiar force of these present participles of the middle voice, which it is not easy to render in English, see on Acts ii. 47, προσετίθει τοὺς σωζομένους τῇ ἐκκλησίᾳ.

— δύναμις Θεοῦ] *the power of God.* The Cross is Christ's Trophy against Satan. (*Origen.*)

19. γέγραπται] *it is written:* Isaiah xxix. 14, the Septuagint version, with the exception of ἀθετήσω for κρύψω.

In both his Epistles to the *Corinthians* St. Paul makes frequent citations from the Old Testament, and follows frequently the words of the LXX introduced by the formula γέγραπται. See i. 31; ii. 9; iii. 19; ix. 9; x. 7; xv. 45. 2 Cor. viii. 15.

The same may be said of the Epistle to the *Romans*. See the Parallels collected by *Mr. Grinfield*, pp. 1467—1473, and in the Epistle to the Galatians, see ibid. p. 1477.

But he never uses the formula γέγραπται in writing to the *Thessalonians*, *Ephesians*, *Colossians*, or *Philippians*, and very rarely quotes the Old Testament in writing to them. See above on 1 Thess. i. 9.

But he generally uses the word εἴρηκε (God hath *spoken*) in quoting Scripture to the *Hebrews*. See i. 13; iv. 3, 4. 7; xiii. 5. In *that* Epistle Scripture is quoted as the word *spoken* to them.

This circumstance may serve to illustrate the difference of the elements which mainly composed the classes of Churches to which St. Paul's Epistles were addressed.

The first class, consisting of the Churches of Rome, Corinth, and Galatia, contained a large admixture of *Jewish* Converts, who had been long familiar with the Jewish Scriptures, particularly in the Septuagint Version.

The second may be called the *Gentile* class, and to them the Ancient Scriptures were as yet very little known, nor would citations from those Scriptures carry with them the same weight as with the converts from Judaism to Christianity.

The only representative of the third class are the *Hebrews: not Proselytes*, but of regular *Hebrew* descent. To them the Old Testament was the word *spoken*. It is quoted as such in the *Epistle* to the *Hebrews*, as it is in the *Gospel* of *St. Matthew*.

These *internal* characteristics of St. Paul's Epistles, addressed to various classes of Churches, are in perfect harmony with the facts which the History of the Acts of the Apostles presents to us concerning these Churches respectively, and may be regarded as an evidence and illustration of the veracity and genuineness of the History and of the Epistles.

20. ποῦ συζητητὴς τοῦ αἰῶνος τούτου;] *where is the disputer of this world?* A reference to Isaiah, xxxiii. 18, where the Hebrew signifies "where is he *who counteth* the *towers?*" which may either signify, as the Jewish Rabbis explain it (see *Surenhus.* p. 523), where is he who numbers the towers which pay tribute to the king, and provides for the collection of his revenues? or, where is he who calculates the force of the city? Cp. Ps. xlviii. 12, "Tell her towers," סַפְּרוּ מִגְדָּלֶיהָ (*siphru migdaleyah*), where the same words occur as in the prophet Isaiah.

The Apostle modifies this expression by a paraphrase, thus,— Where is the disputer of this world? where is he who relies on secular wealth or power?

The application made of this sentence by St. Paul is adopted by one of the Apostolic Fathers, showing that the Apostle's words were in his mind when he was speaking of the doctrine of Christ crucified. "The Cross," he says, "is a stumbling-block to the unbeliever, but to us it is salvation, and life eternal;" and then he exclaims ποῦ σοφός; ποῦ συζητητής; ποῦ καύχησις τῶν λεγομένων συνετῶν; (*Ignatius*, ad Ephes. 18.)

— Οὐχὶ ἐμώρανεν] *Did not God stultify the wisdom of the world* by the foolishness of the Cross? See *v.* 21.

— τοῦ κόσμου] *Elz.* adds τούτου, which is not in A, B, C, D, and many Fathers.

21. διὰ τῆς σοφιας] *by means* of its so much vaunted *wisdom.* Cp. *Winer*, p. 340.

— τῆς μωρίας τοῦ κηρύγματος] *the "foolishness"* (so called)

οντας· [22] [w] ἐπειδὴ καὶ Ἰουδαῖοι σημεῖα αἰτοῦσι, καὶ Ἕλληνες σοφίαν ζητοῦσιν, [23] [x] ἡμεῖς δὲ κηρύσσομεν Χριστὸν ἐσταυρωμένον, Ἰουδαίοις μὲν σκάνδαλον, ἔθνεσιν δὲ μωρίαν, [24] [y] αὐτοῖς δὲ τοῖς κλητοῖς, Ἰουδαίοις τε καὶ Ἕλλησι, Χριστὸν Θεοῦ δύναμιν καὶ Θεοῦ σοφίαν. [25] [v] Ὅτι τὸ μωρὸν τοῦ Θεοῦ σοφώτερον τῶν ἀνθρώπων ἐστὶ, καὶ τὸ ἀσθενὲς τοῦ Θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστί.

[26] [z] Βλέπετε γὰρ τὴν κλῆσιν ὑμῶν, ἀδελφοὶ, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, [*] οὐ πολλοὶ δυνατοὶ, οὐ πολλοὶ εὐγενεῖς· [27] [b] ἀλλὰ τὰ μωρὰ τοῦ κόσμου ἐξελέξατο ὁ Θεὸς, ἵνα τοὺς σοφοὺς καταισχύνῃ· καὶ τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ Θεὸς, ἵνα καταισχύνῃ τὰ ἰσχυρά· [28] [c] καὶ τὰ ἀγενῆ τοῦ κόσμου καὶ τὰ ἐξουθενημένα ἐξελέξατο ὁ Θεὸς, καὶ τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ· [29] [d] ὅπως μὴ καυχήσηται πᾶσα σὰρξ ἐνώπιον τοῦ Θεοῦ. [30] [e] Ἐξ αὐτοῦ δὲ ὑμεῖς ἐστε ἐν Χριστῷ Ἰησοῦ, ὃς ἐγενήθη ἡμῖν σοφία ἀπὸ Θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς

w Matt. 12. 38. & 16. 1. John 4. 48.
x Isa. 8. 14. Rom. 9. 32, 33.
y ch. 2. 14.
v Rom. 1. 16. Gal. 5. 11. Col. 2. 3. 1 Pet. 2. 8.
z John 7. 47—49. James 2. 5.
a Luke 1 3. & 18. 24, 25. John 4. 45—53. & 19. 38, 39.
b 2 Cor. 10. 5. Ps. 8. 2.
c Rom. 4. 17. ch. 2. 6. Deut. 28. 63. Job 34. 19, 20, 24. Ps. 32. 10. & 37. 35, 36.
d Rom. 3. 27. Eph. 2. 9.
e John 17. 19. Rom. 4. 25. Eph. 1. 7. Col. 2. 3.

"*of what is preached.*" A common mode of speaking in Holy Scripture, where "*opinio* hominum sæpe pro re ipsâ ponitur." See *Glass.* Phil. Sac. p. 699, and above, note on Matt. ix. 13.

This passage has been often misapplied;

By κήρυγμα here, we are *not* to understand *preaching* (κήρυξις), but the *thing* preached (κήρυγμα), i. e. the *Gospel*, especially the doctrine of *Christ crucified.*

That which must save believers is *the knowledge of the cross of Christ*, the only *subject* of all our preaching. And in their eyes what doth this seem as yet but *folly?* The words of the Apostle declare the admirable force those mysteries have which the world derideth as follies; they show that the foolishness of the cross of Christ is the wisdom of true believers; they concern the *object* of our faith, the *matter preached* of, and believed in, by Christian men. This we know that the Grecians, or Gentiles, did account *foolishness;* but that they ever did think it a fond or unlikely way to seek men's conversion by sermons, we have not heard. Manifest, therefore, it is that the Apostle, applying the name of *foolishness* in such sort as they did, must needs by the "foolishness of preaching" mean the *doctrine* of Christ, by which we learn that we may be saved. (*Hooker.*)

22. ἐπειδή] *seeing that both Jews ask for signs, and Greeks seek after wisdom, but we preach Christ crucified, a stumbling-block unto Jews, and to Gentiles foolishness.*

— σημεῖα] So A, B, C, D, E, F, G, I. *Elz.* σημεῖον.

23. ἔθνεσιν] So A, B, C, D, E, F, G, I. *Elz.* Ἕλλησιν.

23, 24. σκάνδαλον—μωρίαν—δύναμιν] Perhaps an Oriental paronomasia. The Cross, *seccel*, is *micsol*, an offence to the Jew, and it is *mashcal* (Eccles. x. 6), or *folly* to the Greek. But to us it is *secel* or wisdom (Prov. xii. 8; xxiii. 9). Cp. *A Lapide*, and *Winer*, p. 561, who doubts the allusion.

The *Cross* of Christ was a stumbling-block to the Jews, who looked for a *temporal* and *triumphant*, and not for a *spiritual* and *suffering* Messiah. (See *Bp. Pearson*, Art. iv. pp. 344. 376.)

Christ conquers, and teaches us to conquer by suffering, and to triumph in and by tribulation. For an illustration of the Apostle's assertion that the doctrine of the cross of Christ was a *scandal* to the *Jews*, we may refer to the words of St. Peter even immediately after his good confession that Jesus is the Christ. See Matt. xvi. 22. There the Jewish feeling vented itself even by the mouth of the Christian Apostle, who had been blessed by Christ for his confession. A striking proof of the depth of that feeling in the Jewish mind; and it is remarkable that our Lord there uses the word σκάνδαλον in his reply, σκάνδαλόν μου εἶ. The Cross is a stumbling-block to thee; and thou art a stumbling-block to Me (Matt. xvi. 23). The full exposition of the feeling may be seen in the Jewish arguments which are cited by *Justin Martyr*, *Tertullian*, *Cyprian*, *Origen*, and other Christian Apologists arguing with the Jews, who affirmed that for the *Messiah* to have been subjected to death on the *Cross*, the Malefactor's death, the death of the accursed, was a thing incredible. Cp. *Professor Blunt*, Lectures on the Early Church, pp. 120, 121.

25. σοφώτερον τῶν ἀνθρώπων] *wiser than men are* (*Winer*, § 35, p. 218). "Quid est stultum Dei sapientius hominibus, nisi Crux et Mors Christi? Quid infirmum Dei fortius homine, nisi Nativitas et Caro Dei?" *Tertullian* (c. Marcion. v. 5).

26. Βλέπετε γάρ] *For consider*—stronger than ὁρᾶτε, and Imperative. Cp. the passages below, 1 Cor. viii. 9; x. 18; xvi. 10; in all which the word has this sense. And so Vulg. "Videte enim."

He refers them to what their own eyes may see. He proceeds to show that the Divine plan of *saving* the world, and of overcoming the wisdom of the world by means of the *Cross*, which was a stumbling-block to the Jews, and foolishness to the Greeks, was in perfect harmony with what God had done among themselves; He had called the weak and the simple among them in order to confound the mighty and the wise, in order that by the very weakness and simplicity of the instruments used, the work effected thereby might not be attributed to the instruments, but to God.

— τὴν κλῆσιν ὑμῶν] He does not say τ. κλῆσιν ὑμετέραν, nor τὴν ὑμῶν κλῆσιν, but τὴν κλῆσιν ὑμῶν, *the calling* of *you*; i. e. the method of God's dealings in *His calling* of *you* to His kingdom of Grace and Glory. Cp. Eph. iv. 1. 2 Tim. i. 9. Heb. iii. 1, κλήσεως ἐπουρανίου μέτοχοι.

— οὐ πολλοὶ σοφοὶ κ.τ.λ.] *not many wise according to the flesh.* Some expositors supply here, *are the callers.* But this does not seem to agree well with what precedes, βλέπετε γ. τ. κλῆσιν ὑμῶν, and it could hardly be said that Apollos, by whom some of the *Corinthians* were called, was not σοφὸς, or that he and St. Paul belonged to the μωρὰ τοῦ κόσμου. Indeed his assertion that he *determined not* to speak with human wisdom, implies that he *could have* so spoken, if he had desired it. Hence it is observable that *Irenæus* (ii. 34) thus renders St. Paul's words, "Videte vocationem vestram, fratres, quoniam non multi sapientes *apud vos.*"

It may, however, be allowed that St. Paul uses an abstract term, κλῆσιν, in order to include both the *callers* and the *called.* Accordingly, some of the Fathers apply it to the former, as *Ambrose* on Luke vi., "He chose the Twelve. Observe His Divine Wisdom. He chose not the wise, nor rich, nor noble, but fishermen and publicans, lest He might appear to have drawn the world to Himself by wisdom, or to have redeemed it by wealth, or to have allured men by the influence of power and rank; and in order that the power of Divine Truth, not the charms of disputation, might prevail." So *Theodoret*, "God enclosed the nations in the Evangelical net of Galilæan Fishermen." See also *S. Augustine* (Serm. 87 and 250), who observes that "Christ caught Orators by Fishermen, not Fishermen by Orators."

But *Chrysostom* rightly applies the words to the *called* also, and observes, "Christ not only called unlearned men to be teachers, but the scholars which He chose were of a similar character." And so *Origen*, *Theodor. Mops.*, and *Theodoret.*

28. ἐξελέξατο ὁ Θεός] *God chose.* Observe these words repeated *thrice*, to show the absolute freedom, deliberate resolve, and solemn import of *God's choice;* so contrary to all human imaginations and opinions.

— καὶ τὰ μὴ ὄντα] *and the things which are not:* καὶ is omitted by some uncial MSS., and by some Editors, but on insufficient authority. The καὶ completes the climax, whereas without it the force of the sentence seems to be impaired, which affirms that God not only chose the weak things to confound the strong, but *even* (καὶ) chose those things which were *deemed* to be non-existent (τὰ μὴ ὄντα, not τὰ οὐκ ὄντα, τοὺς μηδὲν εἶναι λογιζομένους, *Chrys.*), and chose them because they *were so deemed*, in order to nullify the things which were deemed to be all-powerful.

29. ὅπως μὴ—πᾶσα σάρξ] *that no flesh should glory before God.* Cp. *Winer*, § 26, p. 155, and see on Matt. xxiv. 22, οὐκ ἂν ἐσώθη πᾶσα σάρξ. Rom. iii. 20, ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σάρξ.

It may be resolved literally thus, "That all flesh may not glory," i. e. may have no ground of boasting. (*Meyer.*) On this passage, see *Irenæus* iii. 1.

30. δικαιοσύνη] *Righteousness:* Christ is *The* Lord (Jehovah) our Righteousness (Jer. xxxiii. 16). He in whom we are justified, or accounted righteous before God, by virtue of His *Incar-*

f Jer. 9. 23, 24. 2 Cor. 10. 17.

καὶ ἀπολύτρωσις, 31 [f] ἵνα, καθὼς γέγραπται, Ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω.

a ch. 1. 17. Exod. 4. 10. Jer. 1. 6, 7. Rom. 16. 18. 2 Cor. 10. 10. & 11. 6. b Gal. 6. 14. c Acts 18. 1, 3. 2 Cor. 10. 10. & 11. 30. & 12. 5, 9. Gal. 4. 13. d ch. 1. 17. & 2. 13. Rom. 15. 19. 1 Thess. 1. 5. 1 Pet. 1. 12. e ch. 1. 17. & 3. 6. Acts 16. 14. 2 Cor. 4. 7. & 6. 7. f Phil. 3. 15.

II. 1 [a] Κἀγὼ ἐλθὼν πρὸς ὑμᾶς, ἀδελφοί, ἦλθον οὐ καθ' ὑπεροχὴν λόγου ἢ σοφίας καταγγέλλων ὑμῖν τὸ μαρτύριον τοῦ Θεοῦ· 2 [b] οὐ γὰρ ἔκρινα τι εἰδέναι ἐν ὑμῖν, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον.

3 [c] Καὶ ἐγὼ ἐν ἀσθενείᾳ καὶ ἐν φόβῳ καὶ ἐν τρόμῳ πολλῷ ἐγενόμην πρὸς ὑμᾶς. 4 [d] Καὶ ὁ λόγος μου καὶ τὸ κήρυγμά μου οὐκ ἐν πειθοῖς σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει Πνεύματος καὶ δυνάμεως, 5 [e] ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ.

6 [f] Σοφίαν δὲ λαλοῦμεν ἐν τοῖς τελείοις· σοφίαν δὲ οὐ τοῦ αἰῶνος τούτου, οὐδὲ τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων· 7 [g] ἀλλὰ λαλοῦμεν Θεοῦ σοφίαν ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην, ἣν προώρισεν ὁ Θεὸς πρὸ τῶν αἰώνων,

ch. 1. 20. & 3. 19. g ch. 4. 1. Rom. 16. 25. Eph. 3. 9. Col. 1. 26. 2 Tim. 1. 9.

nation, and of His perfect *Obedience*, and of His meritorious *Sufferings*, in our Nature; and by reason of our *Incorporation in Him*, Who is our *Emmanuel*. See on Rom. iii. 28, and v. 21.

— ἁγιασμός] *Sanctification.* He is the origin of our *Sanctification* by reason of His Divine Nature, and of its union with our Nature in One Person, the Man Christ Jesus; and by reason also of His Unction as Man by the Holy Ghost at His Conception and Baptism, and of the gift of the Holy Ghost procured for us by His Ascension into heaven, and Session at God's Right Hand; and of the communication of that Gift to us in our Baptism, and in the other means of Grace. Cp. *Bp. Pearson* on the Creed, Art. ix.

— ἀπολύτρωσις] Christ is our *Redemption* or Ransom from the captivity of Sin and Death by the payment of the price of His own Blood *for us*. See 1 Pet. i. 18, οὐ φθαρτοῖς ἀργυρίῳ ἢ χρυσίῳ ἐλυτρώθητε, ἀλλὰ τιμίῳ αἵματι Χριστοῦ, Matt. xx. 28, δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, where see note.

"Damnatur ergo hìc error Petri Abelardi, quem sequuntur Sociniani, qui docent Christum *Doctorem* Orbis, *non Redemptorem;* nimirum Eum fuisse missum à Patre, ut daret exemplum perfectæ virtutis, non autem ut à peccatis nos liberaret et redimeret." (*A Lapide.*) See further, note on Rom. iii. 21—26, and on 1 John iv. 10.

31. ἵνα] On this use of ἵνα introducing a *precept*, see iv. 6.

— καθὼς γέγραπται] *according as it is written*—. The words which follow are nowhere found *literatim* in Holy Scripture, but are a *compendious summary* of two texts, Jer. ix. 23, 24, and 1 Sam. ii. 10, LXX. In the condensation of several passages of Scripture St. Paul follows a practice very usual with Jewish Doctors and Expositors of Scripture. See *Surenhus.* p. 525, and note above on Matt. ii. 23.

It is remarkable that *S. Clement*, writing also to the Corinthians (i. 13), adopts St. Paul's compendium *totidem verbis*, ὁ καυχώμενος ἐν Κυρίῳ καυχάσθω, which is repeated by the Apostle in his second Epistle (2 Cor. x. 17), and seems to have been designed by him to be a brief sententious antidote against the vain-glorious spirit of worldly wisdom prevalent in the Christian Communion which he addressed. Compare a similar example below, ii. 9.

CH. II. 2. οὐ γὰρ ἔκρινα] *for I determined, not.* So οὐ φημὶ = *I deny*; οὐκ ἐῶ = *I forbid.* Cp. *Matth.* Gr. Gr. § 600.

— τι εἰδέναι] *Elz.* has τοῦ εἰδέναι τι. But τοῦ is not in A, B, C, D, E, F, G.

On the use of τοῦ in such a construction, see Acts iii. 12; xxvii. 1. Τι, which is emphatic, is rightly placed before εἰδέναι by B, C, D, E, and by *Griesbach, Scholz, Lach., Alford, Meyer.* Indeed, εἰδέναι τί ἐν ὑμῖν would have been liable to an inconvenient misinterpretation, to know *what* is in you.

— εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον] *save Jesus Christ and Him crucified.* The knowledge of which St. Paul speaks, namely, the doctrine of *Jesus Christ, and Him Crucified*, is not distinguished from or contrasted with *other* articles of Christian Knowledge, but is opposed to the *secular knowledge* and *Human Philosophy* of which the Corinthians were proud, and against which he is warning them, as unable to give them any spiritual insight into divine things. See what follows, *vv.* 6—12.

The sense therefore is, *You* glory in *other knowledge;* other Teachers among you boast of other knowledge. But *the only knowledge*, on which I was resolved to build my preaching among you, was that of Jesus Christ and Him Crucified.

Jesus Christ is the Rock on which the Church is built. (See on Matt. xvi. 18.) And the Apostle says here that *other foundation can no man lay save that which already lieth, Jesus Christ.* (1 Cor. iii. 11.) And the acknowledgment of this foundation is necessarily followed by the confession of Christ's Passion. See the remarkable words in Matt. xvi. 21, immediately following the confession of Peter that He is the Christ, ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα, καὶ πολλὰ παθεῖν . . . καὶ παρρησίᾳ τὸν λόγον ἐλάλει. (Mark viii. 31, 32.)

Thus the doctrine of Jesus Christ and Him crucified is the Foundation of the Christian Church; and this one foundation precludes all other foundations, particularly, as here St. Paul shows, all foundations of Human Reason and Philosophy, such as the Greeks would have desired to lay; and also all foundations of ceremonial and ritual observances, and moral obedience to the Law, such as would be laid by the Jews.

But it does *not exclude*, but rather it supposes and requires, the *superstructure* of *other articles* of *saving* Faith upon it, which St. Paul calls the "gold, and silver, and precious stones," of sound Christian Teaching. (1 Cor. iii. 12.) And he shows this by his own practice, especially in these two Epistles to the Church of Corinth, in which, on the one foundation soundly laid of "Jesus Christ and Him crucified," he *builds up* a solid fabric of Christian Faith and Practice, particularly with regard to the duties of Unity in Christ's Mystical Body, and of mutual edification and charity, and of purity and holiness of life.

3. ἐν ἀσθενείᾳ] *in infirmity.* This was the condition *in which* I was, among *you* who glory in your strength—a condition of weakness. The same word was used by him when speaking to the Galatians (iv. 13), and probably referring to the same thing, his *thorn in the flesh.* See note there and 2 Cor. xii. 7.

4. πειθοῖς] *persuasive.* On this and similar verbal adjectives, generally oxytone, with the exception of φάγος (Matt. xi. 19. Luke vii. 34), see *Meyer*, and *Lobeck*, Phryn. p. 434. *Winer*, G. G. § 16, p. 88.

After πειθοῖς *Elz.* adds ἀνθρωπίνης, which is not in B, D, E, F, G, and is cancelled by *Griesb., Scholz, Lachm., Tisch., Alf., Meyer.*

6. Σοφίαν δὲ λαλοῦμεν] *But* still,—though our gospel may *seem* to *some* to be μωρία, *foolishness* (i. 23), do not imagine that it *is* so,—we *speak wisdom among the perfect.*

— ἐν τοῖς τελείοις] "inter perfectos," *Iren.* v. 6. This word may have a twofold meaning.

(1) It may signify those who have been initiated into the τέλη or τελεταὶ of the μυστήριον, or *Mystery of* Godliness, of which the Apostle proceeds to speak in the next verse, and which he describes as revealing joys which *eye hath not seen;* where, perhaps, there may be an allusion to those Grecian Mysteries (such as at Eleusis), in which they who were admitted to the Visions there revealed were said to be ἐποπται and ἐποπτεύειν. Cp. *Valcken.* here, and the notes on *Eurip.* Hippolyt. 25 (the scene of which is laid near Corinth), σεμνῶν ἐς ὄψιν καὶ τέλη μυστηρίων.

(2) The word τέλειος is used for *of mature age* in spiritual growth and ripeness, as distinguished from νήπιος, a *babe.* Cp. below, iii. 1; xiv. 20. Eph. iv. 13. Col. i. 28. Phil. iii. 15. Heb. v. 14; and *Bingham*, Antiquities, i. 4, on the word τέλειοι, as applied to Christians.

This verse was alleged by the *Pelagians* in behalf of their notion of man's perfectibility by means of his own Reason and Will; for a reply to which see *S. Jerome*, adv. Pelagian. Dial. i. p. 488.

— τῶν καταργουμένων] *that are being brought to nought*, by the ἐνέργεια of God in the Gospel. See on xii. 8.

7. Θεοῦ σοφίαν] *God's wisdom.* So the best MSS. Θεοῦ is emphatic, and rightly placed *first* and not *after* σοφίαν, as in *Elz.*

εἰς δόξαν ἡμῶν· [8] [h] ἣν οὐδεὶς τῶν ἀρχόντων τοῦ αἰῶνος τούτου ἔγνωκεν· εἰ γὰρ ἔγνωσαν, οὐκ ἂν τὸν Κύριον τῆς δόξης ἐσταύρωσαν· [9] [i] ἀλλὰ, καθὼς γέγραπται, Ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὖς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἡτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσιν αὐτόν· [10] [k] ἡμῖν δὲ ἀπεκάλυψεν ὁ Θεὸς διὰ τοῦ Πνεύματος αὐτοῦ· τὸ γὰρ Πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ Θεοῦ. [11] [l] Τίς γὰρ οἶδεν ἀνθρώπων τὰ τοῦ ἀνθρώπου, εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; οὕτω καὶ τὰ τοῦ Θεοῦ οὐδεὶς ἔγνωκεν, εἰ μὴ τὸ Πνεῦμα τοῦ Θεοῦ. [12] [m] Ἡμεῖς δὲ οὐ τὸ πνεῦμα τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ Πνεῦμα τὸ ἐκ τοῦ Θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ Θεοῦ χαρισθέντα ἡμῖν. [13] [n] [a] Ἃ καὶ λαλοῦμεν, οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' ἐν διδακτοῖς Πνεύματος, πνευματικοῖς πνευματικὰ συγκρίνοντες. [14] [o] Ψυ-

h Matt. 11. 25. John 7. 48. & 16. 3. Acts 3. 17 & 13. 27. 2 Cor. 3. 14. 1 Tim. 1. 13.
i Isa. 64. 4. ver. 14.
k Matt. 13. 11. & 16. 17. Luke 2. 26. & 10. 21. Eph. 3. 3, 5. 1 Pet. 1. 12. 1 John 2. 27.
l Prov. 20. 27. & 27. 19. Jer. 17. 9.
m Rom. 8. 15
n 2 Pet. 1. 16. ch. 1. 17, 24.
o Rom. 5. 7.

— *ἐν μυστηρίῳ*] *in a mystery.* God's Wisdom in *the Mystery* of the *Incarnation* and *Sufferings* of the Son of God, pre-ordained by God before the world began (Acts iv. 28. Eph. iii. 11. 1 Pet. i. 20. Rev. xiii. 8; xvii. 8), but *hidden* even from the Angels themselves, was clearly *revealed* to all by the preaching of the Gospel in the Church of Christ, and fully expounded in St. Paul's later Epistles to other Churches. See Eph. iii. 9, 10. Col. i. 26, 27; ii. 2. 1 Tim. iii. 15, 16.

8. *τῶν ἀρχόντων*] *of the Rulers:* such as Caiaphas, the Chief Priests, Pilate, and other *earthly* Powers, which are *καταργούμενοι*, i. e. in course of *being brought to nought*, and are being *done away with*, by the power of CHRIST. See Daniel's Prophecy, ii. 34. Cp. *Tertullian*, c. Marcion. v. 6, and *Theodoret* here.

S. Cyril here (in Caten. p. 39) supposes St. Paul to mean the Powers of the Air and of Darkness (cp. Eph. ii. 2), who acted by Judas (John xiii. 27) and by the crucifiers of Christ, and who were caught in their own snare; for Christ triumphed over them by the Cross.

9. *καθὼς γέγραπται*] *according as it is written.* The text which follows is a paraphrastic adaptation of Isaiah lxiv. 3, 4, where the Prophet expresses a vehement longing for future blessings reserved for all *who wait for Him*, which the Apostle here represents as realized in the Gospel preached to all nations. Cp. *S. Jerome* (ad Pammach. ii. 247), who says, "Apostolus non verbum expressit e verbo, sed *παραφραστικῶς eundem sensum* aliis sermonibus indicavit;" and see *Surenhus.* p. 527.

It is remarkable that the words *καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη* have no place in this passage of *Isaiah* in the Hebrew original, nor in the LXX, and yet they are adopted verbatim from this passage of *St. Paul* by *Clement* of *Rome* in his Epistle to the Corinthians i. 34, thus showing his familiarity with St. Paul's Epistles, and his reverence for St. Paul's authority in quoting the Old Testament.

The same words are also found in *Clem. Rom.* (?) Epist. ii. 11, and in *Martyr. Polycarpi*, c. 2.

For another example of this adoption, see on 1 Cor. i. 31.

The citations of the Old Testament by the Apostles and Evangelists in the New, have, in fact, become like an Inspired Targum to the Christian Church.

— *ἃ ἡτοίμασεν*] A, B, C have *ὅσα ἡ.*, and so *Lachm.*, *Meyer.*

10. *ἀπεκάλυψεν ὁ Θεός*] This is the order of the words in the best MSS., *ἀπεκάλυψεν* being the emphatic word.

— *τὸ γὰρ Πνεῦμα—Θεοῦ*] *for the Spirit searcheth all things, yea even the deep things of God.* It is clear, that the Spirit *which searcheth the deep things* of God cannot be a Creature, nor less than God. *Athanasius* (ad Serapion. i. § 22, p. 535).

See also the excellent summary of an English Theologian: "The Person of the *Holy Ghost* is described in Scripture as the immediate Author and Worker of miracles (Acts ii. 4; x. 45, 46. Rom. xv. 19. 1 Cor. ii. 4, 5; xii. 4. 8 11; xiv. 2), and even of those done by our Lord Himself (Matt. xii. 18. Acts x. 38); the Conductor of *Christ Jesus*, in His *human* capacity, during His state of humiliation here upon earth (Matt. iv. 1; xii. 18. Luke iv. 1. John i. 32; iii. 34. Acts i. 2); the Inspirer of the Prophets and Apostles; the Searcher of all hearts, and the Comforter of good Christians in difficulties. To *lie* to Him is the same thing as to *lie* unto God. (Acts v. 3, 4.) *Blasphemy* against Him is unpardonable. (Matt. xii. 31. 32.) To resist Him is the same thing as to resist God. (Acts vii. 51.) He is in God, and *knows* the *mind of God* as perfectly as a man knows his own mind, and that in respect of *all things*, even the *deep things* of God. (1 Cor. ii. 10, 11.) Men's bodies are His *temple* (1 Cor. vi. 19), and by being His *temple* are the *temple of God* (1 Cor. iii. 16. Eph. ii. 21, 22.) He is joined with God the Father and the Son in the solemn form of Baptism (Matt. xxviii. 19), in religious *oaths*, and in *invocations* for grace and peace (2 Cor. xiii. 14. Rom. ix. 1. Rev. i. 4, 5), in the same common operations (1 Cor. xii. 4 - 7, &c.), in the same authoritative mission and vocation of persons into the ministry (Acts xiii. 2. Compare also Acts ix. 15); and He is joined with the Father in the same common mission even of the Son Himself. (Isa xlviii. 16.) In a word, He is *Lord* (compare Exod. xxxiv. 34 with 2 Cor. iii. 17), or *Jehovah* (Acts v. 3, 4), and Lord of Hosts. This is a brief summary of what the Scriptures have taught us of the person, character, and offices of the *Holy Ghost.*" (*Waterland's* Works, vol. ii. p. 114, Moyer Lecture, Serm. 6.)

11. *ἔγνωκεν*] So the best MSS. and Editions. *Elz. οἶδεν.*

There is a difference between the two words: *ἔγνωκεν* means, "*acquired* the knowledge of,"—*οἶδεν* signifies, "*knoweth.*"

On the meaning of this verse, as declaring the Office and Dignity of the *Human Conscience*, see *Bp. Sanderson's* First Lecture, de Conscientiâ, vol. iv. p. 153.

13. *Ἃ καὶ λαλοῦμεν—διδακτοῖς Πνεύματος*] *Which things we speak also not in words taught by human Wisdom, but in words taught by the Spirit.*

Here is an important assertion, and when combined with what precedes, it shows that the Apostle makes two distinct claims to Inspiration.

(1) As to the *substance* of what he writes, see *vv.* 10—12; and

(2) As to the *language* in which the substance is expressed.

He does not claim to know all things, or even to remember every thing that he himself has done (see on i. 16), but he affirms *that* he has received the *Spirit* of God, in order that he may know *supernatural truths*, which the Intellect of man could never discover (*v.* 7, 8); and he asserts that he is enabled to *utter* those supernatural truths in *words* which the *Holy Ghost* teacheth.

Here is a sufficient reply to the assertions of those who allege that the Inspiration vouchsafed to St. Paul was limited to a *general* perception of divine truth, and that he was left to himself without divine guidance as to the *form* in which that divine truth was to be expressed.

A caution also is thus supplied against the notion that there are *verbal inaccuracies*, and *blemishes*, and *defects* in St. Paul's representation of the supernatural truths which he was commissioned by God to deliver for the salvation of mankind.

Compare the statement of *Augustine* on this subject, quoted above, Preface to the Gospels, p. xx, and *Hooker*, II. viii. 6, and his Sermon v. 4, p. 423, and *Professor W. Lee, D.D.*, on Inspiration, Lect. vi. p. 250; and for a valuable Catena of ancient authorities on the Inspiration of St. Paul, see *Routh*, Reliquiæ Sacræ, vol. v. pp. 336—341.

Elz. has Ἁγίου before *Πνεύματος*, but that word is not in A, B, C, D*, F, G.

On the genitive after *διδακτοῖς*, see on John vi. 45, and *Winer*, p. 175. So *Soph.* Elect. 336, *κείνης διδακτὰ, things taught of*, i. e. *by her.*

— *πνευματικοῖς πνευματικὰ συγκρίνοντες*] *combining spiritual things with spiritual.*

These words have a comprehensive signification;

(1) Blending things spiritual with spiritual, in the sense of not adulterating spiritual things with any admixture of worldly wisdom, either in the *substance* of what we deliver as supernatural truth, or in the *language* in which we utter it. According to the saying of the ancient Father, "Gypsum Dei lacte misceri non potest."

This sentiment is expressed by the Apostle in his second Epistle (2 Cor. ii. 17), *οὐ καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, not, as the many do, adulterating the Word of God* by any earthly admixtures or alloy, *but speaking with sincerity in the presence of God, in Christ;* and the word of God so communi-

χικὸς δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ Πνεύματος τοῦ Θεοῦ· μωρία γὰρ αὐτῷ
ἐστι, καὶ οὐ δύναται γνῶναι, ὅτι πνευματικῶς ἀνακρίνεται. 15 ᵖ Ὁ δὲ πνευμα-
τικὸς ἀνακρίνει μὲν πάντα, αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται· 16 ᵠ τίς γὰρ
ἔγνω νοῦν Κυρίου, ὃς συμβιβάσει αὐτόν; ἡμεῖς δὲ νοῦν Χριστοῦ
ἔχομεν.

p Prov. 27. 19. & 28. 5. 1 Thess. 5. 21. 1 John 4. 1.
q Job 15. 8. & 22. 2. & 40. 2. Isa. 40. 13, 14. Jer. 23. 18. Wisd. 9. 13. John 15. 15. & 16. 13—16. & 17. 6—8. Rom. 11. 34. Gal. 1. 12.

cated is called by St. Peter τὸ λογικὸν ἄδολον γάλα, i. e. the *sincere* (i. e. undiluted and unadulterated) spiritual milk of the Word. 1 Pet. ii. 2.

Concerning this use of the word συγκρίνειν, to *combine*, as the opposite of διακρίνειν, *to sever*, see *Valckenaer* here, and *Porson*, Med. 136, *Meyer*, p. 56, and the remarkable words quoted by *Valck.* from *Epicharmus*, concerning the human soul and body, συνεκρίθη, καὶ διεκρίθη, i. e. it *was combined* with the body in life, but is now *dissolved* in death, καὶ ἀπῆνθε ὅνθεν ἦνθεν, γᾶ εἰς γᾶν, τὸ δὲ πνεῦμα ἄνωθι.

(2) But this sense of συγκρίνω is to be extended so as to embrace also that of *comparing*, and of *explaining* and *interpreting* by means of *comparison*, a sense which is well illustrated by *Wetstein*, p. 107, and is adopted by *Chrys.*, *Theodoret*, and the *Syriac*, *Vulgate*, and *Authorized English Version*, and is the same sense in which St. Paul himself uses the word in his second Epistle (2 Cor. x. 12), the only other passage in the New Testament where it occurs.

He gives some noble specimens of this σύγκρισις, or *comparison of spiritual things with spiritual*, in the present Epistle, especially in the fifth chapter, where he teaches us to recognize *Christ* as the *True Passover*; and in the Tenth Chapter, where the Apostle συγκρίνει or *combines* and *compares* the spiritual food and drink of the Ancient Church in the Wilderness (*vv.* 2, 3) with the Sacraments of the Christian Church.

We have the testimony of the Holy Spirit in the Old Testament, and by it we confirm the New. When we desire to display the types of our own Mysteries, we appeal to the Lamb of the Passover and the Blood sprinkled on the Doors, and the Passage of the Red Sea, and the streams gushing from the Rock, and the supply of Manna from heaven; and by this *comparison* of spiritual things with spiritual we prove their truth. (*Theodoret.*) By the simultaneous examination of one phrase of Holy Scripture with another, and by the *collation of* like passages of Holy Writ with like, the Mind of the Holy Ghost is revealed to us. (*Origen.*)

If we find any difficulty in a spiritual truth, we *compare* it with some other spiritual truth. Thus in treating of the doctrine of Christ's Resurrection, or Birth from a Virgin, we resort to spiritual examples and types, such as the history of Jonah in the whale's belly, and the birth of Isaac, and the growth of trees in Paradise without any previous seed-time, and the birth of Adam from the ground. Thus I compare spiritual things with spiritual; and (in such supernatural things) I do not need worldly wisdom, which (in such matters as these) rather darkens than illumines the mind. (*Chrysostom.*) And so *Origen* (in Caten.).

This sense is confirmed by that in which συγκρίνω and σύγκρισις are used in the Septuagint, where they are commonly employed for *to interpret* and *the interpretation of* a Vision or dream. See Gen. xl. 8. 16. 22; xli. 12, 13. 15. Dan. ii. 4. 7. 36. 45; v. 12, and *passim*.

14. Ψυχικός] *the animal man*; 'animalis homo' (*Irenæus*, i. 3), opposed to πνευματικὸς, *spiritualis*, or as St. Jude expresses it (*v.* 19), ψυχικοὶ, πνεῦμα μὴ ἔχοντες. Ψυχὴ is equivalent to *anima*, as the seat of *animal life* and *appetite* (τὸ ἐπιθυμητικὸν) common to man with beasts, and in this respect equivalent to the classical word θυμὸς, and distinguished from the nobler faculty of the mind and soul, which the Apostle calls πνεῦμα, or spirit. This distinctive nomenclature appears to be of Hebrew origin. Cp. *Valck.*, and see above, 1 Thess. v. 23.

That man is ψυχικὸς, who lives according to the flesh, and is not illumined by the Spirit. *Cyril* (in Caten.).

Adopting these terms, *Tertullian* brands with the epithet of ψυχικοὶ ("homines solius *animæ* et *carnis*." De Jejun. c. 17) those who rejected the new revelation (claimed by Montanus), and confers the distinguished appellation of πνευματικοὶ, or *spiritual*, on his own Montanists. Cp. *Bp. Kaye's* Tertullian, p. 30.

It must not, however, be imagined that ψυχικὸς is synonymous with σαρκικός. As *Grotius* observes here, ψυχικὸς is here the *natural* man, who (as opposed to the πνευματικὸς, or *spiritual*) is led by natural *Reason*. Such were the Gentile Philosophers; they were *all* ψυχικοὶ, and many of them were *also* σαρκικοί.

— οὐ δέχεται] *doth not accept*, is not able or willing to receive it.

— πνευματικῶς ἀνακρίνεται] *they are spiritually judged*; the *examination* and *cognizance* of them is *spiritual*; it is an exercise of the πνεῦμα, *spirit*, not of the ψυχή: see the next note.

15. ἀνακρίνει] *judgeth*; has spiritual guidance for the exercise of his *judgment*. Some Expositors render ἀνακρίνω by *discern*; but this is not the sense in which ἀνα—κρίνω is used in this Epistle. See iv. 3, 4; ix. 3; x. 25. 27. Cp. Luke xxiii. 14. Acts iv. 9; xii. 19; xxiv. 8. Cp. ἀνά-κρισις, *examination*, xxv. 26. To *discern* is δια—κρίνω. μὲν is omitted by A, C, D*, F, G, and by *Lachm.*, *Tisch.*

— πάντα] A, C, D*, F, G prefix τά. *Meyer* supposes that the τὰ has been omitted by Copyists in order to make the numeral correspond in gender with οὐδενός. And *Irenæus*, *Didymus*, and *Theodoret* read πάντας. On the use of πάντα, as equivalent to *all* things *necessary* or *convenient*, see on Acts i. 1.

— αὐτὸς δὲ ὑπ' οὐδενὸς ἀνακρίνεται] *but*, as far as he is really spiritual, *he himself is judged by no man*; for he has *divine* guidance. Cp. 1 John iii. 9. And if he is really led by the Spirit, he will listen to the voice of the Spirit speaking in the public consent and practice of the Church Universal, to which the presence of the Spirit is promised by Christ (John xiv. 17. 26; xv. 26; xvi. 13), and will not oppose thereto the notions of his own, or any man's, private spirit in insubordinate acts, which are not fruits of the Holy Spirit, but of the Evil Spirit, and are signs of a carnal mind. See the next chapter, *vv.* 3, 4.

16. τίς ἔγνω—αὐτόν] A literal quotation from the Septuagint Version of Isa. xl. 13.

No one can judge him who is spiritual, that is, one who is led by the mind of God. For who can *instruct God*, whose Spirit we have? Cp. *Cyril* and *Severian* here (in Cat. p. 50).

— συμβιβάσει] Properly *will instruct* them by means of proofs deduced and *collected* from different quarters. See LXX, Exod. iv. 15; xviii. 16. Hence *Hesych.* συμβιβασθέντες = διδαχθέντες. See *Wetstein*.

Review *of the Two foregoing Chapters.*

On reviewing the two preceding chapters it may be requisite to offer a caution against the error which has perverted several statements in them into arguments for the disparagement of Human Reason and Learning in matters of Religion.

The results of this abuse have shown themselves in the history of our Church and Nation in the sixteenth and seventeenth centuries.

A warning against those notions cannot be better conveyed than in the words of *Richard Hooker*, which have also an appropriate place here, as illustrating the personal history and public ministry of St. Paul, particularly in connexion with his Epistles to the Church of Corinth.

The name of the Light of Nature is made hateful with men; the "star of Reason and Learning," and all other such like helps, beginneth no otherwise to be thought of than if it were an unlucky comet, or as if God had so accursed it, that it should never shine or give light in things concerning our duty any way towards Him, but be esteemed as that Star in the Revelation (Rev. viii. 11) called *Wormwood*, which being fallen from Heaven maketh rivers and waters in which it falleth so bitter that men tasting them die thereof.

A number there are who think they cannot admire as they ought the power and authority of the *Word of God*, if in things divine they should attribute any force to man's *Reason*. For which cause they never use Reason so willingly as to disgrace Reason. Their usual and common discourses are unto this effect,—

First, "*the natural man perceiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them*" (1 Cor. ii. 14).

Secondly, it is not for nothing that St. Paul giveth charge to "*beware of Philosophy*" (Col. ii. 8), that is to say, such knowledge as men by natural reason attain unto.

Thirdly, consider them that have from time to time opposed themselves, and most troubled the Church with heresy. Have they not always been great admirers of human Reason? Hath their deep and profound skill in secular learning made them the more obedient to the truth, and not armed them rather against it?

Fourthly, they that fear God will remember how heavy His sentences are in this case, "*I will destroy the wisdom of the*

wise, and will cast away the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made the wisdom of this world foolishness? Seeing the world by wisdom knew not God, it pleased God by the foolishness of preaching to save believers" (1 Cor. i. 19).

Fifthly, the Word of God in itself is absolute, exact, and perfect; the *Word of God is a two-edged sword* (Heb. iv. 12). As for the weapons of natural Reason they are as the armour of Saul (1 Sam. xvii. 39), rather cumbersome about the soldier of Christ, than needful; they are not of force to do that which the Apostles of Christ did by the power of the Holy Ghost. "*My preaching*," therefore, saith Paul, "*hath not been in the enticing speech of man's wisdom, but in plain evidence of the Spirit, and of power, that your faith might* not be in *the wisdom of man, but* in *the power of God*" (1 Cor. ii. 4).

Sixthly, if I believe the Gospel, there needeth no Reasoning about it to persuade me; if I do not believe it, it must be the Spirit of God, and not the Reason of man, that shall convert my heart unto Him.

By these and the like disputes an opinion hath spread itself very far in the world, as if the way to be ripe in Faith, were to be raw in Wit and Judgment; as if Reason were an enemy unto Religion, childish Simplicity the mother of ghostly and divine Wisdom.

The cause why such declamations prevail so greatly is, for that men suffer themselves in two respects to be deluded: one is, that the wisdom of man being debased either *in comparison with* that of God, or in regard of some special thing exceeding the reach and compass thereof, it seemeth to them (not marking so much) as if simply it were condemned; another, that Learning, Knowledge, or Wisdom, *falsely* so termed, *usurping* a *name* whereof they are not worthy, and being under that name controlled, their reproof is by so much the more easily misapplied, and through equivocation wrested *against* those things whereunto so precious names do properly and of right belong.

This, duly observed, doth to the former allegations itself make sufficient answer.

Howbeit for all men's plainer and fuller satisfaction;

First, concerning the inability of *Reason* to search out and to judge of things divine, if they be such as those properties of God and those duties of men towards Him, which may be conceived by attentive consideration of heaven and earth; we know that of mere natural men the Apostle testifieth (Rom. i. 21. 32), how they *knew both God and the Law of God.*

Other things of God there be which are neither so found, nor though they be showed can ever be approved without the *special* operation of God's good *grace* and *Spirit.* Of such things sometime spake the Apostle St. Paul, declaring how Christ had called him to be a witness of His Death and Resurrection from the dead, according to that which the Prophets and Moses had foreshowed. Festus, a mere natural man, an infidel, a Roman, one whose ears were unacquainted with such matter, heard him, but could not reach unto that whereof he spake; the Suffering and the Rising of Christ from the dead he rejecteth, as idle, superstitious fancies, not worth the hearing (Acts xxv. 19). The Apostle that knew them by the Spirit, and spake of them with power of the Holy Ghost, seemed in his eyes but learnedly mad (Acts xxvi. 24).

Which example maketh manifest what elsewhere the same Apostle teacheth, namely, that Nature hath need of Grace (1 Cor. ii. 14), whereunto I hope we are not opposite, by holding that Grace hath use of Nature.

Secondly, Philosophy, we are warned to take heed of not *that* Philosophy, which is *true* and *sound knowledge*, attained by natural discourse of Reason; but *that* Philosophy, which, to bolster heresy or error, casteth a fraudulent *show of Reason* upon things which are indeed *unreasonable*, and by that mean, as by a stratagem, spoileth the simple which are not able to withstand such cunning. "*Take heed lest any spoil you through philosophy and vain deceit*" (Col. ii. 8). He that exhorteth to beware of an enemy's policy doth not give counsel to be impolitic, but rather to use all provident foresight and circumspection, lest our simplicity be overreached by cunning sleights.

The way not to be inveigled by them that are so guileful through skill, is thoroughly to be instructed in that which maketh skilful against guile, and to be armed with that true and sincere philosophy which doth *teach*, against that deceitful and vain, which *spoileth.*

Thirdly, But many great Philosophers have been very unsound in belief. And many sound in belief, have been also great Philosophers. Could secular knowledge bring the one sort unto the love of Christian faith? No, nor Christian faith the other sort out of love with secular knowledge. The harm that Heretics did, they did it unto such as were *unable to discern* between sound and deceitful Reasoning: and the remedy against it was ever the Skill which the ancient Fathers had, to descry and discover such deceit. Insomuch that Cresconius, the heretic, complained greatly of *S. Augustine*, as being too full of logical subtleties.

Fourthly, There is in the world no kind of Knowledge, whereby any part of truth is seen, but we justly account it precious; yea, that principal truth, in comparison whereof all other knowledge is vile, may receive from it some kind of light; whether it be that Egyptian and Chaldean wisdom mathematical, wherewith Moses and Daniel were furnished (Acts vii. 22. Dan. i. 17), or that natural, moral, and civil wisdom, wherein Solomon excelled all men (1 Kings iv. 29, 30), or that rational and oratorial wisdom of the Grecians, which the Apostle *St. Paul* brought from Tarsus; or that Judaical, which he learned in Jerusalem, *sitting at the feet of Gamaliel* (Acts xxii. 3); to detract from the dignity thereof were to injure even God Himself, Who being that light which none can approach unto, hath sent out these lights whereof we are capable, even as so many sparkles resembling the bright fountain from which they rise.

But there are that bear the title of wise men, and scribes, and great disputers of the world, and are nothing in deed less than what in show they most appear. *These*, being wholly addicted unto *their own wills*, use their Wit, their Learning, and all the Wisdom they have, to maintain that which their obstinate hearts are delighted with; esteeming, in the frantic error of their minds, the greatest madness in the world to be wisdom, and the highest wisdom foolishness. Such were both *Jews* and *Grecians*, which professed the one sort legal, and the other secular skill, neither of them enduring to be taught the *Mystery of Christ*; unto the glory of Whose most blessed name, whoso study to use both their Reason and all other gifts, as well which Nature as which Grace hath endued them with, let *them* never doubt but that the same God, who is to destroy and confound utterly that wisdom, falsely so named in others, doth make reckoning of them as of *true Scribes, Scribes by wisdom instructed to the kingdom of heaven* (Matt. xiii. 52), not Scribes *against* that kingdom hardened in a vain opinion of wisdom; which in the end being proved folly must needs perish; true Understanding, Knowledge, Judgment, and Reason continuing for evermore.

Fifthly, Unto the Word of God, being in respect of that end, for which God ordained it, perfect, exact, and absolute in itself, we *do not add* Reason, *as a supplement* of any maim or defect therein, *but as a necessary instrument*, without which we could not reap by the Scripture's perfection that fruit and benefit which it yieldeth.

"The Word of God is a two-edged sword" (Heb. iv. 12), but in the hands of reasonable men; and Reason is as the weapon that slew Goliath, if they be as David was, that use it.

Touching the *Apostles*, He which gave them from above such power for miraculous confirmation of that which they taught, endued them also with wisdom from above to teach that which they so did confirm. Our Saviour made choice of twelve simple and unlearned men, that the greater their lack of natural wisdom was, the more admirable that might appear which God supernaturally endued them with from heaven. Such, therefore, as knew the poor and silly estate wherein they had lived, could not but wonder to hear the wisdom of their speech, and be so much the more attentive unto their teaching. They *studied for no tongue, they spake with all*; of themselves they were rude, and knew not so much as how to premeditate; the *Spirit gave them speech* and eloquent utterance.

But because with *St. Paul* it was otherwise than with the rest, inasmuch as *he* never conversed with Christ upon earth as they did; and his education had been scholastical altogether, which theirs was not; hereby occasion was taken by certain malignants secretly to undermine his great authority in the Church of Christ, as though the Gospel had been taught him *by others* than by Christ Himself; and as if the cause of the Gentiles' conversion and belief through *his* means had been the Learning and Skill which he had, by being conversant in their books; which thing made them so willing to hear him, and him so able to persuade them; whereas the *rest of the Apostles* prevailed, because God was with them, and by miracle from heaven confirmed His word in their mouths. They were mighty in *deeds*; as for him, being absent, his writings had some force; in presence, his power not like unto theirs. In sum, concerning *his* preaching, their very by-word was λόγος ἐξουθενημένος, *addle speech, empty talk* (2 Cor. x. 10); his *writings* full of great words, but in the power of miraculous operations his *presence* not like the rest of the Apostles.

Hereupon it ariseth, that *St. Paul* was so often driven to make his apologies. Hereupon it riseth, that whatsoever time he had spent in the study of human learning, he maketh earnest protestation *to them* of *Corinth*, that the Gospel which *he* had preached amongst them did not by other means prevail with them, than with others the same Gospel taught by *the rest of the*

III. [1] Κἀγὼ, ἀδελφοὶ, οὐκ ἠδυνήθην λαλῆσαι ὑμῖν ὡς πνευματικοῖς, ἀλλ' ὡς σαρκίνοις, ὡς νηπίοις ἐν Χριστῷ. [2] [a] Γάλα ὑμᾶς ἐπότισα, οὐ βρῶμα· οὔπω γὰρ ἠδύνασθε· ἀλλ' οὐδὲ ἔτι νῦν δύνασθε· [3] [b] ἔτι γὰρ σαρκικοί ἐστε· ὅπου γὰρ ἐν ὑμῖν ζῆλος καὶ ἔρις καὶ διχοστασίαι, οὐχὶ σαρκικοί ἐστε, καὶ κατὰ ἄνθρωπον περιπατεῖτε; [4] [c] Ὅταν γὰρ λέγῃ τίς, Ἐγὼ μέν εἰμι Παύλου, ἕτερος δέ, Ἐγὼ Ἀπολλώ, οὐχὶ ἄνθρωποί ἐστε;

a Heb. 5. 12, 13. John 16. 12. 1 Pet. 2. 2.
b ch. 1. 11. Gal. 5. 19, 20. James 3. 16.
c ch. 1. 12. & 4. 6.

Apostles of Christ. "*My preaching*," saith he, "*hath not been in the persuasive speeches of human wisdom*, but *in demonstration of the Spirit and of power: that your faith may not be in the wisdom of men, but in the power of God*" (1 Cor. ii. 4, 5). What is it which the Apostle doth here deny? Is it denied, that his speech amongst them had been *persuasive?* No; for of him the sacred history plainly testifieth, that for the space of a year and a half he spake in their synagogue every Sabbath, and *persuaded* both Jews and Grecians. (Acts xviii. 4. 11.) How then is the speech of men made *persuasive?* Surely there can be but two ways to bring this to pass,—the one human, the other divine. Either St. Paul did *only* by art and natural industry cause his own speech to be credited; or else God by miracle did authorize it, and so bring credit thereunto, as to the speech of the rest of the Apostles. Of which two,—the former he utterly denieth. For why? *If* the preaching of the rest had been effectual by *miracle*, his *only* by *force* of his own *learning;* so great inequality between him and the other Apostles in this thing had been enough to subvert their faith. For might they not with reason have thought, that if he were sent of God as well as they, God would not have furnished them and not him with the power of the Holy Ghost? Might not a great part of them, being simple, haply have feared lest their assent had been cunningly gotten unto his doctrine, rather through the weakness of their own wits than the certainty of that truth which he had taught them? How unequal had it been, that all believers through the preaching of other Apostles should have their faith strongly built upon the evidence of God's own miraculous approbation, and they whom he had converted should have their persuasion built only upon his skill and wisdom who persuaded them!

As, therefore, Calling from men may authorize us to teach, although it could not authorize him to teach as other Apostles did; so although the wisdom of man had not been sufficient to enable him such a teacher as the rest of the Apostles were, unless God's miracles had strengthened both the one and the other's doctrine; yet unto our ability both of teaching and learning the truth of Christ, as we are but mere Christian men, it is not a little which the wisdom of man may add.

Sixthly. Yea, whatsoever our hearts be to God and to His truth, believe we or be we as yet faithless, for our conversion or confirmation the force of natural Reason is great. The force whereof unto those effects is nothing without grace. What then? To our purpose it is sufficient, that whosoever doth serve, honour, and obey God, whosoever believeth in Him, that man would no more do this than innocents and infants do, but for the light of natural reason that shineth in him, and maketh him apt to apprehend those things of God which, being by Grace discovered, are effectual to persuade *reasonable* minds and none other, that honour, obedience, and credit, belong of right unto God. *No man cometh unto God* to offer Him sacrifice, to pour out supplications and prayers before Him, or to do Him any service, which doth not *first believe Him both to be*, and to be *a rewarder of them who in* such sort *seek unto Him.* (Heb. xi. 6.) Let men be taught this either by revelation from heaven, or by instruction upon earth; by labour, study, and meditation; or by the only secret inspiration of the Holy Ghost; whatsoever the mean be they know it by, if the knowledge thereof were possible without discourse of natural reason, why should none be found capable thereof but only *men?* nor men till such time as they come unto ripe and full ability to work by *reasonable understanding?* The whole drift of the Scripture of God, what is it but only to teach Theology? Theology, what is it but the science of things Divine? What science can be attained unto without the help of natural discourse and reason? "*Judge ye of that which I speak*" (1 Cor. x. 15), saith the Apostle. In vain it were to speak any thing of God, but that by reason men are able to *judge* of what they hear, and by discourse to discern how consonant it is to truth.

Scripture indeed teacheth things above Nature, things which our reason by itself could not reach unto. Yet those things also *we believe*, knowing by *Reason* that the *Scripture is the Word of God.* *Hooker* (III. viii. 4—11).

CHAP. III.] In this chapter St. Paul remonstrates with the Corinthians for dividing themselves into parties, and ranging themselves under human leaders, and calling themselves by their names.

He censures this practice as the fruit of a carnal mind.

He declares that even *Apostles* themselves are only *instruments*, by which God works, and derive all their efficiency from Him.

He shows that by calling themselves adherents of human leaders, and by adopting their names, they defraud God, Whose they are.

He intimates that their sin is greater, in that they range themselves under some leaders, who are *not Apostles*, nor wise builders, but either build on some other than the only true foundation, Jesus Christ, or else build *ill* upon that one foundation.

He then introduces a solemn warning to those *false teachers*, of whom he specifies two classes;

i. Those who *build ill* on the one foundation, which is Christ (*v.* 15).

ii. Those who utterly corrupt and defile (*φθείρουσι*) the building of God's spiritual house, the Church (*v.* 17). See further on *vv.* 12—15.

He remonstrates with them on surrendering their Christian liberty, and filial inheritance with which God has enriched them in Christ, by making themselves the servile followers of human leaders of religious parties, and by even glorying in their names (*vv.* 21—23.)

1. Κἀγώ] So A, B, C, D, E, F, G; and this seems preferable to the reading of *Elz.*, *καὶ ἐγὼ*, which brings out the personal pronoun in a more prominent manner, less suited to the Apostle's humility, especially in this place, where he depresses his own person and office in order to elevate that of Christ. Cp. ii. 1.

— *σαρκίνοις*] *fleshy.* So A, B, C*, D*; and this reading has been received by *Griesb.*, *Lach.*, *Tisch.*, *Alf.*, and *Meyer;* and it is confirmed by the exposition of *Origen* (in *Cramer's* Catena, p. 51). The word *σάρκινος* is stronger than *σαρκικός*. *Elz.* has *σαρκικοῖς*. St. Paul means that at first they were only *σάρκινοι*, and even now are not better than *σαρκικοί*, *v.* 3.

The word *σάρκινος* signifies *carneus*, *made* of flesh. Compare the similar adjectives, *ξύλινος*, made of wood; *πήλινος*, of clay; *ἀκάνθινος*, of thorns; *βύσσινος*, of fine linen. (*Winer*, § 16, p. 89.) And see the use of *σάρκινοι* in 2 Cor. iii. 3.

But the word *σαρκικὸς* means *carnal*, as opposed to *spiritual.* Hence *Ignatius* (ad Ephes. 8), *οἱ σαρκικοὶ τὰ πνευματικὰ πράσσειν οὐ δύνανται οὐδὲ οἱ πνευματικοὶ σαρκικά.*

— *νηπίοις*] *babes.* The reason is given in the following verses.

On schisms as proofs of spiritual childishness, see Introduction to the Ephesians, § iii., and on Eph. iv. 13, 14. St. Paul censures the "spiritual and learned" Corinthians—for such they deemed themselves—as *carnal* and as *babes.* A striking proof, not only of the sinfulness of Schism, but also of the Apostle's courage, and honesty, and confidence in the Divine dignity and power of the Gospel and of his own mission. Cp. below on Titus i. 12.

2. Γάλα—*οὐ βρῶμα*] *milk—not meat.* The Author of the Epistle to the Hebrews uses very similar language, v. 12—14.

— *οὐ βρῶμα*] *Elz.* prefixes *καὶ*, not in A, B, C, nor in *Irenæus*, who quotes this passage and *v.* 3 in iv. 3. 5.

— *οὐδέ*] *not even.* So the best MSS. *Elz. οὔτε.*

S. Chrysostom examines here the important question, how the Corinthians could be called *carnal*, when they were "behind in *no gift*" (i. 7, *χαρίσματι*)? and shows from the examples of *Balaam*, *Caiaphas*, and others, that men may possess extraordinary spiritual *gifts* (such as prophecy, and miraculous powers, and tongues), and yet abuse them, and so be guilty of greater *sin* in proportion to their spiritual gifts. And why? because they have not the *χάρις* or *grace* of Ἀγάπη, or Love. See xiii. 1—5. A warning to all who are in heresy and schism, and yet imagine themselves to be *spiritual*, because they may have great *spiritual gifts.*

4. *ἄνθρωποι*] *men:* swayed by *human* passions, and not guided by the *Divine Spirit.* This reading, *ἄνθρωποι*, is in A, B, C, D, E, F, G, and *Vulg.*, *Copt.*, *Æthiopic* Versions; and so *Lach.*, *Tisch.*, *Rückert*, *Meyer*, *Alford.* And this reading is confirmed

5 [d] Τίς οὖν ἐστιν Ἀπολλὼς, τίς δὲ Παῦλος; διάκονοι δι' ὧν ἐπιστεύσατε, καὶ ἑκάστῳ ὡς ὁ Κύριος ἔδωκεν· 6 [e] ἐγὼ ἐφύτευσα, Ἀπολλὼς ἐπότισεν, ἀλλ' ὁ Θεὸς ηὔξανεν.

7 [f] Ὥστε οὔτε ὁ φυτεύων ἐστί τι, οὔτε ὁ ποτίζων, ἀλλ' ὁ αὐξάνων Θεός.

8 [g] Ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἕν εἰσιν· ἕκαστος δὲ τὸν ἴδιον μισθὸν λήψεται κατὰ τὸν ἴδιον κόπον. 9 [g] Θεοῦ γάρ ἐσμεν συνεργοί· Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστε. 10 [h] Κατὰ τὴν χάριν τοῦ Θεοῦ τὴν δοθεῖσάν μοι, ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα· ἄλλος δὲ ἐποικοδομεῖ· ἕκαστος δὲ βλεπέτω πῶς ἐποικοδομεῖ· 11 [i] θεμέλιον γὰρ ἄλλον οὐδεὶς δύναται θεῖναι παρὰ τὸν κείμενον, ὅς ἐστιν Ἰησοῦς Χριστός. 12 Εἰ δέ τις ἐποικοδομεῖ ἐπὶ τὸν θεμέλιον τοῦτον,

d ch. 1. 12. & 4. 6.
e Acts 18. 26. & 19. 1.
f Ps. 62. 12. Matt. 16. 27. Rom. 2. 6. Gal. 6. 5.
g 2 Cor. 6. 1. Eph. 2. 20. Col. 2. 7. 1 Pet. 2. 5.
h Rom. 1. 5. & 12. 3. & 15. 15, 20. Eph. 3. 2—8. Col. 1. 29. 1 Tim. 1. 11—14. 1 Pet. 4. 11.
i Isa. 28. 16. Matt. 16. 18. Eph. 2. 20.

by *Origen* (in Caten. p. 53), who says, "There are two paths in this world, the one is according to *man*, the other is according to *God*. If we walk as most men do, we walk according to man, but if we separate ourselves from the world we walk according to God. They who form parties in religion, and attach themselves to *human* leaders,—they who follow men,—they are *mere men*, and walk according to the flesh."—*Elz.* has σαρκικοί.

St. Paul blamed the part-takings in the Church of Corinth, whilst one professed himself to be of Paul, another of Apollos, another of Cephas, as fruits of carnality unbecoming Christians. Is it not also blameworthy in us, and a fruit of the same *carnality*, if any of us shall affect to be counted rigid Lutherans, or perfect Calvinists, or give up our judgments to be wholly guided by the writings of Luther, or Calvin, or any other mortal man whatsoever? Worthy instruments they were, but yet were they not men? had they received the Spirit in the fulness of it, and not by measure? knew they otherwise than in part? might they not in many things, did they not in some things, mistake and err? Howsoever, the Apostle's interrogatories are unanswerable. What saith he, *Was Paul crucified for you? or were ye baptized in the name of Paul?* (1 Cor. i. 13.) Even so, Was either Luther or Calvin crucified for you? or were ye baptized into the name either of Luther, or Calvin, or any other man, that any one of you should say, I am of Luther, or any other I am of Calvin? What is Calvin, or Luther, nay, *what is Paul or Apollos, but ministers by whom ye believed* (1 Cor. iii. 5)? that is to say, instruments, but not lords of your belief. *Bp. Sanderson* (iv. p. 289).

Observe also, St. Paul represents the Corinthians as *carnal*, and as vitiated by many sins; and yet he addresses them as having *been sanctified*, ἡγιασμένους, κλητοὺς ἁγίους (i. 2), and as members of Christ's body, and as Temples of the Holy Ghost. (iii. 16; vi. 19.)

Here is a lesson to all Preachers of the Gospel. They may not allow vicious men to imagine that they have received nothing from God in their Baptism; but they are bound to warn them of the sin whereof they are guilty, and of the danger which they incur, by grieving the Spirit of God, Who made them Members of Christ at their Baptism, and Temples of God the Holy Ghost.

5. Ἀπολλὼς—Παῦλος] This is the order in A, B, C, D, E, F, G. *Elz.* places Παῦλος first.

— διάκονοι] *Elz.* prefixes ἀλλ' ἤ, which is not in the best MSS.

— ἐπιστεύσατε] *ye believed.* Ye became Christians, and made public profession of your faith. See Acts viii. 13; xiii. 48. Rom. xiii. 11.

6. Θεὸς ηὔξανεν] *God was giving the increase.* Observe the force of the *imperfect*, intimating a continual bestowal of divine grace, as distinguished from the transitory *acts* of His Ministers, Paul and Apollos, whose operations are described by the *aorists*, ἐφύτευσα, ἐπότισεν. Cp. Acts vi. 7, where the word ηὔξανεν marks the *continual increase* of the Church while under persecution; and see Acts ii. 47. So here the Apostle means to say that while he himself planted, and Apollos watered, God was all the while *giving* the *increase*, without which their acts would have been vain.

7. Ὥστε] *So then:* an illative formula, of very frequent occurrence in this Epistle. See iii. 21; iv. 5; v. 8; vii. 38; x. 12; xi. 27. 33; xiv. 22. 39; xv. 58.

8. ἕν εἰσιν] *are one* thing: 'unum sunt' (*Vulg.*). Observe the *neuter* gender. God is ὁ εἷς, they are ἕν. He is the One *Agent*, they are an *instrument* in His hands; and they are *one*, as *united together* in Christ. But they are not what you would make them in your party-factions to be, separate *persons*, and *rival heads* and *leaders* of *opposite sects*.

— ἕκαστος δὲ—κόπον] *but each shall receive his own wages according to his own labour.* Although your Pastors are *one thing*, as far as they are only channels and instruments of Divine Grace to you, and not original sources and independent agents; and as far as they are all *united*, as fellow-members under the One Head, Christ; yet do not suppose that, as far as their own free will and human labour (κόπος) are concerned, they have no distinct personal identity, or will all have one and the same reward for their several work. No, though the workmen are nothing without Divine Grace, yet *each* will be rewarded *according* to his own work.

9. Θεοῦ γ. ἐ. συνεργοί, Θεοῦ γεώργιον, Θεοῦ οἰκοδομή] *God's fellow-workers are we—God's husbandry—God's building are ye.* The house does not *belong* to the architect, but to its master. *Chrys.*

He repeats the word Θεοῦ, God's, and places it emphatically at the *beginning* of the several clauses, in order to remind them that since they are *God's* property they cannot sell themselves to *Man*.

Ye are God's Garden, why do you break down the hedge by schism? *Chrys.*

10. σοφὸς ἀρχιτέκτων] *a skilful master-builder.* He does not scruple to claim this title. "Talem facit cognitio Christi (*Bengel*) et gratia Spiritûs ipsi donata, χάρις τοῦ Θεοῦ ἡ δοθεῖσά μοι." St. Paul calls himself wise, not as vaunting himself, but propounding himself as an example, and showing that it is the part of wisdom to lay one foundation, and to build well upon it. *Chrys.*

— θεμέλιον] *a foundation.* St. Paul uses the masculine form, see *v.* 11, and 2 Tim. ii. 19. In the Apocalypse θεμέλιοι signify *foundation stones* (xxi. 14. 19). St. Luke (Acts xvi. 26) uses the *neuter plural* θεμέλια. The neuter is the Attic form, the masculine the common one. *Thom. Mag.* Besides, the *masculine* is very appropriate here; for the foundation is *Christ*.

11. παρὰ τὸν κείμενον] *beside Him who lieth.* He does not say τεθέντα, *laid*, but κείμενον, *lying*, of His own accord. Christ, the True Foundation Stone, was *not laid* by human hands, but κεῖται, *lieth*, by His own free will and act. Cp. Dan. ii. 34. 45.

This word, κεῖται, descriptive of His character as the one foundation of the Church (see Matt. xvi. 18), is applied to Him in His first Presentation in the material Temple at Jerusalem. Luke ii. 34, οὗτος κεῖται εἰς πτῶσιν καὶ ἀνάστασιν, i. e. He is a *Stone* of stumbling to some, and a "stone elect, precious," the foundation Stone, to others. (Isa. viii. 14, 15; xxviii. 16. Rom. ix. 32, 33. 1 Pet. ii. 7, 8.)

It is observable also that the Man of Sin, who *places himself* as a Foundation of the Church in the room of Christ, the one Foundation, is called ὁ Ἀντι-κείμενος. (2 Thess. ii. 4.)

The present is a strong passage against the Roman theory, that Peter, and the Bishop of Rome (on the alleged ground of succession to him), is *the Rock* of the Church;

The following comment of an ancient Father and Bishop of the Church on the present passage is pertinent to that question;

It is for us to build superstructures, not to lay foundations. For no one *can* lay any other than that which *already exists*. *That* foundation was laid by Peter, or rather by the Lord Himself. For, when Peter had said, "Thou art the Son of the Living God," the Lord replied, "On this Rock I will build My Church." Do not therefore name yourselves from men, for the only foundation is Christ. (*Theodoret.*) See further on Matt. xvi. 16—18.

There is no other foundation but Christ: none "other name by which we must be saved." (Acts iv. 12.) There is "One Lord Jesus Christ through Whom are all things," and "He is the Head of the Body, the Church." (Col. i. 16. Eph. v. 23.) He who denies this foundation, and rejects Him who is the Rock, builds on the sand. *Cyril* (in Catenâ, p. 59).

12—15. Εἰ δέ τις ἐποικοδομεῖ] *But if any man buildeth upon this foundation gold, silver, precious stones—wood, hay, stubble* (or *straw*)*—the work of each man shall be made manifest; for the Day shall declare it; because it is revealed in fire, and the fire itself will prove each man's work, of what sort it is.*

k ch. 4. 5. 2 Tim. 3. 9. 1 Pet. 1. 7. & 4. 12. l ch. 1. 8. Mal. 3. 17. Rom. 2. 5, 16. 2 Thess. 1. 7—10. 2 Tim. 1. 18. m ch. 6. 19. 2 Cor. 6. 16. Eph. 2. 21, 22. Heb. 3. 6. 1 Pet. 2. 5.

χρυσὸν, ἄργυρον, λίθους τιμίους· ξύλα, χόρτον, καλάμην· 13 [k] ἑκάστου τὸ ἔργον φανερὸν γενήσεται· [l] ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται, καὶ ἑκάστου τὸ ἔργον ὁποῖόν ἐστι τὸ πῦρ αὐτὸ δοκιμάσει. 14 Εἴ τινος τὸ ἔργον μενεῖ ὃ ἐπῳκοδόμησε, μισθὸν λήψεται· 15 εἴ τινος τὸ ἔργον κατακαήσεται, ζημιωθήσεται· αὐτὸς δὲ σωθήσεται, οὕτω δὲ ὡς διὰ πυρός.

16 [m] Οὐκ οἴδατε ὅτι ναὸς Θεοῦ ἐστε, καὶ τὸ Πνεῦμα τοῦ Θεοῦ οἰκεῖ ἐν ὑμῖν;

It will be convenient to offer an exposition of these verses collectively in one note;

St. Paul has declared that there is but *one Foundation*, Christ: see here *v.* 11, and above on ii. 2.

He now proceeds to state the cautions to be observed by those who *build upon* that one Foundation.

He describes two kinds of *superstructures* laid upon it:

(1) The good, and fair, and durable one of sound doctrine, represented by *Gold, Silver, Precious Stones.*

Compare the description of the fabric of the Church glorified, Rev. xxi. 10—21.

(2) The worthless and perishable superstructure of vain and false teaching, represented by *wood, hay, stubble.*

He is here speaking of a *doctrinal* superstructure, growing up into a holy life. See *Theodoret, Ambrosius, Anselm,* and, before them all, *Tertullian* (c. Marcion. v. 6), where he speaks of Christ as the one foundation, "unicum fundamentum," of those who believe; and adds, that a man's work will stand, or be destroyed, according as he has built "dignam indignamve *doctrinam*" upon it. Cp. *Hammond* here.

St. Paul also affirms here that 'the Day,' namely, the Great Day of the Lord, will *try* and *manifest* what is the character and quality of each man's work.

This trial he represents as to be made by *fire:* "The Day will declare it, for it *is revealed* by Fire;"

To show the *certainty*, and *perpetual imminence* of that fiery trial of the Last Day, he uses the *present* tense (ἀποκαλύπτεται, *is revealed*). So Rev. i. 7, "Behold *He cometh* with clouds." Rev. xxii. 20.

That the fire of which he speaks is the fire of the Great Day, is evident from the context, and from other similar passages (see 2 Thess. i. 7), "The Lord Jesus shall be *revealed* from heaven in *flaming fire.*" Cp. Heb. x. 27; xii. 29. 2 Pet. iii. 7, and Daniel's Vision of the Great Day (vii. 9, 10). And so the passage is interpreted by *Theodoret* and others.

St. Paul next asserts, that,

(1) If the superstructure of Faith and Practice which a man has built upon the one foundation *shall abide* (μενεῖ, see *Winer*, p. 50), and endure the trial of the Great Day, he shall receive a reward, μισθόν. Cp. Matt. v. 12. John iv. 36.

(2) But, if a man's *work*, which he has built on the one Foundation, does not stand the trial of that day, but is consumed and destroyed by the fire, then *he shall suffer loss:* he shall forfeit his reward, ζημιωθήσεται. Cp. Matt. xvi. 26. Phil. iii. 8.

Yet, he adds, that *the workman* himself will be saved; but with fear, danger, and difficulty; and "*as through fire.*"

As to this meaning of ὡς διὰ πυρὸς, a proverbial saying, aptly introduced after the mention of the fire of the Great Day, see further, Psalm lxvi. 12, "We went *through fire,*" Isa. xliii. 2, and cp. *Chrys.* here, *Hammond, Wetstein,* and the interpreters on *Theocrit.* v. 31, μὴ σπεῦδ', οὐ γάρ τοι πυρὶ θάλπεαι, and on *Juvenal* iii. 199, and *Valck.* here, "Proverbium est de iis qui summum evasere discrimen."

"Si primum locum habet *Christus*, rectè positum est fundamentum. Ergo qui ædificat, securus ædificet, si pro dignitate fundamenti ædificat *aurum, argentum, lapides pretiosos.* Si autem non pro dignitate fundamenti ædificat *lignum, fenum, stipulam,* saltem teneat fundamentum, et propter illa quæ extruxit arida et fragilia ad ignem se præparet, is *detrimentum patietur; ipse autem salvus erit, sic tamen quasi per ignem.*" *Augustine* (Serm. 362). And he explains St. Paul's reference to *fire* by "ignis in die judicii futurus."

Christ is the only Foundation. They who build sound doctrine on this foundation, build gold and silver; they who build erroneous doctrine, build hay and stubble. *Origen* (in Caten. p. 57).

The meaning, therefore, of the whole is, that the fire of the Great Day will try every man's work; and that if the work is the mere *hay* and *stubble* of unsound doctrine, it will be destroyed; but if the workman has built *on the one foundation,* he himself will be saved. But *because* he has built *ill* upon it, he will lose his reward, and be saved as through fire, with great peril and difficulty.

This passage is, therefore, fraught with important doctrinal and practical instruction;

(1) It does not countenance the Roman doctrine of Purgatory, as has been sometimes alleged. The Fire of which St. Paul speaks, is the Fire of the Great Day; not a Fire of any intermediate state. And the Fire, which he describes, does not *cleanse,* as that intermediate fire is feigned to do, but *tries* and *destroys.* It is not a Purgatorial, but a Probationary Fire.

(2) It shows the necessity of building on the One Foundation, Jesus Christ, and Him crucified.

If a workman—who builds on that one true foundation, that is, grounds his own faith and hope, and leads others to ground theirs, upon it, *but builds ill* upon that true foundation, that is, erects a superstructure of unsound doctrine upon it,—if even *he* will *suffer loss,* and *hardly escape perdition,* what will be the lot of those who build on *some other foundation* than Jesus Christ?

(3) It proves that it is not enough to build upon the One Foundation; but that it is also necessary to *build* upon it *well.* If a man builds *well,* if he raises the solid and symmetrical superstructure of the One True Faith upon the One Foundation, Jesus Christ, he will receive a reward at the Great Day.

But if he builds *ill*—if he erects a crazy superstructure of heterodox notions on the One Foundation, his work will be *burnt up* (κατακαήσεται), and he himself will suffer loss, loss of the *reward* reserved for those who build *well* upon that foundation. And although he will himself be saved, because he has built on the true foundation, yet it will be with difficulty, and, as it were, like a man who has *escaped through the fire* which has *burnt down his house.*

This is a truth which has been intimated by Christ Himself (Matt. v. 19), "Whosoever shall break one of these commandments, even the least, and shall teach men so, shall be called *least* in the kingdom of heaven; but whosoever shall do and teach them, he shall be called great in the kingdom of heaven."

(4) Hence we have a solution of a difficulty which has perplexed many;

Holy Scripture affirms that there is "One Lord, One Faith, One Baptism" (Eph. iv. 5. Phil. iii. 16), and condemns all religious differences, whether in doctrine or discipline, as fruits of a carnal mind (1 Cor. i. 10; iii. 3, 4. Gal. v. 20. James iii. 14).

And yet the Christian Church is blemished by heresies, and rent by schisms Persons eminent for some Christian virtues, and animated by love of Christ, are seen teaching things at variance with the doctrines delivered by Christ and His Apostles, and swerving from the right rule of discipline, and marring the Unity of the Church.

Are we to doubt the truth of Holy Scripture, which affirms that there is "one Lord, one Faith, one Baptism?" May we imagine that conflicting doctrines can be equally pleasing to God, and equally conducive to Salvation? This cannot be.

On the other hand, can it be supposed that the piety of persons who teach some doctrines at variance with "the Faith once delivered to the Saints," or do not teach some articles of that one Faith, is of no avail? This would be a hard saying.

Where, then, is the solution? It is supplied here by the Apostle, who affirms that for the attainment of the heavenly reward of those who "turn many to righteousness," it is requisite to build on the *true foundation,* and *also* to build upon it *well:* and that they who build *ill* upon that true foundation will only *just escape,* as through fire, and will forfeit that reward which they might have obtained by building upon it *well.*

(5) Lastly, this passage confirms the doctrine—deducible from other Scriptures—that there will be *different degrees* of *reward* in *heaven,* according to the *different degrees* of *labour* with which men have improved the *different degrees* of *grace* vouchsafed to them on *earth.* See above, notes on Matt. x. 15. Luke xii. 47, and below, 1 Cor. xv. 41, and 2 Cor. ix. 6, and *Bp. Bull's* Sermon "on different degrees of bliss in heaven" (Serm. vii. vol. i. pp. 168—192).

16. Οὐκ οἴδατε] *Know ye not that ye are the temple* (ναὸς, *sanctuary*) *of God?* He passes to another argument against the sin of ranging themselves in opposite factions under *human leaders,* particularly such as corrupt the essential purity and fundamental soundness of the spiritual fabric of the Church, which is a Temple holy to the Lord.

— ναὸς Θεοῦ ἐστε, καὶ τὸ Πνεῦμα τ. Θεοῦ οἰκεῖ ἐν ὑμῖν;] *ye are the sanctuary of God, and the Spirit of God dwelleth in you.*

17 Εἴ τις τὸν ναὸν τοῦ Θεοῦ φθείρει, φθερεῖ τοῦτον ὁ Θεός· ὁ γὰρ ναὸς τοῦ Θεοῦ ἅγιός ἐστιν, οἵτινές ἐστε ὑμεῖς. 18 [n] Μηδεὶς ἑαυτὸν ἐξαπατάτω· εἴ τις δοκεῖ σοφὸς εἶναι ἐν ὑμῖν ἐν τῷ αἰῶνι τούτῳ, μωρὸς γενέσθω, ἵνα γένηται σοφός. 19 [o] Ἡ γὰρ σοφία τοῦ κόσμου τούτου μωρία παρὰ τῷ Θεῷ ἐστι· γέγραπται γάρ, Ὁ δρασσόμενος τοὺς σοφοὺς ἐν τῇ πανουργίᾳ αὐτῶν· 20 [p] καὶ πάλιν, Κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν, ὅτι εἰσὶ μάταιοι. 21 [q] Ὥστε μηδεὶς καυχάσθω ἐν ἀνθρώποις· πάντα γὰρ ὑμῶν ἐστιν· 22 εἴτε Παῦλος, εἴτε Ἀπολλῶς, εἴτε Κηφᾶς, εἴτε κόσμος, εἴτε ζωή, εἴτε θάνατος, εἴτε ἐνεστῶτα, εἴτε μέλλοντα, πάντα ὑμῶν ἐστιν, 23 [r] ὑμεῖς δὲ Χριστοῦ, Χριστὸς δὲ Θεοῦ.

n Prov. 5. 7. Isa. 5. 21. & 44. 20. Jer. 37. 9. Luke 21. 8. Gal. 6. 3, 7. Eph. 5. 6.
o Job 5. 13. ch. 1. 20, 26.
p Ps. 94. 11.
q 2 Cor. 4. 5, 15. Rev. 21. 7.
r ch. 11. 3. 2 Cor. 10. 7.

Ναὸς is more holy than ἱερόν: it is the very sanctuary, or Holy Place, in which God *dwells*, *valet*. See above on 2 Thess. ii. 4.

Christ drave with anger the buyers and sellers from the *outer courts* of the ἱερὸν, as guilty of sacrilege; how great then is His indignation against those who pollute the ναὸς, the *sacrarium*, the Holy Place, in which the Godhead dwells? And ye are this ναὸς Θεοῦ. Are ye not jealous for its sanctity? Will ye allow it to be defiled?

An important text as proving the Divinity of the Holy Ghost. See *Athanasius* de Incarnatione, p. 704.

Every faithful Christian is called a Temple (that is, a place consecrated to God), because the Holy Spirit in a special manner is present in him. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" saith St. Paul; "Know ye not that ye are God's temple?" (1 Cor. iii. 16, 17; vi. 19. 2 Cor. vi. 16.) Whence should we know it? From hence, that *God's Spirit* inhabiteth you (Rom. viii. 9), because the inhabitation of *the Spirit* is the same with the inhabitation of *God*. The same Apostle again, *In whom ye also are builded together for an habitation of God through the Spirit* (Eph. ii. 22), for an habitation of God in the Spirit. That is therefore an habitation of *God*, because the *Spirit* dwelleth in you. How could the divinity of the *Holy Spirit* be more expressly declared? *Dr. Barrow*, Sermon 34, vol. v. p. 161.

17. φθείρει] *destroyeth, corrupteth*, by false doctrines raised on the false foundation of human pride and worldly wisdom. The words φθείρω, διαφθείρω, are here applied to heretical pravity sullying and vitiating the essential purity and fundamental soundness of the one true faith. Cp. 1 Tim. vi. 5. *Ignat.* ad Ephes. c. 16: ἐάν τις πίστιν Θεοῦ ἐν κακῇ διδασκαλίᾳ φθείρῃ, ὁ τοιοῦτος, ῥυπαρὸς γενόμενος, εἰς τὸ πῦρ τὸ ἄσβεστον χωρήσει.

— φθερεῖ τοῦτον ὁ Θεός] *him will God destroy.* St. Paul *repeats* the word φθείρω. God will destroy him who neither builds well, nor builds on the one foundation, but destroys the Temple of God by subverting the faith of the people of God, His Temple. On the repetition of φθείρω, see on Gen. vi. 12.

19. γέγραπται γάρ] *for it is written.* From Job v. 13, where the Septuagint Version, less closely following the Hebrew, has ὁ καταλαμβάνων σοφοὺς ἐν τῇ φρονήσει. St. Paul's words are more expressive,—God grasps the wise in and by their own *craftiness*: He uses it as a hand whereby to clutch them, a net wherein to take them, a pit wherein to catch them.

The following verse is almost verbatim from the Septuagint Version of Ps. xciv. 11.

It appears from these two verses, thus placed in juxtaposition, that St. Paul follows the LXX, but uses his own discretion in doing so, and sometimes substitutes for it a translation approaching more nearly to the Original.

21. Ὥστε] *So then.* This word is used by St. Paul to introduce the summing up and conclusion of his argument here and elsewhere in this Epistle; iii. 7; iv. 5; vii. 38; xi. 33; xiv. 39; xv. 58. See *v.* 7.

22. θάνατος] *death is yours.* The death of Adam to make us mortal, but the death of Christ to make us immortal: the death of Adam ἵνα σωφρονισθῶμεν, the death of Christ, ἵνα σωθῶμεν. (*Chrys.*) And by that death of Christ we have gained a victory and lordship over the Grave. 1 Cor. xv. 55.

22, 23. πάντα ὑμῶν ἐστιν—Χριστὸς δὲ Θεοῦ] St. Paul here displays a specimen of that spiritual logic and rhetoric in which he is a consummate master;

He is preparing to censure the Corinthians, in a subsequent part of the Epistle, for their uncharitable and licentious *abuse of their Christian Liberty*, in gratifying their own appetites by indulgence in meats which had been offered in sacrifice to heathen Idols; and in other respects. See chapters vi. 13—18; viii. 1—13, and x. 16—33.

But he will not allow them to imagine that he has any desire to abridge their Christian *Liberty*.

Therefore, *before* he proceeds to *reprobate* their *abuse* of Christian Liberty, he takes care to state here in clear terms the true doctrine concerning it; and to establish it on its proper foundation, namely, that of the Incarnation, and of our Incorporation into Christ's mystical body, and our adoption by God in Him, by Whom we have become heirs of Creation, and have been reinstated, by a divine and sovereign act of enfranchisement and infeodation, in that plenary right of dominion which we once had in Adam, and from which we lapsed by the Fall, and to which we have been restored in Christ.

He thus shows, that the Corinthians are inconsistent with themselves, and that so far from *duly exercising* that Christian *Liberty* with which they have been endowed by *God* in *Christ*, they have been foregoing and forfeiting it by surrendering and sacrificing *themselves*, in a spiritual vassalage, to *human leaders* of *schismatical parties;* and have degraded themselves from a condition of spiritual freedom, filial dignity, and royal dominion, to that of slaves.

He thus obviates the objection, that he desired to curtail their Christian Liberty.

He shows that he is desirous to emancipate them from that bondage to which they have reduced themselves, and to restore them to that state of Liberty, Sonship, Lordship, and Royalty, which they themselves have lost.

This he does by displaying the sin and ignominy of blindly following human Guides, instead of remembering that they are fellow-members in the Body of Christ under one Head; and by reminding them that *if* they themselves are Christ's, and if they know no other foundation than Christ, no other Head, no other Teacher than Christ, and are soundly built up on Him, then they are lords of all creatures through Christ. St. Paul does not claim lordship over them; no, but he says that *Paul is theirs* and *Apollos is theirs*. Let them, therefore, not be slaves of men, of false teachers, of blind guides; let them not rob Christ of His own, for they *are Christ's*, and *He is God's*.

The Doctrine here stated of *Christian Liberty*, and *Christian Dominion* over the creatures, ("*All things are yours,*") is so important, and the due understanding of it is so requisite to the apprehension of St. Paul's reasoning in this Epistle, and it is a doctrine which has been so often misrepresented, that it may be well to insert here some observations upon it, by one of the best expositors of St. Paul's meaning.

If by Adam's sin we had lost all that first title we had to the creatures, wholly and utterly, yet as God hath been pleased graciously to deal with us, we are now fully as well as before. God the Father hath granted us, and God the Son hath acquired for us, and God the Holy Ghost hath sealed to us, a new Patent. By it whatsoever defect is, or can be supposed to be, in our old evidence, is supplied; and by virtue of it we may make fresh challenge, and renew our claim unto the creatures.

The Blessed Son of God, *having made peace through the blood of His cross* (Col. i. 20), *hath reconciled us to His Father*, and therein also reconciled the *creatures both to us and Him*; reconciling by Him, saith our Apostle, πάντα, *all things*, not men only, *unto Himself*. For God hath given us His Son, *the heir of all things; hath He not with Him freely given us all things else?* (Heb. i. 2.) Hath He not permitted us the *free use of His Creatures* in as ample right as ever? (Rom. viii. 32.) If the Son have *made us free, we are free indeed.* (John viii. 36.) And as verily as Christ is God's, so verily if we be Christ's *all things are ours.*

St. Paul setteth down the whole series and form of this spiritual Hierarchy (if I may so speak), this subjection and subordination of the creatures to man, of man to Christ, of Christ to

a Matt 24. 45.. 2 Cor. 4. 5. & 6. 4. Col. 1. 25. Tit. 1. 7. 1 Pet. 4. 10. b Luke 12. 42. & 16. 10—12. 2 Cor. 2. 17. & 4. 2. Col. 1. 26, 27. c ch. 3. 13. d Ps. 143. 2. Job 9. 2. Rom. 3. 20. & 4. 2. 1 John 3. 20, 21. e Matt. 7. 1, 2. Luke 6. 37. Rom. 2. 1, 16. 29. 2 Cor. 5. 10. Rev. 20. 12.

IV. [1] [a] Οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος, ὡς ὑπηρέτας Χριστοῦ καὶ οἰκονόμους μυστηρίων Θεοῦ. [2] [b] [a] Ὁ δὲ λοιπὸν, ζητεῖται ἐν τοῖς οἰκονόμοις, ἵνα πιστός τις εὑρεθῇ· [3] [c] ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ, ἢ ὑπὸ ἀνθρωπίνης ἡμέρας· ἀλλ' οὐδὲ ἐμαυτὸν ἀνακρίνω· [4] [d] οὐδὲν γὰρ ἐμαυτῷ σύνοιδα, ἀλλ' οὐκ ἐν τούτῳ δεδικαίωμαι· ὁ δὲ ἀνακρίνων με Κύριός ἐστιν.

[5] [e] [v] Ὥστε μὴ πρὸ καιροῦ τι κρίνετε, ἕως ἂν ἔλθῃ ὁ Κύριος, ὃς καὶ φωτίσει τὰ κρυπτὰ τοῦ σκότους, καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν· καὶ τότε ὁ ἔπαινος γενήσεται ἑκάστῳ ἀπὸ τοῦ Θεοῦ.

[6] [f] Ταῦτα δὲ, ἀδελφοὶ, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλὼ δι' ὑμᾶς, ἵνα

f ch. 1. 12. & 3. 4—7. 2 Cor. 10. 7, 12, 15. & 11. 4, 12—15.

God,—*All are yours, and ye are Christ's, and Christ is God's.* (1 Cor. iii. 22, 23.) *Bp. Sanderson* (Sermon on 1 Tim. iv. 4, vol. iii. p. 158).

The holy and comfortable use of the *creatures* ariseth from the word of God's decree even as the former did, but not from the same decree. The former issued from the decree of common Providence, and so belonged unto *all*. But this latter decree proceedeth from that *special* word of God's decree whereby, for the merits of Christ Jesus, the *Second Adam* (1 Cor. xv. 45), He removeth from the creature that curse wherein it was wrapped through the sin of the *first Adam*. (Gen. iii. 17.)

And in this the *wicked* have no portion, as being *out of Christ;* so as they cannot partake of God's creatures *with any solid or sound comfort*, and so the creatures remain in this degree *unsanctified* to them.

This is probably the meaning of *Origen's* remark here: πάντα τοῦ ἁγίου ἐστὶν· τοῦ πιστοῦ ὅλος ὁ κόσμος· τοῦ δὲ ἀπίστου οὐδὲ βόλος· ὡς γὰρ λῃστὴς ἔχει ἃ ἔχει ὁ ἄπιστος· οὐ γὰρ εἰδὼς αὐτοῖς χρῆσθαι, οὐδὲ τὸν κτίσαντα ταῦτα Θεόν.

For this cause the Scriptures call the *faithful, primogenitos*, the *first-born* (Heb. xii. 23), as to whom belongeth a *double portion* (Deut. xxi. 17); and *Hæredes mundi*, '*heirs of the world*,' as if none but they had any good right thereunto.

And St. Paul deriveth our right unto the creatures from *God*, but by *Christ*. *All things are yours, and ye are Christ's, and Christ is God's;* as if these things were none of *theirs* who are *none of Christ's*. And in 1 Tim. iv. 3 he saith of meats, that God hath created them to be *received with thanksgiving of them* (i. e. by them) *which believe and know the truth;* as if those persons that wanted faith and saving knowledge did but *usurp* the bread they eat.

And, indeed, it is certain that the *wicked* have not right to the *creatures of God* in such ample sort as the godly have. A kind of right they have, and we may not deny it them, given them by God's unchangeable ordinance at the creation, which, being a branch of God's image in man, which was of natural, and not of supernatural grace, might be and was fully defaced by sin, but was not, neither could be, wholly lost. A right then they have, but such a right as, reaching barely to the use, cannot afford unto the user *true comfort* or sound peace of conscience in such use of the creatures. For though nothing be in and of itself unclean, for *every creature of God is good*, yet to them they are unclean, ex accidente, every creature is unclean and polluted, because it is not thus sanctified unto them by the *Word of God*.

And the very true cause of all this is the impurity of their hearts by reason of unbelief. The Holy Ghost expressly assigneth this cause. *To the pure all things are pure, but to them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.* (Tit. i. 15.) *Bp. Sanderson* (vol. iii. pp. 182, 183).

With regard to the error (derived from these words of St. Paul, "*all things are yours*") that none but the *godly* have a right to any authority over the creatures, see below on 1 Cor. vi. 12.

— Χριστὸς δὲ Θεοῦ] *Christ is God's*, not as a Creature, but as the Everlasting Son of the Everlasting Father.

He is also God's, as Man; and it is His *Humanity* which forms the connecting link in St. Paul's argument. It is by His *Incarnation* that Christ is our *second Adam*, and reinstates us in our original liberty and dominion over the creatures; and it is through Him, as our Emmanuel, that *all things are ours*.

On the question how "Christ is God's," see further below on viii. 6 and xi. 3.

Ch. IV. 1, 2. Οὕτως] *Let a man so account of us, as ministers of Christ.* He deters them from supposing that, because he had said, "all things are *yours*, whether *Paul* or Apollos," they have a right to pronounce censure on him their Teacher and Apostle. No, Paul is yours, to hear and to profit by, but not to judge. I am God's Minister, and he that judgeth me is the Lord.

— ὑπηρέτας] '*sub-remiges*.' Christ is the Pilot of the Vesse. of the Church; we are *rowers* under His command. (*Valck.*) Cp. Luke i. 2.

2. Ὁ δὲ λοιπόν] *But what remaineth*, i. e. to be done on *our* side. *Your* part is to esteem us as Ministers of Christ and Stewards of the Mysteries of God. *Our* duty is to be faithful. He does not disclaim responsibility; he is accountable to God for fidelity, but not to them.

Some of the oldest MSS., A, B, C, D*, F, G, read ὧδε, which is received by some Editors, who render it, *here, in this world*. But this is harsh; and nothing is more common, even in the best MSS., than the confusion of *o* and ω, on account of the identity of sound and similarity of letter in uncial characters. See the remarkable instance of this confusion below, xv. 49, φορέσωμεν for φορέσομεν, and Luke xvi. 25.

St. Paul uses the phrase τὸ λοιπὸν to mark a conclusion—*finally*, to show that there is no further consideration needed to determine the question in hand. 2 Thess. iii. 1. See 1 Cor. vii. 29. Eph. vi. 10. Phil. iii. 1; iv. 8.

3. εἰς ἐλάχιστον] *it* amounts *to* (εἰς) *a very small matter*. See Acts xix. 27, εἰς οὐδὲν λογισθῆναι, and *Winer*, § 29, p. 165.

— ἀνθρωπίνης ἡμέρας] *A day* of *man* as distinguished from *the Day*, the *Day of the Lord*, to which he has just referred as proving every man's work. (1 Cor. iii. 13.) Compare the Latin phrase, "*diem* alicui dicere," to indict a man for trial.

— ἀλλά] *yea*. Cp. 2 Cor. vii. 11.

4. οὐδὲν ἐμαυτῷ σύνοιδα] *I am not conscious to myself of any sin*. Cp. Job xxvii. 6, LXX, οὐδὲν σύνοιδα ἐμαυτῷ ἄτοπα πράξας. (*Bengel.*) "*Nihil mihi conscius sum*, inquit Paulus (1 Cor. iv. 4), id est, non scio me aliquâ ex parte *defuisse officio meo*." *Bp. Sanderson* (de Conscient. i. 16). The English phrase in the Authorized Version, "I know nothing *by* myself," had this meaning when that Version was made.

St. Paul speaks hypothetically, and by a common use of the *first personal pronoun I* (see 1 Cor. vi. 12) makes himself a representative of Christian Ministers and Teachers generally. This is what he calls μετασχηματίζειν εἰς ἑαυτὸν, to transfer to *himself*, by a figure, a *general* proposition applicable to a *class* of persons. (1 Cor. iv. 6.) Although, as a Christian Minister, I may not be sensible to myself of any default in the discharge of my ministerial duties, yet I am not thereby acquitted. I am not my own Judge; I cannot pronounce sentence on myself. He that judgeth me is the *Lord*. The *Day* on which my cause will be tried is *the* great Day of the *Lord*. *That* Day will bring to light all hidden things, and manifest the secrets of the hearts.

There are, therefore, sins of *ignorance* to be repented of. And every one may say with the Psalmist, "Who can *tell* how oft he offendeth? O cleanse Thou me from my *secret* faults,"—faults secret even to myself. (Ps. xix. 12.) *Origen* in Caten. here.

S. Ignatius (ad Rom. 5) referring to St. Paul's words, says, ἐν τοῖς ἀδικήμασιν αὐτῶν μᾶλλον μαθητεύομαι (I am trained in the school of Christ by the malice of my enemies), ἀλλ' οὐ παρὰ τοῦτο δεδικαίωμαι (but I am not thereby justified).

5. πρὸ καιροῦ] *before the season*, i. e. of Judgment. See Matt. viii. 29, where the same words occur in the same sense.

— ὁ ἔπαινος] *the praise*, i. e. that is due. The award of *praise* supposes also its correlative award of *blame;* but this he leaves to be understood.

6. Ταῦτα δὲ, ἀδελφοὶ, μετεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλῶ] *And these things, brethren, I transferred as in a figure to myself and Apollos*. See on *v.* 4. These things I expressed by a *schema* or figure of transference, applying to *myself* and to *Apollos*, as specimens, what is not to be limited by you to us, but to be extended by you, in a process of generalization, to all similar cases. See *Origen*, in Caten. p. 77.

On this use of μετασχηματίζω, to transfer as by a figure,

ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ἃ γέγραπται, ἵνα μὴ εἷς ὑπὲρ τοῦ ἑνὸς φυσιοῦσθε κατὰ τοῦ ἑτέρου. 7 [g] Τίς γὰρ σὲ διακρίνει; τί δὲ ἔχεις ὃ οὐκ ἔλαβες; εἰ δὲ καὶ ἔλαβες, τί καυχᾶσαι ὡς μὴ λαβών;

8 [h] Ἤδη κεκορεσμένοι ἐστέ, ἤδη ἐπλουτήσατε, χωρὶς ἡμῶν ἐβασιλεύσατε· καὶ ὄφελόν γε ἐβασιλεύσατε, ἵνα καὶ ἡμεῖς ὑμῖν συμβασιλεύσωμεν. 9 [h] Δοκῶ γὰρ,

[g] John 3. 27 James 1. 17. 1 Pet. 4. 10.
[h] Ps. 44 22. Rom. 8. 36. 2 Cor. 4 11. 1 Thess. 5. 9, 10. Heb. 10. 33. & 11. 36. Rev. 6. 9—11. & 7. 11—14. & 17. 6, 7.

see *Wetstein*, p. 112, who quotes *Martial* iii. 69, "Schemate nec dubio sed *apertè* nominat illam."

St. Paul, in his wisdom and charity, abstains from mentioning the *names* of the *false Teachers* by whom the Corinthians were led astray, and in whose *names* they gloried. He condemns their erroneous *principles* and *practices* (iii. 11—22), but he spares their *persons*. Thus he endeavours to bring them to repentance. He points attention to the hidden persons of *false* teachers by specifying the *true* teachers. (*Chrys.*) He mentions his *own name* and that of *Apollos*, in order that, by means of these two personal *specimens*, and by exposing the sin of making himself and Apollos into leaders of religious parties, he may show, *à fortiori*, the sin of following *other* leaders who had not the gifts and qualifications of Paul and Apollos, but were Teachers of error and enemies of the Truth.

— ἵνα ἐν ἡμῖν μάθητε τὸ μὴ ὑπὲρ ἃ γέγραπται] *in order that ye may learn by our cases the lesson of not going beyond the things that are written.*

Elz. adds φρονεῖν after γέγραπται, but φρονεῖν is not found in the best MSS., A, B, D*, E*, F, G, nor in ℵ, nor in *Vulg.*, and seems to be a gloss, and is omitted by *Lachm.*, *Tisch.*, *Meyer*, *Alf.* The article τὸ is thus prefixed to sentences of an emphatic and proverbial kind. See above on Mark ix. 23. Cp. Rom. viii. 26; xiii. 9.

And the *ellipsis* of the verb is significant, as giving greater largeness and general comprehensiveness to the proverb, which would be limited by the insertion of a particular verb with a special idea, such as φρονεῖν. Compare a similar ellipse in a similar prohibitory proverb in *Terence*, Andr. i. 1. 61,

——————— ——— "id arbitror
Apprimè in vitâ esse utile, ut *nequid nimis*;"

and Milton (P. L. xi.),

———— ——————— "Observe
The rule of *Not too much*, by Temperance taught."

But it may be asked, Where are the things written to which the Apostle refers? In the Scriptures generally. Hence ἃ (the reading of A, B, C) seems preferable to ὃ, which would imply rather an allusion to some one *particular* text; whereas St. Paul's reference is to the general tenour of the Scriptures, which teach that "Cursed is he that putteth his trust in *man*, and taketh *man* for his defence" (Jer. xvii. 5), and "Let him that glorieth, glory in the Lord" (Jer. ix. 23, 24). See above, 1 Cor. i. 31.

St. Matthew's Gospel had been written at this time, as *Chrys.* supposes, and is probable (see Pref. to the Gospels, p. xlix). There the Corinthians would find divine cautions from Christ against the sin of calling, and of being called, *Rabbi*, *Rabbi*; "for *One* is your Master, even Christ, and all ye are brethren" (Matt. xxiii. 8—10).

— ἵνα μὴ—φυσιοῦσθε] The form of the verb φυσιοῦσθε after ἵνα μὴ is remarkable. *Origen* and *Theodoret* seem to have read ἕνα for ἵνα, and φυσιοῦσθαι for φυσιοῦσθε, and then the text would stand, ἕνα μὴ ὑπὲρ τοῦ ἑνὸς φυσιοῦσθαι, as it is cited by *Origen* (p. 78). And this seems to have been the reading of those MSS. followed by *Vulg.*, but not *Cod. Augiensis*, and *Boerner*.

But the Greek MSS. represent with an overwhelming consent the reading in the text.

(1) *Bengel* calls φυσιοῦσθε "an irregular form of the *subjunctive*," and compares Gal. iv. 17, ζηλοῦσιν ὑμᾶς . . . ἵνα αὐτοὺς ζηλοῦτε.

(2) On the other hand, *Winer* (Gr. Gr. § 41, p. 259) supposes these forms to be *indicatives* used irregularly, according to the usage of a declining Græcism, for the conjunctive; and he quotes instances of this usage from a Byzantine Historian, and from Apocryphal writings; and observes that, in modern Greek, νὰ (= ἵνα) is often used with an *Indicative*.

He observes also, that the only two instances of this usage in the New Testament, are supplied by contracted verbs in -όω, —φυσιόω, ζηλόω.

This, however, is not absolutely certain. In Titus ii. 4, A, F, G, H read σωφρονίζουσι, and this has been received by *Lach.*, *Tisch.*, *Alf.*

The fact that the *indicative* of a *past* tense is used even by the best classical authors, under certain conditions, after ἵνα (see *Elmsl.*, *Soph.* Œd. Tyr. 1389; *Monk*, Hippol. 641; *Hermann*, Viger. § 350), may suggest the probability of a similar use of the *present* also.

(3) Some other Expositors (*Meyer* and *Fritzsche*) suppose ἵνα to be a particle of *place*. But this is not consistent with the context.

(4) It cannot be denied, that the use of ἵνα μὴ with an indicative is a *barbarism*, and though it is true that in the *structure* of *sentences* St. Paul has usages of his own, which are above the ordinary rules of Grammar, yet it does not therefore follow that he uses *words* or *idioms* which are solœcisms.

It may, therefore, be submitted for the reader's consideration, whether we have not here an instance of an idiom which gives liveliness to the style and address, and is often found in the New Testament, especially in the writings of St. Paul's fellow-traveller, St. Luke, viz. a change from the *oratio indirecta* to the *oratio recta*; and whether, therefore, φυσιοῦσθε may not be regarded as a regular and legitimate form, viz. an *imperative*, "be not ye puffed up."

For examples of this sudden transition to the *oratio recta*, see on Acts i. 4; xvii. 3; xxiii. 22. Luke v. 14. Mark vi. 9.

Accordingly, the rendering of the present sentence would be such as to convert it into a general exhortation from the Apostle, that seems to be very apposite and in harmony with the general tone of the Epistle, which, be it remembered, was *publicly read*, on its reception, in the Christian Assemblies at Corinth. And thus all direct, personal, imperative addresses and precepts would have a special force.

According to this view, the whole paragraph would read thus: *These things I transferred by a figure to myself and Apollos, for your sakes, in order that you may learn in us* (i. e. by means of our cases put hypothetically in my argument) *the lesson of not* (going beyond) *what is written* (in Holy Scripture) *in order that*—(you may practise this precept)—*Be not ye puffed up, one* for *the one leader against the other.*

There seems to be a similar usage of ἵνα introducing a precept *addressed* to persons as if actually present with the writer, in 1 Thess. iv. 13, according to the reading of A, D*, F, G, I, οὐ θέλομεν ὑμᾶς ἀγνοεῖν . . . ἵνα . . . μὴ λυπεῖσθε, καθὼς καὶ οἱ λοιποί.

Also it is observable that ἵνα is put thus *independently* in an *anacoluthon*, and so as to introduce a *precept* expressed by an *imperative*, as here, in another place of the present Epistle, i. 31, ἵνα . . . καθὼς γέγραπται, ὁ καυχώμενος ἐν Κυρίῳ καυχάσθω.

For other instances of conjunctions in *anacolutha*, see John vi. 22. Rom. ix. 22. Col. i. 21. *Winer*, G. G. § 63.

— ὑπέρ] *in behalf of*; the opposite of κατά. See Mark ix. 40. John x. 15; xi. 50. Rom. v. 6; viii. 31; ix. 3; x. 1.

7. διακρίνει] *distinguisheth thee* from another, and *maketh thee to differ* from another by special gifts. On this use of διακρίνω, see Acts xv. 9.

An apostrophe to some *false Teacher*, and carrying with it a κέντρον, or sting, which must have been keenly felt when this Epistle was publicly read in the Church at Corinth.

8. Ἤδη κεκορεσμένοι ἐστέ] *Ye are already filled to satiety.* He passes to another topic, and with something of rhetorical irony, κωμῳδῶν αὐτοὺς (says *Chrys.*), remonstrates with them on their presumptuous notions of sudden *perfection*, and on their spiritual pride, vain-glory, and self-sufficiency, which he reprehends and exposes by means of a *reductio ad absurdum*. *Ye*, our *children*, are already filled to satiety! what then ought *we*, your spiritual *parents*, to be? Ye, the *taught*, exult! how much more ought we, your *Teachers*, to do so? *But* what is the *fact?* I trow (δοκῶ) that God has displayed *us* as the *last*, while ye imagine yourselves to be the *first* in the Christian race; and has destined *us* to death, like prisoners cast to wild beasts in the arena, while *ye* sit aloft as spectators, and reign as kings. And yet we are patient, and bless Him. If this is *our* case, ye may be sure that pride and vain-glory, and self-confidence, such as *yours*, are no fit badges of Christians.

— ὄφελον] ὄφελες = ὤφειλες, ἐπ' εὐχῆς, *Apollon.* (Lex.) Cp. 2 Cor. xi. 1. Gal. v. 12. *Winer*, § 4, p. 270.

— ἐβασιλεύσατε] *ye reigned.* Ye attained the crown, and are already seated on the throne. Cp. Latin *regno*. *Hor.* (1 Epist. x. 8), "Quid quæris? vivo ac *regno*." *Terent.* (Phorm. ii. 3. 58.)

9. Δοκῶ] *I wot; I trow.* '*Puto*' (*Tertullian*). See vii. 40.

ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους· ὅτι θέατρον ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλοις, καὶ ἀνθρώποις. 10 i Ἡμεῖς μωροὶ διὰ Χριστόν, ὑμεῖς δὲ φρόνιμοι ἐν Χριστῷ· ἡμεῖς ἀσθενεῖς, ὑμεῖς δὲ ἰσχυροί· ὑμεῖς ἔνδοξοι, ἡμεῖς δὲ ἄτιμοι. 11 k Ἄχρι τῆς ἄρτι ὥρας καὶ πεινῶμεν καὶ διψῶμεν, καὶ γυμνιτεύομεν, καὶ κολαφιζόμεθα, καὶ ἀστατοῦμεν, 12 l καὶ κοπιῶμεν ἐργαζόμενοι ταῖς ἰδίαις χερσί· λοιδορούμενοι εὐλογοῦμεν· διωκόμενοι ἀνεχόμεθα· 13 m βλασφημούμενοι παρακαλοῦμεν· ὡς περικαθάρματα τοῦ κόσμου ἐγενήθημεν, πάντων περίψημα ἕως ἄρτι.

14 n Οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα, ἀλλ' ὡς τέκνα μου ἀγαπητὰ νουθετῶ. 15 o Ἐὰν γὰρ μυρίους παιδαγωγοὺς ἔχητε ἐν Χριστῷ ἀλλ' οὐ πολλοὺς πατέρας· ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα. 16 p Παρακαλῶ οὖν ὑμᾶς, μιμηταί μου γίνεσθε. 17 q Διὰ τοῦτο ἔπεμψα ὑμῖν Τιμόθεον, ὅς ἐστι τέκνον μου ἀγαπητὸν καὶ πιστὸν ἐν Κυρίῳ, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδούς μου τὰς ἐν Χριστῷ, καθὼς πανταχοῦ ἐν πάσῃ ἐκκλησίᾳ διδάσκω.

18 Ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς ἐφυσιώθησάν τινες· 19 r ἐλεύσομαι δὲ

i ch. 2. 3. & 3. 18. Acts 17. 18.
k Acts 23. 2. 2 Cor. 4. 8. & 11. 23.
l Matt. 5. 44. Luke 6. 28. & 23. 34. Acts 7. 60. & 18. 3. & 20. 34. Rom. 12. 14. 20. 1 Thess. 2. 9. 2 Thess. 3. 8. 1 Tim. 4. 10.
m Lam. 3. 45.
n 1 Thess. 2. 11.
o Acts 18. 11. Gal. 4. 19. Philem. 10. James 1. 18.
p ch. 11. 1. John 10. 4, 5. Phil. 3. 17. 1 Thess. 1. 6. 2 Thess. 3. 9. Heb. 13. 7. 1 Pet. 5. 3.
q 1 Tim. 1. 2. 2 Tim. 1. 2. ver. 2. ch. 7. 25.
Num. 12. 7. Prov. 13. 17. Matt. 24. 45. & 25. 21, 23. Eph. 6. 21. Col. 1. 7. & 4. 9. 2 Tim. 2. 2. Rev. 2. 10, 13.
r Rom. 15. 32. James 4. 15. Heb. 6. 3.

It is not an expression of doubt, but a strong asseveration. *Photius* (in Cat. 86).

— *ὡς ἐπιθανατίους*] *as men appointed to death;* rendered "bestiarios" by *Tertullian* (de Pudicit. 14). "Puto, nos Deus Apostolos novissimos elegit, velut *bestiarios*." *καταδίκους* (*Chrys.*), *θηριομάχους* (*Gloss.*), i. e. prisoners or convicts brought out as destined for death, led out into the *amphitheatre* to be torn in pieces by *wild beasts*. Cp. *Tertullian*, Apol. 40, "Si Tiberis ascendit ad mœnia, &c. *Christianos ad Leonem;*" the hue and cry at Rome, made more vociferous by its rhythmical cadence, ⏑ ‿ — — | — ‿ — — |.

In another, spiritual, sense the Christian is *ἐπιθανάτιος*, he 'dies daily;' he is dead to the world; he bears in his own body 'the dying of the Lord Jesus;' he is 'conformed to His death.' *Origen* (in Caten. p. 84).

— *θέατρον*] *a spectacle.* Like those *ἐπιθανάτιοι* brought into the arena, as *S. Ignatius* was afterwards into that of the Colosseum at Rome. Cp. *Ignat.* ad Rom. 4. *Martyr. Ignat.* 6.

— *τῷ κόσμῳ*] Not to a *single city*, but *to the World.* (*Chrys.*)

10. Ἡμεῖς *μωροὶ διὰ Χριστόν*] *We are fools for Christ's sake.* An irony. (*Origen.*)

We, your *teachers*, who *suffer* these things, are counted fools for Christ's sake, and yet ye, the *taught*, *reign* like kings, and think yourselves wise in Christ! A *reductio ad absurdum.* (*Chrys.*)

11. *γυμνιτεύομεν*] So ℵ (Cod. Sinait.) and the best MSS. On the form of this verb (like *μεσιτεύω*), see *Winer*, § 16, p. 84.

12. *καὶ κοπιῶμεν ἐργαζόμενοι τ. ἰ. χ.*] Even now at Ephesus *we labour, working with our own hands:* a statement illustrated by what is said by St. Paul to the *Ephesian* presbyters at Miletus (Acts xx. 34), *αὐτοὶ γινώσκετε ὅτι ταῖς χρείαις μου . . . ὑπηρέτησαν αἱ χεῖρες αὗται.*

13. *περικαθάρματα*] (1) Properly *things* which are *scoured off* on all sides from other objects, as their offal and refuse, and are then thrown away. Cp. Isa. xxx. 22; lxiv. 6.

(2) Hence whatever is despised and cast off. Cp. Lament. iii. 45, "Thou hast made us as the offscouring and refuse in the midst of the people."

(3) *Persons*, reserved in heathen cities for emergencies of public calamity, e. g. Pestilence, Famine, or Invasion, and then devoted as *ἀναθέματα*, to *death*, as an expiation of the sins of the People, and to propitiate and appease the wrath of the gods (*Schol. Aristoph.* Eqq. 1133);—a remarkable witness from heathen tradition and practice, in behalf of the doctrine of Vicarious Atonement for sin.

Hence in Prov. xxi. 18, for כֹּפֶר (*copher*) the LXX have *περικάθαρμα*, an expiation.

(4) Since the persons thus destined for these expiatory sacrifices, like scapegoats, were usually strangers, captives, prisoners, and miserable outcasts, therefore *καθάρματα* and *περικαθάρματα* came to signify miscreants of the most abject condition, as here. See the commentators on *Aristoph.* Equit. 1133, Plut. 444, and the story of Sinon, *Virg.* Æn. ii. 115—129, and the passages quoted here by *Wetstein*, p. 114.

— *περίψημα*] "peripsema," *Tertullian* (de Pudicit. c. 14), and so *Vulg.*, as not having an equivalent in Latin. The meaning of the word is,—

(1) Whatever *περιψᾶται*, *circumraditur*, is rubbed round and rubbed off by friction, as the filings or smeltings of metals, the sweepings of a house,—"rasura cujusque rei." (*Glossar.* Cangii.)

The Metaphor is taken from the scouring of tables after meat. What is used for that purpose, and is afterwards thrown away as refuse, is called *περίψημα*. *Theodor. Mopsuest.* (in Cat. 83).

(2) Hence the word is applied to any thing or any person who is an object of scorn, and is thrown aside as such; while that from which it or he is separated, becomes more clean by the separation.

(3) Hence the word signifies a person or thing which is ready to be sacrificed and cast off in contempt for the *benefit* of some other person or thing. Thus in the book of Tobit (v. 18), Anna, the mother of Tobias, says, *ἀργύριον περίψημα τοῦ παιδίου γένοιτο, let the money be sacrificed as nought for the sake of the child.* And *S. Ignatius* applies the word to himself (ad Ephes. c. 8), *ἐγὼ περίψημα ὑμῶν*, and c. 18, *περίψημα τὸ ἐμὸν πνεῦμα τοῦ σταυροῦ*, and *S. Barnabas* (c. 6), *ἐγὼ περίψημα τῆς ἀγάπης ὑμῶν*. And it was a common expression of love among the early Christians, *ἐγὼ περίψημά σου*. See the note of *Valesius* on *Eusebius* vii. 23.

And this seems to be St. Paul's meaning here. He is himself *πάντων περίψημα*, i. e. he draws off from others, and absorbs into himself, the shame and misery which would otherwise be theirs.

(4) Hence the word *περίψημα* was also used in a *piacular* sense. See *Bp. Pearson* (Vind. Ignat. ii. c. xv.), for *ἀντίλυτρον* and *ἀντίψυχον*.

14. *νουθετῶ*] *I admonish:* cp. *Trench*, Syn. N. T. § xxxii.

15. *παιδαγωγούς*] Properly persons who were employed to *escort children to school*, and to watch over them as their attendants and guardians. See the character in *Euripides'* Medea, the scene of which is *Corinth*, and the statue in the famous group of Niobe's children, at Florence. Cp. *Plaut.* (Mercator i. 190), "Servum qui *pædagogus* fuerat," and see *Wetstein* and *Valck.* here. They were called by the Romans *literiones*, and are not to be confounded with the slaves called *capsarii*, who carried the books, &c. of the pupil to school. *Horat.* (Sat. i. 4. 78).

He here contrasts the severe moroseness of the *παιδαγωγὸς* with the affectionate tenderness of the *πατήρ*. In Gal. iii. 24, the distinction is between the *manuductory* office of the former, and the more *perfect* work of the Teacher.

16. *μιμηταί μου γίνεσθε*] *become imitators of me.* See on 1 Cor. xi. 1.

17. Τιμόθεον] *Timotheus*, who had been with St. Paul on his first visit to Corinth, with Silas (Acts xviii. 5), and who had now been sent by St. Paul from *Ephesus* (with *Erastus* of Corinth, Rom. xvi. 23), to go *through Macedonia* to *Corinth*, a little before the writing of this Epistle (Acts xix. 22), and was with St. Paul in Macedonia when he wrote his Second Epistle to the Corinthians (2 Cor. i. 1).

18. *τινες*] *certain persons:* he does not specify *their names*, lest he might harden them in sin, and in order that he might

ταχέως πρὸς ὑμᾶς, ἐὰν ὁ Κύριος θελήσῃ, καὶ γνώσομαι οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν· 20 [s] οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ Θεοῦ, ἀλλ' ἐν δυνάμει. s ch. 2. 4. 1 Thess. i. 5. 2 Pet. i. 16.

21 [t] Τί θέλετε ; ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματί τε πραΰτητος ; t 2 Cor. 10. 2. & 13. 10.

V. 1 [a] Ὅλως ἀκούεται ἐν ὑμῖν πορνεία, καὶ τοιαύτη πορνεία, ἥτις οὐδὲ ἐν τοῖς ἔθνεσιν, ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν. a Lev. 18. 8. Deut. 27. 20.

2 [b] Καὶ ὑμεῖς πεφυσιωμένοι ἐστὲ, καὶ οὐχὶ μᾶλλον ἐπενθήσατε, ἵνα ἀρθῇ ἐκ μέσου ὑμῶν ὁ τὸ ἔργον τοῦτο ποιήσας ; b ch. 4. 8. 2 Cor. 12. 21.

3 [c] Ἐγὼ μὲν γὰρ ἀπὼν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς c Col. 2. 5.

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leave the door open for their Repentance, for which he hoped and laboured; and which, under his wise and merciful treatment, was realized. 2 Cor. ii. 3—10. Cp. *Origen* here.

19. ἐλεύσομαι ταχέως] *I will come speedily.* Which he did, soon after the writing of the Second Epistle. Compare xvi. 6. Acts xx. 1, 2, and Introduction to this Epistle.

21. ἐν ῥάβδῳ] *with a rod.* On the use of ἐν, as indicating an accompaniment *with* which, and an *instrument by* which a person acts, see Luke xiv. 31, ἐν δέκα χιλιάσιν. Eph. vi. 16, τὸν θυρεὸν τῆς πίστεως ἐν ᾧ κ.τ.λ. Cp. Exod. xxi. 20, πατάξῃ ἐν ῥάβδῳ, and *Meyer* here.

The ῥάβδος, or Rod, is an emblem of power, and an instrument of executing judgments, as is seen in the History of Moses, Exod. vii. 9, 10. 19; viii. 5, and *passim*; and in the passages of Holy Scripture describing the Royal and Judicial Office of Christ, Ps. ii. 9. Heb. i. 8. Rev. ii. 27; xix. 15.

Here, then, the words "with a rod," signify punitive power. (*Chrys.*)

Ch. V. 1. Ὅλως] *altogether*; 'prorsus, planè, omnino;' παντελῶς (*Hesych.*); said of what is indubitable. See the use of the word 1 Cor. vi. 7. Hence *Tertullian* (de Pudic. c. 14) translates the passage thus: "Auditur in vobis *in totum* fornicatio."

There seems to be a contrast between *this* sin, and that other sin, of which he had heard *from those of Chloe* (i. 11). He had mentioned the names of his informants *there*; but does not specify here those who brought the report of this other sin; for no names were needed,—ὅλως ἀκούεται, the sin is *notorious*.

Chrys. interprets the word to mean, that the crime was one *common* to *all* by their connivance at it, and says, that by using the word ὅλως, κοινοῖ τὸ ὄνειδος τοῦ ἐγκλήματος. Some recent Expositors render the words, "*the character of* πόρνος *is actually borne among you*," but this seems to be erroneous.

Observe the contrast. A sin, he says, is *commonly heard* of, among you Christians, which does not exist even among the Gentiles.

He also mentions the *common notoriety* of the sin, in order to prepare the way, and to account for the declaration which he is about to make, that although *absent* from them, he has *already pronounced sentence* upon it (ἀπὼν ἤδη κέκρικα, *v.* 3).

The *divisions* and *dissensions* of which he had been speaking before, had been reported to him by *those of Chloe*, i. 11. Cp. xi. 18, ἀκούω σχίσματα ἐν ὑμῖν εἶναι. But the sin of which he is now going to speak was as public as it was heinous; and being so notorious, he needed not to inquire further, nor refer to any special witnesses to avouch the fact.

The connexion of this topic with the preceding, is to be seen in the words ἐν ῥάβδῳ ἔλθω, iv. 21. Shall I come with a rod, the rod of discipline and chastisement? and why? for a great sin has been committed among you; it is a notorious and flagrant sin, one which concerns you all; and yet you connive at it, and are even puffed up with spiritual pride, and imagine yourselves to be in a flourishing state!

— ἔθνεσιν] *Elz.* adds ὀνομάζεται, which is not found in the best MSS.

The abhorrence felt even by the *heathens* for the sin in question had been pourtrayed by Euripides in the character of his *Hippolytus Coronifer*,—the scene of which drama is laid at Trœzen, in the neighbourhood of Corinth. Cp. *S. Cyril* here (in Cat.). For other proofs of the execration with which such an incestuous connexion was regarded by heathens, see *Cicero* pro Cluentio, 5, 6, and *Wetstein*, p. 116.

— ὥστε γυναῖκά τινα τοῦ πατρὸς ἔχειν] *so that one hath his father's wife.* The verb ἔχειν, *to have*, modestly expresses a deadly sin: see Matt. xiv. 4. Mark vi. 18. Cp. above on 1 Thess. iv. 6, and below on vii. 1.

This incestuous person is supposed by some of the ancient Expositors to have been a person of wealth and influence, and a leader in a party of the Church at Corinth. See *Theodoret* and *Severian* here.

2. ἀρθῇ] So the best MSS. and Editions.—*Elz.* ἐξαρθῇ.

— τὸ ἔργον τοῦτο] *this deed.* On the holy reserve, and grave indignation, which characterize this mode of speech, see above on 1 Thess. iv. 6.

3. ἀπών] *Elz.* prefixes ὡς, which is not in A, B, C, D*. And the sense is more clear without it. *For I, though absent in body*, &c. There is something in the involved structure of this sentence which gives a strong impression of the emotion, anguish, and indignation with which it was written, and which vented itself in broken and disturbed periods, as it were, "*per singultus.*"

What must have been the effect of such sentences as this—and of others like it in this Epistle—when *publicly read* for the first time in the Church at Corinth!

3—5. ἤδη κέκρικα] *I have already resolved concerning him that hath so done this deed: in the Name of our Lord Jesus Christ, ye being gathered together, and my spirit* with you though I am not present in person, *with the power of our Lord Jesus Christ, to deliver such an one to Satan for the destruction of his flesh* (his carnal lusts and appetites) *that his Spirit may be saved in the Day of the Lord.*

This is a very important text in relation to the question concerning the independence of spiritual authority in the exercise and administration of Ecclesiastical Discipline.

It appears

(1) That *St. Paul*, when now at *Ephesus* (ἀπὼν τῷ σώματι), had already resolved (ἤδη κέκρικα) to *excommunicate* the incestuous person at *Corinth*, whose sin was notorious.

(2) That he did this without taking counsel with the Corinthians, and probably against their inclination; for they were conniving at the sin, and were puffed up with spiritual pride (πεφυσιωμένοι), as if nothing was amiss among them.

(3) That the sentence of Excommunication was not private, but to be promulgated in their presence, and when they were gathered together in a religious assembly (συναχθέντων ὑμῶν).

(4) That a salutary *fear* and *alarm* was wrought in the minds of the Corinthians by the Apostolic exercise of this spiritual discipline, and that it was effectual in producing *repentance* (see 2 Cor. vii. 6—16).

(5) That the sentence of Excommunication pronounced by the Apostle was afterwards taken off by him, when absent, on the Repentance of the guilty party. (2 Cor. ii. 5—7.)

Hence conclusive arguments may be derived,

(1) Against the errors of *Erastianism*, which would unduly limit Ecclesiastical Discipline on the part of the Spiritualty; and would confine the *Power* of the *Keys* (see on Matt. xvi. 19) to the mere hortatory efforts of *Persuasion*; and transfer all its jurisdiction to the *Civil Power*.

(2) Against the notions of *Beza* and the *Genevan Discipline*, which would associate *Lay* Elders with the Spiritualty in cognizance of purely Spiritual causes, and in the exercise of Spiritual Discipline by Excommunication and Absolution.

(3) Against the *Papal* theory, which would derive all ecclesiastical authority and spiritual jurisdiction from the Roman Pontiff as the representative of St. Peter. See above on Matt. xvi. 19, and on John xx. 23.

St. Paul in this act of Excommunication makes no reference to St. Peter, but says Ἐγὼ κέκρικα, *I have resolved*, and in this Epistle he speaks of *Cephas* in conjunction with himself and Apollos (i. 12) as fellow-workers under Christ.

On these important questions, the younger student may consult the passages from Holy Scripture and the Fathers, and also from *Hooker*, *Bp. Taylor*, *Sanderson*, and others quoted in *Theophilus Anglicanus*, Part iii. chap. v. Also on the "Power of the Keys," the authorities quoted in Part i. ch. xiii. and xiv.

The power of the Apostle,—pronouncing so awful a sentence as this *in his absence*, a sentence accompanied, it is probable, with bodily consequences to the guilty party (see next note),—must have been greatly confirmed in the minds of the Corinthians, and have tended to produce in them the salutary effects of reverential deference to St. Paul's authority, which appear from many places of the Second Epistle, e. g. 2 Cor. vii. 11.

παρὼν, τὸν οὕτω τοῦτο κατεργασάμενον, [4] [d] ἐν τῷ ὀνόματι τοῦ Κυρίου ἡμῶν
d Matt. 16. 19. & 18. 18. John 20. 23.
Ἰησοῦ Χριστοῦ, συναχθέντων ὑμῶν καὶ τοῦ ἐμοῦ πνεύματος, σὺν τῇ δυνάμει
e 1 Tim. 1. 20. ch. 2. 6, 7.
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, [5] [e] παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ εἰς
ὄλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ.
f Gal. 5. 9.
[6] [f] Οὐ καλὸν τὸ καύχημα ὑμῶν. Οὐκ οἴδατε ὅτι μικρὰ ζύμη ὅλον τὸ φύραμα
g Isa. 53. 7. John 1. 29. ch. 15. 3. 1 Pet. 1. 19.
ζυμοῖ; [7] [g] Ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ἦτε νέον φύραμα, καθὼς ἐστε
ἄζυμοι· καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός.

5. *παραδοῦναι τὸν τοιοῦτον τῷ Σατανᾷ*] *to deliver such an one to Satan.* By *ἀφορισμὸς*, or *Excommunication*,—that is, by separation from external communion with the Visible Church in religious offices. See *Chrys.*, *Theophyl.*, and *Suicer* in v. *ἀφορισμός*.

"The punishment for extreme contumacy (says *Barrow*, Serm. lviii. vol. iii. p. 140) is called *delivery to Satan*, and this power is spiritual." (2 Cor. x. 4.)

(1) The term "deliver to *Satan*," used by St. Paul here and 1 Tim. i. 20, appears to have had its origin from consideration of the fact, that physical evil is due to the agency of the *Evil Spirit*. This truth had been revealed in the history of Job (Job ii. 6), and was further illustrated by our Lord's teaching (Luke xiii. 16), in the case of the woman "with a spirit of infirmity," and in the history of the demoniac at Gadara, and the fate of the swine (Matt. viii. 30—32. Mark v. 13. Luke viii. 33); and in the Evangelical history generally of demoniacal possessions accompanied with bodily sufferings. Hence St. Paul's *thorn* in his *flesh* is called by him 'a messenger of *Satan*.' (2 Cor. xii. 7.)

(2) Excommunication is a withdrawal of the ordinary means of grace,—a cutting off from the channels by which the influences of the Holy Ghost are usually bestowed. They who have grieved the Holy Ghost by heinous sin, are deprived, for their sin, of His comfortable presence, and are given over to the power of their own master, Satan, whose service they have preferred to that of God.

(3) The ordinary means of grace being withheld, by which the Presence of the Holy Ghost is usually vouchsafed, Satan makes his own power to be felt by those who lack those means. This he has been permitted to do, particularly in the earlier ages of the Church, by physical distempers and plagues. Hence St. Paul declares that the sicknesses with which the Corinthians were visited, were chastisements for their sins in desecrating the Lord's House and the Lord's Table. (1 Cor. xi. 30—32.) "For this cause many are weak and sickly among you." And corporal pains were the consequences of *Excommunication* pronounced by the Apostles of Christ. Cp. *Augustine*, c. Epist. Parmenian. iii. 2. *Jerome*, ad Heliodor. Epist. i.

(4) But St. Paul adds, that these bodily chastisements were permitted by God, *for wise and merciful purposes*, even for a spiritual benefit. "When we are (thus) being judged, we are being *chastened* by *the Lord*, in order that we should *not be punished* with the world." (1 Cor. xi. 32.)

This is what St. Paul states to be the aim and end of the sentence of Excommunication, here pronounced by himself against the incestuous Corinthian, who is delivered by him to Satan, in order that by the punishment of the *flesh*, and by the consequent mortification of the fleshly lusts and appetites, by which he had sinned, "his *spirit* may be saved in the day of the Lord."

In like manner he elsewhere says, that he delivered Hymenæus and Alexander to Satan, with a salutary intention towards them, i. e. that they might learn not to blaspheme (1 Tim. i. 20); and he says generally that his spiritual weapons are given him "for edification, and not for destruction." (2 Cor. x. 8; xiii. 10.) Cp. *Chrys.* here, and *Theodoret*.

The examples of *Ananias* and *Sapphira* often cited hereupon, are not relevant, because their punishment was not *inflicted* on them by St. Peter, but only *pre-announced* (see on Acts v. 5); nor could *death* have ministered to that *spiritual edification*, which is the aim and end of Excommunication and of all Church Discipline.

(5) If it be asked, how excommunicated persons, being cut off from fellowship with the Church, could be *moved to Repentance* (which is a work of the Holy Ghost) by bodily sufferings, and not rather be hardened by them, as Pharaoh was, it must be remembered, "that the act of excommunication neither shutteth out from the mystical Church, nor clean from the visible, but only from *fellowship* with the visible in holy duties." *Hooker*, III. i. 13.

There is still the holy seed of Baptism—which is not to be repeated—in the heart of the person excommunicated; and that seed, though it have been choked by sin, may germinate afresh, when the gracious motions of the Spirit which bloweth where it listeth, are pleased to visit it, and those motions are cherished in the soul, which is humbled by the chastisement of the flesh, and is taught by suffering, *how evil and bitter a thing it is to depart from the living God.* (Jer. ii. 19.)

There is also that natural residue of Divine goodness which makes itself felt and heard in Human Nature by the Voice of Conscience when awakened by suffering, and which gave vent to the penitential confession of the Prodigal Son: "*Father, I have sinned against heaven and before Thee.*" (Luke xv. 18.)

(6) Thus *Excommunication* itself, though doubtless it is a cutting off from participation in ordinary *means* of *Grace*, yet is to be considered as *one of* the *means* of *Grace*: one which, if rightly used, God Himself, Who appointed it, will bless; and which ought never to be forfeited by a Church. Just as the severe discipline of the bodily Physician is not to be foregone, though it may *deprive* the patient of food and exercise, which are *ordinary* means of health, yet is salutary and necessary, in order that he may enjoy them, and is itself one of the appointed means of health.

Compare *Chrys.*, *Theophyl.*, and *Œcum.* here, and the statements of *Hammond*, in his note, and in his letter to Bp. Sanderson (*Sanderson's* Works, v. pp. 344, 345), from which the following words may be cited:

There is the withdrawing all the outward ordinary means of Grace, the preaching of the Word and Sacraments, which if it be done by the censures of the Church, is called *the delivering up to Satan*. And of those Church censures it is said expressly by the Apostle, that the end of inflicting them is *for edification, that men may be disciplined, and taught not to blaspheme.* (2 Cor. xiii. 10. 1 Tim. i. 20.)

This supposes continuance of Grace to them that are thus punished, and *that* sufficient to make use of this punishment to their amendment; nay, the punishment, though it be the withdrawing of one instrument of Grace, is itself *another*, and therefore purposely chosen and allowed in exchange for the former, because it is looked on as the more probable to produce the effect.

They that see so great a benefit withdrawn from them for their unworthiness, will be thereby excited to reflect on their provocations, and bewail them, and contend by all regular means to regain what they have forfeited, and to repair their neglects some other way. And this being the very end to which this punishment is by God designed, it is not imaginable He doth yet, till this method also be despised, withhold that degree of Grace from such, which is necessary for the producing of the effect.

6. *καύχημα*] The *matter* or *subject* of your *glorying* is not good; not "your glorying is not good," which would be *καύχησις*. (*Meyer.*)

7. *Ἐκκαθάρατε*] *Purge ye out.* An allusion to the command of God to the Israelites to remove all leaven from their houses before the Passover or days of *unleavened bread.* Exod. xii. 15.

The Holy Spirit here teaches the Church by St. Paul *what* was the *moral* and *spiritual* meaning of the *ceremonial* Law in this respect. Compare his further instruction on this subject, 1 Cor. x. 1—5.

S. Ignatius (ad Magnes. c. 10) seems to have had St. Paul's words in his mind when he wrote *ὑπέρθεσθε τὴν κακὴν ζυμὴν τὴν παλαιωθεῖσαν καὶ ἐνοξίσασαν, καὶ μεταβάλεσθε εἰς νέαν ζύμην, ὅ ἐστιν Ἰησοῦς Χριστός.*

On this and the following verse, see *Bp. Andrewes*, Sermons ii. 290.

— *καθώς ἐστε ἄζυμοι*] *according as ye are unleavened*, that is, by the very terms of your Christian profession. *Photius* (in Cat. p. 96).

— *καὶ γὰρ τὸ πάσχα ἡμῶν*] *for our Passover also was sacrificed.* Probably these words were written by St. Paul a little before Easter, and were read by the Corinthians for the first time at that season; and they would gain in force by that circumstance. See above, *Introduction* to this Epistle, ii. § 4, p. 77.

— *καὶ γὰρ τὸ πάσχα ἡμῶν ἐτύθη Χριστός*] *for our Passover also was sacrificed*, which is *Christ*. After *ἡμῶν Elz.* adds *ὑπὲρ ἡμῶν*, which is not in A, B, C, D, E, F, G. Nor is it found in

8 [h] Ὥστε ἑορτάζωμεν, μὴ ἐν ζύμῃ παλαιᾷ, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας.

[h] Exod. 12. 3, 15. Deut. 16. 3.

Appendix to *Irenæus*, p. 932, ed. Stieren, and *Tertullian*, c. Marcion. v. 7, "*Pascha nostrum immolatus est Christus.*"

Remark the order of the words, and the *aorist* ἐτύθη. The sense is, *For the Passover* of *us also* (καὶ), as well as of the Jews, *was sacrificed*, at the Passion of Christ. And as the leaven was removed from the houses of the Jews *before* the sacrifice of the Paschal Lamb, and no leaven might be found in their houses from the first day until the seventh day of the *Paschal Week* (Exod. xii. 15), and since our Paschal Lamb, which is Christ, has been sacrificed *once for all*, and the sacrifice is never to be repeated, the whole of the Christian Life is to be, as it were, a perpetual Holy Week. We are by our baptism ἄζυμοι, *unleavened* (*v.* 7). *Chrys.* Therefore, let the leaven which now contaminates you be put away.

It has been recently alleged by some (e. g. *Meyer*) that St. Paul here regards Christ as the Antitype of the Paschal Lamb in respect of the *day* of His Passion; and that therefore the account of the first three Evangelists is *erroneous*, which says that Christ ate the Paschal Lamb with His disciples at the Passover of His own Passion. And it has been also alleged, that St. Paul *agrees* with *St. John in differing* from those *three* Evangelists, and in representing the Paschal Lamb as not sacrificed at Jerusalem till the day of the Passion of Christ.

The allegation of this supposed discrepancy has been already examined in the notes on Luke xxii. 7, and on John xviii. 28. And from the considerations there stated it will be seen, that Christ may well be called our Paschal Lamb, not only *as the Lamb of God which taketh away the sins of the world* (John i. 29. 36), and by whose precious blood-shedding we are delivered from the bondage of our sins, and from the sword of the destroying Angel, and are enabled to escape from the Egyptian captivity of our ghostly Enemy, and to pass through the baptismal sea in the way to our heavenly Canaan (see 1 Cor. x. 1, 2), but also even as to the *time* of His Passion. For He not only ate the Passover at the right legal time with His disciples, but even *then*, on that day, His Passion, which was *consummated* on the Cross on Calvary on the *following* day, might well be said to have *begun*, when He uttered those solemn words by which He transfigured the Levitical Passover into the Christian Sacrament, "This is My body which is *being broken* for you," 1 Cor. xi. 24. Cp. Luke xxii. 20; "This is My Blood which is *being shed* for you." And His Passion was *continued*, when He was in His Agony at *Gethsemane*, and when He said, "Mine hour is come" (Matt. xxvi. 45. John xii. 27; xiii. 1), and was *finished* (John xix. 30) when He gave up the ghost, on the Cross.

8. ἑορτάζωμεν] *let us keep the feast.* Christ had called false doctrine by the name of *leaven* (Matt. xvi. 6), and Paul dwells on the metaphor, reminding them of the ancient history of the Passover, and of the Blessings then received and now, and also of the Judgments then executed. And when he says, "*Let us keep the feast*," he shows that *all time* is the season of the Festival to Christians, on account of the immensity of the gifts they have received. For what blessing have they not? The Son of God has become man for thy sake. He has delivered thee from death, He has called thee to His Kingdom. Therefore thou oughtest to keep the Feast all thy life long. (*Chrysostom.*)

This Text is specially applicable to a consideration of the privileges and duties of Christians as recipients of the *Holy Communion*; and in this sense it is well expounded, as follows, by one of the most learned and holy Bishops of the Church;

In the Institution of the *Holy Eucharist*, two things Christ gave us in charge,

1. ἀνάμνησις, 'remembering,' and
2. λῆψις, 'receiving.' (Luke xxii. 17. 19.)

The same two St. Paul, but in other terms,

1. καταγγελία, 'showing forth;'
2. κοινωνία, 'communicating.'

Of which, 'remembering' and 'showing forth' refer to *celebremus*; 'receiving' and 'communicating' to ἑορτάζωμεν, or *epulemur*, here.

The first in *remembrance* of Him, Christ. What, of Him? *Mortem Domini*, His *Death*, saith St. Paul; "to show forth the Lord's *death*." Remember Him? That we will, and stay at home, and think of Him there. Nay, *show Him* forth ye must. That we will by a sermon of Him. Nay, it must be *Hoc facite*. It is not *mental thinking* nor *verbal speaking*. There must be actually somewhat *done* to celebrate this memory. *That* done to the holy symbols, that was done to Him, to His body and His blood in the Passover; break the one, pour out the other, to represent κλώμενον, how His sacred body was "broken," and ἐκχυνόμενον, how His precious blood was "shed." And in *corpus fractum* and *sanguis fusus* there is *immolatus*. This is it in the Eucharist that answereth to the sacrifice in the Passover, the memorial to the figure. To *them* it was *Hoc facite in mei præfigurationem*, "Do this in *prefiguration* of Me:" to *us* it is "Do this in *commemoration* of Me." (Luke xxii. 19. 1 Cor. xi. 24. 26.) To them *prænuntiare*, to us *annuntiare*; there is the difference.

By the same rules that theirs was, by the same may ours be termed a Sacrifice. In rigour of speech neither of them; for, to speak after the exact manner of Divinity, there is but *one only sacrifice*, *veri nominis*, 'properly so called,' that is *Christ's death*. (Heb. x. 4.) And *that* sacrifice but *once actually* performed at His death, but ever before represented in figure from the beginning; and ever since repeated in memory to the world's end. That only absolute, all else relative to it, representative of it, operative by it. The *Lamb but once actually slain* in the fulness of time, but virtually was from the beginning, is, and shall be to the end of the world. That the centre in which their lines and ours, their types and our antitypes, do meet. While yet this offering was not, the hope of it was kept alive by the prefiguration of it in theirs. And after it is past the memory of it is still kept fresh in mind by the commemoration of it in ours.

So it was the will of God that so there might be with them a continual *foreshowing*, and with us a continual *showing forth* "the Lord's death till He come again."

Hence it is that what names theirs carried, ours do the like; and the Fathers make no scruple at it, no more need we. The Apostle, in the tenth chapter, compareth this of ours, to the *immolata* of the heathen (1 Cor. x. 21, &c.); and to the Hebrews, *habemus aram*, matcheth it with the sacrifice of the Jews. (Heb. xiii. 10.) And we know the rule of comparisons, they must be *ejusdem generis*.

Neither do we stay here, but proceed to the other, *Epulemur* (*let us keep the feast*). For there is another thing yet to be done, which doth present to us that which *celebremus* doth represent. For the Sacrament is the applying of the Sacrifice. The *Sacrifice* in general, *pro omnibus*. The *Sacrament* in particular to each several receiver, *pro singulis*. Wherein that is offered *to* us that was offered *for* us; that which is common to all, made proper to each one, while each taketh his part of it; and made proper by a Communion and union, like that of meat and drink, which is most nearly and inwardly made ours, and is inseparable for ever. There *celebremus* passeth with the representation; but here *epulemur*, as a nourishment, abideth with us still. In that we "see," and in this we "taste," how gracious the Lord is and hath been to us. (Ps. xxxiv. 8.)

And so much for these two as two means to partake the benefit, and we to use them; and as duties required of us, and we to perform them.

Will ye mark one thing more, that *Epulemur* doth here refer to *immolatus?* To Christ, not every way considered, but as He was *offered*. Christ's body that now is. True; but not Christ's body as it now is, but as *then* it was *when* it was *offered*, rent, and slain, and sacrificed for us. Not as now He is glorified, for so He is not, so He cannot be *immolatus*, for He is immortal and impassible; but as then He was when He suffered death, that is passible and mortal. Then in His passible estate did He institute this of ours, to be a memorial of His *passible* and *Passio* both. And we are in this action not only carried *up* to Christ (*sursum corda*), but we are also carried *back* to Christ as He was at the very instant, and in the very act of His *offering*.

So and no otherwise doth this text teach; so and no otherwise, do we represent Him. By the incomprehensible power of His eternal Spirit, not He alone, but He, as at *the very act of His offering*, is made present to us, and we incorporate into His death, and invested in the benefits of it. If an host could be turned into Him, now glorified as He is, it would not serve. Christ *offered* is it, thither we must look; to the Serpent lift up, thither we must repair, even *ad cadaver* (see note above on Matt. xxiv. 28); we must, *hoc facere*, do that is then done. So, and no otherwise, is this *epulari* to be conceived. *Bp. Andrewes* (Serm. vii. on the Resurrection).

— εἰλικρινείας] *purity.* Εἰλι-κρινής is that which being held up to the sunshine (πρὸς εἵλην), and so (κρίνεται) is *tested*, is found to be transparent, without flaw, speck, or blemish (*Etym. M.*). Cp. 2 Cor. i. 12; ii. 17. Phil. i. 10. 2 Pet. iii. 1.

This Etymology, confirmed and illustrated with much erudition by *Ruhnken* and *Hemsterhuis* (in Timæum, p. 264, v. ὑπ' αὐγὰς), ought not, it would seem, to be abandoned, even after the remarks of a recent learned English Editor of the Epistle to the Philippians, i. 10.

i vv 2, 7. 2 Cor. 6. 14. Eph. 5. 11.

k 2 Thess. 3. 14.

9 i Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ μὴ συναναμίγνυσθαι πόρνοις· 10 οὐ πάντως τοῖς πόρνοις τοῦ κόσμου τούτου, ἢ τοῖς πλεονέκταις, καὶ ἅρπαξιν, ἢ εἰδωλολάτραις, ἐπεὶ ὀφείλετε ἄρα ἐκ τοῦ κόσμου ἐξελθεῖν. 11 k Νυνὶ δὲ ἔγραψα ὑμῖν μὴ συναναμίγνυσθαι, ἐάν τις ἀδελφὸς ὀνομαζόμενος ᾖ πόρνος, ἢ πλεονέκτης, ἢ εἰδωλολάτρης, ἢ λοίδορος, ἢ μέθυσος, ἢ ἅρπαξ· τῷ τοιούτῳ μηδὲ συνεσθίειν.

1 Mark 4. 11. Col. 4. 5. 1 Thess. 4. 12. 1 Tim. 3. 7.

12 l Τί γάρ μοι καὶ τοὺς ἔξω κρίνειν; οὐχὶ τοὺς ἔσω ὑμεῖς κρίνετε; 13 τοὺς δὲ ἔξω ὁ Θεὸς κρίνει.

Ἐξάρατε τὸν πονηρὸν ἐξ ὑμῶν αὐτῶν.

a Matt. 18. 15—17. Acts 18. 14, 15. & 19. 38.

VI. 1 a Τολμᾷ τις ὑμῶν πρᾶγμα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ τῶν

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9. Ἔγραψα ὑμῖν ἐν τῇ ἐπιστολῇ] *I wrote to you in the Epistle.*

(1) St. Paul had now been absent from Corinth for three years. It is probable, therefore, that some communication had been made from him by letter during that time.

(2) He refers here to something as written by him, which is *not found in any extant Epistle to the Corinthians. Origen* (in Caten. p. 97).

(3) He contrasts his *present* writing with some *former* writing, and explains what he wrote then by what he writes *now*. See *v.* 11, where νυνὶ δὲ ἔγραψα is contrasted with ἔγραψα ἐν τῇ ἐπιστολῇ.

(4) Therefore the reference here is to some Epistle of St. Paul, which is not now extant.

(5) This conclusion is perfectly consistent with the position that "*No Canonical Book of Holy Scripture has been lost.*"

For what is meant by the word '*Canonical?*' That which forms a part of those Writings which constitute the Κανὼν or *Rule* of Faith of the Church, and has been *received* as such by the *Universal Church*, which is the Body of Christ, and to which He promised His presence and that of the Holy Ghost. In a word, whatever Writing has been acknowledged by Christ and by the Holy Ghost, dwelling in the Church, and making their consent heard and seen by the *reception* and *reading* of the said Writing as Canonical Scripture in the public assemblies of the Universal Church throughout the World, *that* must be acknowledged to be Canonical Scripture.

But the Epistle, to which St. Paul refers here, was not so read by the Church Catholic, which never received more than two Epistles of St. Paul to the Corinthians as Canonical Scripture; and these two Epistles are the Epistles which are now received as the First and Second Epistles of St. Paul to the Corinthians.

(6) So far from being perplexed by such a conclusion as this, we may rather derive instruction from it, as bringing out clearly the *true grounds* on which our belief in the Inspiration of the Canonical Scriptures of the Old and New Testaments rests.

We do not receive these Books merely because they were written by Prophets, Apostles, and Evangelists; for *some* of the Canonical Books were written by persons who were not Prophets, Apostles, or Evangelists, and whose very *names* are unknown to us; as the Books of Job and Judges. And no one can imagine that every thing that was ever written by all the Prophets, Apostles, and Evangelists, is contained in the Bible. Nor do we receive them because they were written by men who claim to be inspired by the Holy Ghost; for men may *claim* to be inspired, who are not so; and in *some* of those books no such claim is made.

But we receive them because they are *sealed* by the Seal of *Christ*. He, during His personal presence upon Earth, received all the Books of the *Old* Testament as the Inspired Word of God. He by His Spirit enabled the Apostles to avouch by miracles their authority to deliver and to sanction the Books of the New Testament as of equal authority with the Old. (See below on 2 Tim. iii. 15, 16. 2 Pet. iii. 15, 16.) And Christ Himself avouches the Canon of Holy Scripture with His Divine Authority, and delivers it to us as the Rule of Faith, by the consentient voice of the Church Universal, which is His Body, and which receives as Canonical Scripture every Book of the New Testament, and joins both Testaments together, as written by the same Divine Hand, and making together the perfect Written Word of God, to which nothing can be added, and from which nothing can be taken away.

This *universal external* testimony is, doubtless, confirmed *particularly* and *internally* by what we ourselves feel in hearing and reading the Holy Scriptures, and by the witness of the Spirit within us, that what we hear and read, is from God. And it is corroborated by what we know of the beneficial *effects* produced in the world by the agency and influence of Holy Scripture. It is strengthened by all the researches which we are enabled to make into Evidences of their Truth and Inspiration. And so by the co-operation of *our own internal* and *particular* persuasion with the *external* and *universal Testimony* of the Church, we are settled and stablished in the belief, that the Holy Scriptures of the Old and New Testament are the complete Word of God.

On this subject the reader may compare the remarks above on Mark xvi. 9, and below, 3 John 9, where St. John refers to an Epistle of his own, which is no longer extant.

10. πόρνοις] *fornicators.* He dwells on this word here and in *vv.* 2, 3, putting it in the *forefront* of his catalogue of sins. A remarkable proof of his courage and freedom. For πορνεία was scarcely accounted a sin by the Gentile World, and at Corinth it was even consecrated as a part of Religion. See the note above on Acts xv. 20.

11. Νυνὶ δὲ ἔγραψα] *But now I write.* See on *v.* 9. As to the meaning of νυνὶ, *now*, see St. Paul's speech, Acts xxii. 1. 2 Cor. viii. 11. 22. Rom. vi. 22; vii. 6; xv. 23. 25. Philem. 9. 11. On this use of ἔγραψα, like the Latin *scripsi*, see ix. 15. Gal. vi. 11. Philem. 19. 1 Pet. v. 12.

The νυνὶ, *now*, removes all ambiguity which might otherwise have arisen from the same word ἔγραψα used in *v.* 9 with reference to the *former* letter.

There is no *retractation* here of what had been said in that former letter, but only an *explanation*. If ἔγραψα here also refers to a *former* letter (as it does in *v.* 9), then νυνὶ must be understood as *explanatory* of what had probably been misunderstood, "*But now the fact is, I wrote.*"

But the other interpretation seems preferable.

— μηδὲ συνεσθίειν] *not even to eat together;* "nec cibum sumere," *Iren.* (iv. 4.)

This precept is *not* to be applied only to the sacred feasts, the agapæ, but is *general*. Cp. note below on 2 John 10; and see 2 Thess. iii. 6. 14. 2 Tim. iii. 5. Rom. xvi. 17. Matt. xviii. 17, passages which show that great circumspection is to be used by Christians in the intercourse of society, and in the interchanges of hospitality. See the narrative in *Eusebius* concerning St. John's behaviour to Cerinthus (*Euseb.* iii. 28), and S. Polycarp's to Marcion (*Euseb.* iv. 14), and *Bp. Fell's* note here, who observes from *S. Aug.* Conf. iii. 11, that "S. Augustine's mother would not diet with him, perverted by the Manichæans."

12. καὶ τοὺς ἔξω] *even those that are without* the pale of the Church, as well as those that are within.

Christ sent me as an Apostle and Minister of the Churches. And therefore I meddle not with them that are *without*, i. e. the *Heathen*. But if any man that is *within* the Christian Church, if any man that is called a *brother*, be a fornicator, or drunkard, or railer, or otherwise stain his holy profession with scandalous living, I know how to deal with him: let the censures of the Church be laid upon him, let him be cast out of the assemblies of the brethren, that he may hereby be brought to shame and repentance. *Bp. Sanderson* (i. p. 70). See also vol. v. 307; vi. 394, on the relations and duties of a Christian State toward οἱ ἔξω in matters of Religion.

13. Ἐξάρατε] *Cast ye out.* So the best MSS., a reading which, by its abrupt brevity, brings out in a bold, authoritative tone, the judicial sentence of the Apostle. See below on vi. 20. *Elz.* has καὶ ἐξαρεῖτε, which is literally from LXX, Deut. xvii. 7, but may well have been modified in its application by St. Paul. Cp. *Bengel* here; and *Tertullian*, in quoting this passage, has "*Auferte* malum ex vobis;" and so *Vulg.*, *Gothic*, *Syriac*, *Æthiopic*, and *Arabic* Versions; and so *Theodoret.*

CH. VI. 1. Τολμᾷ τις—κρίνεσθαι] *Doth any one of you venture to go to law?* He passes by a natural transition from the question he has just handled, of spiritual jurisdiction and *Church*

ἀδίκων, καὶ οὐχὶ ἐπὶ τῶν ἁγίων ; [2] [b]*Ἢ οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσι ; καὶ εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοί ἐστε κριτηρίων ἐλαχίστων ; [3] [c] οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν, μήτι γε βιωτικά ; [4] βιωτικὰ μὲν οὖν κριτήρια ἐὰν ἔχητε, τοὺς ἐξουθενημένους ἐν τῇ ἐκκλησίᾳ τούτους καθίζετε ; [5] Πρὸς ἐντροπὴν ὑμῖν λέγω· οὕτως οὐκ ἔνι ἐν ὑμῖν σοφὸς οὐδὲ εἷς, ὃς δυνήσεται διακρῖναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ ; [6] ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται, καὶ τοῦτο ἐπὶ ἀπίστων.

[b] Dan. 7. 18, 22. Zech. 14. 5. Matt. 19. 28. Luke 22. 30. Rev. 2. 26.
[c] 2 Pet. 2. 4. Jude ver. 6.

censures, to reprehend their practice in carrying their lawsuits before *Heathen Tribunals*.

Besides the scandal of such a proceeding, as exposing their internal differences to the eyes of the Heathen, there were certain formularies to be gone through in the Heathen Law Courts, such as adjurations by heathen Deities, which would involve them in idolatrous practices. See *Blunt's* Lectures, pp. 96. 110.

— *τὸν ἕτερον*] *his neighbour*, a *brother* Christian—*not* a heathen. Cp. x. 24. Rom. xiii. 8.

2. *Ἢ*] Omitted by *Elz.*, but in the best MSS.

— *οὐκ οἴδατε*] *know ye not?*—a question which occurs no less than *ten times* in *this* Epistle (iii. 16; v. 6; vi. 2, 3. 9. 15, 16. 19; ix. 13. 24), and only twice (Rom. vi. 16; xi. 2) in the rest of St. Paul's Epistles. The interrogation "*Know ye not?*" was a very fit form of expostulation and remonstrance with the Corinthians, on their *ignorance*, who vaunted themselves most on their *knowledge*.

2, 3. *οἱ ἅγιοι τὸν κόσμον κρινοῦσι—ἀγγέλους κρινοῦμεν*] *the Saints will judge the World—We shall judge Angels.* These two statements may be considered together;

(1) These words of St. Paul are referred to by *S. Polycarp* (ad Philipp. c. 11), "An nescimus quia sancti mundum judicabunt?" where the learned Editor quotes a passage from *Dionysius*, Bishop of Alexandria (ap. Euseb. vi. 42), in which the Martyrs are described as witnesses assisting and taking part as *πάρεδροι*, or assessors, in the great judicial transactions of the Last Day. See also *Chrys.* and *Theodoret* here, and *Bp. Fell's* note.

If we examine what Holy Scripture has revealed on this subject, and bear in mind that all Scripture is to be expounded according to the proportion of faith (Rom. xii. 6), and by "comparing spiritual things with spiritual" (1 Cor. ii. 13), we may interpret the Apostle as affirming

(2) That the Saints of God will condemn the world at the Great Day, because they will have proved by their own holiness, the fruit of God's grace, and by their own sufferings, endured patiently and joyfully unto the end, for Christ's sake, at the hands of the world, and by the rewards of infinite bliss and glory which they will then receive, that the World has been guilty of base ingratitude and blind infatuation in rejecting God's gracious offers, and choosing the service of sin, which will then bring with it the wages of eternal Death. See the Wisdom of Solomon v. 1—23. Thus they will *judge* the World.

The Saints shall also stand up in the Judgment and condemn Satan and his Angels. "*Hi* sunt Angeli, quos judicaturi sumus," says *Tertullian* (de Cultû Fœmin. § 11), and so *Chrys.* and other ancient Expositors here. The Saints will judge them by proving that since they, *men* on *earth*, compassed with weakness, stood firm in their allegiance to God, therefore, the fall of *celestial Beings*, who enjoyed God's presence, was due to their own sin. Thus they will judge Angels.

It must be borne in mind that the *evil* Angels have *not yet* been *fully and finally judged*; but are "*reserved* for the Judgment of the Great Day," when their sentence will be pronounced. See above on Matt. viii. 29.

Our Lord uses the word *condemn* in a similar sense concerning the men of Nineveh and the Queen of Sheba, Matt. xii. 41, 42. Luke xi. 31, 32. Cp. Heb. xi. 7, and see further on Rev. xx. 4, and so *Chrysostom* here, and *Photius* (in Caten.).

(3) It is, indeed, alleged by some, that since St. Paul is speaking of actual judicial processes in temporal matters, he must also be referring to some *judicial functions* to be exercised hereafter at the *Great Day* by the Saints of God; and it has also been said by some recent Expositors, that the word *Angels* here used without any epithet can only mean *Good Angels*.

But the testimony of Holy Scripture is clear, that the Father hath committed *all* Judgment to the *Son* (John v. 22; cp. Acts xvii. 31), and this, because He *is* the *Son* (John v. 27); and the chief Saints of the Church, the *Apostles*, declare that they themselves will be among those who are to *be judged* (1 Cor. iv. 4. Rom. xiv. 10. 2 Cor. v. 10).

And the Good Angels who kept their first estate are now *elect* (1 Tim. v. 21), and are not hereafter to be *judged*, but they will form a part of Christ's glorious retinue when He comes hereafter to Judgment; and Christ will come with them to Judgment, and they will separate the evil from the good (Matt. xiii. 41; xvi. 27; xxv. 31). And it is not probable that the Angels, who are appointed to *gather* the Elect to judgment, will be judged by them.

As to the opinion that Angels here can only mean *good* Angels, it might have some ground if St. Paul had said *τοὺς ἀγγέλους*, *the* Angels; but he does not say this, but *ἀγγέλους*, *Angels*, i. e. *some* Angels out of the whole number of beings called Angels. Cp. *Winer*, § 19, p. 113, *note*.

(4) The Saints of God, *after* that they themselves have been judged and admitted to glory, will, it appears from Scripture, be allowed to sit near to Christ, as assessors of His dread Tribunal. See Matt. xix. 28, and Luke xxii. 30, where the sitting on *Thrones* is mentioned *after* the sitting at the *Table*; and they will hear the sentence pronounced by Christ against evil Angels. As *Dr. Barrow* says, Serm. xxxiii., "The Saints being *themselves first approved* shall become *assessors* there." See above (1).

(5) With regard to the assertion that some *actual enunciation* of a judicial sentence by the Saints is supposed in St. Paul's comparison of what is done by a Judge in a Law Court with what the Saints will hereafter do, it is observable that he does *not* compare two sets of *persons*, but he compares the act of judging the *world* with acts of judging in *worldly things* (*βιωτικά*). And his argument is, If by their righteousness, wisdom, and courage the Saints will condemn the world *hereafter*, surely they have the requisite qualifications for adjudicating between Christians in secular matters *here*.

— *ἐν ὑμῖν*] *before you*—, at your tribunal: '*apud* vos judices,' or '*coram* vobis judicibus.' See *Winer*, Gr. Gr. § 48, p. 344.

— *κριτηρίων ἐλαχίστων*] *the most trivial causes.* See *v.* 4.

3. *μήτι γε βιωτικά*] *to say nothing of worldly things;* 'ne dicam sæcularia.' See *Meyer* and *Alford*.

Cod. Aug. and *Boern.* have *πόσῳ μᾶλλον*, and *quanto magis*, and so *Vulg.*; and this is the sense given in the *Syriac*, *Arabic*, and *Æthiopic* Versions.

4. *βιωτικὰ μὲν οὖν κριτήρια ἐὰν ἔχητε, κ.τ.λ.*] *If however ye have secular causes to decide, do ye set up as judges in the Church those who have been superseded by it? do ye set up these?*

In order to understand this passage, the sense of which has been much controverted, it must be remembered,

(1) That for the settlement of all differences among Christians, our Lord Himself had said, "*Tell it to the Church.*" (Matt. xviii. 17.) He had made her the Arbitress of such disputes. He had placed the Church on the seat of Judgment. And thus He had *superseded* the use of *Heathen* Tribunals among *Christians*.

(2) That St. Paul uses the *perfect* tense here; he does *not* say *ἐξουθενουμένους*, *despised* persons, but *τοὺς ἐξουθενημένους*, *the* persons who have *been rejected*, and, as it were, *reduced to nought* (*εἰς οὐδὲν*), and exploded (*ἐξ*) by the Church.

(3) The pronoun *τούτους*, *these*, as used here, is emphatic, and is uttered with a tone of surprise and indignation (cp. the examples in *Winer*, § 23, p. 144), "Do ye set up even *these?*" Thus placed at the end of the sentence it strongly marks the strange absurdity of *setting up* those very persons who, as far as Christian use of them was concerned, had themselves been *brought down*, and, as it were, disfranchised, dethroned, and deposed; and whom he himself had just called *τοὺς ἔξω* (those who are *without*,—the *heathens*), and whom he himself did not pretend to *judge* (v. 12). And shall they, who are *within* the Church (*οἱ ἔσω*), and who ought themselves to be qualified to judge those who *are within* (see v. 12), shall they dare to pull down the Tribunal which Christ has set up for settling disputes among Christians,—namely, the Church herself, to whom, as a final court of appeal, Christ Himself refers them (Matt. xviii. 17) for the settlement of such questions; and shall they *introduce* the Heathen *into* the Church, and *set up* those whom she has superseded, and establish *them* as Judges *in the Church?*

5. *ἔνι*] i. e. *ἔνεστι*. See Gal. iii. 28. So B, C, I, and many cursive MSS.—*Elz.* has *ἔστιν*.

— *οὐδὲ εἷς*] *not even one*,—among so many.

6. *καὶ τοῦτο*] *and this too.* See *v.* 8.

d Matt. 5. 39. Rom. 12. 17, 19. 1 Thess. 4. 6. & 5. 15. Prov. 20, 22. e Gal. 5. 19—21. Eph. 5. 4, 5. 1 Tim. 1. 9. Heb. 12. 14, 16. & 13. 4. Rev. 21. 8. & 22. 15. f Eph. 2. 1—3. Tit. 3. 3. Heb. 10. 22.

7 d Ἤδη μὲν οὖν ὅλως ἥττημα ὑμῖν ἐστιν, ὅτι κρίματα ἔχετε μεθ' ἑαυτῶν. Διατί οὐχὶ μᾶλλον ἀδικεῖσθε; διατί οὐχὶ μᾶλλον ἀποστερεῖσθε; 8 Ἀλλὰ ὑμεῖς ἀδικεῖτε καὶ ἀποστερεῖτε, καὶ τοῦτο ἀδελφούς. 9 e Ἢ οὐκ οἴδατε ὅτι ἄδικοι Θεοῦ βασιλείαν οὐ κληρονομήσουσι; Μὴ πλανᾶσθε· οὔτε πόρνοι, οὔτε εἰδωλολάτραι, οὔτε μοιχοὶ, οὔτε μαλακοὶ, οὔτε ἀρσενοκοῖται, 10 οὔτε κλέπται, οὔτε πλεονέκται, οὔτε μέθυσοι, οὐ λοίδοροι, οὐχ ἅρπαγες, βασιλείαν Θεοῦ οὐ κληρονομήσουσι. 11 f Καὶ ταῦτα τινὲς ἦτε· ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε, ἀλλ'

7. Ἤδη μὲν οὖν ὅ. ἥττημα] *However there is altogether already an injury here.* Ἤδη denotes that *antecedently* to the question of the *manner* and place in which their lawsuits are to be tried, there is another prior consideration, viz. that of the uncharitableness of going to *law at all.*

— ἥττημα ὑμῖν] So the best MSS. and Editions.—*Elz.* has ἥττημα ἐν ὑμῖν. But the Apostle means to say, that by doing injustice they inflict injury on *themselves* as well as on *others;* and so *a loss* accrues to *themselves* as well as a *wrong* to others. By their πλεονέκτημα, or *covetousness*, they suffer an ἥττημα, or *loss;* according to the ancient apophthegm, οἳ αὐτῷ κακὰ τεύχει ἀνὴρ ἄλλῳ κακὰ τεύχων,—a sense which is obscured by the interpolation of ἐν. See Rom. xi. 12, where ἥττημα is opposed to πλοῦτος.

He also corrects their spirit of vain-glory in their spiritual *wealth*, by thus reminding them that they are spiritually *poor.*

— μεθ' ἑαυτῶν] *one with another.* Observe μετὰ, *with;* participation with; ye *ought to have* Christian fellowship and love *with each other*, μεθ' ἑαυτῶν, but ye have litigation!

— Διατί οὐχὶ μᾶλλον ἀδικεῖσθε;—ἀποστερεῖσθε;] *Why do ye not rather suffer yourselves to be wronged and defrauded?*

8. τοῦτο] So A, B, C, D, E,—a reading which gives force and clearness to the sense. "Ye do wrong; and *this* ye do to your own brethren." Cp. above *v.* 6, and see Rom. xiii. 11. 3 John 5. So *Cicero* (de Offic. i. 1) uses '*idque.*'—*Elz.* has ταῦτα.

9. Μὴ πλανᾶσθε] *Be not ye deceived.* A formula adopted by *S. Ignatius*, ad Ephes. c. 16.

— οὔτε πόρνοι] *neither fornicators*,—a sentence referred to by *S. Polycarp*, ad Phil. c. 5, and by *S. Irenæus*, iv. 46; v. 11.

— μαλακοί] On the prevalence of those sins, for which Sodom and the Canaanitish nations were destroyed, even in the most celebrated and so-called civilized cities of Greece and Italy in the age of the Cæsars and the Apostles, see Rom. i. 27, and the passages quoted by *Wetstein* here.

11. Καὶ ταῦτα] And *these things* ye sometime were. Observe the *neuter* ταῦτα: they had degraded themselves by sin below the dignity of man's estate. Cp. the contrast Rev. xii. 5. 13, with Rev. viii. 9.

— ἀλλά] *but*—. Thrice *repeated*, in order to exhibit more boldly the *moral contrast* between their *ante-baptismal* and *post-baptismal* state. For similar repetitions, see i. 20; iv. 8; xiv. 24. 2 Cor. vii. 2. *Winer*, § 65. 5, p. 537.

The force of the contrast is strengthened by the ἀλλὰ *non-elided* by the vowels following it.

— ἀπελούσασθε] Observe the *Aorist* tense here and *Middle* voice. Properly, *ye washed yourselves*, or procured *yourselves to be washed* from your sins, at your Baptism. See x. 2. And so *Chrys.* and *Theodoret*, who says here, "The Apostle declares here the equality of the Son and the Spirit, and joins the Name of the Father; for by the Invocation of the Holy Trinity the Nature of Water is sanctified, and the Remission of Sins is freely bestowed (χορηγεῖται) thereby. And St. Paul comforts them with the consideration of their Baptism, lest when they recollect the sins they committed *before* their baptism, they should despair of salvation." And so *Augustine*, "according to whom there is no Justification ordinarily before or without Baptism. It was a fixed principle with him, that Justification commenced with Baptism, and not otherwise." *Dr. Waterland*, on Justification, vol. ix. p. 449.

These words of St. Paul, be it remembered, are addressed to the Corinthians *generally;* among whom, as this Epistle clearly shows, were many persons who were *very deficient* in the graces and virtues of Christian Faith and Practice;

Thus these words of St. Paul present two important articles of Christian Doctrine;

(1) St. Paul speaks of Justification as an act already *done*, and connects it with *Baptism.* In the words of an English Theologian, who has treated this subject with great fulness and precision,—The Justification which St. Paul discourseth of, seemeth, in his meaning, only or specially to be that act of grace which is dispensed to persons at their *Baptism*, or at their entrance into the Church; when, they openly professing their faith, and undertaking the practice of Christian duty, God most solemnly and formally doth *absolve them from all guilt*, and *accepteth* them into a state of favour with Him.

In several places Justification is coupled with Baptismal Regeneration and Absolution: *Such were some of you; but ye have been washed, ye have been sanctified, ye have been justified in the name of Christ Jesus.* Again, *He saved us by the laver of regeneration*, that having *been justified by* His grace, we may be made heirs of everlasting life. (Tit. iii. 5. 7. Heb. x. 22, 23.)

St. Paul, in expressing this act as it respecteth the faithful, commonly doth use a tense referring to the *past* time. He saith *not* δικαιούμενοι, being *justified* (Rom. v. 1. 9. Tit. iii. 7. 1 Cor. vi. 11), but δικαιωθέντες, *having been justified;* not δικαιοῦσθε, *ye are justified*, but ἐδικαιώθητε, *ye have been justified*,—namely, at *some remarkable time;* that is, at their entrance into Christianity.

St. Paul, in the sixth to the Romans, discourseth thus: "Seeing we in baptism are cleansed and disentangled from sin, are *dead to it, and so justified from it*" (Rom. vi. 2—7), God forbid that we should return to live in the practice thereof, so abusing and evacuating the grace we have received; which discourse seemeth plainly to signify, that he treateth about the Justification conferred in baptism.

Although Justification chiefly signifieth the *first act* of grace toward a Christian at his baptism, yet (according to analogy of reason and affinity in nature of things) every dispensation of pardon granted upon repentance may be styled Justification; for as particular acts of repentance upon commission of any particular sins, do not so much differ in nature as in measure or degree, from that general conversion practised in embracing the Gospel so the grace vouchsafed upon these penitential acts is only, in largeness of extent and solemnity of administration, diversified from that; especially considering that Repentance after Baptism is but a *reviving* of that first great resolution and engagement we made in Baptism; that remission of sin upon it is only the renovation of the grace then exhibited; that the whole transaction in this case is but a reinstating the covenant then made (and afterward by transgression infringed) upon the same terms which were then agreed upon; that consequently, by congruous analogy, this remission of sins, and restoring to favour, granted to a penitent, are only the former Justification reinforced.

Now, according to each of these notions, *all good Christians* may be said to have *been justified;* they have been justified by a general abolition of their sins, and reception into God's favour in Baptism; they so far have enjoyed the virtue of that gracious dispensation, and continued in a justified state, as they have persisted in faith and obedience; they have, upon falling into sin, and rising thence by repentance, been justified by particular remissions. So that *having been justified by faith, they have peace with God, through our Lord Jesus Christ.* (Rom. v. 1.) *Dr. Barrow* (Serm. v. vol. iv. p. 137.)

(2) St. Paul regards *all those* whom he addresses, however blameworthy they may be in their present spiritual condition, as having been already *washed* from their sins by Baptism, as having been already *justified* by Christ; and consequently, *not* to be called upon to *become regenerate* persons, but to *remember* that they *have* been regenerated, and to rise from sin by *Repentance*, and to walk in newness of life.

Here also we cannot do better than cite the words of the judicious author just quoted, *Dr. Barrow:*

In one of his Sermons on Universal Redemption, arguing against the Calvinistic tenets, he observes (Serm. lxxi. vol. iii. p. 369):

The *Apostles* at first, and *the Church ever since*, after them (except some heterodox people of late), have professed readily to confer holy Baptism, and therein to dispense Remission of sins, together with other evangelical graces and privileges, to *every man* professing his faith in Christ, and resolution to obey Christ's law, upon this supposition, that Christ is the *Saviour* of *all* such persons, and by His salutary passion hath purchased that remission for them.

ἐδικαιώθητε, ἐν τῷ ὀνόματι τοῦ Κυρίου Ἰησοῦ, καὶ ἐν τῷ Πνεύματι τοῦ Θεοῦ ἡμῶν.

12 [g] Πάντα μοι ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος. 13 [h] Τὰ βρώματα τῇ κοιλίᾳ, καὶ ἡ κοιλία τοῖς

g ch. 10. 23.
h Matt. 15. 17. Rom. 14. 17. vv. 15, 19, 20. 1 Thess. 4. 3.

That in thus doing, the Church proceeds upon a persuasion that Christ is truly the Saviour *of all* its visible members, duly admitted and incorporated thereinto, the thing itself plainly signifies; the tenor of its practice makes palpable; the forms of speech used in its holy administrations, of Prayers, of Sacraments, of Exhortations, do suppose or express.

For how can each member singly be asserted in Holy Baptism, to be *washed from his sins* and *sanctified to God*, and made regenerate, or adopted into the family of God's children, and made partaker of Christ's death? How can thanksgiving in the common name, in most general terms, be offered up for Christ's saving performances? or the holy Cup and Bread be imparted to each Communicant as symbols and pledges of Christ's charity and mercy towards him? How can every Christian be *instigated* to obedience in gratitude to Christ; and those who transgress Christ's laws, *upbraided* for their ingratitude toward Him; their rejecting, or renouncing, despising, or abusing Him and His salvation? How can such things be said and done with any truth or consistency, yea, without forgery and mockery,—if *every baptized Christian* have not an interest in our Lord's performances; if Christ be the Saviour *only of an uncertain and unknown part* of the Church?

(3) And therefore it is rightly said by *Dr. Waterland* (on Justification, ix. p. 442), commenting on this present text, "Here are three concurrent causes of Justification mentioned together (by St. Paul),—

"The *meritorious* cause, 'the Lord Jesus.

"The *efficient* and *operating* cause, 'the Spirit of our God.'

"The *instrumental* rite of its conveyance, Baptism;"

To these may be added,—

The *receptive condition* on our side, *Faith* working by love. (See ibid. p. 451.) And, above all,

The prime, original and moving cause of all, the infinite love and free grace and favour of God the Father towards us, in bestowing Justification on us, *in Christ*.

See further below, Introduction to the Epistle to the Romans, "On the Doctrine of Justification."

12. Πάντα μοὶ ἔξεστι] *All things are lawful to me.* After speaking of the sin of *covetousness*, which had produced *litigiousness*, and exposed the Christian character to disgrace in the eyes of the Heathen at Corinth, and having stated the *future punishments* due to other *sins* of the *flesh* (*vv.* 9, 10), and having reminded the Corinthians what privileges they had *received*, and what *sins* they had *renounced*, and what *pledges* they had *made*, at their Baptism, he now proceeds to examine and confute an argument raised by some of the *Gentile* Christians at Corinth, who, in the presumptuous spirit of Greek Philosophy, pleaded, in behalf of *Fornication*, and of eating *meats offered* in sacrifice to *idols*, that *man is the measure of all things* (πάντων μέτρον ἄνθρωπος),—a principle in which both the greatest Schools of Greek Philosophy, with which St. Paul had disputed at Athens, agreed, though they applied it in different ways (see on Acts xvii. 18),—and that all the *creatures were his*, and that all things were *lawful to him*: a tenet which they imagined had received some countenance from the Gospel itself, which promised to them *universal Liberty* and even *universal Dominion in Christ*, a doctrine which, when properly stated and understood with due cautions, is productive of that genuine *Independence* which is the best security for *self-control*, and had therefore been placed in its proper light by St. Paul in the earlier part of his Epistle. See above on iii. 21—23, "*All things are yours.*"

With true oratorical skill St. Paul therefore adopts this principle, "All things are lawful to me." He "transfers by a figure" (iv. 6) what the Corinthian Teachers had alleged, and applies it *to himself*, and examines that proposition, true in itself, but falsely applied by them.

This use of the *first* person is thus rightly explained by *Bp. Sanderson* (Serm. xi. vol. i. p. 293).

There is an opinion taken up in this last age, grounded upon one misunderstood passage in this Epistle (1 Cor. iii. 21–23), but is indeed both false in itself and dangerous in the consequents, namely this, that the *godly regenerate* have a full right to *all the creatures, but wicked and unregenerate* men have right to none, but are *malæ fidei possessores*, intruders and usurpers of those things they have, and shall at the Day of Judgment be answerable, not only for their abusing of them, but even for their very *possessing* of them.

Possibly some may imagine, yet none but they whose judgments are forestalled with that fancy, that these words of our Apostle look that way, and that there lieth an emphasis in the pronoun to this sense, All things are lawful *for me, but not* so for *every man*. Being a godly and regenerate man, and engrafted into Christ by faith, *I* have a right and liberty to all the creatures, which *every man* hath *not*.

But to feign such a sense to these words doth indeed quite overthrow the Apostle's main purpose in this part of his discourse, which is to teach the Corinthians and all others to yield something from their lawful Liberty for *their brethren's sakes*, when they shall see it needful so to do, either for the *avoiding of private scandal* or for *the preservation of the public peace*. So that the Apostle certainly here intended to extend our liberty to the creatures, as far and wide in respect of the persons as of the things; as if he had said, All things are lawful for *all men*. The interlinear Gloss is right here, "Quod *sibi* dicit licere, innuit *de aliis*."

We know it is an usual thing, as in our ordinary speech so in the Scriptures too, in framing objections in *putting cases* and the like, to make the *instance personal* where the *aim is general*, as Rom. iii. 7, "If the truth of God have abounded *through my lie* unto His glory, *why am I also judged as a sinner?*" that is, through *my* lie or *any man's else:* Why either I or *any man* else? So 1 Cor. x. 29, 30, *Why is my liberty judged?* and *why am I evil spoken of? mine*, or *any man's* else? *I*, or *any man else?* And so in a hundred places more. (*Bp. Sanderson.*)

Bengel well observes on this point, "Sæpe Paulus *primâ personâ* eloquitur quæ vim habent gnomes, in hâc præsertim Epistolâ." (vi. 15; vii. 7; x. 23. 29, 30; xiv. 11.) Cp. on 1 Thess. iv. 17, Gal. ii. 18, and Rom. vii. 7.

As to the meaning of the word ἔξεστι, two different opinions have been entertained.

It signifies either—

(1) *All things* are in *my power* by reason of my free will (and this is the opinion of *Theodoret*, who says, "All things are in thy power by reason of thy free will, but it is not expedient for thee to *use* in all things thy free will; for when thou doest what is *sinful*, thou losest thy freedom, and becomest the slave of sin");

Or it means—

(2) All *indifferent* things are lawful to me, but all indifferent things are not expedient. This is the interpretation of *Ambrosiaster* and *Theophyl.*

But this second explanation seems rather weak and tautologous, and hardly justified by the original.

The first interpretation seems more in harmony with the original, and with what St. Paul has said above, iii. 22, "All things are yours," and with the application of these words to πορνεία, which he could not regard *as indifferent.*

The sense therefore is, It is true that your body is your own, you are *free* to use it; but take care lest by your ill use of your freedom you become the *slave of* your *body*. And this sense of ἔξεστι is confirmed by the following cognate word, ἐξουσιασθήσομαι.

It is an excellent observation of *S. Chrysostom*, of frequent application in this Epistle, that St. Paul, with genuine rhetorical dexterity and power, drives back his adversary's arguments upon him (εἰς τὸ ἐναντίον περιτρέπει τὰς ἀντιθέσεις), and that he shows the Corinthians in various places that by abusing their *liberty* in indifferent things, they, who were *lords of all things in Christ* (iii. 22, 23), made themselves to be *slaves*, both in *soul* and *body*, of the *worst masters*, namely, of their own *carnal lusts and appetites*, and of *Satan*.

A salutary warning to all who "use their liberty for a cloke of maliciousness!" 1 Pet. ii. 16.

— οὐκ ἐξουσιασθήσομαι] *I will not be subjected by* —. I will not allow any thing to have ἐξουσίαν or dominion over me, who have dominion over all things.

On the sense of ἐξουσιάζω, see St. Paul's words, vii. 4.

The Christian, by virtue of his Incorporation in Christ, the Creator and King of all the Creatures, may well say πάντα μοι ἔξεστι "I am lord of all things" (see above, note on 1 Cor. iii. 23); but by reason of the universal charity and unspotted purity of Him into Whom he is engrafted, he will add—

(1) οὐ πάντα συμφέρει, *all things are not expedient*; and I will therefore moderate my use of my liberty by considerations of regard for the salvation of those whom Christ loves, and for whom He died. And

βρώμασιν· ὁ δὲ Θεὸς καὶ ταύτην καὶ ταῦτα καταργήσει. Τὸ δὲ σῶμα οὐ τῇ πορνείᾳ, ἀλλὰ τῷ Κυρίῳ, καὶ ὁ Κύριος τῷ σώματι· [14] [i] ὁ δὲ Θεὸς καὶ τὸν Κύριον ἤγειρε, καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ. [15] [j] Οὐκ οἴδατε ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστιν; Ἄιρας οὖν τὰ μέλη τοῦ Χριστοῦ ποιήσω

i Acts 2. 24. Rom. 6. 5, 8. & 8. 11. 2 Cor. 4. 14.
j Rom. 12. 5. Eph. 1. 22. & 4. 12, 15, 16. & 5. 23, 30. ch. 12. 27.

(2) *οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος, I will not* be *lorded over by any thing. I have dominion over all,* but will not be *domineered over by any.* I will not be tyrannized over and enslaved by the creature (be it my own body or any other created thing) through my own abuse of my liberty in the use of the creature.

The considerations which ought to regulate our conduct in the exercise of our Christian Liberty, as to the use of God's creatures, cannot be better stated than in the following paragraphs from one of the best Interpreters of St. Paul;

Our Christian Liberty extendeth to *all the creatures* of God.

This ariseth clearly from the testimonies of Scripture, *All things are pure* (Rom. xiv. 20); *All things are lawful* (1 Cor. x. 23); *All are yours* (1 Cor. iii. 22); and *Nothing to be refused* (1 Tim. iv. 4).

Our Christian Liberty equally respecteth the using and the not using of any of God's creatures. There is no creature but a Christian man by virtue of his liberty, as he may use it upon just occasion, so he may also upon just cause refuse it. *All things are lawful for me,* saith St. Paul, *but I will not be brought under the power of any thing.* (1 Cor. vi. 12.) Where he establisheth this Liberty in both the parts of it. Liberty to use the creatures, or else they had not all been lawful for him; and yet Liberty *not* to use them, or else he had been under the power of some of them.

Whence it followeth, that *all the* creatures of God stand in *the nature of things indifferent;* that is, such as may be indifferently either used or not used, according as the rules of Godly discretion, circumstances duly considered, shall direct.

Our Christian Liberty for the using or not using of the creature may, without prejudice, admit of some restraint in the outward practice of it, "*Ab illicitis semper: quandoque et à licitis.*" I think it is *S. Gregory's.* A Christian must *never do unlawful,* nor *yet always lawful,* things. St. Paul had liberty to eat flesh; and he used that liberty, and ate flesh: yet he knew there might be some cases wherein to abridge himself of the use of that liberty, so far as not to *eat flesh while the world standeth.* (1 Cor. viii. 13.)

But what are those restraints, and how far may they be admitted without prejudice done to that liberty?

(1) *Sobriety* may and ought to restrain us in the outward practice of our Christian Liberty,—for our diet, likewise for our apparel.

(2) *Charity* also may and ought to restrain us in the outward exercise of our Christian Liberty. Charity, I say, both to ourselves and others. First to ourselves, for regular Charity beginneth there. If we are to *cut off our right hand,* and to *pluck out the right eye,* and to *cast them from us when they offend us* (Matt. v. 29, 30), much more then ought we to deny ourselves the use of such outward lawful things as by experience we have found or have otherwise cause to suspect to be, hurtful either to our bodies or souls. So a man may and should refrain from meats which may endanger his bodily health. But how much more then from any thing that may endanger the health of his *soul!*

But Charity reacheth to our brethren, of whom we are to have a due regard in our use of the creatures; an argument wherein St. Paul often enlargeth, as in Rom. xiv. and 1 Cor. viii. the whole chapters throughout, and in a great part of 1 Cor. x. The resolution every where is, that *all things be done to Edification* (1 Cor. xiv. 26); that things lawful *become inexpedient* when they *offend,* rather than *edify* (1 Cor. x. 23); that though *all things indeed are pure,* yet it is evil for *that man which* useth them *with offence* (Rom. xiv. 20); that, albeit flesh, and wine, and other things be lawful, yet *it is good neither to eat flesh, nor to drink wine, nor to do any thing whereby* a man's *brother stumbleth, or is offended, or is made weak.* (Rom. xiv. 21.)

(3) There is yet one restraint more, which ariseth from the *duty* we owe *to our superiors,* and from the bond of civil obedience, which if it had been by all men as freely admitted as there is just cause it should, how happy had it been for the peace of this Church!

The determination of superiors may and ought to refrain us in the outward exercise of our Christian Liberty. We must *submit* ourselves *to every ordinance of man,* saith St. Peter (1 Pet. ii. 13. 15, 16); and it is necessary we should do so, *for so is the will of God.* Neither is it against Christian Liberty if we do so, for we are still as free as before; rather, if we do not so, we abuse our *liberty for a cloke of maliciousness,* as it followeth there. (1 Pet. ii. 16.) And St. Paul telleth us we *must needs be subject, not only for fear,* because the magistrate *carrieth not the sword in vain, but also for conscience sake,* because *the powers that are, are ordained of God.* (Rom. xiii. 5. 4. 1.) *Bp. Sanderson* (iii. p. 164).

13. *ὁ δὲ Θεὸς—καταργήσει*] In the world to come, God *καταργήσει,* i. e. *will reduce to a state of ἀέργεια, ἀργία,* or *uselessness*—or render void the office of—will make as nought, both the one and the other.

The *κοιλία,* the seat of *craving appetite,* and of *γαστριμαργία* (see Luke xv. 16, and *Chrys.* here), and the *βρώματα,* or meats which now are used to satisfy it, will then have no more any functions to perform.

Hence our Lord calls the meat of this world, "*the meat that perisheth.*" (John vi. 27.) And of the Saints it is said, *they shall "hunger no more,* neither *thirst any more."* (Rev. vii. 16.)

It must be remembered, that our Lord *ate* in the presence of His Disciples after His Resurrection,—not because He had *need* of food, but in order to convince them that He had taken again His human body. See on Luke xxiv. 43, and on Acts x. 41.

From the *perishable* nature of the functions of the *κοιλία* and of its *βρώματα,* he shows the debasement of those who suffer themselves to be enslaved by those beggarly elements, and do not consider the dignity of the *body,* which will, if rightly used, be raised to a glorious immortality, as Christ's Body has been raised.

But it would be a perversion of the Apostle's meaning to use these words as an argument against a bodily Resurrection. See *Theodor. Mopsuest., Chrys.,* and others, in Catenâ, p. 110.

14. *ἐξεγερεῖ*] *will raise up. Lach.* reads *ἐξεγείρει,* from A, D*, but C, D***, E, K, L have *ἐξεγερεῖ,* and so ℵ (Cod. Sinait.). See 2 Cor. iv. 14; and '*suscitabit*' is in *Tertullian* adv. Marcion. v. 7, and De Pudicit. 16; and so *Iren.* v. 6, and *S. Polycarp* ad Philipp. 2.

These arguments for *temperance* and *holiness,* from the consideration of the future *Resurrection* of the *Flesh,* and of the *Body* being made the *Temple* of *God* (*v.* 19) by Baptism, are stated in the Second Epistle ascribed to *S. Clement,* c. 9, in similar words, *μὴ λεγέτω τὶς ὑμῶν ὅτι αὕτη ἡ σὰρξ οὐ κρίνεται οὐδὲ ἀνίσταται, γνῶτε ἐν τίνι ἐσώθητε, ἐν τίνι ἀνεβλέψατε, εἰ μὴ ἐν τῇ σαρκὶ ταύτῃ ὄντες; δεῖ οὖν ἡμᾶς ὡς ναὸν Θεοῦ φυλάσσειν τὴν σάρκα· ὃν τρόπον γὰρ ἐν τῇ σαρκὶ ἐκλήθητε, καὶ ἐν τῇ σαρκὶ ἐλεύσεσθε.*

And *Tertullian* adv. Marcion. v. 7: "Avertens nos a *fornicatione* manifestat corporis *Resurrectionem.* Corpus Domino, ut Templum Deo. Qui Dominum suscitavit et nos suscitabit."

The whole passage of *Tertullian* is very interesting, as showing the uses to be made of the Doctrines here stated concerning the *Body,* and the dangerous consequences arising from a denial of them, as seen in the History of the Heresy against which he is writing, that of Marcion.

15. *μέλη Χριστοῦ*] Ye have all been made *members of Christ,* who have been knit together with Him by the Regeneration of the Holy Ghost, in the hope of the Resurrection in His likeness. *Theodor. Mops.*

Have ye not been espoused as a Bride to one Husband, Christ? *Theodoret.*

Here is the strongest argument for holiness of life. And it shows the *practical* character of that Teaching, which grounds the duty of holiness on the doctrine of the *Incarnation,* and on the engrafting of Christians into the Body of Christ by means of the Sacrament of Baptism.

By the operation of the Holy Ghost in the Incarnation of the Son of God, we have become partakers of the Divine Nature. He is our *Emmanuel,* "*God with us,*" "*God manifest in our flesh.*" Thus we have been brought near to God. Christ has married our Nature, He has espoused Humanity, and reconciled God to Man. Divine Wedlock! profound Mystery! How should we rejoice in this our glorious exaltation in Christ! How should we fear also and tremble at the pure and holy Presence into which we have thus been brought! How earnestly should we watch, how fervently should we pray, that we may be enabled by His grace to purify ourselves, "even as He is pure" (1 John iii.

πόρνης μέλη; Μὴ γένοιτο. 16 k*Ἢ οὐκ οἴδατε ὅτι ὁ κολλώμενος τῇ πόρνῃ ἓν σῶμά ἐστιν; Ἔσονται γάρ, φησιν, οἱ δύο εἰς σάρκα μίαν· 17 l ὁ δὲ κολλώμενος τῷ Κυρίῳ ἓν πνεῦμά ἐστι. 18 Φεύγετε τὴν πορνείαν. Πᾶν ἁμάρτημα, ὃ ἐὰν ποιήσῃ ἄνθρωπος, ἐκτὸς τοῦ σώματός ἐστιν· ὁ δὲ πορνεύων εἰς τὸ ἴδιον σῶμα ἁμαρτάνει. 19 m*Ἢ οὐκ οἴδατε, ὅτι τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου Πνεύματός ἐστιν, οὗ ἔχετε ἀπὸ Θεοῦ; Καὶ οὐκ ἐστὲ ἑαυτῶν, 20 n ἠγοράσθητε γὰρ τιμῆς.

Δοξάσατε δὴ τὸν Θεὸν ἐν τῷ σώματι ὑμῶν.

VII. 1 Περὶ δὲ ὧν ἐγράψατέ μοι, καλὸν ἀνθρώπῳ γυναικὸς μὴ ἅπτεσθαι·

k Gen. 2. 24. Matt. 19. 5. Eph. 5. 31. l John 17. 21 23. Eph. 4. 4. & 5. 30.

m ch. 3. 16 2 Cor. 6. 16 Eph. 2. 21. Heb. 3. 6. 1 Pet. 2. 5.

n ch. 7. 23. Acts 20. 28. Gal. 3. 13. Heb. 9. 12. 1 Pet. 1. 18. 2 Pet. 2. 1. Rev. 5. 9.

3; so that we who have been made "partakers of the Divine Nature" (2 Pet. i. 4) in Him, may also through Him have the fruition of the glorious Godhead hereafter, for evermore!

—Ἅιρας—ποιήσω] Ἅιρας is emphatic, marking the double sin of Fornication, *taking* away from *Christ* what is His, purchased by His blood on the Cross, and *giving* it to a Harlot!

16. εἰς σάρκα μίαν] *into* one flesh; i. e. joined *into*: a more forcible expression than *in*. See on Matt. xix. 5. Hence *Tertullian* (de Pudicit. 16): "Erunt enim duo *in unam carnem*."

18. Πᾶν ἁμάρτημα, κ.τ.λ.] *Every sin that a man committeth is without the body* (cp. 2 Cor. xii. 2, 3, where the same expression occurs), *but he who is committing fornication sinneth against his own body.*

The distinction here drawn by the Apostle is best illustrated by what he says below, xii. 14—20, where he distinguishes *the body* in its *corporate character* as a *whole* from *particular members* of it. So here; other sins which men commit may be committed by reason of the pernicious influence of things from *without*, or by means of particular *members* of the body; but he who is guilty of fornication, sins with his *body*, *as a whole*, and against *his body as a whole*; for he makes himself one *flesh* with a harlot.

Hence *S. Jerome* (ad Amandum, vol. iv. 161) thus expounds the passage: "Other sins are committed externally (forinsecus); but Fornication not only defiles the Conscience, but the Body of him who commits it; for he makes himself one body with a harlot, and sins against his own body in making that which is the temple of Christ to become the body of a harlot." See also *S. Augustine*, Serm. 161: "Corpus tuum membrum est Christi. Parce in te Christo. Agnosce in te Christum. Hæc corpora nostra, quæ dicit Apostolus membra esse Christi, propter corpus Christi quod ex genere nostri corporis suscepit; hæc ergo corpora nostra dicit Templum esse in nobis Spiritûs Sancti quem habemus à Deo. Quid horum in te contemnis? Christum, Cujus membrum, an Spiritum Sanctum, Cujus Templum es?" And see Serm. 162, where he considers the difference here made by St. Paul between Fornication and all other sins of the flesh; and says that in the former, "*totus* homo absorbetur ab ipso, et in ipso corpore, ut *totus homo* dici possit quod caro sit."

See also *Origen*, *Theodor. Mops.*, *Severian*, and others, in Catenâ, p. 113, and *Primasius*; and *Bengel* says well, "Is qui aliter peccat, quàm per fornicationem, peccat quidem *cum* corpore et *per* corpus, sed non *in* corpus; non terminatur peccatum ejus in corpus; et *lædit* quidem sed non *alienat* corpus; magis peccat in κοιλίαν *ventrem*, quàm in *corpus*, ut distinguit Apostolus."

19. ναὸς τοῦ—ἁγίου Πν.] *a temple of the Holy Ghost, who is in you.* On the argument hence derivable for the Divinity of the Holy Spirit, see iii. 16, 17.

20. ἠγοράσθητε γὰρ τιμῆς] *for ye were bought with a price*,—the blood of Christ, Who redeemed you from the captivity of sin; and therefore ye are not your own, but His. On this use of the word ἀγοράζω in this sense of *buying*, in order to *redeem* from captivity by paying a λύτρον, or *ransom*, see below, vii. 23. 2 Pet. ii. 1, compared with 1 Pet. i. 18, 19; and *Bp. Pearson* on the Creed, Art. vi. p. 680, note.

On this argument the following excellent remarks are made by *Bp. Sanderson* (Serm. vii. vol. i. p. 192): "The consideration of Christ's right over us should bind us to do Him service. We were His before, for He *made* us; and we owed Him service for that. But now we are His more than before, and by a new title, for He hath *bought us* and *paid for us*, and we owe Him more service for that. The Apostle therefore urgeth it as a matter of great equity, *you are not your own, but His*; therefore you are not to satisfy yourselves by doing your own lusts, but to *glorify Him* by doing His will. When Christ redeemed us by His blood, His purpose was *to redeem us unto God*, and not *to* ourselves, and to *redeem us from our vain conversation*, and not *to* it. And He therefore delivered us out of the hands of our enemies, that we might the more freely and securely, and without fear, *serve Him in holiness and righteousness all the days of our life.*" (Luke i. 75.)

Thus our redemption is done *effectually*. It is also done *freely*; not for price nor reward, but freely and *without money*. The meaning is, not that there was no price paid at all, but that there was none paid by *us*; we laid out nothing toward this great purchase. But otherwise, that there was a price paid, the Scriptures are clear. *Ye are bought with a price*, saith St. Paul (1 Cor. vi. 20), and he saith it over again (ch. vii. 23). He that paid it calleth it λύτρον, a *ransom* (Matt. xx. 28); that is as much as to say, a *price of redemption*; and his Apostle somewhat more, ἀντίλυτρον (1 Tim. ii. 6), which implieth a just and satisfactory price, full as much as the thing can be worth. Yet *not* paid *to Satan*, in whose possession we were; for we have found already that he was but an usurper, and his title naught. He had but bought of us; and we by our sale could convey unto him no more right than we had ourselves, which was just none at all. Our Redeemer therefore would not enter into any capitulation *with him*, or offer *to him* any terms of composition, but thought good rather in pursuance of His own right to use His power. And so He vindicated us from him by main strength. *With His own right hand and with His holy arm He got Himself the victory*, and us liberty, without any price or ransom paid him. (Ps. xcviii. 2.) *Bp. Sanderson.*

Compare *Tertullian's* remarks on this passage (c. Marcion. v. 7), where he proves the reality of Christ's *human* body from it against the Marcionites,—"Empti sumus pretio magno. Plane *nullo*, si Phantasma fuit Christus." An argument not unnecessary in these days, when the doctrine of the Atonement is undermined by Pantheistic theories, and by doubts concerning the historic reality of the Sufferings of Christ.

See also above on Matt. xx. 28, and below on 1 Tim. ii. 6, and on 1 John iv. 10, on the Vicarious Atonement made, and the sufficient Ransom paid, by Christ for all mankind.

— Δοξάσατε δή] *Glorify ye therefore now*—δή, "*age*." Cp. Acts xiii. 2.

He sums up his reasonings here, and above, ch. v. 13, with a brief and pointed sentence in the form of a command, which would be easily remembered, and which he designed to leave as a κέντρον ἐν τοῖς ἀκροωμένοις. Here it is "*Glorify God in your body*;" there it is "*Take out the wicked one from among you*" (v. 13).

So again vii. 24, ἕκαστος ἐν ᾧ ἐκλήθη μενέτω. Cp. vii. 38; viii. 13; x. 31, 32; xiii. 13; xiv. 40; and the note above on 1 Thess. v. 13, and below, Heb. xiii. 5.

Indeed, it deserves to be remarked, that the various topics of this Epistle are finished off with didactic and dogmatic Apophthegms, which, if collected together, would form a series of Christian Maxims for instruction in faith and practice.

— ὑμῶν] *Elz.* adds καὶ ἐν τῷ πνεύματι ὑμῶν ἅ τινά ἐστι τοῦ Θεοῦ, words which are not found in the best MSS. and Versions, and many of the Fathers (see for example *Tertullian*, de Pudic. 16, who recites a great portion of this chapter there, and c. Marcion. v. 7), and which weaken the effect of the argument by drawing off the mind from the main topic which the Apostle is inculcating, viz. the sanctification of the *Body*.

Ch. VII. 1. Περὶ δὲ ὧν ἐγράψατέ μοι] St. Paul now proceeds to consider the several questions proposed to him in the Letter which he had received from the Corinthians.

It is observable that each of his Replies to these Questions is introduced by the preposition περί. See

vii. 1. *Concerning Marriage and Divorce.*
vii. 25. *Concerning Celibacy.*
viii. 1. *Concerning the eating of Meats that had been offered in sacrifice to Heathen Idols.*
xii. 1. *Concerning Spiritual Gifts.*

Μοι is not in B, C, nor in ℵ; it is in A, D, E, F, G, I, K.

— ἅπτεσθαι] *to touch.* "Verecunda est Pauli phrasis. Eâdem

2 διὰ δὲ τὰς πορνείας ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἐχέτω, καὶ ἑκάστη τὸν ἴδιον
a 1 Pet. 3. 7. ἄνδρα ἐχέτω. 3 a Τῇ γυναικὶ ὁ ἀνὴρ τὴν ὀφειλὴν ἀποδιδότω· ὁμοίως δὲ καὶ ἡ
γυνὴ τῷ ἀνδρί. 4 Ἡ γυνὴ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ὁ ἀνήρ·
b Joel 2. 16. Zech. 7. 3. & 12. 12—14. ὁμοίως δὲ καὶ ὁ ἀνὴρ τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, ἀλλ' ἡ γυνή. 5 b Μὴ
ἀποστερεῖτε ἀλλήλους, εἰ μή τι ἂν ἐκ συμφώνου πρὸς καιρὸν, ἵνα σχολάσητε τῇ
προσευχῇ, καὶ πάλιν ἐπὶ τὸ αὐτὸ ἦτε, ἵνα μὴ πειράζῃ ὑμᾶς ὁ Σατανᾶς διὰ τὴν
c vv. 12, 25. d Matt. 19. 12. ἀκρασίαν ὑμῶν. 6 c Τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατ' ἐπιταγήν· 7 d θέλω
δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν· ἀλλ' ἕκαστος ἴδιον ἔχει χάρισμα ἐκ
Θεοῦ, ὁ μὲν οὕτως, ὁ δὲ οὕτως.

8 Λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς ἐὰν μείνωσιν ὡς
e 1 Tim. 5. 14. f Mal. 2. 14, 16. Matt. 5. 32. & 19. 6, 9. Mark 10. 11, 12. κἀγώ· 9 e εἰ δὲ οὐκ ἐγκρατεύονται, γαμησάτωσαν· κρεῖσσον γὰρ γαμῆσαι ἢ
πυροῦσθαι. 10 f Τοῖς δὲ γεγαμηκόσι παραγγέλλω οὐκ ἐγὼ, ἀλλ' ὁ Κύριος,

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castimoniâ Latini dicunt mulierem *tangere*." Cp. Gen. xx. 4, LXX, Ἀβιμελὲχ οὐχ ἥψατο αὐτῆς. See above on ἔχειν, v. 1.

On St. Paul's doctrine concerning *Single Life* and *Marriage*, compare what is said below, 1 Tim. v. 14.

2. διὰ τὰς πορνείας] *on account of the fornications;* i. e. of the *different kinds* of illicit intercourse which St. Paul is not willing to specify more particularly, having mentioned them in vi. 9. See also Romans i. 26.

3. ὀφειλήν] So the best MSS. and Editions. And so *Origen* (in Catenâ), and *Tertullian* de Pudic. 16. "Vir uxori et uxor viro *debitum* reddat. Castâ hâc locutione Paulus *debitum conjugale* exprimere voluit." (*Valck.*) *Elz.* has ὀφειλομένην εὔνοιαν, an expository gloss. Compare the readings in *v.* 5.

4. οὐκ ἐξουσιάζει] *hath not dominion*, or *authority over*. See vi. 12.

5. ἵνα σχολάσητε τῇ προσευχῇ] *in order that ye may be free for prayer*, "ut vacetis orationi" (*Vulg.*). So the best MSS. and Editions. *Elz.* has σχολάζητε τῇ νηστείᾳ καὶ τῇ προσευχῇ.

The aorist does not mark any extraordinary *seasons* of urgent supplication, but ordinarily recurring times of prayer and devotion, such as that of the Lord's Day and Holy Communion. See *Winer*, § 41, p. 257.

— ἦτε.] So A, B, C, D, E, F, G. *Elz.* συνέρχησθε.

— ἀκρασίαν] Some Expositors and Lexicographers derive this word from ἀκρατὴς, *incontinens*, and so *Theodor. Mops.* (in Catenâ) here: an etymology which suits the meaning very well as to the sense, but not as to the structure of the word, which can hardly have any other derivation than κρᾶσις, κεράννυμι, and answers well enough to the Latin *intemperans* and Engl. *intemperate;* properly one who does not dilute his wine with water, as was usual in ancient times (whence the common word now used in Greece for *wine*, κρασί), but drinks it ἄκρατον; hence the word is applied to whatever is immoderate and excessive in bodily indulgence.

6. κατὰ συγγνώμην] *by permission*, or indulgence to you. "Secundum *indulgentiam, non* secundum præceptum," *Iren.* (iv. 15), who also has, as to the first clause, "secundum ignoscentiam," by way of *allowance*. A proof of St. Paul's authority. He is empowered to give an ἐπιταγὴ, or *precept*, and also to bestow a συγγνώμη, or *indulgence*. Cp. *Lee* on Inspiration, p. 293, note.

7. θέλω] *I will*. Compare 1 Tim. v. 14, where he says βούλομαι νεωτέρας γαμεῖν.

— δέ] So A, B, C, D*, F, G. *Elz.* has γάρ.

8. ὡς κἀγώ] *even as I;* namely, *unmarried*. See ix. 5. Whether St. Paul had ever been married, is doubtful; if so, he was now a widower. That he had been married, is asserted by many of the early Fathers. See the testimonies in *Origen* (in Rom. i.), who leaves the point doubtful, and *Methodius* (Conviv. p. 45), who speaks of him as a widower. *Clem. Alex.* Strom. iii. p. 448, ap. *Euseb.* iii. 30. And, as *Tillemont* observes (Mémoires i. p. 243), the expressions of St. Paul here addressed to *widows*, as well as *virgins*, and coupled with ἐὰν μείνωσιν—if they *remain* as I do—seem to give some countenance to the opinion.

Some moderns (*Selden* and others) have argued from the fact of his having been probably a member of the Sanhedrim, that he had been married. See on Acts xxvi. 10, and *Howson* (Life, &c., of St. Paul, i. p. 87). *Tertullian* (de Monog. c. 3) and *Jerome* (Epist. 22) assert that he was never married.

The *personal* history of the Apostles seems purposely to have been left in obscurity by the Divine Providence of God, Who called them to their sacred office in order that the Church might not contemplate them as *men*, but as *chosen vessels* of *God*. See *Introduction* to the Acts of the Apostles, p. 6.

9. εἰ δὲ οὐκ ἐγκρατεύονται] *but if they have not continency*, A. V. R.; not, "if they *cannot* contain."

10. οὐκ ἐγὼ, ἀλλ' ὁ Κύριος] *Not I, but the Lord. That* case had been already determined by *Christ Himself*, as is recorded in Mark x. 12, where He says, "If a woman put away her husband, and marry another, she committeth adultery."

He says, "*Not I, but the Lord*," because he was about to quote the Law given expressly by Christ Himself, that a man should not put away his wife save for fornication. (*Chrysostom.*)

And since *this* case had been so determined by the *Lord*, it is superfluous (he implies) for him to say any thing upon it.

There is *no opposition* in this and the following words between *I* and *the Lord*, as to *degrees* of *authority;* nor do they give any sanction to the notion that St. Paul intimates hereby that the precepts he himself, the *inspired Apostle* of God (see above, ii. 13), delivers at the dictation of the *Holy Ghost* (see *v.* 40), rest on *lower* authority, or are less *binding* on the Church than what the *Lord* Himself had delivered on earth.

Indeed, in order to guard us against this erroneous notion, and that we may not imagine that the precepts which he here delivers are mere *human* commands, he closes his whole discourse with saying (*v.* 40), "I wot (δοκῶ) that I also have the Spirit of God." *Chrysostom.*

But in a spirit of reverence to what Christ had spoken, he refers his hearers to it, and will not weaken it by repeating it.

Thus, also, the Apostle—inspired by the Holy Ghost—is a divinely accredited witness to the sayings of Christ, and sets the seal of the Spirit upon them.

The following remarks on this subject are made in the valuable work of *Dr. W. Lee* on Inspiration, Lect. vi. pp. 291—298,—

In 1 Cor. vii. 10, St. Paul writes, "Unto the married I command, yet *not I, but the Lord*," words in which he places *his own injunction* on a *perfect equality* with that "*of the Lord*," and which, therefore, supply another proof of his *inspired authority*.

So far, it is plain, no objection arises. But the Apostle, continuing his subject, shortly afterwards adds, "To the rest *speak* I, *not the* Lord;" observing further, with reference to a third class, "I have no commandment of the Lord, yet I give my judgment;" by which language he *is supposed* to intimate that in certain parts of Scripture the Author may write according to his own uninspired human judgment, although guided in other portions of his work by the Holy Ghost.

Such an inference, however, is altogether at variance with St. Paul's design, whose words in this place can only be distorted into the form of an argument against his Inspiration, by overlooking his object and his meaning. The first of the three expressions which have been quoted, "*I command, yet not I, but the Lord*," refers to the reinstitution by Christ (as St. Mark has recorded the circumstance) of the original Law of Marriage, and relates to an ordinance *revealed* from the very first, and obligatory on every occasion, and in every age; while by the two latter passages St. Paul intends to convey that Christ had not *directly* provided for those particular cases, in which His Apostle now pronounces his inspired and authoritative opinion.

In the former of these passages, the very nature of the question, respecting which the Apostle issues his directions, namely, "If any brother hath a wife that believeth not"—an exceptional case which arose from the state of society then existing (at Corinth)—explains why our Lord had not Himself promulgated an express Law respecting it. Here, as in other matters of discipline, the Holy Ghost was to guide the Apostles into "*all the truth;*" and the decisions at which they arrived, are therefore

γυναῖκα ἀπὸ ἀνδρὸς μὴ χωρισθῆναι· 11 ἐὰν δὲ καὶ χωρισθῇ, μενέτω ἄγαμος, ἢ
τῷ ἀνδρὶ καταλλαγήτω· καὶ ἄνδρα γυναῖκα μὴ ἀφιέναι.
12 Τοῖς δὲ λοιποῖς λέγω ἐγώ, οὐχ ὁ Κύριος, εἴ τις ἀδελφὸς γυναῖκα ἔχει
ἄπιστον, καὶ αὕτη συνευδοκεῖ οἰκεῖν μετ' αὐτοῦ, μὴ ἀφιέτω αὐτήν· 13 καὶ γυνὴ
ἥτις ἔχει ἄνδρα ἄπιστον, καὶ οὗτος συνευδοκεῖ οἰκεῖν μετ' αὐτῆς, μὴ ἀφιέτω τὸν
ἄνδρα· 14 g ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ g Mal. 2. 15.
ἡ ἄπιστος ἐν τῷ ἀδελφῷ· ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστι· νῦν δὲ ἅγιά
ἐστιν. 15 Εἰ δὲ ὁ ἄπιστος χωρίζεται, χωριζέσθω· οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ
ἀδελφὴ ἐν τοῖς τοιούτοις. Ἐν δὲ εἰρήνῃ κέκληκεν ὑμᾶς ὁ Θεός· 16 h τί γὰρ h 1 Pet. 3. 1.
οἶδας, γύναι, εἰ τὸν ἄνδρα σώσεις, ἢ τί οἶδας, ἄνερ, εἰ τὴν γυναῖκα σώσεις, 17 εἰ

equally binding with those of Christ Himself. This, indeed, is clear from St. Paul's own words, when summing up the question, "*So ordain I in all churches.*" And, accordingly, he is so far from representing his "judgment," delivered in the various aspects of the temporary exigency which he discusses in this chapter, as a mere human and fallible opinion, that he closes his remarks by the assertion, "*I think also that I have the Spirit of God.*" Cp. *Chrysostom's* remarks below on *v.* 12.

11. ἄνδρα γυναῖκα μὴ ἀφιέναι] *A husband may not put away his wife.* Another command given by the *Lord* when on earth. See on Matt. xix. 9. Luke xvi. 18.

St. Paul states here the *general* will and desire of Christ that a man should not put away his wife for any reason whatever; and contents himself with doing so—as two of the Evangelists, St. Mark (x. 11) and St. Luke (xvi. 18) do—without reciting the parenthetic qualification which is recorded by St. Matthew (xix. 9), and which declares that whosoever putteth away his wife, *save for fornication*, and *marrieth another*, committeth adultery; or, as it is in the same Gospel (v. 32), whosoever putteth away his wife, *save for fornication*, causeth her to commit adultery. Cp. *Origen* here, in Catenâ, p. 128.

The reasons which actuated the two Evangelists, St. Mark and St. Luke, in their recital of our Lord's command (and which have been suggested above on Matt. v. 32), probably influenced St. Paul. He refers to what *the Lord had said.* And the "Sermon on the Mount," in which our Lord had spoken on the subject, and in which the qualification is given, would supply what they needed. And it might truly be said, that the Lord—who has declared that a man who puts away his wife, save for fornication, is guilty of adultery, and makes her to commit adultery; and who says, "What God hath joined together let not man put asunder" (Matt. xix. 6)— gives a solemn charge to a husband not to put away his wife.

12. Τοῖς δὲ λοιποῖς] *But to the rest,*—of different religions, one party being a Christian, the other being a heathen,—for whom *the Lord* had not legislated. On οἱ λοιποὶ see 1 Thess. iv. 13.

— λ. ἐγὼ, οὐχ ὁ Κύριος] *I* an Apostle of Christ, and inspired by the Holy Ghost, supply the answer in *this* case, which was not determined by *the Lord* when on earth.

When the Apostle was about to recite the Law enacted by Christ, that a man should not put away his wife save for fornication, then he says *not I.* The things which he had declared before, although they had not been commanded expressly by Christ, yet they are approved by Christ also; but *this* command, which he recites, had been expressly promulgated by Christ, so that the words *I* and *not I* are thus to be distinguished. For, in order that you may not imagine that the *Apostle's* own commands are *human* injunctions, he adds, "I am persuaded that *I also* have the Spirit of God." *Chrysostom.*

When he says, "I, and not the Lord," he means that he has not found this Law in the Gospel, but he now lays down the Law; and the Laws which are laid down by the Apostle are Laws of Christ. *Theodoret.*

— αὕτη] *Elz.* αὐτὴ, but see *v.* 13.

— μὴ ἀφιέτω αὐτήν] *let him not divorce her.* Ἀφιέναι, in Athenian Law, was expressed by ἀποπέμπειν or ἐκβάλλειν, and the woman who deserted her husband was said ἀπολείπειν. *Thom. Mag. v.* ἀπολείπειν.

The Christian Scriptures have adopted the words ἀπολύειν, and ἀφιέναι, and χωρίζεσθαι for the more classical terms, which did not sufficiently mark the severance of the Marriage bond.

S. Chrysostom says here, "He that putteth away his wife *for fornication* is not condemned, because he that is one body with her who is a harlot is polluted; and the marriage bond is broken by fornication, but not by *unbelief.* Therefore it *is* lawful to put away a wife for the former sin, but not for the latter."

And again, "If he that is joined with a harlot is one body, so he who is joined with an idolatress is one body. True, he *is* one body with her, but is not polluted by her. The holiness of the faithful husband prevails over the unholiness of the unbelieving wife. They are joined together in *that respect* in which she is not unholy; and though she be an unbeliever, yet her husband's right in her, and her duty to him, have not been cancelled by her unbelief, and the children of such a wedlock are holy. But this is not so in the case of an adulteress: he who is one flesh with her is joined with her in *that respect* in which she is unholy; her unholiness prevails over his holiness, and he is polluted by her; the children of such a union are not a holy seed." See also *Origen* here, in Catenâ, p. 128, and *Photius* in p. 136, and *Hammond* on Divorce, i. p. 606, *Ep. Cosin* on Divorce, Works, iv. p. 496, and the notes above on Matt. v. 32; xix. 9, and the full discussion on this subject in *Gerhard*, Loci Theologici, vol. vii. pp. 692—743.

13. οὗτος] So A, B, C, D*, F, G. *Elz.* αὐτός.

— τὸν ἄνδρα] *her husband.* So the best MSS. And there is a force in the words, asserting that he is still her *husband*, though she may have been converted and baptized, and he yet remain an unbeliever; and therefore on this account, and from the preponderance of MSS. authority, *this* reading is preferable to the weaker one of *Elz.* αὐτόν.

14. ἐν τῇ γυναικί] *in* his wife: by his *union* with her as one flesh; vi. 16. Observe ἐν.

— ἀδελφῷ] *brother;* that is, *a Christian.* So A, B, C, D, E, F, G. And this word has a special force here; the wife, who is a *heathen*, is sanctified *in* and by her union with the *Christian.* See above, *v.* 12, εἴ τις ἀδελφὸς γυναῖκα ἔχει ἄπιστον. *Elz.* has ἀνδρί, which does not bring out this point so clearly.

— νῦν δὲ ἅγιά ἐστι] *But now are they holy.* This text was perverted by the Pelagians into an argument against the doctrine of Original Sin. See *S. Augustine*, de Peccatorum Meritis ii. 25; iii. 12.

15. χωρίζεται] *depart*, namely, is guilty of *desertion.*

— οὐ δεδούλωται ὁ ἀδελφός] *the Christian hath not been made a slave* by his Christianity *in these respects.* Observe the article. St. Paul is careful to maintain the true dignity, and genuine liberty, and spiritual royalty of the Christian character.

Although a *Christian may not put away* his wife, being an unbeliever, yet if the wife *desert* her husband (χωρίζεται) he may contract a second marriage.

Hence even Romish Divines declare that in this case Marriage is not indissoluble. Thus *A Lapide* says here, "Nota, Apostolum permittere hoc casu non tantùm *thori* divortium sed etiam *matrimonii;* ita ut possit conjux *fidelis* aliud *matrimonium inire.* Alioqui enim servituti subjectus esset frater, aut soror, id est, Christianus aut Christiana. Magna enim servitus est teneri matrimonio et obstrictum esse infideli ut alteri nubere non possis, sed, etiamsi discedat infidelis, continere debeas et vivere cœlebs." And in support of this opinion he refers to *S. Augustine*, de Adulterinis Conjugiis, c. 13 and c. 19, *S. Thomas* and *Ambrosiast.*, who says, "Non debetur ei reverentia conjugii, qui horret Auctorem conjugii, sed potest alteri se *jungere.*" And so the Canon Law, Cap. "*Quanto,*" et "*Gaudemus*" in Tit. "De Divortiis." Decretal. Greg. IX. lib. iv. tit. xix. capp. 7 and 8, and in the Decreti Secunda Pars, causa 28, quæst. 2, "Si Infidelis," vol. i. p. 946, and vol. ii. p. 695, ed. Lips. 1829, where will be found some valuable materials on a question necessary to be considered in the Colonial Dioceses of Great Britain, viz. "What rule is to be followed with regard to Heathen Polygamists after their conversion?" see *Colonial Church Chronicle*, June, 1865.

16, 17. τί γὰρ οἶδας] After all that has been written on these difficult verses, which have been construed by some into a reason and plea for conjugal *separation* in the case supposed (see *Meyer*, *Conybeare*, and *Alford*), the true meaning seems to be that which had been suggested by some ancient Interpreters, as *Chrys.*, *Theodoret*, and *Photius* (in Cat.), as follows:—

But God has called us in peace. This is our calling, in which

μὴ ἑκάστῳ ὡς ἐμέρισεν ὁ Κύριος, ἕκαστον ὡς κέκληκεν ὁ Θεὸς, οὕτω περιπατείτω ; καὶ οὕτως ἐν ταῖς ἐκκλησίαις πάσαις διατάσσομαι.

18 Περιτετμημένος τις ἐκλήθη ; μὴ ἐπισπάσθω· ἐν ἀκροβυστίᾳ κέκληταί τις ; μὴ περιτεμνέσθω. 19 i Ἡ περιτομὴ οὐδέν ἐστι, καὶ ἡ ἀκροβυστία οὐδέν ἐστιν, ἀλλὰ τήρησις ἐντολῶν Θεοῦ. 20 Ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω. 21 Δοῦλος ἐκλήθης ; μή σοι μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι· 22 k ὁ γὰρ ἐν Κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος Κυρίου ἐστίν· ὁμοίως ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστι Χριστοῦ. 23 l Τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων. 24 Ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοὶ, ἐν τούτῳ μενέτω παρὰ Θεῷ.

25 m Περὶ δὲ τῶν παρθένων, ἐπιταγὴν Κυρίου οὐκ ἔχω, γνώμην δὲ δίδωμι ὡς ἠλεημένος ὑπὸ Κυρίου πιστὸς εἶναι. 26 Νομίζω οὖν τοῦτο καλὸν ὑπάρχειν διὰ τὴν ἐνεστῶσαν ἀνάγκην, ὅτι καλὸν ἀνθρώπῳ τὸ οὕτως εἶναι. 27 Δέδεσαι γυναικί ; μὴ ζήτει λύσιν· λέλυσαι ἀπὸ γυναικός ; μὴ ζήτει γυναῖκα. 28 Ἐὰν δὲ καὶ γήμῃς, οὐχ ἥμαρτες· καὶ ἐὰν γήμῃ ἡ παρθένος, οὐχ ἥμαρτε· θλῖψιν δὲ τῇ σαρκὶ ἕξουσιν οἱ τοιοῦτοι· ἐγὼ δὲ ὑμῶν φείδομαι.

i Gal. 5. 6. & 6. 15. Col. 3. 11.

k John 8. 36. Rom. 6. 18, 22. ch 9. 21. Gal. 5. 13. Eph. 6. 6. 1 Pet. 2. 16.

l ch. 6. 20. Heb. 9. 12. 1 Pet. 1. 18, 19.

m 1 Tim. 1. 12.

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we ought to abide, a *peaceable* calling; and *therefore*, although a Christian partner is not bound in slavery to a heathen, and if that heathen partner departs, let it be so, yet the Christian, whose calling is peace with all, ought not to be hasty to break off any connexion formed by wedlock, or otherwise. *For what knowest thou, O wife, whether thou wilt save thy unbelieving husband* (i. e. by converting him to the true faith. Cp. σώσεις, 1 Tim. iv. 16)? or, *what knowest thou, O* Christian *husband, whether thou wilt save thy* heathen *wife?* What *knowest* thou as to any of these things *except* (εἰ μὴ) *only this one thing* which thou *dost know*, that thy calling is peace, and that *accordingly, as the Lord allotted to every one his condition in life, and in that state in which God hath called every man, in that let him walk.*

Therefore, whatever the *heathen* partner may do, the *Christian* husband or wife ought not to depart from his or her partner, though a heathen. (*Primasius.*)

Other things are uncertain; you cannot tell whether you may save your partner or no. But it is a clear duty for every one to *abide* in that state of life to which the God of peace has called him. *And so I command in all the Churches.*

Therefore, here is my answer: Choose what is a clear and certain duty, and leave the rest to God, Who will bless your charitable efforts, if you do your duty to Him. If you do what *you know* to be your duty, He will order what is best as to that which you *cannot know*, viz. the result of your efforts for the salvation of the partner who has been assigned to your lot by the providence of God.

— καὶ οὕτως—διατάσσομαι] *and thus I order in all the Churches.* Cp. 2 Cor. xi. 28. There is no evidence of any *supremacy* in *St. Peter;* see above on Matt. xvi. 18.

18. Περιτετμημένος—μὴ ἐπισπάσθω] *Was any man called* (ἐκλήθη, aorist) *being circumcised, let him not become uncircumcised.* "Non adducat præputium." (*Jerome* ad Isa. liii.) "Ne attrahat *ferro* præputium." See *Theophyl., Phot.*, and the medical writers, e. g. *Celsus*, vii. 25. And this was done by apostate Jews in the time of the Maccabees in the persecutions under Antiochus Epiphanes. 1 Macc. i. 15. *Joseph.* Antiqq. xii. 6. *Epiphan.* de Ponder., who relates that Jews who went over to Samaritanism, or vice versâ, underwent a second circumcision. (See *A Lapide* and *Wetstein* here.)

— ἐν ἀκροβυστίᾳ] "ἀκρόβυστος proprie dicitur, cui summitas tecta est, seu obturata. Nam βύει obturare significat. In Exod. vi. 12, ubi vox ἀπερίτμητος legitur, in sua versione posuit vocem ἀκρόβυστος *Theodotion*, qui nativitate Gentilis se tradiderat circumcidendum, Moysis sacra amplexus." (*Valck.*)

19. ἀλλὰ τήρησις] *but the keeping of God's commandments is every thing.* A. V. R.

21. Δοῦλος ἐκλήθης;] *Wast thou called* (to Christ) *being a slave?* Probably in answer to a question from the Corinthians, "Whether on the ground of the promises of universal *liberty* under the *Gospel* (Luke iv. 18. Isa. lxi. 1), a Greek *slave* did not become *ipso facto free* by embracing Christianity?"

— ἀλλ' εἰ καὶ δύνασαι] *however, if also thou art able to become free, rather use it*, i. e. avail thyself of the means of freedom. *Use* them; do not abuse them. Use them; for freedom is man's state by nature and grace (*v.* 22). "Ye were called to *freedom*" (Gal. v. 13). Therefore thou art *not* deserting thy calling by becoming *free.*

Some ancient writers (*Chrys., Theodoret*), but not all (see *Jerome* and *Severian.*), suppose μᾶλλον χρῆσαι to mean, "use slavery rather;" 'remain a slave:' but the former (as *A Lapide* observes) seems to be the best sense.

It is well said by *S. Aug.* (ad Galat. ii. 11), that "a man is to abide in his calling, if it be not hurtful to faith or morals" (cp. *Bp. Sanderson* as there cited): but slavery among the heathen involved many requirements contrary to both.

22. ἀπελεύθερος Κυρίου] *a Freeman of the Lord*, the King of Kings—*Libertus Domini;* a nobler title than Libertus *Cæsaris*, as *Aug.* says, "Libera semper est servitus apud Deum, cui non necessitas servit, sed Caritas." "Aurea gnome" (*A Lapide*).

— ὁ ἐλεύθερος κ. δοῦλός ἐ. Χριστοῦ] *the freeman, being called, is a slave of Christ.* He gives dignity to the slave by calling him the Lord's freedman; and inspires the Master with charity by reminding him that he himself is the slave of Christ. Thus he unites Masters and Slaves as brethren in Christ. The true principle of Slave-Emancipation. See below, *Introduction* to the Epistle to Philemon.

23. Τιμῆς ἠγοράσθητε] *Ye were bought with a price.* Whether Masters or Slaves, ye were all purchased by one and the same price, paid for you all—the blood of Christ, Who is your heavenly Master—you are His property. Observe the aorist. The words are reiterated, on account of their solemn importance, from above, vi. 20, where see note.

— μὴ γίνεσθε δ. ἀ.] Do not *become* slaves of *men* (observe γίνεσθε), for ye *are* servants of Christ, Who has made you His own by the price of His blood. See above, Gal. v. 1.

24. Ἕκαστος ἐν ᾧ ἐκλήθη—ἐν τούτῳ μενέτω] In that state *wherein each was called, therein let him abide with God.* See *Bp. Sanderson's* Sermon on this Text, and on the doctrinal and practical instruction to be derived from it, vol. iii. p. 91.

25. ἐπιταγὴν Κυρίου οὐκ ἔχω] *precept of the Lord I have none* on this subject. The Lord gave no express injunction on this matter when He was on earth, nor has He imparted to me any special revelation on this subject; but I declare my judgment as one who has *obtained mercy from Christ to be faithful in* preaching His Word, and worthy of credit: "misericordiam consecutus a Domino ut fidelis sim" (*Iren.* iv. 15), i. e. *my faithfulness* is due to His *grace* (see 2 Cor. iv. 1), and therefore my judgment is to be received as coming from Christ Himself, Who has given me the Holy Spirit. (*v.* 40.)

28. γήμῃς] B has γαμήσῃς, which has been received by some Editors. A has γαμήσῃ.

— ἐγὼ ὑμῶν φείδομαι] *I spare you* by not laying on you the burden of celibacy by way of obligation, even in these times, when, by reason of the perils of persecution to which Christians are and will be exposed, it is unseasonable for them to contract Marriage.

If St. Paul did not venture to impose that burden on any one in those days, it cannot be consistent with the spirit of the Gospel, which St. Paul preached, to impose a vow of celibacy on any order of men or women at this time. And it is no little presumption for uninspired men to venture to do what was not then done by the Apostle of Christ. Let therefore the Church of Rome take warning from these words. See on 1 Tim. iv. 3.

29 n Τοῦτο δέ φημι, ἀδελφοί, ὁ καιρὸς συνεσταλμένος ἐστὶν τὸ λοιπὸν ἵνα καὶ οἱ ἔχοντες γυναῖκας ὡς μὴ ἔχοντες ὦσι, 30 καὶ οἱ κλαίοντες, ὡς μὴ κλαίοντες, καὶ οἱ χαίροντες, ὡς μὴ χαίροντες, καὶ οἱ ἀγοράζοντες, ὡς μὴ κατέχοντες, 31 ο καὶ οἱ χρώμενοι τῷ κόσμῳ τούτῳ, ὡς μὴ καταχρώμενοι· παράγει γὰρ τὸ σχῆμα τοῦ κόσμου τούτου.

n Rom. 13. 11. 1 Pet. 4. 7. 2 Esd. 16. 40—44.

o Ps. 39. 6. James 1. 10. & 4. 14. 1 Pet. 1. 24. 1 John 2. 17.

32 p Θέλω δὲ ὑμᾶς ἀμερίμνους εἶναι. Ὁ ἄγαμος μεριμνᾷ τὰ τοῦ Κυρίου, πῶς ἀρέσει τῷ Κυρίῳ· 33 ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῇ γυναικί. 34 q Μεμέρισται καὶ ἡ γυνὴ καὶ ἡ παρθένος· ἡ ἄγαμος μεριμνᾷ τὰ

p 1 Tim. 5. 5.

q Luke 10. 40.

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29. ὁ καιρός] *the season, the opportunity.* See 2 Cor. vi. 2, νῦν καιρὸς εὐπρόσδεκτος. See on Eph. v. 16, ἐξαγοραζόμενοι τὸν καιρὸν, retrieving *the opportunity.* Rev. i. 3, ὁ καιρὸς ἐγγύς.

— συνεσταλμένος] Properly, *wrapped up,* or *folded together* (see Acts v. 6), or furled and reefed as a sail. Cp. *Valck.* here.

Hence the early Latin Fathers translate this Christian maxim thus: "Tempus in *collecto est.*" See *Tertullian,* c. Marcion. v. 7, de Exhort. Castitat. c. 4, de Pudicit. c. 16.

St. Paul, writing now from Ephesus, where he was in almost daily peril for his life ("I die daily," 1 Cor. xv. 31), might well speak of the present necessity (ἀνάγκης, *angustia*), and of the *contraction* of the *season* for working the work of God, and bringing forth fruit; and he speaks in the language of prophecy concerning coming troubles and calamities; but it would be illogical and irreverent to argue from these words that he supposed that the Last Day was near at hand. Cp. 2 Thess. ii. 1—3.

— ὁ καιρὸς συν. ἐστὶν τὸ λοιπὸν ἵνα] *the season, in fine, is made short, in order that—. Elz.* has τὸ λοιπόν ἐστιν, but A, B have ἐστὶ τὸ λοιπὸν, and so ℵ (Cod. Sinait.), which is adopted by *Scholz, Lachm., Tisch., Alf.*

Lachmann points the sentence thus: "Tempus breve est: reliquum est, ut—."

But the reading and punctuation adopted in the text seems preferable. The words ἵνα καὶ οἱ ἔχοντες mark the *design* of God in shortening the time; and the *moral result* of such an abbreviation (as ὅπως ἂν in Rom. iii. 4), and the use to be made of it, namely, that men's hearts may be weaned from earthly things, and that they may seek those things which are above. See 2 Cor. iv. 7, and cp. *Winer,* § 53, p. 408.

And so the earliest Fathers understand it, e. g. *Tertullian,* de Pudicit. 16, "Cæterum tempus in collecto constituit, *ut* qui habent uxores sic sint tanquam non habentes," and de Exhort. Castit. 4, "Tempus in collectum esse adjicit, quò oporteat etiam habentes matrimonia pro non habentibus agere;" and so the *Syriac* and *Æthiopic* Versions.

Tertullian, in another place, says (Ad uxorem, i. 5), "Tempus in collecto est: Superest ut qui matrimonia habent tanquam non habentes agant." And so *Vulg.,* "Tempus breve est. Reliquum est, ut qui." And so *S. Leo,* quoted by *A Lapide.*

In favour of that reading it may be said—

(1) That ὁ καιρὸς συνεσταλμένος stands emphatically as a Christian maxim;

(2) That St. Paul usually places λοιπὸν and τὸ λοιπὸν at the *beginning* of a paragraph, Eph. vi. 10. Phil. iii. 1; iv. 8. 2 Thess. iii. 1. But we have τὸ λοιπὸν placed as the *second* word, Matt. xxvi. 45. Mark xiv. 41.

But, on the whole, the other interpretation, as stated above, appears to be the best.

— ἵνα καὶ οἱ ἔχοντες] in order that *even* they who are married should be as unmarried, and much more, that the unmarried should so abide.

31. χρώμενοι τῷ κόσμῳ τούτῳ] A, B, D*, F, G have τὸν κόσμον, and D*, F, G add τοῦτον, which is not in A, B, nor in ℵ (Cod. Sinait.); and the reading χρώμενοι τὸν κόσμον has been received by *Lachm., Tisch., Alf.* If the accusative were only *rare* after χρᾶσθαι, this reading might be preferable; but it seems to be without an example in the LXX, or New Testament. We may not, therefore, venture to adopt it. It is found in C, H, in Acts xxvii. 17, where see *Bornemann,* p. 22, and in some passages of a later Græcism, cited by *Schaefer* (ad Gregor. Corinth. p. 691).

It is probable that the accusative ΚΟΣΜΟΝ originated in the common confusion of Ο and Ω (see 1 Cor. xv. 49), and of the Ν and Ι ascript, ΚΟΣΜΩΙ.

— μὴ καταχρώμενοι] *not too much using;* not cleaving to the use, and doting upon it, not *using it to the full,* and becoming the slaves of it. Compare the similar expression, 1 Cor. ix. 12, οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ (*v.* 15) οὐδενὶ κέχρημαι τούτων (*v.* 18) εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ.

As to the preposition κατὰ in this sense, cp. καταφιλέω, *de-osculor, valdè osculor,* Matt. xxvi. 49, κατακλαίω, *valdè ploro,* καταμανθάνω, *studiosè perdisco,* κατεσθίω *de-voro.* It denotes a *downward* affection of the mind, which shows itself by a riveted devotion to its object, and may be illustrated by the attitude and temper of the men of Gideon who fell *down* on *their knees* to gulp down the water, in contradistinction to the three hundred who only *lapped* it, and *passed on* (Judges vii. 6). This was the trial and test prescribed by God (vii. 4). They who lapped were chosen; the others were rejected. The one were χρώμενοι, the other καταχρώμενοι. And the Apostle advises here, to lap the water of life's flowing stream, but not to kneel down and drink it.

It is well said by an ancient Father of the Western Church, "In *æternis* bonis inseparabiliter est inhærendum, *temporalibus* verò transeunter utendum; ut peregrinantibus nobis, et ad patriam redire properantibus, quicquid de prosperitatibus mundi hujus occurrerit, viaticum sit itineris non illecebra mansionis. Ideò Apostolus prædicat, dicens *Tempus breve est: Reliquum est,* &c. *Præterit enim figura hujus mundi.* Sed quod de specie blanditur non facile declinatur, nisi in illâ visibilium pulchritudine Creator potiùs quàm creatura diligatur. . . . Beati enim mens quæ peregrinationis suæ tempora castâ sobrietate transcurrit, et in iis per quæ necesse est eam ambulare non remanet, ut hospita magis quàm domina terrenorum, nec affectibus sit innexa humanis, nec promissionibus desit divinis." *S. Leo* (quoted by *A Lapide*), and *S. Bernard* (ibid.), "Noli amare præsentia, quæ possessa onerant, amata inquinant, amissa cruciant."

— παράγει τὸ σχῆμα] *the fashion,* or *form, of this world passeth away,* as a pageant in a procession, or on a stage. "Præterit *figura* hujus mundi," *Iren.* iv. 3, and v. 35, "præterit *habitus* hujus mundi," and 36, quoting Ps. cii. 26. Isa. lxvi. 22, and Matt. xxiv. 35, and Rev. xxi. 5, 6.

34. Μεμέρισται καί] So A, B, D***, F, G, I, K, and *Theodoret.* Also, A, B have καὶ before μεμέρισται, and so ℵ, and have ἡ ἄγαμος after γυνὴ and after παρθένος. *Elz.* has no καὶ before μεμέρισται, or after it.

Lachmann has καὶ μεμέρισται, and joins it with the *preceding* sentence, and applies it to the *man,* according to the Latin Vulgate, "et divisus est," *he is divided,* and so *Jerome* (adv. Jovinian. lib. i.) and the *Æthiopic* Version.

The true meaning of this controverted passage appears to be this: *Both the wife hath been assigned to her appointed lot* or *special portion* (μερίδα) in life, *and the unmarried woman to hers,* and God has allotted to each their appointed duties. Hence μεμέρισται in the *perfect* tense.

St. Paul had been speaking of the different callings which God has *allotted* or *apportioned* (ἐμέρισεν, vii. 17; see also 2 Cor. x. 13) to various persons in life. And he had said, "Let every one abide in the state of life to which God has called him" (*v.* 24). And he here describes the characteristics of the several μερίδες or portions (compare Luke x. 42, τὴν ἀγαθὴν μερίδα) which the married and unmarried women have assigned to them respectively. He does not depreciate the one in comparison with the other; but states the *fact* that they *have special lots* or *portions* in life.

Μεμέρισται may mean either *she has been assigned as a lot,* or *a lot has been assigned to her,* and the sense is much the same in both cases. As to the latter construction, compare πτωχοὶ εὐαγγελίζονται, the Poor *have the Gospel preached to them,* Matt. xi. 5. Luke vii. 22, and δογματίζεσθε, Col. ii. 20, and see *Winer,* § 39, p. 233, *Matth.* Gr. Gr. § 421.

The interpretation in the English Version has good authority in its favour, the *Syriac* and *Arabic* Versions, and *Tertullian* de Virg. Vel. c. 4, "Divisa est et mulier et virgo" (the translation in *Cod. Augiensis* and *Boerner.*), which *Tertullian* expounds by "constituere *differentiam* inter virginem et mulierem." Probably this exposition proceeded from the literal rendering of the original; and may be an *inference* from St. Paul's words; but it does not seem to be the point which he desires here to bring prominently forward; and the original words, μεμέρισται καὶ ἡ γυνὴ καὶ ἡ παρθένος, can hardly signify "there is a *difference*

τοῦ Κυρίου, ἵνα ᾖ ἁγία καὶ σώματι καὶ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσει τῷ ἀνδρί. 35 Τοῦτο δὲ πρὸς τὸ ὑμῶν αὐτῶν συμφέρον λέγω· οὐχ ἵνα βρόχον ὑμῖν ἐπιβάλω, ἀλλὰ πρὸς τὸ εὔσχημον καὶ εὐπάρεδρον τῷ Κυρίῳ ἀπερισπάστως.

36 Εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, ἐὰν ᾖ ὑπέρακμος, καὶ οὕτως ὀφείλει γίνεσθαι, ὃ θέλει ποιείτω, οὐχ ἁμαρτάνει, γαμείτωσαν. 37 Ὃς δὲ ἕστηκεν ἑδραῖος ἐν τῇ καρδίᾳ, μὴ ἔχων ἀνάγκην, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θελήματος, καὶ τοῦτο κέκρικεν ἐν τῇ καρδίᾳ αὐτοῦ τοῦ τηρεῖν τὴν ἑαυτοῦ παρθένον, καλῶς ποιεῖ.

r Ecclus. 7. 25. Heb. 13. 4.

38 r Ὥστε καὶ ὁ ἐκγαμίζων καλῶς ποιεῖ· καὶ ὁ μὴ ἐκγαμίζων κρεῖσσον ποιεῖ.

s Rom. 7. 1, 2.

39 s Γυνὴ δέδεται ἐφ' ὅσον χρόνον ζῇ ὁ ἀνὴρ αὐτῆς· ἐὰν δὲ κοιμηθῇ ὁ ἀνὴρ αὐτῆς, ἐλευθέρα ἐστὶν ᾧ θέλει γαμηθῆναι, μόνον ἐν Κυρίῳ. 40 t Μακαριωτέρα δέ ἐστιν ἐὰν οὕτω μείνῃ, κατὰ τὴν ἐμὴν γνώμην· δοκῶ δὲ κἀγὼ Πνεῦμα Θεοῦ ἔχειν.

t 1 Thess. 4. 8.

a Acts 15. 20, 29. Rom. 14. 3, 10, 14, 22.

VIII. 1 a Περὶ δὲ τῶν εἰδωλοθύτων, οἴδαμεν ὅτι πάντες γνῶσιν ἔχομεν· ἡ

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between the wife and the virgin;" but their sense is, *the married woman has her part assigned to her, and the virgin has hers.*

On the sense of the words μερίζω and μεμέρισται, as used by St. Paul, see above, note on i. 13, μεμέρισται ὁ Χριστός.

35. εὐπάρεδρον τῷ Κυρίῳ ἀπερισπάστως] *assiduously attending*—as by *sitting* near—*to the Lord, without distraction.* Add to these, the words μεμέρισται, and μεριμνᾷ here, and it might almost be supposed that St. Paul had *St. Luke's* and *our Lord's* language concerning Mary of Bethany in his mind when he wrote this, Luke x. 39, ἡ Μαρία παρακαθίσασα παρὰ τοὺς πόδας τοῦ Κυρίου· ἡ Μάρθα περιεσπᾶτο . . . Μάρθα Μάρθα, μεριμνᾷς κ.τ.λ. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο . . . *Elz.* has εὐπρόσεδρον here.

36. ἐπὶ τὴν παρθένον αὐτοῦ] *his Virgin*, that is, his *virgin daughter* (*Severian, Photius, Œcumenius*).

It is observable, that throughout this discourse concerning Marriage (*vv.* 36—40), St. Paul, in that spirit of holy restraint and reverent reserve which mark his treatment of this subject, does not bring forth the Virgin herself from her maiden retirement, and converse with *her* on the subject; but he addresses his discourse to her *Parent*—not as if he supposed that the maiden herself was not to have a principal part in determining the matter, but in order to spare her modesty and delicacy, and because he supposes that *her* wishes and feelings will be confidentially and unreservedly communicated to her Parent, whom she will consider as, under God, her natural guardian and adviser, and whom, therefore, the Apostle identifies with her. He thus teaches Parents and Children their duties to each other and themselves in this solemn matter, the entrance into the Holy Estate of Matrimony.

The beautiful language of an Ancient Father may find a proper place here,—

What human words can suffice to express the felicity of that Marriage which the Church knits together, the Holy Eucharist confirms, and the Benediction seals, which Angels announce in heaven, and the Father of all ratifies? For neither on earth do children rightly and lawfully marry without the consent of Parents. . . . How blessed is the yoke of such a pair, joined together by one hope, by common vows, common discipline, and common service. They are like brother and sister in Christ, fellow-servants of God, joined together in body and mind. Truly they twain are one flesh. They pray together, fast together; they are together in the Church of God, and are together at the Banquet of God. Psalms and Hymns sound between them. Christ hears and sees these things, and rejoices; and sends to them His Peace. *Tertullian* (ad Uxor. ii. 8).

What would he have said to Marriages at a Registrar's office!

— οὕτως ὀφείλει γίνεσθαι] *so it ought to be done.* Because his daughter's affections are engaged, and the Marriage will be contracted "reverently, discreetly, advisedly, soberly, and in the fear of God."

— γαμείτωσαν] *let them marry:* that is, let his daughter, and the person who desires her in marriage, be united together in wedlock. Cp. *Winer*, § 67, p. 555.

37. Ὃς ἕστηκεν ἑδραῖος] *who standeth stedfast.* The *Virgin daughter's resolves* are blended in one with the *Parent's;* but the Parent gives expression to them. The Parent is regarded throughout by St. Paul as the party who gives effect to the wishes of his child, and through whom the matter is decided, either in the affirmative or negative, and therefore he uses the *masculine* gender here. See above on *v.* 36.

38. καὶ ὁ] *and he* —. So A, B, D, E, F, G. *Elz.* ὁ δέ, *but he* —. The reading adopted in the text is preferable, because St. Paul does not so much desire to *contrast* the one thing with the other, as to state the superiority of the latter.

39. δέδεται] *is bound;* νόμῳ is added by *Elz.*, but is not in A, B, D*, F, ℵ, and is cancelled by *Griesb., Scholz, Lachm., Tisch., Alf.;* it may have been imported from Rom. vii. 2.

This sentence appears to be a reply to a question from the Corinthians, "whether a Wife could be severed from her Husband by Divorce?"

Our Lord had said, that whosoever putteth away his *wife, except for fornication*, committeth adultery (Matt. xix. 9; cp. Matt. v. 32). Hence the question would naturally arise, whether a *Wife* might put away her *Husband* for *fornication*, or *adultery?*

Our Lord had made no such exception on the side of the *Wife.* In *no case* had He permitted *her* to put away her *Husband.*

But yet it might be said, that He had *not* expressly *forbidden* her to put away her husband, if guilty of *that sin.* St. Paul here determines that matter, and decides that *the wife is bound to her husband as long as he liveth*, and therefore cannot contract another marriage in his lifetime. See *S. Jerome* ad Amandum (tom. iv. p. 162), who, commenting on this text, says, "Quamdiu vivit vir, licèt *adulter* sit . . . et ab uxore propter hæc scelera derelictus, maritus ejus reputatur, cui alterum virum accipere non licet."

The Gospel has, it is true, placed woman on a par with man as to *spiritual privileges* (Gal. iii. 28). But it is a great error to imagine that it has disturbed the *natural superiority of man over woman.* On the contrary, the Gospel teaches, that the husband is the *head of the wife*, as *Christ is of the Church*, and *as the Church is subject to Christ*, so *should wives be to their husbands* (Eph. v. 23). The Gospel does not give power to a Wife to divorce her Husband, any more than it gives power to Subjects to dethrone their Rulers; to whom they are bound to be *subject* always; though if a Ruler command what is unlawful, they must "obey God, rather than man." See on Rom. xiii. 1—5.

40. δοκῶ] *I suppose; I wot*, said with a feeling of conscious dignity, indignant at the very idea of any doubt being felt on the subject: He *rebukes* all such doubts by the word δοκῶ. *I suppose,*—whatever *any one* else may do. See above on iv. 9, and vii. 12, the use of the verb in *Æschyl.* S. c. T. 611. 647.

As *Augustine* says on this passage (in Joann. Tract. 37), "Qui dicit *puto*, dubitare *videtur*, sed Apostolus *increpabat*, non dubitabat."

He *affirms* that he is giving a precept from the Holy Ghost. True it is that all the faithful have the Spirit of God. But all the faithful are not *Apostles.* The Apostles had the Spirit in prophecy, and miracles, and tongues; and when St. Paul speaks here, he gives not only a counsel of the Spirit, but a *command* proportioned to His Majesty. *Tertullian* (de Exhort. Castitatis, c. 4).

CH. VIII. 1. Περὶ δὲ τῶν εἰδωλοθύτων] *Now concerning the meats that have been offered in sacrifice to heathen idols*, and

γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ· 2 [b] εἴ τις δοκεῖ ἐγνωκέναι τι, οὐδέπω οὐδὲν ἔγνωκε καθὼς δεῖ γνῶναι· 3 εἰ δέ τις ἀγαπᾷ τὸν Θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ· 4 [c] περὶ τῆς βρώσεως οὖν τῶν εἰδωλοθύτων, οἴδαμεν ὅτι οὐδὲν εἴδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς Θεὸς ἕτερος εἰ μὴ εἷς. 5 [d] Καὶ γὰρ εἴπερ εἰσὶ λεγόμενοι θεοὶ, εἴτε ἐν οὐρανῷ εἴτε ἐπὶ γῆς, [e] ὥσπερ εἰσὶ θεοὶ πολλοὶ, καὶ κύριοι πολλοὶ, 6 [f] ἀλλ' ἡμῖν εἷς Θεὸς ὁ πατὴρ, ἐξ οὗ τὰ πάντα, καὶ ἡμεῖς εἰς αὐτὸν, καὶ εἷς Κύριος Ἰησοῦς Χριστὸς, δι' οὗ τὰ πάντα, καὶ ἡμεῖς δι' αὐτοῦ.

7 [g] Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις· τινὲς δὲ τῇ συνειδήσει ἕως ἄρτι τοῦ εἰδώλου ὡς εἰδωλόθυτον ἐσθίουσι, καὶ ἡ συνείδησις αὐτῶν ἀσθενὴς οὖσα μολύνεται. 8 [h] Βρῶμα δὲ ἡμᾶς οὐ παρίστησι τῷ Θεῷ· οὔτε γὰρ ἐὰν φάγωμεν περισσεύομεν, οὔτε ἐὰν μὴ φάγωμεν ὑστερούμεθα.

b Gal. 6. 3. 1 Tim. 6. 4.
c Deut. 4. 39. & 6. 4. ch. 10. 19. Eph. 4. 6. Isa. 41. 24.
d Gal. 4. 9. ■ John 10. 34.
f Mal. 2. 10. John 13. 13. Acts 17. 28. Rom. 11. 36. ch. 12. 3. Eph. 4. 5, 6. Phil. 2. 11.
g Rom. 14. 14, 23. ch. 10. 28.
h Rom. 14. 17.

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whether it is lawful for a Christian to eat them; a question propounded to St. Paul in the Letter from the Corinthians. See vii. 1.

On Christian abstinence from *idolothyta*, see the Decree of the Council of Jerusalem, Acts xv. 29. Cp. Rev. ii. 14. 20, and *Concil. Gangrens.* can. 2; and *Blunt's* Lectures, p. 97.

It is observable, that in dealing with the question of the unlawfulness of eating *idolothyta*, St. Paul never refers to the *Decree of the Council of Jerusalem* (Acts xv. 29) in support of his own decisions.

The reason doubtless is, that what is written by him in the Epistles which have been received as Canonical Scripture by the Church of Christ, is written by *Inspiration* of the *Holy Ghost*; and what the Holy Ghost commands in them, claims dutiful respect and obedience on His Divine and Independent Authority. See above on vii. 40, and on Gal. ii. 1.

As to the drift of what follows in this chapter, it is well observed by *S. Chrysostom*, that "many of the Corinthian Christians, having learnt from the Gospel that 'not whatsoever goeth *into* the mouth of a man *defileth* a man' (Matt. xv. 11), and that idols are mere wood and stone, abused this *knowledge*, in a vain conceit of superior intelligence, to the scandal of others, and their own spiritual injury."

2. ἐγνωκέναι] So A, B, D, E, F, G.—*Elz.* εἰδέναι. τι is emphatic, *something*.

3. ἔγνωσται ὑπ' αὐτοῦ] *he is known by Him.* Human knowledge *puffeth up*: but he who ἀγαπᾷ Θεὸν, loves God, he is the *true* Gnostic. For only ἀγάπη οἰκοδομεῖ, Love buildeth up. He (viii. 1) who loves God, not only has laid the true *foundation* of knowledge, but is also himself the *object* of the highest knowledge, viz. the Divine knowledge. He is *known* by God, and is loved by Him (*Theodoret*, who quotes Exod. xxxiii. 12, and see on Acts xv. 18), and is endued with true wisdom by Him.

The Mother of true *knowledge* is *Love*. (See on John vii. 17.) In order to *know* God, we must *be known* of God. And God *knows* those who love and obey Him (John x. 27). Therefore all true knowledge is grounded on obedient Love and loving Obedience.

4. οἴδαμεν ὅτι οὐδὲν εἴδωλον] *we know that an idol is nothing in the world.* There seems to be a contrast between οἴδαμεν and εἴδωλον. An εἴδωλον is a mere εἶδος, ἰδέα, *an ideal* phantom, or *simulacrum*: and so distinguished from those things which are proper objects of *knowledge*; and there is something of alliterative force in the words οἴδαμεν ὅτι οὐδὲν εἴδωλον. This passage is quoted by *Iren.* iii. 6, who omits ἕτερος and ἐν κόσμῳ.

5. ἐν οὐρανῷ—ἐπὶ γῆς] *in heaven—upon earth.* The Heathens worship *local* Deities, not like our God, who is *universal*.

6. εἷς Θεός] *one God.* Here we find Father and Son equally opposed to the *gods many* and *lords many*. There is but one Lord to us, viz. *Jesus Christ*. Is then the Father (Who also is the Lord *by Whom are all things*, Rom. xi. 34. 36) excluded among the *lords many?* God forbid. But Father and Son are *one Lord*. So likewise to us there is but *one God*, viz. the Father. Is then the Son excluded among the *gods many?*—the Son, who, as the same St. Paul testifies, is *over all, God blessed for ever?* (Rom. ix. 5.) No, certainly; or otherwise he himself has infallibly shown us, that there are *to us two* Gods and *two Lords*, at the same time that he intended to prove (see *v.* 4) that *to us* there is but *one God* and *one Lord*. The truth is, St. Paul has not only hereby insinuated to us that Father and Son are one God and one Lord, but he has likewise intimated the reason why they are one. It is, because all things whatsoever, arise or flow from both. There is nothing *of* the Father but *by* the Son; nor any thing *by* the Son, but what is also *of* the Father. *Waterland* (Works, ii. p. 31).

The Father is here emphatically styled *one God*; but without design to exclude the Son from being God also: as the Son is emphatically styled *one Lord*; but without design to exclude the Father from being Lord also. Reasons may be assigned for the emphasis in both cases. The discourse there (*vv.* 4, 5) is about *idols*, and *nominal gods* and *lords*, which have no claim or title to religious worship. *These* the Father and Son are both equally distinguished from; which may insinuate at least to us, that the texts of the Old or New Testament, declaring the Unity and excluding others, do *not exclude the Son*, "by Whom are all things." Another passage is Eph. iv. 6: "One God and Father of all, Who is above all, and through all, and in you all." A famous passage, which has generally been understood by the Ancients of the whole Trinity. *Above all*, as Father; *through all*, by the Word; and *in all*, by the Holy Ghost. *Waterland* (Defence of Queries, vol. i. qu. 2, p. 7.)

Compare notes on John xvii. 3. 1 Thess. i. 9. 2 Cor. xiii. 13.

— ὁ πατὴρ, ἐξ οὗ τὰ πάντα] *God the Father, from Whom* (as *from*, ἐξ, *a source*) are *all things*.

This priority doth properly and naturally result from the Divine *paternity*; so that the Son must necessarily be second unto the Father, from Whom He receiveth *His origination*. Neither can we be thought to want a sufficient foundation for this priority of the First Person of the Trinity, if we look upon the numerous testimonies of the ancient doctors of the Church, who have not stuck to call the Father the *origin*, the *cause*, the *author*, the *root*, the *fountain*, and the *head* of the Son, or the whole Divinity.

For by these titles it appeareth clearly,—first, that they made a considerable difference between the person of the Father, *of Whom* (ἐξ οὗ) *are all things* (1 Cor. viii. 6), and the person of the Son, *by Whom* (δι' οὗ) *are all things*. Secondly, that the difference consisteth properly in this,—that as the branch is from the root, and the river from the fountain, and by their origination from them receive that being which they have; whereas the root receiveth nothing from the branch, or fountain from the river; so the Son is from the Father, receiving His subsistence by generation from Him; the Father is not from the Son, as being what He is from none. *Bp. Pearson.*

On the doctrine of the *origination* of all *things* to *man* from God the *Father*, see note below on 2 Cor. xiii. 13. Tit. iii. 5.

7. Ἀλλ' οὐκ ἐν πᾶσιν ἡ γνῶσις] *But all have not the knowledge* which *you* have. All do not know that there is but *one God*, and that the gods which the heathen worship are no gods; and *when they eat* what is offered in sacrifice to them, they eat it τῇ συνειδήσει ἕως ἄρτι τοῦ εἰδώλου, *with the yet abiding consciousness of the idol* (see *Winer*, § 54; and Phil. i. 26, τῆς παρουσίας πάλιν); i. e. with the consciousness which *the Gentiles* have of its existence, and they eat it *as* meat offered to an idol (ὡς εἰδωλόθυτον); i. e. as *offered* in *worship* to it, and with that feeling of *reverence* towards it which is shown by participation in sacrifices offered in its temple and at its altar.

— μολύνεται] *is polluted* by participation in meats offered to idols, *believed* by it to *exist* and to be *divine*. *Theodoret.*

8. Βρῶμα ἡμᾶς οὐ παρίστησι τῷ Θεῷ] *Meat doth not commend us to God.* You erroneously imagine (says the Apostle to those who boasted of their *knowledge*) that by eating *all* meats without scruple or difference, you *prove* the *strength* of your faith, and do honour to God the Creator of *all things*. You *know* that there is no other God but one, and that an idol is nothing; i. e. the gods to whom these meats are offered have no existence, and by eating freely what has been offered to them you show your belief that they have no existence. But be not deceived, meats do not commend us to God; for neither if we eat freely all things, are we the better, nor yet if we decline to eat any meats, even those offered to the idol, are we the worse. *Chrys. Theodoret.* Cp. note below, Col. ii. 22.

i Rom. 14. 13, 20. Gal. 5. 13.
9 i Βλέπετε δὲ μήπως ἡ ἐξουσία ὑμῶν αὕτη πρόσκομμα γένηται τοῖς ἀσθενέσιν. 10 Ἐὰν γάρ τις ἴδῃ σὲ τὸν ἔχοντα γνῶσιν ἐν εἰδωλείῳ κατακείμενον,
k Rom. 14. 15, 20.
οὐχὶ ἡ συνείδησις αὐτοῦ ἀσθενοῦς ὄντος οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν; 11 k καὶ ἀπόλλυται ὁ ἀσθενῶν ἐν τῇ σῇ γνώσει, ὁ ἀδελφὸς δι' ὃν
l Rom. 14. 18.
Χριστὸς ἀπέθανεν. 12 l Οὕτω δὲ ἁμαρτάνοντες εἰς τοὺς ἀδελφοὺς, καὶ τύπτοντες αὐτῶν τὴν συνείδησιν ἀσθενοῦσαν, εἰς Χριστὸν ἁμαρτάνετε.
m Rom. 14. 21. 2 Cor. 11. 29.
13 m Διόπερ, εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα, ἵνα μὴ τὸν ἀδελφόν μου σκανδαλίσω.

a Acts 9. 3, 17. & 22. 14, 17, 18. & 23. 11. ch. 4. 15. & 15. 8. 2 Cor. 12. 12.
IX. 1 a Οὐκ εἰμὶ ἐλεύθερος; οὐκ εἰμὶ ἀπόστολος; οὐχὶ Ἰησοῦν Χριστὸν τὸν Κύριον ἡμῶν ἑώρακα; οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν Κυρίῳ; 2 Εἰ ἄλλοις οὐκ εἰμὶ ἀπόστολος, ἀλλά γε ὑμῖν εἰμι· ἡ γὰρ σφραγὶς τῆς ἐμῆς ἀποστολῆς ὑμεῖς
b ver. 14. 1 Thess. 2. 6. 2 Thess. 3. 9.
ἐστε ἐν Κυρίῳ. 3 Ἡ ἐμὴ ἀπολογία τοῖς ἐμὲ ἀνακρίνουσιν αὕτη ἐστί· 4 b Μὴ
c Matt. 10. 10.
οὐκ ἔχομεν ἐξουσίαν φαγεῖν καὶ πιεῖν; 5 c μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν

In fact, the eating or not eating is, *in itself*, a thing indifferent. And if the question were to be considered in *the abstract*, you might truly eat or abstain, as you think best. But the question is *not* to be argued in the *abstract*. You must consider it also *with reference* to the effect which *your* eating will produce upon *others*, your *fellow-men* and *fellow-members in Christ*; and therefore he adds, "Take heed lest this *liberty of yours become a stumbling-block to the weak*." See above, on 1 Cor. vi. 12.

For παρίστησι here, A B have παραστήσει, which has been adopted by *Lachm.*, *Tisch.*, *Meyer*, *Alford*, who have also placed ἐὰν μὴ φάγωμεν as the *first* clause of the sentence. *Lachm.* has περισσεύομεν. *Tisch.* and *Alf.* have ὑστερούμεθα, and reserve περισσεύομεν for the end of the sentence, after ἐὰν φάγωμεν.

9. ἀσθενέσιν] So A, B, D, E, F, G.—*Elz.* ἀσθενοῦσιν.

10. Ἐὰν γάρ τις κ.τ.λ.] *For if any one see thee, the man who hath knowledge, reclining at meat in the idol's temple* (1 Macc. i. 47; x. 83. 3 Esdr. ii. 10; as was usual with the heathen votaries at a sacrifice), *will not the conscience of him who is weak be edified to eat the meats that have been offered to idols?*

There is a gentle irony in the words, "*the man who hath knowledge*," and in the word "*edified*," as in other expressions of St. Paul's argument here (e. g. in δοκῶ, vii. 40); and it has been imitated by *Tertullian* (de Virg. Vel. c. 3): "*Scandalum* malæ rei exemplum est, *ædificans ad delictum*;" and again in his Præscr. Hæret. c. 8: "Solent infirmiores a quibusdam personis ab hæresi captis *ædificari ad ruinam*."

11. ἀπόλλυται—ἀπέθανεν] *he who is weak perisheth, the brother for whom Christ died.* A strong passage against the Calvinistic tenet of Reprobation. They for whom Christ died may be lost. They who are lost will not fail of salvation because Christ did not die to save them, and because He rejected them eternally as Reprobates, but because they did not profit by the salvation which He died to procure for them. See on Rom. xiv. 15, where nearly the same words occur; and St. Peter's expression, "*denying* the Lord that *bought* them." 2 Pet. ii. 1.

Elz. has ἀπολεῖται, and adds ἀδελφὸς after ἀσθενῶν, but that word is placed as in the text in A, B, D, E, F, G.

— ἐν] So the best MSS.—*Elz.* ἐπί. Ἐν conveys a stronger and clearer meaning than ἐπί, viz. the perdition of thy brother will be entailed by and involved *in* thy knowledge.

12. τύπτοντες—ἀσθενοῦσαν] *smiting* it when *sick*, instead of endeavouring to *heal* it.

13. εἰ βρῶμα σκανδαλίζει τὸν ἀδελφόν μου, οὐ μὴ φάγω κρέα εἰς τὸν αἰῶνα] *if meat* (βρῶμα) *make my brother to offend*—i. e. is a stumbling-block to him—*I will eat no flesh* (κρέα) *to the world's end.*

A text which has been much perverted in modern times.

It has been alleged by some, on the ground of this declaration, that men ought to abstain from wine because some are tempted to abuse it; and that men ought to resolve, and even to make vows, not to drink wine or other fermented drinks, in order that they may not, by their use of them, give occasion to others to abuse them.

St. Paul's assertion is,—*that he would abstain entirely from meats*, if *his eating of* them were the *cause* of sin to any.

He does *not* say that it *is* or *can be* the *cause* of *sin* to any; but that *if* it were the cause of sin, he would even abstain from meat for ever. So, if our drinking of wine be the *cause* of sin to any, we ought to abstain from it,—but otherwise, we are not obliged so to do. And to *bind* ourselves or others to *abstain* from it, is to be guilty of sin.

It is not enough to say that some persons may *take occasion* from our drinking to abuse wine. There is a great difference between *scandal taken* and *scandal given*. Many were offended at Christ Himself. (Matt. xi. 6; xv. 12; xxvi. 31.) Men *take occasion* from the preaching of the *cross* to blaspheme the cross. But "the scandal of the cross" is not therefore to cease. (Gal. v. 11.) And St. Paul says, "God forbid that I should *glory* save in the cross of Christ." (Gal. vi. 14.) It has been well said, that "good things offend none but evil men." If the thing is good, let them acknowledge the evil which they themselves do in being offended by it. *Tertullian* (de Virg. Vel. 3).

Wine is a *creature of God*. And *every creature of God is good, and nothing to be refused* (1 Tim. iv. 4, where see note) if it be rightly used. And to condemn its use (as distinguished from its abuse) is to wrong its Creator, and to approach the *Manichæan Heresy*, which rejected it and other creatures of God, as made by an Evil Principle, and so did dishonour, not only to God our Creator, but to God our Redeemer also. See below on 1 Tim. iv. 3.

And it would not be amiss to consider, that as the element of water has been sanctified by Christ's Baptism in the river Jordan, so the creature of wine has been consecrated by its use in the other Sacrament; and it cannot be right to take or impose a vow to abstain entirely from it, when Christ has given it new dignity by the first miracle that He wrought at Cana, and by saying at the Last Supper, *Drink ye all of this.* (Matt. xxvi. 27.)

Some interesting particulars concerning the feeling of the Primitive Church on the subject of total abstinence from certain of God's creatures, may be seen in *Euseb.* iv. 3, and v. 3.

Ch. IX. 1. ἐλεύθερος—ἀπόστολος] *Am I not free? am I not an Apostle?* This is the order of words in A, B, and in *Vulg.*, *Syriac*, *Armenian*, and *Æthiopic* Versions. And it serves best to mark the connexion between what St. Paul had just said and what he is going to say.

As the ancient Expositors (especially *S. Chrysostom*) have observed, the Apostle's reasoning is as follows. Do not suppose that by what I have said, enjoining abstinence from *idolothyta*, known to be such, I have abridged *your* liberty without being prepared to abate any thing of *my own*. No. *Am I not free? am I not an Apostle?* Am I not *your* Apostle? And yet I *have not used* my liberty as such to exact wages from you. No; I have forborne to do so. I have waived my claim, in order to your edification. Thus I have set you an example. As I have begun with abating my liberty, that I might edify you, my children, so ought you to curb your appetites, and forbear the use of your liberty, and abstain from meats offered to idols, in order to edify your brethren. See on *v.* 4.

— οὐχὶ—Κύριον ἑώρακα] *Have I not seen the Lord?* An answer to those who disparaged St Paul in comparison with the Twelve, who had seen the Lord, and had been sent by Him.

As to the fact, see on Acts ix. 5.

4. ἐξουσίαν] *authority.* This word is the clue which connects the reasonings of this chapter with the last (see on *v.* 1), and with this general declaration, πάντα μοι ἔξεστιν, ἀλλ' οὐκ ἐγὼ ἐξουσιασθήσομαι ὑπό τινος. The Corinthians were vain of their ἐξουσία, and doubtless often had the word ἐξουσία in their mouths. Accordingly St. Paul reiterates the word frequently in this chapter (*vv.* 4, 5, 6. 12. 18); and by his own example teaches them how to use that *authority* and *liberty* in which they gloried.

— φαγεῖν καὶ πιεῖν] *to eat and drink*, i. e. at the charge of my Christian flock, παρὰ τῶν μαθητευομένων. *Chrys.*

γυναῖκα περιάγειν, ὡς καὶ οἱ λοιποὶ ἀπόστολοι, καὶ οἱ ἀδελφοὶ τοῦ Κυρίου, καὶ Κηφᾶς; [6] [d] ἢ μόνος ἐγὼ καὶ Βαρνάβας οὐκ ἔχομεν ἐξουσίαν τοῦ μὴ ἐργάζεσθαι; [d] 2 Thess. 3. 8, 9.

[7] [e] Τίς στρατεύεται ἰδίοις ὀψωνίοις ποτέ; τίς φυτεύει ἀμπελῶνα, καὶ τὸν καρπὸν αὐτοῦ οὐκ ἐσθίει; τίς ποιμαίνει ποίμνην, καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης [e] John 21. 15. 1 Pet. 5. 2. Deut. 20. 6.

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5. *μὴ οὐκ ἔχομεν κ.τ.λ.*] *Is it so that we have not?* "Num non habemus?"

— *ἀδελφὴν γυναῖκα*] *a Christian woman.* See *ἀδελφὴ* used in this sense, vii. 15. Cp. the various reading in Philem. *v.* 2. If he had used *ἀδελφὴ* alone here, he would have been understood to mean a *sister* by *blood;* and he adds, therefore, *γυναῖκα*, a general term, *including* a wife or some other female relative.

That *γυναῖκα* does not mean *only a wife*, but is to be extended to other female companions (e. g. *sister*, *sisters-in-law*, and *other relatives*, or matrons of venerable age, or widows), may be inferred from the circumstance that St. Paul speaks of "the rest of the Apostles, and the brethren of the Lord, and Cephas," as *having* this power.

So *Chrysostom* interprets the passage.

And though it is true, that St. Paul does not say that they *all used* their power, yet his argument would have little force, if for the most part this power was *not used* as well as possessed by them. In distinguishing *himself* and *Barnabas* as *working* with their own hands for their livelihood (*v.* 6) he leads us to suppose that *the other Apostles* not only had the power *not* to work, but that they *used* the power which they had. So here. But we never hear of the *Apostles* travelling through the world with *wives* and *children*. If it had been so, St. Paul could hardly have said to ordinary Christians, that it was better for them to remain unmarried *on account of the present necessity* (vii. 26). And it was never supposed by Christian Antiquity that *all* the Apostles were married. *Tertullian* (de Monogam. c. 8) says, "*Petrum solum* invenio *maritum*, inter Apostolos," which is also *S. Jerome's* opinion (adv. Jovinian. 1). And though other accounts vary from this (see on *Euseb.* iii. 30), yet the Ancient Writers, who had this passage of Scripture before their eyes, never imagined St. Paul to suggest here that the Apostles generally were married, and carried their wives with them in their missionary tours; but that he intimates that they had faithful Christian women, whether wives or others, of suitable age and character, as companions in their journeys, as was the case with our Blessed Lord Himself. (Luke viii. 3.) So *Tertullian* (de Monog. 8), who, referring to this passage, says that St. Paul does *not* here say that "*uxores* ab Apostolis circumductas, sed simpliciter *mulieres*, quæ, illos eodem instituto quo et Dominum comitantes, ministrabant." And so *Augustine* (de Opere Monach. c. 5) explains the words of St. Paul, "Ostendit sibi Paulus licere quod cæteris Apostolis, id est ut non operatus manibus suis, sed ex Evangelio vivat. Ad hoc enim et *fideles mulieres*, habentes terrenam substantiam, ibant cum eis, et ministrabant eis de substantiâ suâ."

The example of St. Paul's wise forbearance in not "leading about" a Christian woman with him on his missionary tours, would have special significance at *Corinth*, where, as this Epistle shows, he had to preach with sternness against the deadly sin which was associated with the name of that city.

— *οἱ ἀδελφοὶ τ. Κυρίου*] *the brethren* (i. e. *cousins*) *of our Lord*, and sons of Cleophas or Alphæus. He means James, the Bishop of Jerusalem, and Joses, and Simon, and Jude. (*Chrys.*) See on Matt. xii. 46; xiii. 55. Acts i. 13; and below, the *Introduction* to the Epistle of St. James.

6. *Βαρνάβας*] This mention of *Barnabas* seems to intimate that he was known to the Corinthians. (See *Theodoret* and others on 2 Cor. viii. 18, 19.) By this reference to the example of Barnabas, St. Paul shows that he harboured no ill-will to him after the differences which he recounts (Gal. ii. 13), and which St. Luke records in Acts xv. 39. Cp. Col. iv. 10.

But there seem to have been other special reasons for the mention of *Barnabas* in this address to the *Corinthians*, viz.:

St. Paul might be charged with vain-glory, and with an invidious *disparagement* of the *other Apostles* in comparison with himself, and with casting a slur on them, in order to magnify himself, if he had mentioned *himself alone* as preaching the Gospel *freely* and *without charge*. If *he* did so, why was it that *they* did not also do the same? If it was right for *him* to preach without charge, was it not also for *them?* Was he not thus attempting to gain popularity for himself at the cost of the other Apostles? He therefore does not mention himself *alone* here, but associates *Barnabas* with himself in this commemoration of the free preaching of the Gospel.

But why *Barnabas?*

Because Barnabas was set apart specially by the Holy Ghost together with St. Paul at *Antioch*, the centre of *Gentile* Christianity, as the Apostle to preach the Gospel to the *Gentiles*, of whom the Corinthians were part. See Acts xiii. 4. Gal. ii. 9: "We should go to the *heathen*, and they unto the Circumcision."

These considerations also prepare us for St. Paul's argument in *vv.* 16—18, and open out some interesting views of the history of the Missionary progress and settlement of the Church, and of its Temporalities; and of the peculiar difficulties with which St. Paul had to contend in preaching the Gospel.

This may appear as follows:—

The *other* chief Apostles, who went to the *Circumcision* (Gal. ii. 9), *took wages* for their work, from those to whom they preached. And, it is needless to say, that what they did, they did well in doing.

Their case was different from that of the Great Apostle to the *Gentiles*.

For, be it remembered, that by the good Providence of Almighty God, a system of Ministerial Maintenance by Tithes and Oblations had been established from time immemorial among *those of the Circumcision:* and in passing by a natural transition from the Law into the Gospel, the Jews would carry with them the habits which they had formed under the teaching of the Old Testament, and be as ready to provide for their Ministers under the Gospel, as they had been under the Law.

Hence the generous fervour of the primitive Christians at *Jerusalem*, who sold their possessions, and brought their price, and laid it at the *Apostles' feet*. (Acts iv. 35.)

And it is mentioned, not without special significance, by the Sacred Historian, that *Barnabas*, a *Levite* of Cyprus, did this. He, as one of the Circumcision, paid this deferential respect to the Apostles, as the representatives of the Evangelical Hierarchy. But, as St. Paul assures us here, the same Barnabas, who preached as an Apostle to the *Gentiles*, did not lay claim to ministerial maintenance for himself.

But what was the case with the *Jews*, was not so with the *Gentiles*. *They* had no Tithe-System; no regular code of ministerial maintenance for their Priests. The Priesthood of Heathen cities was annexed to high public offices, and was enjoyed by persons of rank and wealth in the state. Their Priests did, indeed, partake of the sacrifices offered at their altars. But Christianity had no victims to sacrifice; and the Gentiles were not prepared to set apart other oblations for the maintenance of Ministers of Religion. Hence the two Apostles to the Gentiles (Paul and Barnabas) had peculiar difficulties to contend with.

We see from the present chapter with what divine wisdom St. Paul met those difficulties, and converted them into occasions of permanent good to the Church. He asserts in strong terms the claims of Christ's Ministers to receive maintenance from their flock. He proves this by arguments from *human Reason*, because he is writing to *Gentiles*, and from *divine Inspiration*, because he is writing to *Christians*. He proves it from the Law of Moses; from its ceremonial institutions, and from its humane provisions even for *cattle*. (*vv.* 9—14.) He thus justifies the Jewish Christians in supplying maintenance to their Clergy, as has been observed by *S. Chrysostom* (on *v.* 12). He is careful not to disparage the *other* Apostles (*μὴ καταισχύνειν τοὺς ἀποστόλους τοὺς λαμβάνοντας*), and he justifies them in *taking* maintenance from their flock. And he teaches the Corinthians and all other Gentile Churches to imitate the Church of the Mosaic Dispensation in this respect, and to regard the commandments of Almighty God, requiring a provision for His Ministers at the hands of the People, as addressed to themselves.

An interesting confirmation of the above remarks will be found in the third Epistle of St. John, where he mentions as a special commendation of certain brethren, that they "went forth for His Name's Sake (Christ's), *taking* nothing of the *Gentiles*," *μηδὲν λαμβάνοντες* (St. Paul's words, 2 Cor. xi. 20) *ἀπὸ τῶν ἐθνικῶν*.

Lastly, we may say, that in this respect the teaching and practice of the blessed Apostle St. Paul have been the means, under God's Providence, of the establishment of the Tithe-System in Gentile Christendom, and of the spiritual blessings that have been and are derived from it; and that wherever the Gospel is obeyed, there those principles, which the Holy Spirit has taught the world by St. Paul's mouth, will be joyfully accepted and stedfastly maintained, and will bring forth their proper fruits in the growth of the Christian life, and in the extension of the kingdom of God.

οὐκ ἐσθίει ; 8 Μὴ κατὰ ἄνθρωπον ταῦτα λαλῶ ; ἢ καὶ ὁ νόμος ταῦτα οὐ λέγει ;
f Deut. 25. 4. 1 Tim. 5. 18. 9 f ἐν γὰρ τῷ Μωϋσέως νόμῳ γέγραπται, Οὐ φιμώσεις βοῦν ἀλοῶντα. Μὴ
g 2 Tim. 2. 6. τῶν βοῶν μέλει τῷ Θεῷ ; 10 g ἢ δι' ἡμᾶς πάντως λέγει ; δι' ἡμᾶς γὰρ ἐγράφη,
ὅτι ἐπ' ἐλπίδι ὀφείλει ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν.
h Rom. 15. 27. Gal. 6. 6. 11 h Εἰ ἡμεῖς ὑμῖν τὰ πνευματικὰ ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικὰ
i Acts 20. 33. 2 Cor 11. 9, 12. & 12. 13. 1 Thess. 2. 7. θερίσομεν ; 12 i Εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν, οὐ μᾶλλον ἡμεῖς ;
Ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ ταύτῃ· ἀλλὰ πάντα στέγομεν, ἵνα μή τινα
k Num. 18. 8—20. Deut. 18. 1. ἐγκοπὴν δῶμεν τῷ εὐαγγελίῳ τοῦ Χριστοῦ. 13 k Οὐκ οἴδατε ὅτι οἱ τὰ ἱερὰ
ἐργαζόμενοι ἐκ τοῦ ἱεροῦ ἐσθίουσιν ; οἱ τῷ θυσιαστηρίῳ παρεδρεύοντες τῷ
θυσιαστηρίῳ συμμερίζονται ; 14 οὕτω καὶ ὁ Κύριος διέταξε τοῖς τὸ εὐαγγέλιον
l Acts 18. 3. & 20. 34. ch. 4. 12. 2 Cor. 11. 10. 1 Thess. 2. 9. 2 Thess. 3. 8. m Rom. 1. 14. Acts 9. 6. n ch. 9. 14. & 4. 1. Col. 1. 25. καταγγέλλουσιν, ἐκ τοῦ εὐαγγελίου ζῆν.
15 l Ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων. Οὐκ ἔγραψα δὲ ταῦτα, ἵνα οὕτω
γένηται ἐν ἐμοί· καλὸν γάρ μοι μᾶλλον ἀποθανεῖν, ἢ τὸ καύχημά μου ἵνα τις
κενώσῃ. 16 m Ἐὰν γὰρ εὐαγγελίζωμαι, οὐκ ἔστι μοι καύχημα· ἀνάγκη γάρ μοι
ἐπίκειται· οὐαὶ γάρ μοι ἐστὶν ἐὰν μὴ εὐαγγελίσωμαι. 17 n Εἰ γὰρ ἑκὼν τοῦτο

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8. Μὴ κατὰ ἄνθρωπον—ἢ καὶ ὁ νόμος] *Do I say this as a man*, that is, on mere *human* authority; *doth not also the Law say these things?* A plain assertion that the Pentateuch is of superhuman authority; that it was given by *divine* inspiration.

9. Οὐ φιμώσεις βοῦν ἀλοῶντα] *Thou shalt not muzzle the ox while treading out the corn.* (Deut. xxv. 4, LXX.) See on Luke iv. 35.

— Μὴ τῶν βοῶν μέλει τῷ Θεῷ ;] *Are oxen the special object of God's care in this precept?* This precept is also applied in the same way by St. Paul in 1 Tim. v. 18.

10. δι' ἡμᾶς] *for the sake of us* Preachers of the Gospel. St. Paul specially aims in this Epistle to show the *spiritual, moral*, and *figurative* character of the Mosaic Law. See x. 2, and compare *Tertullian* (c. Marcion. iii. 16), and compare above on Deut. xxv. 4, on the *spiritual* character of the *civil* precepts of Moses.

As *Bengel* observes, this is an instructive specimen of the true mode of dealing with the Mosaic Law, even as to animals. Compare note above on Acts x. 14.

— ἐπ' ἐλπίδι τοῦ μετέχειν] So A, B, C, and *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Alf.* *Elz.* has τῆς ἐλπίδος αὐτοῦ μετέχειν ἐπ' ἐλπίδι with D***, E, J, K. And perhaps the true reading may be a combination of the two, viz., ἐπ' ἐλπίδι τοῦ μετέχειν τῆς ἐλπίδος αὐτοῦ. The sense is that *he that plougheth ought to plough in hope, and he that thresheth ought to thresh in hope of partaking* together with him that ploughed, in that which he who ploughed had hoped for.

12. ἀλλ' οὐκ ἐχρησάμεθα] *But we did not use this power;* we did not avail ourselves of our right to ministerial maintenance. He recites, and replies to, an *objection*, urged by some, that he had not dared to claim Apostolic maintenance, because he was conscious that he did not possess Apostolic authority: cp. *v.* 15, ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων.

— πάντα στέγομεν] *we endure* and support *all things;* properly, like vessels which are water-tight, and do not allow any thing to *leak in* or *out*. See above, 1 Thess. iii. 1. Compare 1 Cor. xiii. 7, ἡ ἀγάπη πάντα στέγει, and the passages in *Wetstein* here.

13. παρεδρεύοντες] *assiduously attending on.* So the best MSS. *Elz.* προσεδρεύοντες. As to the fact of this participation, see Lev. vii. 31, 32. Num. xviii. 9.

14. οὕτω καὶ ὁ Κύριος] *thus also did the Lord appoint unto them that preach the Gospel*, viz. *to live of the Gospel.* The Levites lived of the holy portion or revenue of the Temple as their ὀψώνιον or wages; *even so* the Ministers of the Gospel must live by their calling. The Priests were maintained out of the share they had of the offerings of the Altar; *even just so* the Ministers of the Gospel must live by their function of preaching the Gospel. *Joseph Mede*, book i. disc. xxi. on this text. See also *Barrow*, Serm. xii. vol. i. p. 265.

It also hence appears that by God's command (οὕτω καὶ ὁ Κύριος διέταξε) the maintenance to be provided for Ministers under the Gospel must not be less ample and liberal than it was under the Law. And to defraud them of their due is to *rob God.* (Mal. iii. 8, 9.) What the maintenance of the Levitical Priesthood was, may be seen in Num. xviii. Lev. vi. vii., and other passages quoted in one of the Editor's *Occasional Sermons* "On Tithes and Offerings," No. xxxviii. p. 118.

In *S. Chrysostom's* expositions of, and homilies on, this chapter, will be found much interesting material bearing on the question of *Ministerial Maintenance*, and on the Collections of the Offertory in the Church.

15. Ἐγὼ δὲ οὐ κέχρημαι οὐδενὶ τούτων] *But I have used none of these things.* I have not availed myself of any of these pleas in my own particular case. St. Paul was content to waive all his claims to ministerial maintenance, and to labour with his own hands, in order to silence all imputation of self-interest, and to set an example of Christian self-control in the exercise of Christian liberty, with a view to the salvation of others, and the edification of the Church; and also in order that—providing for the benefit of the Church in all future ages—he might urge with greater force the claim of the Christian Priesthood to that ministerial Maintenance which he himself waived in his own person, and therefore would not be charged with self-interested designs in stating it, as he does in many of his Epistles. (1 Cor. ix. 4. 6. 12. 1 Thess. ii. 6. 2 Thess. iii. 8, 9. Gal. vi. 6. 1 Tim. v. 17.)

16. καύχημα] *matter for glorying.* (See 2 Cor. xi. 10.) Observe the emphatic place of the personal pronoun μοὶ in this sentence, and *v.* 18, *I* who am a signal monument of God's grace, *I* who have had a special call from heaven, *I* who have been sent by Christ, and ordained by the Holy Ghost, have nothing to boast of, if I preach the Gospel, for I am under a strong necessity to do so. And *woe* is me if I do not preach the Gospel.

— ἀνάγκη μοὶ ἐπίκειται] *necessity lieth upon me.* The obligation of Conscience is here described by the Apostle, who owns himself a *debtor* to the Greeks and Barbarians (Rom. i. 14), because he knew himself to be set apart by God to preach the Gospel to the Gentiles. And in 2 Cor. v. 14 he acknowledged himself to be *constrained* (συνέχεσθαι), as persons are who are bound by chains (see on Acts xviii. 5), to perform *this duty.* And in 1 Cor. ix. 16 he says that *necessity is laid upon him*, so that it is not free for him to live at ease; but *woe is me* (he says) *if I preach not the Gospel.* The same obligation was felt and expressed by the two Chief Apostles, Peter and John (Acts iv. 20), who said, "*we cannot but speak.*" *Bp. Sanderson* (de Oblig. Conscient. iv. c. 23).

17. Εἰ γὰρ ἑκὼν κ.τ.λ.] *For if of my own accord I do this* (i. e. preach the Gospel) *I have wages*, μισθόν (Matt. xx. 8. Luke x. 7. 1 Cor. iii. 14. 1 Tim. v. 18); I receive wages from God, although I receive none from you. *But if, not of my own accord, I do it*, then *I have been entrusted with a stewardship:* that is, in that case I reduce myself to the condition of a domestic servant in a household, who does his duty merely *because* he is *hired* and *obliged* to do so.

In the former case I act with the loving alacrity of a son, in the latter with the faithful obedience of a slave. In the former case I act because I *rejoice* in my *duty*, and *because* it is "*my meat and drink*" to do it; in the other case I act *because* I am *constrained* to do it. And according to the spirit and temper with which I do my duty here, will be my everlasting *reward* hereafter. Cp. *Origen* and *Chrysostom.*

Hence it is evident, that the character of the same act varies much with the *dispositions of the doer;* and the Apostle teaches the blessedness of a free and cheerful spirit in doing the service of God. Cp. 2 Cor. ix. 7.

As to the accusative after πεπίστευμαι, see above, 1 Thess. ii. 4. Rom. iii. 2, ἐπιστεύθησαν τὰ λόγια, and 1 Tim. i. 11, ὃ ἐπιστεύθην ἐγώ.

πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι. 18 ° Τίς οὖν μοί ἐστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον, εἰς τὸ μὴ καταχρήσασθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ.

° 2 Cor. 11. 7.

19 ᵖ Ἐλεύθερος γὰρ ὢν ἐκ πάντων πᾶσιν ἐμαυτὸν ἐδούλωσα, ἵνα τοὺς πλείονας κερδήσω. 20 ᵠ Καὶ ἐγενόμην τοῖς Ἰουδαίοις ὡς Ἰουδαῖος, ἵνα Ἰουδαίους κερδήσω· τοῖς ὑπὸ νόμον ὡς ὑπὸ νόμον, μὴ ὢν αὐτὸς ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον κερδήσω· 21 ʳ τοῖς ἀνόμοις ὡς ἄνομος, μὴ ὢν ἄνομος Θεοῦ ἀλλ' ἔννομος Χριστοῦ, ἵνα κερδάνω τοὺς ἀνόμους· 22 ˢ ἐγενόμην τοῖς ἀσθενέσιν ἀσθενής, ἵνα τοὺς ἀσθενεῖς κερδήσω. Τοῖς πᾶσι γέγονα πάντα, ἵνα πάντως τινὰς σώσω. 23 Πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον, ἵνα συγκοινωνὸς αὐτοῦ γένωμαι.

p Gal. 5. 13. Matt. 18. 15.
q Acts 16. 3. & 21. 23, &c.
r Gal. 2. 3. ch. 7. 22.
s Rom. 15. 1. & 11. 14. ch. 10. 33.

24 ᵗ Οὐκ οἴδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; οὕτω τρέχετε, ἵνα καταλάβητε. 25 ᵘ Πᾶς δὲ ὁ ἀγωνιζόμενος πάντα ἐγκρατεύεται· ἐκεῖνοι μὲν οὖν, ἵνα φθαρτὸν στέφανον λάβωσιν, ἡμεῖς δὲ, ἄφθαρτον. 26 ˣ Ἐγὼ τοίνυν οὕτω τρέχω, ὡς οὐκ ἀδήλως· οὕτω πυκτεύω, ὡς οὐκ

t Gal. 5. 7. Phil. 2. 16. & 3. 14. 2 Tim. 4. 7.
u Eph. 6. 12. 1 Tim. 6. 12. 2 Tim. 2. 5. & 4. 7, 8. 1 Pet. 1. 4. & 5. 4. James 1. 12.
x 2 Tim. 2. 5. & 4. 8.

The interpretation of some Expositors (*Meyer, De Wette*, and others), who suppose the great Apostle to say that he himself did not preach ἑκὼν, *voluntarily*, but was *forced* to preach, and was therefore *not* entitled to ▪ μισθὸς, or ministerial maintenance from man, and could not rightly claim it, seems at variance with his own argument here, that *all* Ministers, and *he himself* among them, who *preach the Gospel*, are *entitled to live of the Gospel* (ix. 14).

And the assertion which St. Paul makes, that he for special reasons did *not use* his power in this respect (ix. 12) and enforce his claim, is a sufficient proof that he had the power, and might have enforced the claim; and the strength of his *appeal* to his own practice in this respect, as *exemplary* to the Corinthians, lies in the fact that he had the power, but chose voluntarily to waive his claim, for their edification; and that they also ought to act in a similar spirit for the sake of their brethren.

The other interpretation specified above is grounded on a fallacy in Morals, viz., that a person *cannot* do ἑκὼν, or *voluntarily*, that which he would *be obliged* to do under fear of condemnation; whereas it is the high privilege and noble faculty of the human will, when sanctified by grace, to transmute fear into love, and to make *duty* a *delight*, and to rejoice in doing freely and joyfully that which, without the aid of the Holy Ghost, it would do only in a servile spirit. Compare our Lord's saying, John iv. 34.

18. Τίς οὖν μοί ἐστιν ὁ μισθός;] *What then are my wages?* Observe again μοί placed emphatically *before* its verb, and not enclitically after it. (See *v.* 16.) *What wages then have I, who receive none from you?* My *wages* are, that I will receive *no wages*, but in preaching the Gospel will make (θήσω) the Gospel without charge to those to whom I preach, so as not to strain my power (καταχρήσασθαι, see vii. 31) in preaching the Gospel, and set them an example, and teach them with what forbearance and love towards others, and with what regard to the general edification of the body of Christ, *they* also ought to use *their liberty*. Thus, by receiving *no wages* from *men*, I shall receive *more abundant wages* from *God* hereafter, at the Great Day of reckoning.

19. τοὺς πλείονας] *the most possible.* "*Articulus* habet vim relativi *ad omnes; quàm plurimos* eorum." *Bengel.*

20. τοῖς Ἰουδαίοις ὡς Ἰουδαῖος] *to the Jews as a Jew.* As the Corinthians might well know from the fact of his having shorn his head at their own harbour, *Cenchreæ, because he had a vow*, when he had last quitted them for Ephesus. See on Acts xviii. 18, also on Acts xvi. 3, concerning what Paul did to *Timothy*, with whom he had been at *Corinth*, and whom he had now sent to *Corinth*. Compare also Acts xxi. 26 as to his assumption afterwards of the Nazarite Vow at Jerusalem.

In all these respects St. Paul displayed an example of that Charity which condescends (συγκαταβαίνει) and accommodates itself to the weaknesses of others, at the same time that it never surrenders any thing that is true, or makes any compromise with, or connivance at, what is false.

Elz. omits μὴ ὢν αὐτὸς ὑπὸ νόμον, which is in A, B, C, D, E, F, G, and has Θεῷ and Χριστῷ in *v.* 21.

22. ἀσθενὴς] *weak. Elz.* prefixes ὡς, which is not in A, B, and weakens the sense. And cp. 2 Cor. xi. 29, τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ;

The argument is, If, in my regard for the scruples of the weak, *I* have thus forborne to use *my* Liberty, not merely by *abstaining* from what I might otherwise have been glad to do, but also by *doing* what I otherwise would *not* have done, ought not *you* much more to exercise a charitable self-restraint in abstaining from meats offered in sacrifice to idols?

— πάντα] *all things. Elz.* prefixes τὰ, which is not found in the best MSS., and seems to contravene the sense. St. Paul did not become *totally* and *at once*, but *severally* and *singly*, not *absolutely*, but *respectively*, all things to all men.

23. Πάντα] So A, B, C, D, E, F, G. *Elz.* τοῦτο.

24. Οὐκ οἴδατε] *Know ye not? ye* who make such bold professions of *knowledge?*

He sums up this part of the argument by referring them not only to his own example, but even to that of heathen competitors in the Games celebrated at their own Isthmus and in other places in their neighbourhood, Nemea and Olympia. *They*, in their preparations for *their* race, exercise self-denial; they abstain for many months together from luxurious diet; they practise continual continence and temperance. Cp. *Horat.* A. P. 412, "Qui studet optatam," &c., and the numerous similar illustrations in *Wetstein*, p. 137.

And yet they contend only for a mere *fading* chaplet of pine-leaves, parsley, or wild olive, which *one* only can obtain. How much more ought you to restrain your fleshly appetites (which excite you to indulge in eating sacrificial meats and in fornication), in order that you may be able to run with vigour your Christian race; in which none who runs well can fail of that immortal crown which Christ, the supreme Agonothetes, will give to all who love His appearing? (2 Tim. iv. 8.)

Compare the conclusion of *Tertullian's* Treatise de Spectaculis, and his eloquent language addressed to the Christian Martyrs, and grounded on this passage of St. Paul (ad Martyres, c. 3): "Proinde vos, benedicti, quodcunque hoc durum est, ad exercitationem virtutum animi et corporis deputate. Bonum agonem subituri estis, in quo *Agonothetes* Deus vivus est, Xystarches Spiritus Sanctus, *Corona* æternitatis, *bravium* angelicæ substantiæ, *politia in cœlis*, gloria in sæcula sæculorum. Itaque Epistates vester Jesus Christus, qui vos spiritu *unxit*, et ad hoc *scamma* produxit.... Nempe enim et athletæ *segregantur* ad strictiorem disciplinam, ut robori ædificando valeant, *continentur* a luxuriâ, a *cibis* lautioribus, a potu jucundiore .·.. *et illi*, inquit Apostolus, ut *coronam corruptibilem consequantur*. Nos, æternam consecuturi, carcerem pro palæstrâ interpretemur, ut ad *Stadium* Tribunalis, bene exercitati incommodis omnibus, producamur." See also *Clem. Rom.* ii. 7, εἰς φθαρτοὺς ἀγῶνας καταπλέουσι πολλοὶ, ἀλλ' οὐ πάντες στεφανοῦνται· ἡμεῖς οὖν ἀγωνισώμεθα, ἵνα πάντες στεφανωθῶμεν.

As to the diction here, Στάδιον = *spatium*, the race-course, 600 Greek feet long = 612 English (cp. "Athens and Attica," chap. xx.). The βραβεῖον ("bravium," *Iren.* iv. 7, whence English bravo), or prize assigned by the βραβεὺς, βραβευτὴς, or Agonotheta. *Soph.* (Elect. 692. 713). Cp. Philip. iii. 14. 2 Tim. iv. 7, where St. Paul applies the same metaphor to the Christian course. *Clem. Rom.* 5, Παῦλος ὑπομονῆς βραβεῖον ὑπέσχεν. *Tertullian*, just quoted, "*bravium* angelicæ substantiæ." And as to the continence and discipline of ancient foot-racers, &c., see the authorities in *Wetst.* and *Valck.*

26. Ἐγὼ τοίνυν] *I, therefore*—who am convinced of the truth of what I have now said, and do not merely preach it, but practise it in my own person—*so run, not as uncertainly*, as those heathen racers do; for *one* only of *them* receives the prize. *I so fight*, as a Boxer, *not as one who beats the air* in a σκιαμαχία, as one who fences with a shadow or *imaginary* adversary. *Eustath.*

ἀέρα δέρων· 27 [y] ἀλλ' ὑπωπιάζω μοῦ τὸ σῶμα καὶ δουλαγωγῶ, μήπως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι.

X. 1 [a] Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὅτι οἱ πατέρες ἡμῶν πάντες ὑπὸ τὴν νεφέλην ἦσαν, καὶ πάντες διὰ τῆς θαλάσσης διῆλθον, 2 καὶ πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ, καὶ ἐν τῇ θαλάσσῃ, 3 [b] καὶ πάντες τὸ αὐτὸ

y Rom. 8. 15. Col. 3. 5. Rom. 6. 18.
a Exod. 13. 21. & 14. 22. Deut. 1. 33. Ps. 78. 13, 14. & 105. 39.
b Exod. 16. 14, &c. Ps. 105. 40.

(ad Iliad. ή. p. 530), ἐν σκιαμαχίᾳ μαχόμενος, ὅ φασιν ἀέρα δέρων.

27. ὑπωπιάζω μοῦ τὸ σῶμα] *I chasten my own body.* ὑπωπιάζω is an athletic and pugilistic word; literally, I make black and blue with my fists, as a boxer does his *adversary* with ὑπώπια, or bruises *under the eyes*, "lividum facio corpus meum, et in servitutem redigo" (*Iren.* iv. 7). See on Luke xviii. 5, and cp. *Lucian*, de Gymnas. 3 (quoted by *Wetstein*), αἰσχύνοντες τὰ κάλλη τοῖς ὑπωπίοις ὡς κοτίνου ἐγκρατεῖς γένοιντο· νικήσαντες, εἰπέ μοι, πάντες αὐτὸ λαμβάνουσιν; οὐδαμῶς, ἀλλ' εἷς ἐξ ἁπάντων· εἶτ' ἐπὶ τῷ ἀδήλῳ τῆς νίκης τοσαῦτα πονοῦσι, κ.τ.λ.

— δουλαγωγῶ] *I reduce my body to slavery.* The Corinthians had pleaded their ἐξουσία, or *power*, to indulge their bodies in gluttony and fornication. St. Paul had said that he would show his own liberty by *not allowing* his body to have *power* over himself (1 Cor. vi. 12), and by bringing it into captivity, and by exercising lordship over it. This, he had taught them, is true Liberty; not to be the slave of the body, but to rule it as a slave. And he amplifies this assertion by saying that he reduces his own body to slavery (δουλαγωγῶ), and beats it, as an *antagonist* in a pugilistic combat (cp. Rom. viii. 13. 1 Pet. ii. 11), in which he bruises it by self-discipline.

— μήπως ἄλλοις κηρύξας—ἀδόκιμος γένωμαι] *lest by any means I, having preached to others, should myself become reprobate*, be rejected, fail of the prize: ἀδόκιμος, "vocabulum agonisticum" (*Bengel*), as not having contended lawfully (2 Tim. ii. 5).

God's Predestination is secret *to us*. He alone knows who are, and will continue to be, His own to the end. St. Paul himself, the most signal example of free grace that ever the world saw, intimates that he might have been disobedient to the heavenly call he had received (Acts xxvi. 19, where see note); and therefore Grace is not irresistible; and he tells us here that he, who had been called in that supernatural manner, and had obeyed the call, was not assured *in his own mind* of his own salvation, and that he did not know but that he himself might fall away from grace given, and become reprobate. Cp. Phil. iii. 11, where see note.

Consequently, no one can be fully assured of his own *final acceptance* with God; and it is, therefore, a dangerous and deadly error, to make *personal assurance* to be the *essence* of a Justifying Faith. See on Rom. ix. 22, and above on 1 Cor. iv. 4, and *Barrow* on Justifying Faith, vol. iv. p. 105, Serm. iv.

It is true that we should endeavour so to repent, and to perform whatever God requires of us, that we may thence acquire *a good hope* concerning our state; we should labour, that *our hearts may not condemn us* of any presumptuous transgressing our duty (Col. i. 23. Heb. iii. 6. 1 John iii. 21); and, consequently, that we may become, in a manner, confident of God's favour toward us. But, when we have done the best we can, even when we are not conscious of any enormous fault or defect, yet we may consider, with St. Paul, *that we are not thereby justified* (1 Cor. iv. 4), but abide liable to the more certain cognizance and judgment of God, *who seeth not as man seeth* (1 Sam. xvi. 7); that we are not capable or competent judges of ourselves; nor are we ever the better for thinking well of ourselves; since, as St. Paul tells us again, *he is not approved that commends himself, but whom the Lord commendeth* (2 Cor. x. 18): for that, *delicta sua quis intelligit* (Ps. xix. 12)? *who can thoroughly understand and scan his own errors? who can say, I have made my heart clean, I am purged of my sin?* (Prov. xx. 9.) *Dr. Barrow* (iv. p. 105).

Justifying Faith does not consist in *our being persuaded* that our sins are pardoned, or our persons just in God's esteem, and that we are acceptable to God and possessed of His favour. For Faith is represented in Holy Scripture as antecedent to God's special benevolence, accepting and justifying our persons. It is a *previous* condition, without which (as the Apostle teaches us) *it is impossible to please God* (Heb. xi. 6).

Much less is that notion of Faith right, which defines it to be a firm and certain knowledge of God's *eternal good-will* toward us particularly, and that we *shall be saved*. Cp. *Dr. Barrow* (ibid. pp. 107, 108).

Ch. X. 1. Οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν] *For I would not have you ignorant.* He continues his argument against indulgence of the bodily appetites in surfeiting and lust, by reference to the warnings supplied by the History of the Israelites in the wilderness, which is figurative of the Christian History, in spiritual Gifts and Privileges, and also in Divine Warnings and Judgments.

The same argument is treated in the Epistle to the Hebrews, iii. 7—19; iv. 1—6. He had referred them to *his own* example, in *keeping his body under* by discipline, lest he himself,—notwithstanding his spiritual gifts,—should fail of his heavenly inheritance (ix. 27); and warns them in like manner not to presume on their own gifts and graces, and now proceeds to set before them the doom of the *greater part* (*v.* 5) of God's favoured People, who forfeited the promised land, the type of Heaven, by carnal indulgence and recklessness.

2. ἐβαπτίσαντο] Literally, *had themselves baptized:* "ii se baptizandos præbuerunt" (see *Valck.* and *Winer*, p. 228); "baptismum susceperunt" (*Bengel*), a more appropriate and significant term than the reading of many uncial MSS. ἐβαπτίσθησαν, which was not likely to have been *altered* by the Copyists, if it had been used by the Apostle, Acts xxii. 16, ἀναστὰς βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου. Compare ἀπελούσασθε, 1 Cor. vi. 11. The *middle* voice shows here the *free-will* and act of the recipient of baptism.

The sense is—The Israelites *all* offered themselves for baptism into Moses, that is, with a pledge of *obedience to him* and to the Law of which he was the minister (*Gennadius*, *Photius*), Exod. xiv. 31. Compare Matt. xxviii. 19, εἰς τὸ ὄνομα. So you Christians have been baptized into Christ. *They* received manifold special gifts from heaven, as *ye* have. But yet many of them rebelled, and were destroyed. Be ye, therefore, warned by them.

— ἐν τῇ νεφέλῃ] *in the Cloud.* Moses baptized in the Cloud and the Sea. But figuratively: the Sea foreshadowed the Water of Baptism; the Cloud, the Spirit; the Manna, the Bread of Life; the Drink, the Cup of Salvation (*Greg. Nazian.* Orat. 39, p. 688). Cp. *S. Basil*, de Spir. Sancto, cap. xiv. vol. iii. p. 26, where he says that "the Sea severing the Israelites from their enemies, Pharaoh and his host, figured Baptism delivering us from the tyranny of the Devil." So the Baptismal Office of the Church of England; "Almighty and Everlasting God, Who didst safely lead the Children of Israel, Thy People, through the Red Sea, *figuring* thereby Thy *Holy Baptism*."

S. Augustine considers the Red Sea as typical of Baptism in another respect, viz. as introductory to the *other* Sacrament (in Johann. Tract. xi.), as the passage of the Red Sea led to the feeding on the Manna.

"Mare autem rubrum quid significet, audi Apostolum: *Nolo autem vos ignorare, fratres, quia omnes patres nostri sub nube fuerunt, et omnes per mare transierunt.* Utquid per mare transierunt? quasi quæreres ab illo, secutus ait, *Et omnes per Moysen baptizati sunt in nube et in mari.* (1 Cor. x. 1, 2.) Si ergo figura maris tantum valuit, species Baptismi quantum valebit? Si quod gestum est in figurâ, trajectum populum ad manna perduxit; quid exhibebit Christus in veritate baptismi sui, trajecto per eum populo suo? Per baptismum suum trajicit credentes, occisis omnibus peccatis, tanquam hostibus consequentibus, sicut in illo mari omnes Ægyptii perierunt. Quo trajicit, fratres mei? quo trajicit per Baptismum Jesus, cujus figuram tunc gerebat Moyses, qui per mare trajiciebat? quo trajicit? Ad *manna*. Quod est manna? *Ego sum*, inquit, *panis vivus, qui de cœlo descendi.* (Joh. vi. 51.) Manna accipiunt fideles, jam trajecti per mare rubrum. Quare mare rubrum? jam mare, quare et rubrum? Significabat mare illud rubrum Baptismum Christi. Unde rubet baptismus Christi, nisi Christi sanguine consecratus? Quo ergo perducit credentes et baptizatos? Ad manna. Ecce dico manna: notum est quid acceperint Judæi, populus iste Israel, notum est quid illis pluisset Deus de cœlo; et nesciunt catechumeni quid accipiant Christiani. Erubescant ergo, quia nesciant; transeant per mare rubrum, manducent manna: ut quomodo crediderunt in nomine Jesu, sic se ipsis credat Jesus."

See also below on *v.* 6. Satan is our Pharaoh; Baptism is our Red Sea; the Gift of the Spirit is our living Water: Christ is our smitten Rock; smitten, as Man; but a Rock, as God. *Cyril* (in Caten.). See also below on *v.* 6.

3. πάντες τὸ αὐτό] *All of them* had the same privileges, but did not all make the same use of them. Some Expositors have supplied ἡμῖν after τὸ αὐτό, i. e. the *same* with *us*; but this seems to be incorrect.

βρῶμα πνευματικὸν ἔφαγον, [4] [c] καὶ πάντες τὸ αὐτὸ πνευματικὸν ἔπιον πόμα· ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας, ἡ δὲ πέτρα ἦν ὁ Χριστός.

c Exod. 17. 6. Num. 20. 11. & 21. 16. Ps. 78. 15.

— πνευματικόν] *spiritual.* The food here, and the drink in v. 4, are called *spiritual*, because they were *Christ's body and blood in types. Bp. Fell.*

Those things were *representations*, 'a parte *ante*,' of Christ's Body and Blood *to be given* for men; *our* Sacraments are representations, 'a parte *post*,' of Christ's Body and Blood *actually given* for men.

See above on 1 Cor. v. 7, 8.

4. ἔπινον γὰρ ἐκ πνευματικῆς ἀκολουθούσης πέτρας] *for they were drinking from a spiritual, following, Rock. They were drinking*, i. e. habitually; *bibebant*, something more than *biberunt*. "*Bibebant* de spiritali consequente eos petrâ." *Irenæus*, iv. 27, and iv. 14. Cp. *Winer*, § 40, p. 240.

(1) Some Expositors interpret these words by reference to the rabbinical tradition (see the authorities in *Wetstein*) that the *Rock itself*, which was smitten by Moses at God's command at Horeb, and from which the water flowed (Exod. xvii. 6), *followed* the Israelites in their wanderings through the desert, and supplied them with water.

(2) Others suppose that the *stream*, which gushed *from the Rock, followed* them in their journeyings; and that St. Paul, in saying that the Rock followed them, means that what issued from it accompanied them in a perennial river, flowing with them in their march. See *Dr. Lightfoot* here, and *Joseph Mede's* Essay, Discourse xliv. p. 246.

(3) But there does not seem to be any Scriptural authority for either of these two opinions; nor does either of them appear probable.

The former of them would be disproved at once, if, as some learned men affirm, the *Rock of Rephidim* smitten by Moses is *still standing* at Horeb. See the authorities in *Kitto's* Illustrations, pp. 122—125.

And the second opinion seems to be inconsistent with the sacred narrative, that they murmured for *want of water, after* the giving of water from Horeb. (Num. xx. 2—4; xxi. 5—17.) If they had a *river* flowing with them, this could hardly have been the case. *Theodoret.*

The testimony of Holy Scripture is uniform, to the effect, that in their wanderings through the wilderness, the Israelites were fed with a *constant supply* of *Bread* from *heaven*, and of *Water* from the *Rock*. See Exod. xvi. 4; xvii. 1—7. Deut. viii. 15. Ps. lxxviii. 15. 20; cv. 41; cxiv. 8. Nehem. ix. 15.

The impression produced by those passages is,—that as there were *clouds* wherever they went, from which the *manna* fell, so likewise there were Rocks from which the waters flowed. There was what *Tertullian* calls (de Pat. 5), "Mannæ escatilis pluvia, et petræ aquatilis sequela." Hence we find rocks mentioned (in the *plural*, צרים, *tsurim*) as giving water to the people. (Ps. lxxviii. 15.) And the word πέτρα is used generically in the New Testament for *rocky soil*, as in Luke viii. 6. 13, concerning the *seed* falling on *rocky ground*.

Wherever the Israelites were, there was a Rock,—*not moving from place to place*, which is contrary to the nature of a Rock, but one ready to supply them with water, by the Divine *inwardly-working* power of the *ever-present spiritual agency* and virtue of Christ which *followed* them, and made the *material rock* to gush out with water.

Hence the *order* of the words in this passage. St. Paul does *not* say ἐκ τῆς πνευματικῆς πέτρας τῆς ἀκολουθούσης, *from the spiritual rock that followed them*; but he says ἐκ πνευματικῆς ἀκολουθούσης πέτρας, *from a spiritual following rock*; and that Rock was Christ.

It was not any *natural property* of the *material* rock which sent forth the water to the Israelites. If it had been so, it would have sent forth water before that time. But it was another and spiritual Rock which wrought the whole work, and that was *Christ*, ever present with them, and working miraculously for them. *Chrys.* It was indeed a *visible* Rock which sent forth the water; it did not however do this by its own power, but by the virtue of the spiritual Rock, which was ever present in its energy, and supplied the needs of the thirsting multitude. *Photius*, in an excellent Scholium in Caten., p. 188, where read ἀνασιμούσης, in l. 12.

It was not the material rock that followed them; but it was the Divine Grace which made the material rock pour forth water wherever they went. *Theodoret.*

Observe also the preposition used by St. Paul; it is not ἀπὸ, but ἐκ. What they drank, they drank not *from the material rock* (which was incapable of yielding water), but they drank *out of* (ἐκ) a *spiritual Rock*, which was Christ. It was Christ, the spiritual Rock, Who gave them the water from the material rock; as it was Christ *in the* Brazen Serpent Who healed them when bitten by serpents. As the wise man says, "He that turned himself towards it, was not saved by the *thing that he saw*, but by *Thee* that art the *Saviour of all*." (Wisdom xvi. 7.)

This spiritual Rock might well be said ἀκολουθεῖν, *to follow* them. For its *Virtue*, which was Christ, appeared wheresoever they went; just as signs and wonders are said to have *followed* the first Preachers of the word of God (Mark xvi. 20), because Miracles *appeared*, in order to confirm it, wherever it was preached.

This Exposition is also illustrated by what St. Paul here declares, viz. that these things were τύποι ἡμῶν, *figures* of what now takes place in the Journey of the *Christian Church* through the wilderness of this world to her heavenly Canaan.

"*The Rock was Christ.*" Therefore it was to be smitten only once,—smitten by the *Rod of Moses*,—smitten by God's command. So Christ was once smitten with the *curse of the Law* (Gal. iii. 10), of which the *Rod was the instrument*; and smitten for our sakes (Isa. liii. 4—6),—smitten, in order that all true Israelites, in every age of the Church, may drink the living waters of salvation from His wounded side. See John iv. 14. *Mede*, p. 248. *Mather* on the Types, p. 143.

And after that He had been once smitten, He was to be *smitten no more*. Christ, having *died once, dieth no more* (Rom. vi. 9), and He was offered *once for all* (Heb. ix. 28). He offered *one sacrifice for sin* (Heb. x. 12); and by *one offering* He hath perfected *for ever* them that are sanctified (Heb. x. 10), and there remaineth *no more sacrifice* for sins. (Heb. x. 26.)

Therefore the Rock in the wilderness was smitten but once. We hear of *no more smiting* of the Rock by God's command after Horeb. But still, wherever the Israelites were, they were to be refreshed by water from the Rock. How then was it to be educed? The Rock was to be *spoken to* (Num. xx. 8), but *not* to be *smitten*. The water was to be brought out by the *Word*, and not by the *Rod*, of Moses. And because, when the People murmured at Kadesh for lack of water, Moses "spake unadvisedly with his lips" (Ps. cvi. 33), and said, "Must *we* fetch you water out of this Rock?" (Num. xx. 10)—arrogating to *himself* the power of producing the water; whereas he was only an instrument in God's hands for its production; and because he *smote* the rock twice instead of *speaking* to it, therefore he was not permitted to enter the promised Land. (Num. xx. 12.)

It is necessary to observe carefully, that *all these things were figures of us.*

Christ was once smitten. He, Who is the Rock, the Rock of ages, was smitten once, and there came forth from His wounded side blood and water.

Those sacrificial and sacramental streams which were poured forth once for all on Calvary, are ever ready to flow from the Rock in every age of the pilgrimage of the Church to her heavenly Rest.

But how are they to be educed? How are they to be applied?

They are not to be had by *smiting* the Rock again. This is the error of the Church of Rome, which feigns that Christ is ever being smitten, ever being sacrificed. This is an error like unto that which excluded even Moses from the promised land. Those streams of living water are not to be rightly had by *smiting* the Rock, but by *speaking* to the Rock, which has been smitten once for all for our sakes, and which is ever present, ever following us, by virtue of the divine energy of Christ, ever ready to pour forth living streams for the cleansing and refreshing of our souls.

But how are these streams to be had? What is the instrumentality which God has appointed for making them flow? The Ministry of the Word; "accedit *Verbum* ad Elementum (says *Aug.*), et fit Sacramentum;" see below, note on Eph. v. 26.

The Christian Minister does not smite the Rock, but *speaks* to it, when he uses the divinely appointed words, "I baptize thee," and applies the sacramental water, which derives all its virtue from Christ's death, and flows, as it were, from His side, opened once for all, for the mystical washing away of sin.

He does not smite the Rock, but he speaks to it, when he uses the divinely appointed words, "This is My Body, this is My Blood," and exhibits and dispenses that sacramental grace which derives its virtue from Christ's death, and flows from the Rock smitten once for all, for our sakes.

Thus the punishment of Moses affords a double warning to Christ's Ministers;

(1) That they should not imagine that they themselves are *sources* of divine Grace. They are only *channels*. Let them not say, "Shall *we* fetch you water out of the Rock?" The spiritual water which they supply is not the gift of men, but of Christ.

(2) That they should not smite the Rock which has been

d Num. 14. 23, 37. & 26. 64, 65.
e Num. 11. 4, 33. Ps. 106. 14.
f Exod. 32. 6.
g Num. 25. 1, 9. Ps. 106. 28.
h Exod. 17. 2, 7. Num. 21. 6. Ps. 78. 18, 56. & 95. 9. & 106. 14.
i Exod. 16. 2. & 17. 2. Num. 14. 2, 29, 36. Ps. 106. 25.
j Rom. 15. 4. ch. 9. 10.
k Rom. 11. 20. ch. 1. 8, 9. 1 Thess. 5. 24. 2 Thess. 3. 3. 2 Tim. 2. 11—13. Heb. 6. 18. 2 Pet. 1. 5. & 2. 9.
l Ps. 125. 3. Dan. 3. 17. Luke 22. 32. John 10. 28—30. Rom. 8. 28, 29. 2 Cor. 1. 10. & 12. 8—10. 2 Tim 4. 18. 1 Pet. 1. 5. 2 Pet. 2. 9.

5 [d] Ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν ηὐδόκησεν ὁ Θεός· κατεστρώθησαν γὰρ ἐν τῇ ἐρήμῳ.

6 [e] Ταῦτα δὲ τύποι ἡμῶν ἐγενήθησαν, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κἀκεῖνοι ἐπεθύμησαν. 7 [f] Μηδὲ εἰδωλολάτραι γίνεσθε, καθώς τινες αὐτῶν, ὡς γέγραπται, Ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνέστησαν παίζειν· 8 [g] μηδὲ πορνεύωμεν, καθώς τινες αὐτῶν ἐπόρνευσαν, καὶ ἔπεσαν ἐν μιᾷ ἡμέρᾳ εἰκοσιτρεῖς χιλιάδες. 9 [h] Μηδὲ ἐκπειράζωμεν τὸν Χριστὸν, καθώς τινες αὐτῶν ἐπείρασαν, καὶ ὑπὸ τῶν ὄφεων ἀπώλοντο. 10 [i] Μηδὲ γογγύζετε, καθώς τινες αὐτῶν ἐγόγγυσαν, καὶ ἀπώλοντο ὑπὸ τοῦ ὀλοθρευτοῦ. 11 [j] Ταῦτα δὲ πάντα τυπικῶς συνέβαινον ἐκείνοις· ἐγράφη δὲ πρὸς νουθεσίαν ἡμῶν, εἰς οὓς τὰ τέλη τῶν αἰώνων κατήντηκεν.

12 [k] Ὥστε ὁ δοκῶν ἑστάναι βλεπέτω μὴ πέσῃ.

13 [k] Πειρασμὸς ὑμᾶς οὐκ εἴληφεν, εἰ μὴ ἀνθρώπινος· [l] πιστὸς δὲ ὁ Θεὸς, ὃς οὐκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε, ἀλλὰ ποιήσει σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ὑπενεγκεῖν.

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once smitten. They are not to suppose that Christ is to be again slain; or that the ever to be repeated Sacrament of the Altar repeats or continues the One Sacrifice of Calvary. But they must continually *speak* to the Rock which has been *once smitten*. Their office is to elicit the streams of living water by the Ministry of the Word, and to dispense them for the cleansing and refreshing of the souls of all true Children of Abraham in every stage of the journey of the Church through the wilderness of the world.

Thus discharging the duties of their Ministry they may escape the Massahs and Meribahs of controversy, and find a place of rest for their own souls in their heavenly inheritance.

See below on Heb. x. 12.

5. *ἐν τοῖς πλείοσιν*] *with the most part.* A. V. R.

6. *τύποι ἡμῶν*] *figures of us,*—of our privileges, and of our duties, and of our dangers. See above, *vv.* 2 and 4.

On the *figurative* character of the pilgrimage of the Israelites in the wilderness, see particularly the interesting Letter of *S. Jerome* to Fabiola, De xlii. Mansionibus Israëlitarum in Deserto, vol. ii. pp. 586—605. See also *S. Macarius* (Homil. 47, p. 227, of *Greg. Thaumaturg.* Opera) for a valuable exposition and application, in a *Christian* sense, of the deliverance of the *Israelites* from Egypt by the passage of the Red Sea, the Paschal Lamb, the bitter herbs, the spoiling of the Egyptians, the spring-time of the Passover, the attitude of those who ate it, the darkness of the night in which they escaped from Egypt, the passage of the Sea, the song of deliverance, the change of the bitter waters of Marah into sweet, by the casting in of Wood, and other circumstances of the Exodus, containing materials for Homilies at Easter.

With much propriety, therefore, has the Church appointed the cxivth Psalm—"When Israel came out of Egypt, and the house of Jacob from a people of a strange language, Judah was His (God's) sanctuary, and Israel His dominion. The *Sea* saw that and fled"—to be sung on *Easter Day*.

S. Macarius ends with saying, All these things that happened to the Israelites *were figures* of what is now vouchsafed *to us*. The ancient Dispensation was a shadow of the Gospel. Their Circumcision, the Tabernacle, the Ark, the Pot of Manna, the Priesthood, the Incense, the Ablutions, and whatever else was done under Moses and the Prophets, was done for the sake of the human soul, which having been created in God's image, fell into bondage and darkness, and has now been espoused to Christ.

The following is from *S. Augustine* (Serm. iv. 9):—

Persecutores Ægyptii et Pharao persequuntur exeuntes de Ægypto Judæos: persequuntur populum Christianum peccata ipsorum, et Diabolus princeps peccatorum. Sed sicut Judæos usque ad mare persequuntur Ægyptii; sic Christianos usque ad Baptismum persequuntur peccata.

Intendite, fratres, et videte: liberantur per mare Judæi, obruuntur in mari Ægyptii: liberantur Christiani in remissione peccatorum, delentur peccata per Baptismum. Exeunt post mare Rubrum, et ambulant per eremum: sic et Christiani post Baptismum nondum sunt in terra repromissionis, sed sunt in spe.

Sæculum autem hoc eremus est; et verè Christiano est eremus post Baptismum, si intelligat quod accepit. Si non solùm signa corporalia in illo fiant, sed si etiam in corde spiritualis effectus, intelligit sibi eremum esse istum mundum, intelligit in peregrinatione se vivere, patriam desiderare. Quamdiu autem desiderat, in spe est.

Audi Apostolum, quia *ista figuræ nostræ fuerunt. Nolo enim*, inquit, *vos ignorare, fratres, quia omnes patres nostri sub nube fuerunt.* Si *sub nube fuerunt*, sub caligine fuerunt. Quid est, sub caligine fuerunt? Non eis intelligentibus spiritualiter, quæ cum eis corporaliter agebantur. *Et omnes per mare transierunt*, et omnes *in Moyse baptizati sunt, et omnes eumdem cibum spiritualem manducaverunt.* Datum est enim illis manna in deserto (Exod. xvi. 15), sicut nobis datur dulcedo Scripturarum, ut duremus in istâ eremo vitæ humanæ. Et norunt quale manna accipiunt Christiani, quibus dixit ipse Psalmus, *Gustate et videte, quàm suavis est Dominus* (Ps. xxxiv. 8). *Et omnes*, inquit, *eumdem cibum spiritualem manducaverunt.* Quid est, *eumdem?* Idem significantem. *Et omnes eumdem potum spiritualem biberunt.* Et attende quomodo unam rem exposuit, et cætera tacuit: *Bibebant enim de spirituali sequente petrâ: petra autem erat Christus. Hæc autem figuræ nostræ fuerunt.* (1 Cor. x. 1—6.) Illis sunt exhibitæ, sed *figuræ nostræ* fuerunt: quia illis corporaliter exhibebantur, *nobis* spiritualiter significabantur. Ergo illi qui corporaliter ea tenuerunt, ad vetus Testamentum pertinuerunt. On this important subject see above, the notes on Exodus xii., xiii., xiv., and *passim*.

7. *Ἐκάθισεν—παίζειν*] *The people sat down to eat and drink and rose up to play.* Exod. xxxii. 6, literally from LXX. Παίζειν describes the wanton dancing round the idol. The text is cited to show that Idolatry is often a consequence of Gluttony; and that in eating meats offered to idols the Corinthians might easily be tempted to *Idolatry*, and also to *Fornication*, which at Corinth was associated with Idolatry. The word *παίζειν, to play*, includes both sins. See the authorities in *Wetstein* here.

8. *εἰκοσιτρεῖς χιλιάδες*] *twenty-three thousand.* In Numbers xxv. 9, *twenty-four thousand* are mentioned as having died in the plague. St. Paul speaks of the mortality of *one day* only, Moses of the whole. And as both these numbers are round numbers, perhaps the precise sum may be between the two. *Bengel.* Cp. Heb. iii. 16, 17.

9. *Χριστόν*] *Christ.* From this and other passages (e. g. Heb. xi. 26) the Fathers inferred that the Eternal Word of God revealed Himself, before His Incarnation, by Angels to the Patriarchs, and administered the affairs of the Old Dispensation. See *S. Cyril*, Cat. x. 6, 7. *Euseb.* E. H. 1—3, and *Bp. Fell* here.

— *τῶν ὄφεων*] *the serpents* of fire. Num. xxi. 6.

10. *ἐγόγγυσαν*] *they murmured.* In Egypt, where they had meat enough, they *murmured* for want of liberty. (Exod. i. 14.) In the wilderness, where they had liberty enough, they *murmured* for want of meat, and would have exchanged their liberty for the flesh-pots of Egypt. Num. xi. 5. *Bp. Sanderson* (i. 158).

11. *τυπικῶς*] *figuratively.* So A, B, C, K, and many Fathers; a better reading than that of *Elz.*, *τύποι*. These things did not happen to *them* as types or examples, but they happened to them *τυπικῶς*, i. e. typically, so that *they* might see Christ and Christians in them, by the eye of Faith.

— *κατήντηκεν*] *have come.* So B, D*, E*, F, G, and several Fathers; a better reading than that of *Elz.*, *κατήντησεν*.

13. *ὑπὲρ ὃ δύνασθε*] *above your power;* 'suprà quod potestis.' There is no *ellipsis* here any more than in the Latin 'possunt, quia posse videntur.' Cp. *Winer*, § 64. p. 520.

— *σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν*] with *the* trial will give

14 [m] Διόπερ, ἀγαπητοί μου, φεύγετε ἀπὸ τῆς εἰδωλολατρείας. 15 Ὡς φρονί- m 2 Cor. 6. 17. 1 John 5. 12.
μοις λέγω· κρίνατε ὑμεῖς ὃ φημι.
16 [n] Τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν, οὐχὶ κοινωνία τοῦ αἵματος n Matt. 26. 26. ch. 11. 23, 24.

the escape; intimating that God never sends trials which have no egress.

— τοῦ δύνασθαι] *that ye may be able to bear it.* As to this use of the infinitive after τοῦ, see Matt. iii. 13; xiii. 3; xxiv. 45. Luke ii. 27; v. 7; xxi. 22; xxii. 31. Acts iii. 2. *Winer*, § 44, p. 290.

14. φεύγετε ἀπό] *fly ye from;* fly all occasions, such as Feasts and Meetings, which minister to Idolatry. A stronger expression than φεύγετε with an accusative.

15. κρίνατε ὑμεῖς] *judge ye.* A precept showing that divine Grace does not exclude, but rather presumes, the use of Human Reason. As *Hooker* observes, against those who would annul the office of Reason in matters of Religion (Pref. E. P. c. 3):—

The *first mean* whereby Nature teacheth men to judge good from evil, as well in laws as in other things, is the force of *their own discretion.* Hereunto, therefore, St. Paul referreth oftentimes his own speech, to be considered of by them that heard him. "I speak as to them which have understanding, *judge ye what I say*" (1 Cor. x. 15). Again, afterward, "*Judge* in *yourselves*, is it comely that a woman pray uncovered?" (1 Cor. xi. 13.) The exercise of this kind of judgment our Saviour requireth of the Jews. (Luke xii. 56, 57.) In them of Berea the Scripture commendeth it. (Acts xvii. 11.) Finally, whatsoever we do, if our own secret judgment consent not unto it, as fit and good to be done, the doing of it to us is sin, although the thing itself be allowable. St. Paul's rule, therefore, generally is, "Let every man in his own mind *be fully persuaded* of that thing which he either alloweth or doth" (Rom. xiv. 5).

16—21.] For an exposition of these verses, with a special reference to the Romish, Lutheran, Calvinistic, and Zwinglian interpretations of them, see *Waterland* on the Doctrine of the Eucharist, chap. viii. vol. vii. pp. 196—234.

16. Τὸ ποτήριον] *The Cup.* St. Paul proceeds to confirm his argument against fornication and participation in idolatrous meals, by considerations drawn from the institution, administration, and reception of the *Holy Communion;* thus showing, by an example, the important bearing of that *Holy Sacrament* on Christian *life* and *practice.*

It is remarkable that here and *v.* 21 St. Paul introduces the mention of the Eucharistic *Cup* before that of the *Bread.*

Why was this?

(1) Perhaps there was more danger of those immoral and lascivious consequences, against which he is writing, from excesses in the *Wine* at the idolatrous feasts than in the *Meats;* and therefore even more danger of an unworthy reception of the Holy Communion from participation in the *Cup* of devils than in the *table* of devils.

(2) The Apostle has also thus shown the *essential independence* of the Cup, as a necessary part of the Holy Communion, and supplies a caution against the Romish Error, that as blood is *contained* in the human body, so Christ's blood, as well as body, is exhibited in *one kind* in the Holy Eucharist (*Concil. Trid.* Sess. xiii.), and that consequently the Cup may be withheld from the faithful.

(3) As in the various Scriptural passages which mention the Three Persons of the Ever-blessed Trinity, each is severally put *first* in order to show their equality (Matt. xxviii. 19. 2 Cor. xiii. 13. Eph. iv. 3—6), so in the Scriptural passages which mention the Eucharistic elements, each is severally put first to show their equal dignity, and the equal necessity of receiving each. On this passage, compare notes below on xiv. 16.

— Τὸ ποτήριον τῆς εὐλογίας] *The Cup of the Blessing. The Cup,* of which the characteristic is, *Blessing.* The Genitive is used according to a Hebrew idiom (see *Vorst.* de Hebraism. N. T. pp. 252. 573, and Note on Matt. xxiv. 15, and Luke xiii. 27; xviii. 6. Acts ix. 15) with a pregnant significance; *the Cup* which received the *blessing* from Christ at the institution of the Holy Supper, and which is consecrated with a *blessing* from us at its administration, and which is one of the appointed means for conveying a *blessing* to those who receive it worthily.

The following important passage describes the primitive use of the Christian Church in the Administration of the Holy Communion; *Justin Martyr* (Apol. § 84, 85), προσφέρεται τῷ προεστῶτι τῶν ἀδελφῶν ἄρτος, καὶ ποτήριον ὕδατος καὶ κράματος, καὶ οὗτος λαβὼν αἶνον καὶ δόξαν τῷ Πατρὶ τῶν ὅλων διὰ τοῦ ὀνόματος τοῦ Υἱοῦ καὶ τοῦ Πνεύματος Ἁγίου ἀναπέμπει, καὶ εὐχαριστίαν ὑπὲρ τοῦ κατηξιῶσθαι τούτων παρ' αὐτοῦ ἐπὶ πολὺ ποιεῖται· οὗ συντελέσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν πᾶς ὁ παρὼν λαὸς ἐπευφημεῖ λέγων, Ἀμήν. Εὐχαριστήσαντος δὲ τοῦ προεστῶτος καὶ ἐπευφημήσαντος παντὸς τοῦ λαοῦ, οἱ καλούμενοι παρ' ἡμῖν διάκονοι διδόασιν ἑκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ τοῦ εὐχαριστηθέντος οἴνου καὶ ὕδατος, καὶ τοῖς οὐ παροῦσιν ἀποφέρουσι. Καὶ ἡ τροφὴ αὕτη καλεῖται παρ' ἡμῖν Εὐχαριστία. For an English translation of the above extract, see below on xiv. 15.

Having stated that no one is admitted to partake of the Holy Eucharist who does not believe the Articles of the Faith, and has not been baptized in "the laver for the remission of Sins and Regeneration," and who does not live a holy life as Christ has commanded, *S. Justin Martyr* adds,—We do not receive this bread as common bread, and this drink as common drink; but, as Jesus Christ our Saviour, being Incarnate by the divine Word, had flesh and blood for our salvation, so we are taught that the food which has been blest with thanksgiving (εὐχαριστηθεῖσαν) by means of the Prayer of the *Word* received from Him, and from which by transmutation our blood and flesh are nourished, is the flesh and blood of that Jesus Who was incarnate. For the Apostles in their Records, which are called Gospels, deliver, that Jesus commanded, and that when He had taken bread and given thanks, He said, "*Do this in remembrance of Me. This is My Body.*"

See also *S. Cyril Hierosol.* Catech. Myst. v. c. 7, who says, "We beseech the all-merciful God to send the Holy Ghost upon the Elements, that He may make the bread Christ's body, and the wine Christ's blood." As to the sense of these words, see *Waterland* on the Eucharist, chap. x. vol. vii. p. 294; and on the Prayer of *Invocation* in the Holy Communion, see *Bingham* xv. 3. 11, *Brett's* Collection of the principal Liturgies, A.D. 1720, *Daniel's* Codex Liturgicus, iv. pp. 69. 411. 572, Lips. 1853, and *Neale's* Ancient Liturgies, 1858.

It is observable that two of the Evangelists, Matthew (xxvi. 26) and Mark (xiv. 22), use the word εὐλογήσας in their description of Christ's action at the institution of the Lord's Supper, before the consecration of the *Bread;* and St. Luke (xxii. 19) and St. Paul (1 Cor. xi. 24) use the word εὐχαριστήσας; but in the benediction of the *Cup,* St. Matthew (xxvi. 27) and St. Mark (xiv. 23) use the word εὐχαριστήσας, whereas St. Paul uses the word εὐλογία here.

This appears to be an example of the agency of Divine Inspiration giving a fuller and clearer view of what was in the Divine Mind of Christ, by means of *variety* of *expression.* See Preface to the Gospels, p. xxii.

The action of Christ in the institution of the Lord's Supper was *eucharistic* and also *eulogistic;* it was one of *Thanksgiving,* and one of *Benediction;* and in the application of each of the terms to each of the elements by the writers of Holy Scripture, we learn more fully and clearly what the true character of the Holy Communion is, and what are our duties in its administration and reception.

On this subject see further on 1 Cor. xi. 24, 25.

— κοινωνία τοῦ αἵματος] *the Communion of the Blood.* St. Paul supplies by the word κοινωνία, which he uses twice in reference to the Holy Sacrament of the Lord's Supper, an important article of doctrine as to its true nature and use. It is the *Communion* of the Body and Blood of Christ, the divinely appointed means for *communicating* His Body and Blood. And thus he explains our Lord's words as recorded in the sixth chapter of St. John (vi. 51—56).

S. Chrys. asks well, "Why does not St. Paul use the word μετοχή (*participation*) here? why does he use the word κοινωνία (*communion*)? In order to show the intimacy of our union herein. For we communicate not only by *participation* (μετοχή), but by *union* (τῷ ἑνοῦσθαι); κοινωνία,—connected with σὺν,—marks *coherence.* We are united to Christ by this Bread, as that Body has been united to Him—and He has given us His Body in order that by communion with it, we may be delivered from the body of *death,* and be attempered (ἀνακερασθῶμεν) by it to everlasting *life.*" See on *v.* 17.

S. Chrysostom dwells here, and more at length on *v.* 24, on the important doctrine that communion with Christ's *body* in the Holy *Eucharist* is the appointed means to the faithful for the *sanctification,* and for the *preservation,* of their *bodies,* as well as of their *souls,* to everlasting life: a doctrine happily embodied by the Church of England in the prayer of her Communicants, that their sinful *bodies* may be made clean by His *body,* as well as their *souls* washed by His most precious *blood,* and in the words with which she distributes both the elements to her Communicants. "The *Body* of our Lord Jesus Christ which was given for thee, preserve thy *body* and soul unto everlasting life." A doctrine too little regarded by many, who neglect the divinely

τοῦ Χριστοῦ ἐστι, τὸν ἄρτον, ὃν κλῶμεν, οὐχὶ κοινωνία τοῦ σώματος τοῦ Χριστοῦ ἐστιν; [17] ° ὅτι εἷς ἄρτος, ἓν σῶμα οἱ πολλοί ἐσμεν· οἱ γὰρ πάντες ἐκ τοῦ ἑνὸς ἄρτου μετέχομεν. [18] ᵖ Βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα· οὐχ οἱ ἐσθίοντες τὰς θυσίας κοινωνοὶ τοῦ θυσιαστηρίου εἰσί; [19] ᵠ Τί οὖν φημι; ὅτι εἰδωλόθυτον τί ἐστιν, ἢ ὅτι εἴδωλον τί ἐστιν; [20] ʳ ἀλλ' ὅτι ἃ θύουσι τὰ ἔθνη, δαιμονίοις θύει, καὶ οὐ Θεῷ· οὐ θέλω δὲ ὑμᾶς κοινωνοὺς τῶν δαιμονίων γίνεσθαι.

o Rom. 12. 5. ch. 12. 12, 27. Gal. 3. 26, 28. Eph. 1. 22, 23. & 2. 15, 16. & 3. 6. & 4. 12, 13, 25. Col. 2. 19. & 3. 11, 15.
p Lev. 3. 3. & 7. 15.
q ch. 8. 4.
r Lev. 17. 7. Deut. 32. 17. Ps. 106. 37. Rev. 9. 20.

appointed means offered them for the happiness of their *bodies* in a glorious Resurrection and a blissful Immortality. Cp. *Irenæus* v. 2, 3.

Some false Teachers, in ancient times, took upon them to reject the doctrine of the *Resurrection* of the *body*, conceiving that the disembodied *soul* only had any concern in a life to come. Here, again, the *Sacrament* of the *Eucharist* was a kind of armour of proof against the seducers. For as the consecrated Bread and Wine were the authentic symbols of Christ's Body and Blood, and were, in *construction* and certain *effect* (though not in substance), the same with what they stood for, to all worthy receivers; it was manifest, that *bodies* so *incorporated* with the *body* of Christ, must of course be partners with it in a glorious *Resurrection*. Thus was the *Eucharist* considered as a sure and certain *pledge* to all good men of the future *Resurrection* of their *bodies*, symbolically fed with the *Body* of Christ. For like as the *branches* partake of the *vine*, and the *members* of the *head*, so the bodies of the faithful, being by the Eucharist incorporate with Christ's *glorified* body, must of consequence appertain to it, and be *glorified* with it. This is the argument which the Christian Fathers insisted upon, and with this they prevailed (*Ignat.* Epist. ad Ephes. cap. xx. p. 19. *Irenæus*, lib. iv. cap. 18, p. 251; lib. v. cap. 2, p. 294. *Tertull.* de Resurr. Carnis, cap. viii. p. 330, Rigalt. Conf. *Athanas.* Epist. iv. ad Serap. p. 710, edit. Bened.). *Waterland* on the doctrinal use of the Sacraments (vol. viii. p. 132).

The reader's attention is invited to the words of *Hooker* on this important subject, as quoted in the note on John vi. 25, especially the paragraphs beginning, "Thus much they knew."

On the doctrine of the Holy Eucharist, the reader may see what has been already offered to his consideration in the notes on John vi. 52—63, and the "Review" at the end of that chapter. Compare notes above, 1 Cor. v. 7, 8; x. 4. 16—20, and below, notes on Heb. x. 12; xiii. 10.

With regard to the unspeakable *mystery* of the *manner* of the *communication* of the Body and Blood of Christ to us in the Holy Eucharist, the more learned and wise, the more devout and holy a man is, the less will he be disposed to indulge in curious speculations and presumptuous dogmatism, and the more ready he will be to adopt the wise and reverent language of *Hooker*, as quoted in the note below on Eph. v. 30, to which may be added what the same author writes,—

There are but three Expositions made of "*This is My body;*"

The first, this is in itself before participation *really and truly the natural substance of My body, by reason of the co-existence which my omnipotent body hath with the sanctified element of bread;* which is the Lutheran's interpretation;

The second, "*This is itself, and before participation, the very true and natural substance of My body, by force of that Deity which, with the words of consecration, abolisheth the substance of bread, and substituteth in the place thereof my Body;*" which is the Popish construction.

The last, "*This hallowed food, through concurrence of divine power, is in verity and truth unto faithful receivers, instrumentally a cause of that mystical participation, whereby as I made myself wholly theirs, so I give them in hand an actual possession of all such saving grace as My sacrificed body can yield, and as their souls do presently need, this is* to them and in them *My Body.*"

Of these three rehearsed interpretations, the last hath in it nothing but what the rest do all approve and acknowledge to be most true, nothing but that which the words of Christ are on all sides confessed to enforce, nothing but that which the Church of God hath always thought necessary, nothing but that which alone is thought necessary for every Christian man to believe concerning the use and force of this Sacrament; finally, nothing but that wherewith the writings of all Antiquity are consonant, and all Christian Confessions agreeable. And as truth in what kind soever is by no kind of truth gainsayed, so the mind which resteth itself on this, is never troubled with those perplexities which the other do both find, by means of so great contradiction between their opinions and true principles of reason grounded upon experience, nature, and sense.

Such as love piety will, as much as in them lieth, know all things that God commandeth, but especially the *duties of service* which they owe to God. As for His dark and *hidden works*, they prefer, as becometh them in such cases, simplicity of faith before that knowledge, which, *curiously sifting* what it should adore, and *disputing too boldly* of that which the *wit of man cannot search*, chilleth for the most part all warmth of zeal, and bringeth soundness of belief many times into great hazard.

Let it, therefore, be sufficient for me, presenting myself at the Lord's Table, to know what there I receive from Him, without searching or inquiring of the manner *how* Christ performeth His promise. Let disputes and questions, enemies to piety, abatements of true devotion, and hitherto in this cause but overpatiently heard, let them take their rest. Let curious and sharp-witted men beat their heads about what questions themselves will. The very letter of the word of Christ giveth plain security that these mysteries do as nails fasten us to His very cross, that by them we draw out, as touching efficacy, force, and virtue, even the blood of His gored side; in the wounds of our Redeemer we there dip our tongues, we are dyed red both within and without, our hunger is satisfied, and our thirst for ever quenched; they are things wonderful which he feeleth, great which he seeth, and unheard of which he uttereth, whose soul is possessed of this Paschal Lamb, and made joyful in the strength of this new wine; this Bread hath in it more than the substance which our eyes behold; this Cup, hallowed with solemn benediction, availeth to the endless life and welfare both of soul and body, in that it serveth as well for a medicine to heal our infirmities, and purge our sins, as for a sacrifice of Thanksgiving; with touching it sanctifieth, it enlighteneth with belief, it truly conformeth us unto the image of Jesus Christ; what these elements are in themselves it skilleth not; it is enough that *to me* which take them they are the Body and Blood of Christ; His promise in witness hereof sufficeth, His word He knoweth which way to accomplish. Why should any cogitation possess the mind of a faithful communicant but this, O my God, Thou art true, O my soul, thou art happy? *Hooker.*

— *τὸν ἄρτον*] *the Bread.* He still calls it *bread*, even after consecration. And so 1 Cor. xi. 26. And so the ancient Canon of the Mass,—still retained in the Missal as a witness against Transubstantiation (see on Matt. xxvi. 26). And yet it is *the communion* of the *Body of Christ.*

17. *εἷς ἄρτος*] *one Bread*—marking *Unity* among *many*: wherein many grains are kneaded together. See on Matt. xxvi. 26. As Augustine says, in Johann. Tract. 27, "Dominus noster Jesus Christus corpus et sanguinem suum in eis rebus commendavit, quæ ad unum aliquid rediguntur ex multis. Namque aliud in unum ex multis granis conflt, aliud in unum ex multis acinis confluit." Some translate *ἄρτος* here *loaf*: but they could not *all* partake of *one loaf.*

— *μετέχομεν*] *we are partakers.* We must distinguish between *μετέχειν* and *κοινωνεῖν*; *μετέχειν* is properly to take a part of a thing with others who have also their several shares; but *κοινωνεῖν* is to partake in common with others in *one* undivided thing. See *Chrys.* and *Waterland* vii. 127. The Holy Eucharist is a *Communion* to us of the one body and blood of Christ. And we are all *joint partakers* with each other of that one Body and Blood. See above on *v.* 16.

18. *Βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα*] *Consider the Israel after the flesh.* Consider the example of Jews, who are *the* mere *carnal* Israel, for ye who belong to the *Christian Church* are the *spiritual Israel.* They who eat of the Levitical Sacrifices, are communicants of the altar in the Temple. So you, if you eat of idolatrous sacrifices, communicate in the worship, and are subject to the influence, of the deity to whom they are offered.

20. *ἀλλ'*] *nay, but.*

— *δαιμονίοις—οὐ Θεῷ*] *to Devils—not to God:* from LXX of Deut. xxxii. 17, *ἔθυσαν δαιμονίοις, καὶ οὐ Θεῷ*, said of Israel worshipping idols in the wilderness. Cp. Acts vii. 43.

Nos *unum Deum* colimus: cæteros ipsi putatis Deos esse quos nos *dæmonas* scimus. *Tertullian* (ad Scap. 3).

Worship offered to any but the One True God, is accounted by God to be offered to *Devils* who *do exist*, although it be

21 [s] Οὐ δύνασθε ποτήριον Κυρίου πίνειν καὶ ποτήριον δαιμονίων· οὐ δύνασθε τραπέζης Κυρίου μετέχειν, καὶ τραπέζης δαιμονίων. 22 [t*] Ἢ παραζηλοῦμεν τὸν Κύριον; μὴ ἰσχυρότεροι αὐτοῦ ἐσμεν;

23 [u] Πάντα ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει· πάντα ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ· 24 [x] μηδεὶς τὸ ἑαυτοῦ ζητείτω, ἀλλὰ τὸ τοῦ ἑτέρου.

25 Πᾶν τὸ ἐν μακέλλῳ πωλούμενον ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν· 26 [y] τοῦ Κυρίου γὰρ ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς. 27 Εἴ τις καλεῖ ὑμᾶς τῶν ἀπίστων, καὶ θέλετε πορεύεσθαι, πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε, μηδὲν ἀνακρίνοντες διὰ τὴν συνείδησιν. 28 [z] Ἐὰν δέ τις ὑμῖν εἴπῃ, Τοῦτο εἰδωλόθυτόν ἐστι, μὴ ἐσθίετε, δι' ἐκεῖνον τὸν μηνύσαντα, καὶ τὴν συνείδησιν· 29 [a] συνείδησιν δὲ λέγω, οὐχὶ τὴν ἑαυτοῦ, ἀλλὰ τὴν τοῦ ἑτέρου.—Ἱνατί γὰρ ἡ ἐλευθερία μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; 30 [b] εἰ ἐγὼ χάριτι μετέχω, τί βλασφημοῦμαι ὑπὲρ οὗ ἐγὼ εὐχαριστῶ;—

31 [c] Εἴτε οὖν ἐσθίετε εἴτε πίνετε, εἴτε τὶ ποιεῖτε, πάντα εἰς δόξαν Θεοῦ ποιεῖτε.

s Deut. 32. 38. 2 Cor. 6. 15.
t Exod. 20. 5. & 34. 14. Deut. 4. 24. & 6. 15. & 32. 16, 21.
u ch. 6. 12. & 8. 9. Rom. 14. 15, 20.
x Rom. 15. 1, 2. ch. 9. 19, 23. & 13. 5. Phil. 2. 4, 5, 21.
y Exod. 19. 5. Deut. 10. 14. Job 41. 11. Ps. 24. 1 & 50. 12. & ver. 28.
z ch. 8. 10, 11. & ver. 26. Exod. 9. 29.
a 1 Cor. 8. 10—12
b Rom. 14. 6. 1 Tim. 4. 4.
c Col. 3. 17.

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offered by man to *idols* (e. g. Jupiter, Venus, Bacchus, &c.) which do *not exist*.

— κοινωνοὺς τῶν δαιμονίων] *communicants of devils*. He had spoken of the *Communion* of the Body and Blood of *Christ* (*v.* 16); meaning thereby a Communion of His Body broken, and of His Blood shed on the Cross. He now speaks of a *Communion* of Devils; meaning thereby a Communion of *devilish influences* infused into those who are guilty of acts of idolatrous worship. See *Tertullian*, de Spectac. 25, 26, speaking of a woman who became possessed of an Evil Spirit while present at a heathen theatre. Cp. *Waterland*, vii. p. 218.

21. Οὐ δύνασθε] *Ye cannot* morally *do so*. See 1 Cor. iii. 11, "Other foundation can no man lay." And *Glass*. Phil. Sacr. p. 361; and on Mark vi. 5.

— ποτήριον δαιμονίων] *the cup of devils*, with libations from which the sacrificial meats were polluted. See on *v.* 28.

— τραπέζης] *table*. There were sacred *tables* in almost all the *Heathen Temples* of ancient Greece. See *Valck.* here, who quotes Cic. de Nat. Deor. iii. 34, "*Mensas* argenteas (*Dionysius*) de omnibus delubris jussit auferri."

23. Πάντα ἔξεστιν] So the best MSS. *Elz.* inserts μοι after πάντα.

24. τοῦ ἑτέρου] *of his neighbour* (vi. 1). *Elz.* adds ἕκαστος, not in the best MSS.

25. ἐν μακέλλῳ] *in the shambles*; Lat. *in macello*. It may be a word of Greek origin from μάκελλα (cp. 'abattoir'), but seems rather to have been introduced by intercourse with Rome. See *Valck.* In the Greek Glossaries it is explained by κρεοπωλεῖον. Much of the sacrifices offered in the temples was sold by the Priests to those who traded in the shambles.

— διὰ τὴν συνείδησιν] *on account of the conscience* of the seller, and of others who may be tempted to idolatry, or confirmed in it, by seeing that you eat what has been offered to idols, and is *known* to you as such.

One of the modes devised by heathen Persecutors (e. g. the Emperor Maximin), in order to tempt the Christians of primitive times, was to slaughter *all* animals at heathen altars before they were offered for sale in the shambles, and to sprinkle them with *libations* from the altars. *Lactant.* (de Mort. Persec. c. 37). *Euseb.* (de Martyr. Palæst. 9).

26. τοῦ Κυρίου γὰρ—αὐτῆς] *for the Earth is the Lord's and the fulness thereof*. Verbatim from LXX, Ps. xxiii. 1. Every thing is God's and Christ's, and therefore *yours*. See on iii. 23.

27. πᾶν τὸ παρατιθέμενον ὑμῖν ἐσθίετε] *every thing that is set before you eat ye*. A quotation, it seems, from *St. Luke's* Gospel, x. 8. Compare below note on 2 Cor. viii. 18, and above on Luke x. 7.

— διὰ τὴν συνείδησιν] *for the conscience sake*. See *v.* 25.

28. Τοῦτο εἰδωλόθυτον] *This is idolothytum*, as you would call it. Even a *Heathen* might so speak, adopting, with something of an ironical sneer, the phrase of the Christian. Or the words may be supposed to be from the mouth of *a brother Christian guest*, warning his friend not to eat of the meat in question. The reading ἱερόθυτον, adopted by some Editors from A, B, H, against the testimony of C, D, E, F, G, I, K, seems to be a correction of the copyists.

— συνείδησιν] *Elz.* adds τοῦ γὰρ Κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, which is not in the best MSS. and Editions, and disturbs the flow of the sense, and has been probably imported from *v.* 26.

29. τοῦ ἑτέρου] *of the other, the neighbour* (vi. 1), of him who had *given the information*.

29, 30. Ἱνατί γὰρ—εὐχαριστῶ] *For, why is my liberty* to be *judged by another conscience*, and not my own? *If I partake thankfully, why am I* to be *evil spoken of for that for which I give thanks?* This has been explained thus by some learned Expositors: For why shall I so use my liberty as to be condemned by another man's conscience? And although I give thanks for what I eat, why should I expose myself to be censured as an Idolater for those meats which I receive with thankfulness?

But this exposition of the words does not appear to be satisfactory; and it seems that they ought rather to be regarded as a recital of an *objection* made by a Corinthian Christian interlocutor, expressing his surprise at the Apostle's restriction of the liberty and power in which he so much gloried. *What! Is then my Christian liberty to be condemned under the influence* of the weak scruples of *another man's conscience?* Let *him scruple* at my eating, if he will; *but* if I receive *with thankfulness* God's creatures (which have been offered to mere phantoms that have no existence; see 1 Cor. viii. 4), *why* then *am I* to be *evil spoken of for that for which I give thanks* to God? (cp. Rom. xiv. 6.)

It is very usual with St. Paul to adopt as *his own* the *objections* of an *adversary*, and then to refute them (see on vi. 12).

As to this mode of arguing, and as to the elliptical use of γὰρ in the first clause here, and also the sense of κρίνομαι, compare the parallel passage in Rom. iii. 7, where an *objection* is suddenly introduced in a similar manner: εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι;

— χάριτι] *with thankfulness*.

31. Εἴτε οὖν] *Whether then ye eat, or drink, or do any thing whatever, do all things to the glory of God*. St. Paul does not vouchsafe to give a direct answer to the objection recited in the previous verse, but contents himself with stating a general maxim which *involves* a reply. The particle οὖν frequently introduces the summing up of the whole, particularly after a digression. (See xv. 11.) And this is precisely what he does in the parallel passage Rom. iii. 8, where he only says briefly, ὧν τὸ κρῖμα ἔνδικόν ἐστιν. See note there.

If this is your principle of action, as it ought to be, and if you are really zealous for the honour of God, as the Lord of all the creatures, you will not feel any indignation that the exercise of your liberty is to be regulated and controlled by considerations of regard for the conscience of your brother, created by God and redeemed by Christ. You will glorify God by restraining yourself in the exercise of your liberty, for the sake of the everlasting salvation of a fellow-member in Christ; and thus you will enjoy the noble freedom of serving God.

— πάντα εἰς δόξαν Θεοῦ ποιεῖτε] *do all things to the glory of God*. A text which has been strained too far by some, and has been perverted to dangerous consequences;

That "*all things be done to the glory of God*," the blessed Apostle exhorteth. The glory of God is the admirable excellency of that virtue divine, which being made manifest causeth men and angels to extol His greatness, and in regard thereof to fear Him. By "*being glorified*," it is not meant that He doth receive any augmentation of glory at our hands, but His name we glorify when we testify our acknowledgment of His glory. Which albeit we most effectually do by the virtue of obedience, never-

d Rom. 14. 13
e Rom. 15. 2.
ch. 9. 19, 22.
a ch. 4. 16.
1 Thess. 1. 6.
2 Thess. 3. 9.
b vv. 17, 22.
Prov. 31. 28—31.
ch. 4. 17. & 15. 2.
Luke 1. 6.
1 Thess. 4. 1, 2.
2 Thess. 2. 15.
& 3. 6.
c Eph. 1. 22, 23.
& 4. 15. & 5. 23.
ch. 3. 23.
& 15. 27, 28.
Eph. 1. 20, 22.
John 14. 28.
Phil. 2. 7—11.

32 [d] Ἀπρόσκοποι γίνεσθε καὶ Ἰουδαίοις καὶ Ἕλλησι, καὶ τῇ ἐκκλησίᾳ τοῦ Θεοῦ· 33 [e] καθὼς κἀγὼ πάντα πᾶσιν ἀρέσκω, μὴ ζητῶν τὸ ἐμαυτοῦ συμφέρον, ἀλλὰ τὸ τῶν πολλῶν, ἵνα σωθῶσι.

XI. 1 [a] Μιμηταί μου γίνεσθε, καθὼς κἀγὼ Χριστοῦ.

2 [b] Ἐπαινῶ δὲ ὑμᾶς, ὅτι πάντα μου μέμνησθε, καὶ, καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις κατέχετε. 3 [c] Θέλω δὲ ὑμᾶς εἰδέναι, ὅτι παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστός ἐστι, κεφαλὴ δὲ γυναικὸς ὁ ἀνήρ· κεφαλὴ δὲ Χριστοῦ ὁ Θεός.

4 Πᾶς ἀνὴρ προσευχόμενος ἢ προφητεύων κατὰ κεφαλῆς ἔχων καταισχύνει τὴν κεφαλὴν αὐτοῦ· 5 πᾶσα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακα-

theless, it may be perhaps a question, whether St. Paul did mean that we sin as oft as ever we go about any thing without an *express intent* and purpose to obey God therein. He saith of himself, "*I do in all things please all men, seeking not mine own commodity*, but *rather the good of many, that they may be saved.*" (1 Cor. x. 33.) Shall it hereupon be thought that St. Paul did not move either hand or foot, but with *express intent* even thereby to further the common salvation of men? We move, we sleep, a number of things we oftentimes do, only to satisfy some natural desire, without present, express, and actual reference unto any commandment of God. Unto His glory even these things are done which we naturally perform, and not only that which morally and spiritually we do. For by every effect proceeding from the most concealed instincts of nature His power is made manifest. But it doth not therefore follow that of necessity we shall sin, unless we expressly intend this in every such particular. Nor is there any law of God whereunto He doth not account our obedience His glory. "Do therefore all things unto the glory of God," saith the Apostle; "be inoffensive both to Jews and Grecians and the Church of God: even as I please all men in all things, not seeking mine own commodity, but many's, that they may be saved." In the least thing done *disobediently toward God*, or *offensively against the good of men*, whose benefit we ought to seek for as for our own, we plainly show that we do not acknowledge God to be such as indeed He is, and consequently that we glorify Him not. This the blessed Apostle teacheth. *Hooker* (ii. 11. 1).

32. Ἀπρόσκοποι γίνεσθε] *Become inoffensive:* ἀσκάνδαλοι (*Hesych.*); i. e. cease to give *any occasion of stumbling*, as ye now do.

When a man doth something which in itself is not evil, but indifferent, and so according to the rule of Christian liberty lawful for him to do, or not to do, as he shall see cause, yea, and perhaps otherwise commodious and convenient for him to do, yet whereat he probably foreseeth that *another will take scandal*, and be occasioned thereby to do evil,—in such case, if the thing to be done be not in some degree prudentially necessary for him to do, but that he might without very great inconvenience or prejudice to himself or any third person leave it undone, *he is bound, in charity and compassion to his brother's soul, for whom Christ died*, and *for the avoiding of scandal*, to *abridge himself in the exercise of his Christian liberty for that time*, so far as rather to suffer some inconvenience himself by the not doing it, than by the doing of it to cause his brother to offend. This is what is so often, so largely, and so earnestly insisted upon by St. Paul. See Rom. xiv. 13. 21; xv. 1—3. 1 Cor. viii. 7—13; ix. 12. 15. 19—22; x. 23—33. Here the rule is,—*Do nothing that may be reasonably forborne, whereat scandal will be taken. Bp. Sanderson*, v. 51. See also *ibid.* vol. i. p. 347.

33. τῶν πολλῶν] *the many*—all. Cp. below, Rom. v. 15.

CH. XI. **1.** Μιμηταί μου γίνεσθε] *Become ye imitators of me*, especially in what I have just mentioned, viz., in not *pleasing myself*, and foregoing personal comfort and convenience for the sake of the salvation of others, as I have done in imitation of *Christ*, Who *pleased* not *Himself* (Rom. xv. 3), but gave Himself for us. (Eph. v. 2.)

On what grounds St. Paul inculcates the duty of imitating himself here and elsewhere (1 Thess. i. 5, 6. 2 Thess. iii. 7—9. 1 Cor. iv. 16. Phil. iii. 17; iv. 9), see *Barrow*, Serm. xxxiv. vol. ii. p. 269. St. Paul's practice herein teacheth us that we be careful to give, and ready to follow, a good example. And also that we are bound especially to study the examples of the Holy Apostles, who were vouchsafed to the Church by God, and who were filled with supernatural gifts and graces of the Holy Ghost, and whose actions and teaching have been recorded by Him in Holy Scripture for our learning; and it is He Who, by their mouths, commands us to *imitate* their *practice*.

It is requisite to note this, in order that we may be fully satisfied of the necessity of following *Apostolical precedents* in matters of perpetual spiritual import, i. e. *Regimen* and *Polity*, as well as in *Christian Doctrine*. See the *Introduction* to the Acts of the Apostles, pp. 13—20.

The ground of this imitation is to be found in their authentic representation of the mind of Christ.

St. Paul points to *his own example*, as showing the thing, which he recommends to others, to be feasible, being done by a man subject to infirmity, like themselves, but assisted by the grace of God; and he refers to *Christ's* example as giving guidance and authority to human examples, and making them fit for imitation. See *Bp. Sanderson*, i. p. 223.

3. Θέλω δέ] Having answered their *questions*, he now proceeds to specify things on which he had not given special injunctions and precepts, viz.,

(1) Veiling of women in Churches, *v.* 5.
(2) The ordering of the *agapæ*, *v.* 17.
(3) Spiritual gifts, chap. xii.
(4) As to objections concerning the Resurrection, chap. xv.
(5) Collections for the poor brethren at Jerusalem, chap. xvi.

— παντὸς ἀνδρὸς ἡ κεφαλὴ κ.τ.λ.] *Christ is the Head of every man*, as being the Second Adam, the Head of the Church. Man is the head of the woman, formed out of man. God is the Head of Christ, the Eternal Word, the Everlasting Son of the Everlasting Father. *Cyril* (in Caten.).

4. προφητεύων] *preaching* (see above on 1 Thess. v. 20. Rom. xii. 6); and sometimes *foretelling* the *future*, as below, xiii. 8.

— κατὰ κεφαλῆς ἔχων] *having* any thing falling *down* on or over his *head*. Cp. Mark xiv. 3, κατέχεεν κατὰ τῆς κεφαλῆς.

There were different customs at Corinth in this respect, arising probably from the different usages of the various classes of which the Church was formed;

The Jewish women were veiled in the presence of men. Cp. Gen. xxiv. 65, and the Rabbinical authorities in *Wetstein* here, pp. 144, 145, and *Jahn*, Arch. § 27.

The *male Jewish* Christians would be disposed to cover their heads with a profession of reverential shame, as they had done in the *synagogues* with the *tallith*. See *Lightfoot*, p. 769. *Jahn*, § 396.

Not so the *Greeks*, who never wore a covering on the head except on a journey or in sickness. See *Eustath.* Homer Odyss. α'. p. 30. *Valck.*

The *Roman* Colonists of Corinth would be also inclined *to veil the head* in *worship*. (See the passages quoted by *Grotius* here.) *Tertullian*, in his Apology for the Christians (c. 30), which is addressed to Romans, marks it as a characteristic of the Christians that they prayed "nudo capite, quia non erubescimus."

Hence arose a *confusion* of dress for men and *women*, which had been expressly forbidden by Almighty God. (Deut. xxii. 5.)

(1) St. Paul brings back the question to *first principles*, as grounded on the history of *Creation* and the Origin of Mankind, and the primeval relation of Man to Woman and Woman to Man; and then

(2) He proceeds to argue the question on the ground of the *Second Creation*, i. e. the *Incarnation* of the Son of God. (*v.* 7.)

He pursues a similar method, 1 Tim. ii. 13—15.

5. προφητεύουσα] *prophesying*. St. Paul does not here *allow* women to prophesy or preach. Indeed, he *forbids* them to do so (xiv. 34, where see note, and 1 Tim. ii. 12).

But this was not the question now before him. He may, indeed, be disposed to include here the case of some women who might have a special gift of prophecy, as Anna (Luke ii. 36) and the daughters of Philip (Acts xxi. 9); and then what *Tertullian* says of St. Paul here will be true: "Mulieri *etiam* prophetanti *velamen* imponit" (c. Marcion. v. 8).

These Corinthian Women gloried in their self-display in preaching; but he tells them that even in their *outward* demeanour in doing so they disgraced their heads.

λύπτῳ τῇ κεφαλῇ καταισχύνει τὴν κεφαλὴν ἑαυτῆς· ἓν γάρ ἐστι καὶ τὸ αὐτὸ τῇ ἐξυρημένῃ· [6] [d] εἰ γὰρ οὐ κατακαλύπτεται γυνή, καὶ κειράσθω· εἰ δὲ αἰσχρὸν γυναικὶ τὸ κείρασθαι ἢ ξυρᾶσθαι, κατακαλυπτέσθω.

d Num. 5. 18. Deut. 21. 12. & 22. 5.

[7] [e] Ἀνὴρ μὲν γὰρ οὐκ ὀφείλει κατακαλύπτεσθαι τὴν κεφαλήν, εἰκὼν καὶ δόξα Θεοῦ ὑπάρχων· ἡ γυνὴ δὲ δόξα ἀνδρός ἐστιν· [8] [f] οὐ γάρ ἐστιν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐξ ἀνδρός· [9] καὶ γὰρ οὐκ ἐκτίσθη ἀνὴρ διὰ τὴν γυναῖκα, ἀλλὰ γυνὴ διὰ τὸν ἄνδρα.

e Gen. 1. 26, 27. & 5. 1. & 9. 6. Ps. 8. 6. James 3. 9. f Gen. 2. 18, 21, 22.

[10] [g] Διὰ τοῦτο ὀφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἀγγέλους.

g Eccles. 5. 6. Matt. 18. 10. Heb. 1. 14.

False Teachers have generally flattered women. (Cp. *Hooker*, Preface iii. 13.) St. Paul reproves publicly those of Corinth who were vain of their spiritual gifts, and censures them in that respect in which they would feel the censure most keenly—their personal appearance—a remarkable proof of the Apostle's courage and honesty.

— ἀκατακαλύπτῳ τῇ κεφαλῇ] *with her head uncovered.* On this dative, casus *modalis*, cp. *Winer*, § 31, p. 194, and above, x. 30.

— καταισχύνει τὴν κεφαλὴν ἑαυτῆς] *dishonoureth her own head* by her own act. See on *v.* 10.

God has prescribed certain laws of dominion and subjection respectively to man and woman. If men or women confound these laws, they sin against God, Who in order that both may be reminded of these laws, has forbidden man to wear the apparel of woman, and woman that of man. (Deut. xxii. 5.) *Chrysostom.*

— τὸ αὐτὸ τῇ ἐξυρημένῃ] *the same thing with her that* is *shaven.* On the Dative, see *Winer*, § 22, p. 135. *Matthiæ*, § 386.

6. κείρασθαι ἢ ξυρᾶσθαι] *to have her hair cropped*, or *to be shaven.* (Cp. Micah i. 16.) A great ignominy to women, both among Jews and Greeks. See the Rabbis on Num. v. 18, and *Aristoph.* Thesm. 845.

On the *difference* of meaning of these verbs, see above on Acts xviii. 18; "κείρειν notat partes capillorum summas demere, ξυρεῖν vel ξυρᾶν ad cutem usque novaculâ detondere, decalvare."

It was not usual for free men or women to cut their hair short except in mourning, but slaves were obliged to wear their hair short. See *Valck.* here.

7. εἰκὼν] *image* (Gen. i. 26, 27); not corporeally, but intellectually, and specially by reason of *dominion* over the creatures. See *Dr. Barrow*, Sermons on the Creed, Serm. vii. vol. iv. p. 171.

— δόξα] *splendor*, reflection of brightness. See 2 Cor. iii. 7.

— ὑπάρχων] *being* such by *priority* of his creation, and by the *manner* of his creation, as compared with *woman.* Ὑπάρχων is more significant than ὤν. See Acts xvii. 24, οὐρανοῦ καὶ γῆς Κύριος ὑπάρχων. Phil. ii. 6, ἐν μορφῇ Θεοῦ ὑπάρχων, and on Gal. i. 14. It is observable that this word is used frequently by St. Paul and by *St. Luke*, but by no other Evangelist.

8. οὐ γάρ ἐστιν—ἀνδρός] *For man is not formed out of woman, but woman is formed out of man.* He refers to the formation of Eve from Adam. (Gen. ii. 21—23.)

9. καὶ γάρ] *For man* (Adam) *was not formed* for *the woman*, already existing, *but woman* (Eve) *was formed* for *the man* (Adam), already created; and she was formed *out* of him. The reference to the history of the Creation removes all the difficulty to which *Bp. Middleton* adverts, p. 454, as to the article.

10. ἐξουσίαν ἔχειν] *to have a badge* of *her own dignity* and *power* on her head. Compare Ezek. vii. 27, ἄρχων ἐνδύσεται ἀφανισμὸν, 'the ruler will put on the badges of desolation;' and Num. vi. 7, εὐχὴ Θεοῦ ἐπὶ τῆς κεφαλῆς, 'the signs of a vow are on his head.'

Similarly, the Crown worn formerly by the Roman Emperors of the West, and that which is now worn by the Bishop of Rome, is called '*Regnum*' in Latin, in Italian '*Trireguo.*'

St. Paul, as usual, goes back to *first principles*, and then *applies* those principles to the particular question before him. He reverts to the History of the Creation, and applies that history to this question of female attire.

He uses the same method in another passage (1 Tim. ii. 9—13), which happily illustrates the present.

Compare also the mode in which he deals with the subject of the Holy Communion, and its abuses at Corinth. He goes back to the History of its Institution. See *vv.* 23—27.

The Apostle dwells on the fact that woman was *formed out* of man. This he had said *v.* 8, οὐκ ἔστιν ἀνὴρ ἐκ γυναικὸς, ἀλλὰ γυνὴ ἐξ ἀνδρὸς, and he repeats it *v.* 12, ἡ γυνὴ ἐκ τοῦ ἀνδρός. She *is out* of man; she exists from him. Her οὐσία, or *being*, ἐστὶν ἐξ ἀνδρὸς, is *out* of man.

Grounding his argument on this fact, he takes advantage of the happy coincidence furnished by the Greek word ἐξουσία (cp. *ex-istence*), and says that woman, ἐξ ἀνδρὸς οὖσα, ought to have ἐξ-ουσίαν on her head.

This is not a mere play upon words, for the word ἐξουσία, or *Authority*, as distinguished from mere δύναμις, *Power*, properly represents that *moral* strength and dignity which *grows out* of the *essence* of things. A lawful Ruler has *always* ἐξουσίαν, or *Authority*, by reason of his *essential* nature and constitution as being a Deputy of God (see Rom. xiii. 1—4), and as deriving his authority from God; ἐκ Θεοῦ ὢν ἔχει ἐξουσίαν: but he may not always have δύναμις or *physical power* to *enforce* the execution of what his *Authority* commands. And his *dominion* over *men* is grounded on *his own subjection* to God, from Whom his Authority flows. "*Dis* te *minorem* quod geris, *imperas.*"

Woman, being in her origin a natural extract of Man, who is the image of God, and deriving her being from Man, ought to wear the emblem of her derivative authority on her head. That authority and dignity, derived to her through man from God Himself, is her glory; for man is the δόξα, or reflected splendor, of God Himself. The covering of her head is therefore a crown of glory.

Hence the Apostle says that she *dishonours* her head (*v.* 5) if she appears in public with her head uncovered. Her Covering is, indeed, a mark of reverence and submission to man, and is therefore called "humilitatis sarcina" and "jugum" by *Tertullian* (de Coron. c. 14; de Vel. Virg. c. 17), and "insigne subjectionis" by the Council of Gangra (c. 17); but it is also an ἐξουσία, or emblem of *authority*, which she derives through man from God; and by throwing off her covering she throws away her ἐξουσίαν, or the mark of her own authority, which consists in the essential derivation of her being through man from God. She forfeits her own claim to reverence, by breaking that link of connexion, which binds her through man even to the throne of God.

The notion of the Rabbis, therefore, that a woman who casts off the covering of her head, casts off her dignity, and her safeguard, and exposes herself to the injurious influence of *Evil Spirits*, is not altogether fanciful, but involves a moral truth. "If a woman's head is bare (they say, Sota 43, *Wetstein*, p. 147) evil spirits come and sit upon her head, and destroy what is in her home." The evil spirits of vanity and immodesty immediately assail her, and impair that moral power which she possesses in the eyes of men, and destroy that domestic influence which she exercises by her modesty, which is her strength.

In the Apostolic Constitutions (ii. 17) it was expressly commanded that the women should have their *heads covered* in the Church.

It is St. Paul's manner, in this Epistle, to show that by a *licentious* abuse *of liberty* men *gain nothing*, but rather *injure themselves.* And he now teaches the Corinthian *women*, who more than any women in the world needed such instruction, that by obtrusive boldness and wanton effrontery, and by presumptuous shamelessness and flaunting immodesty in public, in the House of God, they *gained nothing*, but *forfeited* that dignity, power, and grace, which God had given to Woman, especially under the Gospel.

Thus the divine Apostle has left a lesson to Women in every age, a lesson which in the present age deserves special attention, when the attire of some among them seems to expose them to that reproof, which was spoken through him by the Holy Spirit to the Women of Corinth.

Let them learn from him, that the true power of Woman is in gentle submission; her most attractive grace and genuine beauty is in modest retirement and delicate reserve; her best ornament, "that of a meek and quiet spirit, which in the sight of God is of great price." (1 Pet. iii. 4.)

— διὰ τοὺς ἀγγέλους] *on account of the Angels* of God. "Nudo capite videri non debet propter Angelos." *Tertullian* (de Coron. 14). She ought to have dignity and authority on her head *because of the Angels;*

Because the Angels rejoice in contemplating the order and symmetry of God's creatures; which is disturbed by any thing that breaks the divinely constituted series of dependence which connects Woman through man with God;

Because also the Angels minister to the faithful (Heb. i. 14),

11 Πλὴν οὔτε γυνὴ χωρὶς ἀνδρὸς, οὔτε ἀνὴρ χωρὶς γυναικὸς, ἐν Κυρίῳ·
h Rom. 11. 36. Heb. 1. 2, 3.
12 h ὥσπερ γὰρ ἡ γυνὴ ἐκ τοῦ ἀνδρὸς, οὕτω καὶ ὁ ἀνὴρ διὰ τῆς γυναικός· τὰ δὲ πάντα ἐκ τοῦ Θεοῦ.
i ch. 10. 15. Luke 12. 57. John 7. 24.
13 i Ἐν ὑμῖν αὐτοῖς κρίνατε· πρέπον ἐστὶ γυναῖκα ἀκατακάλυπτον τῷ Θεῷ προσεύχεσθαι; 14 οὐδὲ ἡ φύσις αὐτὴ διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾷ, ἀτιμία αὐτῷ ἐστι, 15 γυνὴ δὲ ἐὰν κομᾷ, δόξα αὐτῇ ἐστιν; ὅτι ἡ κόμη ἀντὶ περιβολαίου δέδοται αὐτῇ.
j 1 Tim. 6. 3, 4. ch. 14. 33, 34. & 16. 1. 1 Thess. 2. 14. k ch. 1. 10—12. & 3. 3. & 5. 1. & 6. 1. 1 Matt. 18. 7. Luke 17. 1. Acts 20. 30. 2 Cor. 13. 5—7. 1 Tim. 4. 1, 2. 2 Pet. 2. 1, 2.
16 j Εἰ δέ τις δοκεῖ φιλόνεικος εἶναι, ἡμεῖς τοιαύτην συνήθειαν οὐκ ἔχομεν, οὐδὲ αἱ ἐκκλησίαι τοῦ Θεοῦ.
17 Τοῦτο δὲ παραγγέλλω οὐκ ἐπαινῶν, ὅτι οὐκ εἰς τὸ κρεῖττον, ἀλλ' εἰς τὸ ἧττον συνέρχεσθε. 18 k Πρῶτον μὲν γὰρ συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ, ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν, καὶ μέρος τι πιστεύω· 19 l δεῖ γὰρ καὶ αἱρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν. 20 Συνερχομένων

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and are especially present at the *public assemblies* of the *Church* of God (see Isa. vi. 1. Ps. cxxxviii. 1, 2); and because they know the mind of God, and because they love to see that peace and harmony, which they know that God loves, in His Church (1 Tim. v. 21); and consequently are grieved by whatever deranges and disorganizes the framework of God's Creation, in that sacred Society, which ought to be an earthly reflection of the peace and harmony of Heaven. See *Cyril* in Cat. here.

It has been well said by *Hooker* (V. xxiii. 1) that—

Between the throne of God in heaven and His Church upon earth here militant, if it be so that *Angels* have their continual intercourse, where should we find the same more verified than in these two ghostly exercises, the one Doctrine, and the other *Prayer?*

And again (V. xxv. 2):—

Concerning the *place of assembly*, although it serve for other uses as well as this, yet seeing that our Lord Himself hath to this as to the chiefest of all other plainly sanctified his own temple by entitling it "the House of Prayer" (Matt. xxi. 13), what pre-eminence of dignity soever hath been, either by the ordinance or through the special favour and providence of God, annexed unto His Sanctuary, the principal cause thereof must needs be in regard of Common Prayer. For the honour and furtherance whereof, if it be, as the gravest of the ancient Fathers seriously were persuaded, and do oftentimes plainly teach, affirming that the House of Prayer is a *Court beautified with the presence of celestial Powers*, that there we stand, we pray, we sound forth hymns unto God, having *His Angels* intermingled as our associates, and that with reference hereunto the Apostle doth require so great care to be had of decency for *the Angels' sake* (1 Cor. xi. 10), how can we come to the House of Prayer and not be moved with the very glory of the place itself, so to frame our affections praying, as doth best beseem them, whose suits the Almighty doth there sit to hear, and His *Angels attend to further?* He quotes *Chrysost.* Hom. xv. ad Hebr. et xxiv. in Act. t. iv. 516: Ἄκουε δὲ ὅτι ἄγγελοι πάρεισι πανταχοῦ, καὶ μάλιστα ἐν τῷ οἴκῳ τοῦ Θεοῦ παρεστήκασι τῷ βασιλεῖ, καὶ πάντα ἐμπέπληται τῶν ἀσωμάτων ἐκείνων δυνάμεων. And p. 753, l. 40: Ἕστηκας ἀτάκτως, οὐκ οἶδας ὅτι μετ' ἀγγέλων ἕστηκας; μετ' ἐκείνων ᾄδεις, μετ' ἐκείνων ὑμνεῖς· καὶ ἕστηκας γελῶν; And in 1 Cor. xi. 10: Εἰ γὰρ τοῦ ἀνδρὸς καταφρονεῖς, φησι, τοὺς ἀγγέλους αἰδέσθητι.

Again (I. xvi. 4):—

Would the Apostles, speaking of that which belongeth unto saints as they are linked together in the bond of spiritual society (1 Pet. i. 12. Eph. iii. 10. 1 Tim. v. 21), so often make mention how *Angels* are delighted, if in things publicly done by the Church we are not somewhat to respect what the *Angels of heaven* do? Yea, so far hath the Apostle Paul proceeded, as to signify that even about the outward orders of the Church, which serve but for comeliness, some regard is to be had of Angels, who best like us when we are most like unto them in all parts of decent demeanour.

See also *Tertullian* (de Orat. § 13), *Chrys.* in Ps. iv. and cxxxiv., and on St. Matt. Hom. 19, and the excellent remarks of *Joseph Mede* on this subject, Disc. xlvii. p. 261, and *Valck.* p. 276, "Angelos fidelium cœtibus interesse antiquissima fuit Christianorum primo sæculo opinio;" and *Hammond* here, and *Bp. Bull's* Sermon xii. "On the office of the holy Angels towards the Faithful," p. 322, where he considers this text of St. Paul.

It may, however, be asked, "Why this reference to the *Angels* here, as present in Christian Churches, in connexion *especially* with this topic,—the veiling of the head of women in the public worship of God?"

The reason seems to be,

Because the *Angels* themselves are described in Scripture as "*veiling their faces*" in reverence in the Temple of God. (Isa. vi. 2.) What they do, women ought to do from a like feeling.

Also, St. Paul alludes perhaps to the opinion current among the Jews, that women, who *uncovered* their heads in public worship, exposed themselves to evil suggestions from *bad Angels* (see preceding note); and so he teaches them that by *covering* their head with modesty and reverence in the Church of God, they do what is pleasing to good Angels, who are their fellow-worshippers in His House.

11. Πλὴν οὔτε γυνὴ—γυναικός] Such is the order of the words in the best MSS., A, B, C, D*, D***, E, F, G, and in many cursives. *Elz.* inserts the order thus, οὔτε ἀνὴρ χ. γ., οὔτε γυνὴ χ. ἀνδρὸς, which does not so well represent the Apostle's argument, which is, But although Woman is dependent on man, as being formed out of man at the beginning, *yet woman is not separate from man, nor man separate from woman, in the Lord.*

For as woman (Eve) was made *out of* the man (Adam), so also the man Christ was born *by* the woman, being the Woman's Seed; but all things are ἐκ τοῦ Θεοῦ, i. e. proceed forth from God. All ἐξουσία or *authority* flows from Him. (See on viii. 6.) Let not Man then lord it proudly over Woman, as if he had an *independent* ἐξουσία, but let him remember, that though, at the first Creation, Woman was formed *out of* the First Man, as the Book of Genesis records, yet, as the Gospel declares, at the new Creation, the Second Man, Christ Jesus, came *by* the Woman.

13, 14. Ἐν ὑμῖν κρίνατε] *Judge in your own selves.* See on x. 15.

The common sense of Mankind in this matter had shown itself in various usages of Antiquity, e. g. in giving a *covering* to the head of the slave on his manumission, when he was said, "*pileo donari,*" to be presented with a cap of liberty; and in the bridal "flammeum" or *veil:* and in the word describing Marriage on the part of *woman*, "nubo" (to *veil* the head), said of the *νύμφη*, or *bride*, as distinguished from *man.*

14. οὐδὲ ἡ φύσις αὐτὴ] So A, B, C, D, H. *Doth not even Nature of her own accord teach you?* A better reading than *Elz.*, ἢ οὐδὲ αὐτὴ ἡ φύσις.

16. δοκεῖ] *presumeth.* Cp. Matt. iii. 9, and *Winer*, § 65, p. 540. On this text, see *Bp. Andrewes'* Sermons, ii. p. 404.

17. Τοῦτο δὲ παραγγέλλω οὐκ ἐπαινῶν] So A, B, C*, F, G, *Lachm., Tisch., Alf., Meyer. Elz.* has παραγγέλλων—ἐπαινῶ. The sense is, *I give you this precept* concerning *behaviour* in public worship, not, however, as if I approved the *purpose* for which you come to the place appointed for worship. And why do I not approve it? *Because* (ὅτι) you come together, not for the better, but for the worse.

I do not praise your religious assemblings together (although the assembling together for worship is in itself laudable), *because* you pervert them into occasions of evil. (*Photius.*)

18. μέρος τι] *in part:* excipit *innocentes.* (*Bengel.*)

19. δεῖ γάρ] *for it is necessary* that αἱρέσεις should exist —. For the reason of this, see above on Luke xvii. 1.

— αἱρέσεις εἶναι] Αἵρεσις, properly a *choice*, hence a private *party* or *opinion* chosen, independently of, or in opposition to, God's will or public lawful authority. See Acts v. 17; xv. 5; xxiv. 5. 14; xxvi. 5; xxviii. 22. Gal. v. 20. 2 Pet. ii. 1, αἱρέσεις ἀπωλείας. *S. Jerome* says (in Epist. ad Titum, c. 3), "*Hæresis*

οὖν ὑμῶν ἐπὶ τὸ αὐτὸ, οὐκ ἔστι Κυριακὸν δεῖπνον φαγεῖν· 21 ἕκαστος γὰρ τὸ ἴδιον δεῖπνον προλαμβάνει ἐν τῷ φαγεῖν· καὶ ὃς μὲν πεινᾷ, ὃς δὲ μεθύει. 22 [m] Μὴ γὰρ οἰκίας οὐκ ἔχετε εἰς τὸ ἐσθίειν καὶ πίνειν; ἢ τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε, καὶ καταισχύνετε τοὺς μὴ ἔχοντας; Τί εἴπω ὑμῖν; ἐπαινέσω ὑμᾶς ἐν τούτῳ; οὐκ ἐπαινῶ.

m Prov. 17. 5. James 2. 5, 6.

23 [n] Ἐγὼ γὰρ παρέλαβον ἀπὸ τοῦ Κυρίου ὃ καὶ παρέδωκα ὑμῖν, ὅτι ὁ Κύριος Ἰησοῦς, ἐν τῇ νυκτὶ ᾗ παρεδίδοτο, ἔλαβεν ἄρτον, 24 καὶ εὐχαριστήσας ἔκλασε καὶ εἶπε, Τοῦτό μού ἐστι τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον· τοῦτο ποιεῖτε εἰς

n ch. 15. 3. Gal. 1. 12. Matt. 26. 26—28. Mark 14. 22—24. Luke 22. 19, 20. Acts 20. 7.

Græcè ab *electione* venit, quòd scilicet unusquisque id sibi eligat, quod ei melius videatur." And a person who makes such a *choice* is αἱρετικός. Titus iii. 10, where see note.

— ἵνα οἱ δόκιμοι φανεροὶ γένωνται] *in order that they who are approved may be made manifest.* The conjunction ἵνα, *in order that*, marks *God's design* in *permitting* heresies to exist. Cp. note on 2 Cor. iv. 7. He does not give us licence to do evil, in order that we may educe good from it. And though He never *does* evil, yet He *permits* it to be done, in order that He may exercise His own divine attribute of bringing greater good out of it. The δόκιμοι here would only have been δόκιμοι, approved by *God*, if evil had not existed; but by it they become φανεροὶ, *manifest* to *men*. Compare St. John's words, 1 John ii. 19.

The Church has been constrained by the rise of Heresies to search Scripture more carefully; and thus Heresies have served as occasions for bringing forth more clearly and fully the Articles of Faith in her Creeds. In the Apostolic age the Heresies which arose in the primitive Churches supplied the Apostles with reasons for declaring the sound Faith. The Epistles to the Corinthians afford remarkable instances of this power by which they overcame evil with good, and made error to be subservient to Truth. See above, the *Introduction* to these Epistles, pp. 73—76. And on the moral and spiritual uses educed under God's grace from Heresies and Schisms, see *Chrys.* vol. v. p. 362, and other authorities quoted in the Editor's Occasional Sermons, No. i., on this text, and cp. *Hooker*, V. xlii. 6, and V. liii.

20, 21. Σὺνερχομένων οὖν ὑμῶν—φαγεῖν] *when you meet together in the church, it is not*, as you suppose, *to eat the Lord's Supper. For each of you in the eating* (ἐν τῷ φαγεῖν) which then ensues, *taketh his own private* supper before the Lord's *Supper*; "præsumit ante synaxim." *Aug.* Epist. 118. Cp. *Sozomen*, vii. 29, and *A Lapide* here, and *Lightfoot*; and one man is hungry and another is surfeited.

The Abuses therefore here reproved were manifold;

The Lord's Supper was made a *subordinate* thing, instead of being the *principal* cause of the meeting in the church; and the purpose of church assemblies was frustrated. The Supper, instituted by the *Lord* for the general *spiritual* refreshment of *all* united together in a holy and loving Communion in Him, was supplanted by private and separate repasts, in which the *bodily appetites* were pampered, and intemperate excesses were committed by the rich, and from which their poorer brethren were excluded, and the sacred *place* in which they met was profaned. And thus they who had met together in the Lord's house with a professed intention of partaking there in the Lord's Supper, dishonoured the Lord in His house and in His Supper, and *disqualified themselves* from doing that very act for which they professed to have come together into His presence.

It is not improbable (as *Lightfoot* suggests) that the Jewish Christians, looking back at their own Passover on which the Holy Communion had been engrafted, regarded the Eucharist as an *appendage* to a *domestic* religious meal, such as the *Passover* was, in which households of about twelve partook together, by families; and that hence arose those separate δεῖπνα which the Apostle condemns, in which it is likely the *Gentile* Christians would not be disposed, or admitted, to partake, before the Holy Communion.

It is worthy of remark, as an evidence of the Catholicity of the Gospel when contrasted with Judaism, that the Christian Passover combined all men in one Κυριακὸν δεῖπνον, or Lord's Supper, in the One Church of God, whereas the Jewish Passover was only a private repast eaten in separate households.

— Κυριακὸν δεῖπνον] The non-insertion of the definite article τὸ, shows that by habitual use in the Church, *Holy Communion* had now attained the force of a *proper name*.

The adjective Κυριακὸς, *Dominicus* (from Κυριος, *Dominus*) is connected in Holy Scripture with two substantives,—the Lord's *Supper* here, and the Lord's *Day* in Rev. i. 10. And it is observable, that the *Syriac* Version here renders Κυριακὸν δεῖπνον a "meal proper for the Lord's Day." (See *Michaelis*, and *Middleton*, p. 456.) And Christian Antiquity has associated the word Κυριακὸς with another object, viz. the Lord's *House*; whence we have the word *Church*. (*Casaubon*, Exc. Baron. xiii. *Hooker*, V. xiii. 1. *Pearson* on the Creed, Art. ix.) Hence we have a memento of the duty and privilege of assembling together, as the ancient Christians did in the Apostolic age (see on Acts xx. 7) on the *Lord's Day* in the *Lord's House*, to eat the *Lord's Supper*.

21. τὸ ἴδιον δεῖπνον] *his own private supper*, in opposition to the *Lord's Supper*, and this in the *Lord's* House, and not in his own private house. A double profanation.

The abuse seems to have grown out of the primitive practice of sometimes annexing the *Agapæ*, or Love-feasts, to the Holy Communion. Cp. Jude 12. But properly the Agapæ *followed*, and did not *precede* the Holy Communion, when they were connected with it, and did not therefore *supplant* it, as these private feasts in the Church at Corinth did. See *Plin.* Ep. x. 27. *Tertullian*, Apol. 39. *Chrys.*, *Theodoret*, and others here; and particularly Acts xx. 7, where, it is evident, the purpose of assembling was to *break bread*, i. e. to receive the Communion; and a *meal followed*, *v.* 11, and cp. *Bingham*, XV. vii. 6—9. In course of time the Agapæ were not permitted to be held in the Church. (*Concil. Carth.* iii. c. 30.) On the question of *Evening Communions*, as connected with this subject, see an introductory chapter in *Bp. Taylor's* Worthy Communicant.

— ὃς μὲν—ὃς δέ] See Matt. xxi. 35. Mark xii. 5. Acts xxvii. 44. Rom. ix. 21. *Winer*, § 17, p. 96.

22. Μὴ γὰρ οἰκίας οὐκ ἔχετε;] *Is it that ye have not houses to eat in?* On the uses of μὴ see ix. 9; x. 22; xii. 29, 30.

— τῆς ἐκκλησίας τοῦ Θεοῦ καταφρονεῖτε;] *Do ye despise the Church of God?* A proof of the setting apart of *places* for God's worship, in *primitive times*, and of reverence due to them as such. See the evidence collected by *Joseph Mede* in his Essay on this text, pp. 319—350, and above on Acts ii. 1, 2.

Out of those the Apostle's words, "Have ye not *houses* to eat and drink in?" (1 Cor. xi. 22)—albeit temples, such as now, were not then erected for the exercise of the Christian religion, it hath been nevertheless not absurdly conceived, that he there teacheth what difference should be made between house and house; that what is fit for the dwelling-place of God, and what for man's habitation, he showeth; he requireth that Christian men at their own home take common food, and in the House of the Lord none but that food which is heavenly; he instructeth them, that as in the one place they use to refresh their bodies, so they may in the other learn to seek nourishment of their souls; and as there they sustain temporal life, so here they would learn to make provision for eternal. Christ could not suffer that the Temple should serve for a place of mart, nor the Apostle of Christ that the Church should be made an inn. *Hooker*, V. xii. 5.

23. Ἐγὼ παρέλαβον] *I received* by special revelation. Cp. xv. 3. Gal. i. 12. St. John's Gospel, written after the publication of the other three Gospels, and after the circulation of this Epistle, says nothing concerning the *institution* of the Holy Eucharist. He had nothing to *add* to those previous accounts, and he canonizes them as complete, by his *silence*.

On the Apostle's mode of *correcting abuses*, as exemplified in this Chapter, and affording an instructive lesson on the true principles of genuine *Church-Reform*, see above on *v.* 10.

— ᾗ παρεδίδοτο] *in which He was being betrayed.* Observe the imperfect tense. Christ did this, *while*, as He well knew, men, for whom He did it, were conspiring against Him and *betraying Him*.

24. εὐχαριστήσας] *having given thanks.* See on 1 Cor. x. 16.

— εἶπε] *Elz.* adds λάβετε, φάγετε, not in the best MSS.

— Τοῦτό μού] *This My Body.* On these words see notes, Matt. xxvi. 26—28. Luke xxii. 19.—Μού is *emphatic*. Cp. Matt. xvi. 18.

— κλώμενον] *being broken*; present tense. So *Elz.*, with C****, D***, E, F, G, I, K. D* has θρυπτόμενον. Some Versions represent διδόμενον, *being given*, probably from Luke xxii. 19. A, B, C*, and one or two Cursives, omit the participle, and so *Lachm.*, *Tisch.*, *Alford*, *Meyer*.

The common reading κλώμενον ought, it would seem, to be retained, for many reasons;

τὴν ἐμὴν ἀνάμνησιν. 25 Ὡσαύτως καὶ τὸ ποτήριον μετὰ τὸ δειπνῆσαι λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐστὶν ἐν τῷ ἐμῷ αἵματι· τοῦτο ποιεῖτε
o John 14. 3. Acts 1. 11. ὁσάκις ἂν πίνητε, εἰς τὴν ἐμὴν ἀνάμνησιν· 26 ο ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον πίνητε, τὸν θάνατον τοῦ Κυρίου καταγγέλλετε, ἄχρις οὗ ἂν ἔλθῃ.

p Num. 9. 10, 13. John 6. 51, 53, 54. & 13. 27. ch. 10. 21. 27 p Ὥστε ὃς ἂν ἐσθίῃ τὸν ἄρτον ἢ πίνῃ τὸ ποτήριον τοῦ Κυρίου ἀναξίως, ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος τοῦ Κυρίου.

(1) The words τὸ ὑπὲρ ὑμῶν without any participle are bald and inexpressive;

(2) κλώμενον has high MS. authority, and cannot have been interpolated from any of the narratives in the Gospels, of the institution of the Holy Eucharist;

(3) It is likely that the Copyists who wrote those MSS., or the original of them, which *omit* the word κλώμενον, may have scrupled at *that word*, as not found in any of those narratives, and also as containing a strong, and to them a perplexing assertion of the body being *broken*, whereas "not a bone of it *was broken*." (John xix. 36.) And this assertion was made by Christ *before* His Crucifixion, i. e. before His Body was wounded by suffering. But He breaks the bread, and says, This is My Body *which is being broken* for you; in order to intimate, that as the bread (ὁ ἄρτος) is being broken, in order to be *distributed* to all, so in the Holy Eucharist there is a *continued communication* of His Body sacrificed once for all (cp. 1 Cor. v. 7, and x. 16), and a bestowal of all the benefits, purchased for all by His death on the cross.

The word κλώμενον is important also as a warning against the error which feigns a *carnal presence* in the Holy Eucharist. At the Institution of the Holy Sacrament of His most blessed Body and Blood, Christ took bread and *brake* it, and said, "*This* is My Body which is being *broken* for you." If the bread being broken is really His flesh, and not the "*communion* of His Body" (1 Cor. x. 16), His *Body* ought to have been *broken*,—*which it was not*; and it ought to have been broken at *that time*, whereas it was not crucified till some hours afterwards, on the following day.

The words τοῦτο—κλώμενον, and ὡσαύτως—δειπνῆσαι, and τοῦτο—εἰς ἐμὴν ἀνάμνησιν, and ὁσάκις—καταγγέλλετε, are found, with slight variations, in the *Liturgy* of *St. Mark*.

— εἰς τὴν ἐμὴν ἀνάμνησιν] See on Luke xxii. 19. The accounts given of the institution by St. Paul and St. Luke, have a special interest as marking their personal intercommunion, by coincidence in language, as well as in the details of the record.

St. Paul and St. Luke are the only two of the sacred writers who recite the *commemorative* sentence, "Do this for remembrance of Me;" and St. Paul recites it twice, as being of great importance against all profanation of the Lord's Supper.

The ancient sacrifices were repeated for a *continual* memorial of *sin*. (Heb. x. 3.) The Sacrament of the Lord's Supper is repeated for a *continual memorial* of the Sacrifice once offered for sin. See below on Heb. x. 12.

25. μετὰ τὸ δειπνῆσαι] *after having supped*. Therefore you ought to *separate* the Eucharist from your common meals. (*Bengel*.)

— ἡ καινὴ διαθήκη] *the New Covenant*.

26. τὸν ἄρτον] *the bread*. See on x. 16.

— ποτήριον] *Elz.* adds τοῦτο here, and in *v.* 27, τοῦτον after ἄρτον: but these pronouns are not in A, B, C, F, G.

— καταγγέλλετε] *ye declare*. See Acts iii. 24, where the word is applied to the Prophets *proclaiming* and preparing the way for the First Advent of Christ. He does *not* say, ye *repeat* the sacrifice of Christ's *Death*: nor does he say, ye *continue* the sacrifice of Christ's Death; but he says, "Ye *declare* Christ's *Death*." Ye proclaim and represent *a fact*, which *has* taken place, once for all. See on Heb. x. 12. Observe, that it is the *Death* of Christ—both God and Man—which is represented by St. Paul as the thing specially set forth and represented in the Lord's Supper.

— ἄχρις οὗ ἂν ἔλθῃ] *till the Lord Himself shall come*—when you will need no memorial or representation of Christ, for He will be with you visibly in Person. Therefore *Maranatha* (1 Cor. xvi. 22). *the Lord will come*, is a solemn warning both against the neglect and against the abuse of the Lord's Supper.

27. ἤ] *or*. A, and some few Cursives and Fathers, have καί: but ἤ is doubtless the true reading. For it is necessary to receive *both* elements with devotion and reverence.

Further, ἤ, *or*, has a peculiar significance here, because, as the context shows, St. Paul is censuring the Corinthians for *two* several *sins*, opposed respectively to the *two* several *elements* of the Lord's Supper. The first sin is that of *eating meats* offered to idols, and of gluttony generally, and particularly at the meals before the Communion (*v.* 21), a sin specially opposed to Communion in the *Eucharistic Bread* (see 1 Cor. x. 21); the second sin, that of drinking the *Cup of Devils*, or false deities (1 Cor. x. 21), and of *intemperance* in the meals before the Communion (*v.* 21), a sin specially opposed to participation in the *Eucharistic Cup*.

He therefore says, whosoever, by eating idolatrous meats and gluttony, eats this *Bread* unworthily, *or by* idolatrous drink and intemperance, drinks this *Cup* unworthily, is guilty of the Body and Blood of the Lord.

It is hardly necessary, therefore, to notice the allegations grounded on these words by the Church of Rome in defence of her corrupt practice in mutilating the *Holy Communion*.

It may be added, that even if in some special cases *one* element might be administered without the other, it would by no means follow that it is allowable to *withhold* one element *altogether*; and to anathematize those—as the Church of Rome does—who affirm that *both* ought to be administered. See above on Luke xxiv. 30, and 1 Cor. x. 16.

— ἀναξίως] *in an unworthy manner*; as the context shows. "Alia est indignitas *edentis*, alia *esûs*." *Bengel*. St. Paul does not exclude these Corinthians, except the one incestuous person (v. 4, 5), from the Holy Communion, unworthy though they were; but exhorts them to examine themselves, and so come to it worthily (*v.* 28), "*We are not worthy* so much as to gather up the crumbs under Thy Table, O Lord;" "We are *not worthy* to offer Thee any sacrifice;" and because we are not worthy, and Thou art all Worthy, therefore we come to Thee, in order that "our sinful bodies may be made clean by Thy Body, and our souls washed through Thy most precious Blood."

— ἔνοχος ἔσται τοῦ σώματος καὶ τοῦ αἵματος] *shall be guilty of the body and of the blood of the Lord*. Ἔνοχος is a forensic word, properly said of a person convicted as guilty of a crime, and liable to punishment; and so ἔνοχος, *held* or *bound*, in a double sense.

The substantive in the genitive case after ἔνοχος signifies not only,

(1) the *crime* by which the culprit binds himself, and of which he is convicted, as in 2 Macc. xiii. 6, ἱεροσυλίας ἔνοχον, and James ii. 10, πάντων ἔνοχος.

But it signifies also,

(2) the *penalty* to which *he is obnoxious*, or *bound*, for his sin; so Matt. xxvi. 66, ἔνοχος θανάτου, Mark iii. 29, κρίσεως. See *Bp. Pearson* on the Creed, Art. ix. And here St. Paul means, that he who commits the sin here described, incurs the *guilt* and *punishment* of one who *sins* against, and is *punished by*, the body and blood of Christ.

(3) There seems also to be a special significance in the word ἔνοχος, as used here;

All are invited to the Holy Communion. They come together for that purpose. Christ offers His own Body and Blood to them all. He says, "Take, eat; this is My Body." "This is My Blood, shed for you; Drink ye all of this" (Matt. xxvi. 26, 27. Mark xiv. 22, 23); and all who come with repentance, faith, and love, receive what He gives. *They* are all μέτοχοι, *partakers*, of His Body and Blood.

But they who come without these requisites, and *do not discern the Lord's body* (*v.* 29), but treat it with profane irreverence, as common food, and disqualify themselves for participation in it, as the Corinthians did, by intemperance and uncharitableness, they are not μέτοχοι—that is, they are not *partakers* of the *Lord's body and blood*, but they are ἔνοχοι, they are *sinners against* it, and *punished by* it; they are there *caught in* a *sin*, and *are caught* by a *punishment*; and that very thing against which they sin, becomes, through their sin, the instrument of their punishment.

There is a similar *paronomasia* in Heb. iii. 14.

These considerations throw light on the question, "What the *wicked* receive in the Lord's Supper?"

St. Paul here says that they eat the *bread* and drink the *cup* (*v.* 27), but he does *not* say that they are *partakers* of the

28 [q] Δοκιμαζέτω δὲ ἑαυτὸν ἄνθρωπος, καὶ οὕτως ἐκ τοῦ ἄρτου ἐσθιέτω καὶ ἐκ τοῦ ποτηρίου πινέτω· 29 ὁ γὰρ ἐσθίων καὶ πίνων ἀναξίως κρῖμα ἑαυτῷ ἐσθίει καὶ πίνει, μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου. 30 Διὰ τοῦτο ἐν ὑμῖν πολλοὶ ἀσθενεῖς καὶ ἄῤῥωστοι, καὶ κοιμῶνται ἱκανοί. 31 [r] Εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα· 32 [s] κρινόμενοι δὲ ὑπὸ τοῦ Κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.

q Gal. 6. 4. 2 Cor. 13. 5. 1 John 3. 20, 21.
r Ps. 32. 5. Prov. 18. 17.
s Heb. 12. 5—10.

body and *blood*; but he says that they are ἔνοχοι of it, i. e. they *sin against* it, and are *punished by it*.

Christ Himself distinctly says, "He that eateth *My Flesh*, and drinketh *My Blood*, *dwelleth in* Me, and I in him" (John vi. 56). The *wicked* therefore do *not* eat His flesh: they do not partake of His body and blood, because they have not that organ by which alone it can be received, namely, *Faith*.

But it is not *nothing* that they receive. No: all God's gifts are *something*, either for weal or woe, either for blessing or bane. Christ is every where set for the *fall* of some, and the *rising up* of others (Luke ii. 34). He is the *corner-stone* to some, and the stone to *grind others* to *powder* (Luke xx. 18); a *savour of life* to some, and of *death* to *others* (2 Cor. ii. 16). The blessings against which the wicked sin, become their curse. Their Gerizims become Ebals. If they do not accept God's grace, it recoils upon them, and binds them fast in their sin, and in punishment for it. If they are not μέτοχοι, they are ἔνοχοι.

The case of the wicked in the Holy Communion appears to be like that of the men of Nazareth, who rejected Jesus, and would have cast Him down headlong from the brow of the hill on which their city was built (Luke iv. 29). He *passed through the midst of them*, and escaped. Yet they, though they could not hold Him, were held by Him; they were guilty of His Body and Blood; and were punished by Him for their sins. He never visited them more.

The case of the wicked in the Holy Communion is like that of the Jews, who twice took up stones to cast at Him, but He *went through the midst of them*, and passed by, and escaped out of their hands (John viii. 59; x. 31). They could not touch Him, but they were guilty of His Body and Blood, and were punished by Him for their sins. They were not able to *hold* Him, but they were caught in their own snare; held as prisoners by their own sin, and imprisoned as captives in order to suffer punishment for it. He never returned to Jerusalem after the second outrage, except to pronounce judgment upon her (Matt. xxiii. 37. Luke xix. 42).

The case of the wicked in the Holy Communion resembles that of the *crowd* who *pressed* profanely and irreverently upon Christ, but did *not touch* Him; whereas, on the other hand, the *faithful woman*, who came reverently, and humbly, and devoutly, and ventured only to touch the *hem of His garment*, she only it was who *touched Him*; because she had the spiritual organ of *faith*, by which alone He can be touched; and therefore virtue went out of Him to heal her, and He said, "Daughter, be of good comfort, *Thy faith* hath made thee whole" (Matt. ix. 20—22. Mark v. 27—34. Luke viii. 43—48). She was indeed μέτοχος of Christ's divine virtue, and is a beautiful picture of the faithful soul in the worthy participation of His most blessed Body and Blood.

Therefore the Church of England well teaches in her Catechism that "the Body and Blood of Christ are verily and indeed taken and received by the *faithful* in the Lord's Supper;" and in her 28th Article that "the means whereby the Body of Christ is received and eaten in the Supper *is Faith*." And she well says in her Office for the Holy Communion, "The Body of our Lord Jesus Christ which was given for thee, preserve thy body and soul unto everlasting life; take and eat this in remembrance that Christ died for thee, and feed on Him in thy heart *by faith* with thanksgiving."

The following clear statement of *S. Augustine* (Tract. in Joann. xxvi.) appears to have been regarded with approval by the Church of England in the construction of her XXXIX Articles;

Exponit Christus quomodo id fiat quod loquitur, et quid sit *manducare corpus Ejus, et sanguinem bibere*. "*Qui manducat carnem meam, et bibit meum sanguinem, in me manet, et ego in illo.*" Hoc est ergo manducare illam escam, et illum bibere potum, in Christo manere, et illum manentem in se habere. Ac per hoc qui non manet in Christo, et in quo non manet Christus, procul dubio *nec manducat carnem Ejus, nec bibit Ejus sanguinem*; sed *magis tantæ rei Sacramentum* ad judicium sibi manducat et bibit. [Some other words are introduced into the earlier editions of S. Augustine in this passage, but they are not inserted here, because they are not found in the great body of MSS. of that Father. See note to p. 987 of the last Benedictine edition, vol. iii. pt. ii. Paris 1837.] Hujus rei *Sacramentum*, id est, unitatis corporis et sanguinis Christi, alicubi quotidie, alicubi certis intervallis dierum in dominicâ mensâ præparatur, et de mensâ dominicâ sumitur, *quibusdam ad vitam, quibusdam ad exitium: res vero ipsa*, cujus sacramentum est, *omni homini ad vitam*, nulli ad exitium quicumque ejus particeps fuerit.

Nos hodie accipimus visibilem cibum: sed *aliud est Sacramentum*, aliud *virtus Sacramenti*. Quam multi de altari accipiunt et moriuntur, et accipiendo moriuntur! Unde dicit Apostolus, *Judicium sibi manducat et bibit*. (1 Cor. xi. 29.) Non enim buccella Dominica venenum fuit Judæ. Et tamen accepit, et cum accepit, in eum Inimicus intravit; non quia malum accepit, sed quia bonum malè malus accepit. Videte ergo, fratres, panem cœlestem, *spiritualiter manducate*, innocentiam ad altare apportate. Peccata etsi sunt quotidiana, vel non sint mortifera. Antequam ad altare accedatis, attendite quid dicatis: *Dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris*. (Matt. vi. 12.) Dimittis, dimittetur tibi; securus accede; panis est, non venenum.

28. Δοκιμαζέτω δὲ ἑαυτὸν ἄνθρωπος] *But let a man examine himself*. St. Paul had excommunicated one person for flagrant and notorious sin (v. 1—5), but, in a Church abounding with sundry corruptions in faith and manners, as Corinth did, he sufficeth himself with a general proposal of unworthy communicating, and remitteth every other particular person to a *self-examination*. *Bp. Sanderson* (iv. 441).

He does this without *exacting*, as *necessary*, previous *confession* to the Priest, as the Church of *Rome* does; nor does he authorize any Lay-Elders to examine and exclude, as did the *Puritans*.

29. ἀναξίως] *unworthily*. This word is not in A, B, C*, but it is in D, E, F, G, I, K.

— κρῖμα] *punishment*, *judgment*, first *temporal judgment*, by which we are visited, in order that being warned thereby we may escape eternal damnation; see *vv.* 30—32, where he says, that when we are *being judged* (κρινόμενοι) we are being chastened by the Lord, in order that we may not be condemned with the world. God in His mercy sends κρῖμα, a *judgment*, in order that we may escape κατάκριμα, *condemnation*.

— μὴ διακρίνων] *if he do not distinguish* it from common food. (*Photius*.)

30. Διὰ τοῦτο] *For this cause*. Who but an inspired writer, would have ventured to assert this? Who would have dared to say that an epidemic was sent from heaven *for a particular cause*, unless he had been himself instructed to this effect by a revelation from God?

— κοιμῶνται] *are falling asleep*. He does not say κεκοίμηνται, the term which he uses to describe the peace of the Saints who *have fallen asleep* in Jesus (see xv. 20. 1 Thess. iv. 13), but κοιμῶνται, a tense which (though *sometimes* used to signify a *state* of sleep, see *Callimachus* quoted on Acts vii. 60, and Matt. xxviii. 13. Acts xii. 6, where the *present* participle is thus used) is less expressive of a permanent condition of rest than κεκοίμηνται. Perhaps κοιμῶνται here may mean simply *are dying*, *obdormiunt* (see *Bengel* and *Winer*, § 40, p. 239); and this Christian euphemism describes the mortality then prevailing at Corinth, and does not pronounce an opinion as to their *state after death*.

The *present* tense is also found in A, B, in 1 Thess. iv. 13.

S. Chrysostom has some excellent remarks here, showing the *practical* bearing of the reception of the *Holy Communion* on the daily *duties* of life, especially as to the right use of those members of the body which are instrumental to its reception. How canst thou defile that hand, and those lips, and that mouth, with which thou hast received the body and blood of Christ? How canst thou pollute them with surfeiting, with foolish talking, and profane jesting, or with words of calumny and slander? Let every one hallow his right hand, his tongue, and his lips, which have been made in the Holy Eucharist to be, as it were, a door for the entrance of Christ.

31. δέ] So A, B, D, E, F, G. *Elz.* γάρ.

— οὐκ ἂν ἐκρινόμεθα] *we should not have been judged*.

32. κρινόμενοι κ.τ.λ.] See above on v. 5, and on *v.* 29 of this chapter.

Observe St. Paul's lenity, and charity, while he is adminis-

t vv. 21, 22. ch. 7. 17. Tit. 1. 5.
a vv 4—11. ch. 14. 1—18, 37. Eph. 4. 11. 2 Cor. 1. 8. 1 Thess. 4. 13. 2 Pet. 3. 8.
b ch. 6. 11. Eph. 2. 11, 12. 1 Thess. 1. 9.
c Mark 9. 39. ch. 8. 6. 1 John 4. 2, 3.
d Rom. 12. 6. Eph. 4. 4. Heb. 2. 4. 1 Pet. 4. 10.
e Eph. 4. 11.

33 t Ὥστε, ἀδελφοί μου, συνερχόμενοι εἰς τὸ φαγεῖν ἀλλήλους ἐκδέχεσθε· 34 t εἴ τις πεινᾷ, ἐν οἴκῳ ἐσθιέτω, ἵνα μὴ εἰς κρῖμα συνέρχησθε.

Τὰ δὲ λοιπὰ ὡς ἂν ἔλθω διατάξομαι.

XII. 1 a Περὶ δὲ τῶν πνευματικῶν, ἀδελφοί, οὐ θέλω ὑμᾶς ἀγνοεῖν. 2 b Οἴδατε ὅτι ἔθνη ἦτε πρὸς τὰ εἴδωλα τὰ ἄφωνα ὡς ἂν ἤγεσθε ἀπαγόμενοι. 3 c Διὸ γνωρίζω ὑμῖν, ὅτι οὐδεὶς ἐν Πνεύματι Θεοῦ λαλῶν λέγει, Ἀνάθεμα Ἰησοῦς, καὶ οὐδεὶς δύναται εἰπεῖν, Κύριος Ἰησοῦς, εἰ μὴ ἐν Πνεύματι ἁγίῳ.

4 d Διαιρέσεις δὲ χαρισμάτων εἰσὶ, τὸ δὲ αὐτὸ Πνεῦμα· 5 e καὶ διαιρέσεις δια-

tering rebuke. He speaks of those who are taken away, by death, *falling asleep* (*v.* 30), he says that God's *judgments*, κρίματα, are sent in mercy, in order that men may not incur *damnation*, κατάκριμα, and he identifies himself with them, and says, when "*we* are being judged, *we* are being chastened of the Lord, that *we* should not be condemned with the world." On this practice of St. Paul, to *identify himself* with *others*, see 1 Thess. iv. 17.

33. ἀλλήλους ἐκδέχεσθε] *receive, entertain one another*, with your provisions. Do not grudge a share of them to your poorer brethren. This seems to be the meaning of ἐκδέχομαι here. (Cp. ἐκδοχή.) It may, indeed, have also the meaning commonly assigned to it, *Wait* for one another before you begin to eat of them yourself. But it appears to imply more than this. Wait for one another, and entertain one another in a sacred ἔρανος, or common repast, to which each contributes his σύμβολον according to his means. This is a precept for the *rich*, that which follows is for the poor.

34. εἴ τις πεινᾷ] *if any man be hungry, let him eat at home.* Let not the poorer brethren imagine that the Church is a place to which they may resort to satisfy the cravings of bodily hunger, and that the Holy Eucharist was instituted for other causes than for spiritual sustenance and refreshment from communion in the Body and Blood of Christ. If they are hungry, let them eat *at home*, ἐν οἴκῳ, distinguished here from the *Church*, as in xiv. 35, that they may not come together unto condemnation.

— ὡς ἂν ἔλθω] *when I shall have come.* St. Paul, therefore, was meditating a visit to Corinth when he wrote this Epistle. See below, xvi. 2, ὅταν ἔλθω, 3, ὅταν παραγένωμαι, and *v.* 5, where he says that he will come to them when he shall have passed through Macedonia, which he is intending to visit after the approaching Pentecost (*v.* 8), and then to spend some time at Corinth, which he accordingly did. See Acts xx. 1, 2, and *Introduction* to this Epistle, p. 77.

CH. XII. **1.** τῶν πνευματικῶν] *the* spiritual gifts (χαρίσματα) in which you are richly endowed (i. 7), and which some of you are prone to abuse for an occasion of self-display.

2. ὅτι] A, B, C, D, E, I add ὅτε. Probably the true meaning is οἴδατε ὅτε (without ὅτι), *Ye remember when ye were Gentiles being led away.* Or the construction may be, οἴδατε ἀπαγόμενοι, like the Latin "sensit delapsus in hostes;" and, perhaps, Copyists not understanding that construction inserted ὅτι.

— πρὸς τὰ εἴδωλα τὰ ἄφωνα] *to the dumb idols;* which, though dumb themselves, yet had their oracles, and prophets, and soothsayers, who professed to have *spiritual* gifts, such as the *Pythia* at Delphi; but do not be ye deceived, *their* gifts may easily be distinguished from *ours*. *Chrys.*

— ὡς ἂν ἤγεσθε] *as ye might be led.* A. V. R.

3. Ἀνάθεμα Ἰησοῦς—Κύριος Ἰησοῦς] This is the reading of A, B, C, and several Cursives, and Fathers, and Versions. Doubtless, the former was a common *Jewish heathen* exclamation, and the latter a *Christian* reply, and both were heard often in the streets of Corinth. See *Justin M.* Tryphon. c. 96, "Ye Jews in your Synagogues *curse* all who are made Christians by Him, and the Heathen do the same; and thus ye fulfil the prophecy concerning *Christ*, '*Cursed* is he that hangeth on a tree.'" See on Gal. iii. 13. The Jews might pretend Scripture (Deut. xxi. 23) for that exclamation.

Elz. has the accusative, which weakens the sense.

As to the word ἀνάθεμα, "res diris devota," distinguished from ἀνάθημα, "res consecratione dedicata," see Acts xxiii. 14. Gal. i. 8. Rom. ix. 3. *Hesych.* explains ἀνάθεμα by ἐπάρατον.

It is probable that the former words were uttered by the Jews at Corinth, and also by persons possessed with Evil spirits. When *St. Paul* was *present* at Philippi and Ephesus, the Evil Spirit put cozening words into the mouth of the Pythoness there, and attempted to disarm him, and delude others by *flattery*. See on Acts xvi. 16—18; xix. 15.

But now, in St. Paul's absence, he appears to have shown himself in his true colours at Corinth, and to have instigated his emissaries to utter blasphemous words against Christ, ἀνάθεμα Ἰησοῦς, and to terrify Christians by imprecations.

St. Paul teaches the Corinthians not to be deluded or daunted by these fiendish maledictions; and he teaches also that the true method of encountering those diabolical assaults of the Evil Spirit, is by the power of the Holy Spirit. No one can say, "Jesus is Lord" but by the Holy Ghost. No one can maintain the κυριότης or lordship of JESUS (cp. below, 2 Pet. ii. 10. Jude 8) against the "*lords many*" (viii. 5) of Polytheism except by supernatural grace given by the Holy Ghost.

This precept would remind the Christians, in the days of persecution and martyrdom, *where* their true strength lay, when, for a trial of their Christianity, they were commanded by heathen Magistrates "Christo maledicere," as *Pliny* relates, Ep. x. 27.

4. τὸ δὲ αὐτὸ Πνεῦμα] *but the same Spirit.* "It is plain (says *Bp. Middleton*, p. 457) that Πνεῦμα must here be taken in the *Personal sense* (the Holy Ghost), nor do I see how it is possible to elude the observation of *Markland*, that in this and the two following verses we have distinct mention of the *three Persons* of the Trinity," an observation made by many of the Ancient Fathers. See the passages from *S. Cyril* and others in the Catena here, and *Petavius* (Dogmat. lib. ii. de Trinitate, c. xiii. and c. xv.), and by *Bp. Andrewes* in his Sermon on this text (vol. iii. p. 379):—

The text (he says) is truly tripartite, as standing evidently of three parts, every one of the three being a kind of Trinity. A Trinity, 1. personal, 2. real, and 3. actual.

I. Personal, these three: 1. "the same Spirit," 2. "the same Lord," 3. "the same God."

II. Real, these three: 1. "gifts," 2. "administrations" or offices, 3. "operations" or works.

III. Actual, these three: 1. dividing, 2. manifesting, 3. and profiting.

Three divisions from three, for three.

The three real, they be the ground of all; the 1. gifts, 2. offices, and 3. works. The three personal, 1. "the Spirit," 2. "Lord," and 3. "God," are but from whence those come. The three actual are but whither they will: 1. divided; 2. so divided, as made manifest; 3. so made manifest, as not only 1. to make a show, but πρὸς, to some end; 2. that end to be συμφέρον, the good; 3. the good, not private, of ourselves, but common, of all the whole body of the Church.

First, we find here, and finding we adore the holy, blessed, and glorious Trinity; the Spirit in plain terms, the other Two in no less plain, if we look but to the sixth verse of the eighth chapter before, where the Apostle saith, "To us there is but one God, the Father, of Whom are all things, and we of Him; and one Lord Jesus Christ, by Whom are all things, and we by Him." So by "God" is intended the Father, the first Person; by "Lord" the Son, the second; by "the Spirit" the third, the usual term or title of the Holy Ghost. These three as in Trinity of Persons here distinct, so in Unity of essence one and the same.

1. Once are these Three known thus solemnly to have met, at the creating of the world. 2. Once again, at the Baptism of Christ, the new creating it. 3. And here now the third time, at the Baptism of the Church with the Holy Ghost. Where, as the manner is at all Baptisms, each bestoweth a several gift or largess on the party baptized, that is, on the Church; for whom and for whose good all this dividing and all this manifesting is. Nay, for whom and for whose good the world itself was created, Christ Himself baptized, and the Holy Ghost visibly sent down.

From this Trinity personal, comes there here another, as I may call it, a Trinity real, of 1. "Gifts," 2. "Administrations," and 3. "Operations."

1. By "*Gifts*" is meant the inward endowing, enabling, qualifying, whereby one, for his skill, is meet and sufficient for aught. 2. By "*Administrations*" is meant the outward calling, place, function or office, whereby one is authorized lawfully to deal with aught. 3. By "*Operations*" is meant the effect of work done, wrought, or executed by the former two, the skill of the gift and the power of the calling. *Bp. Andrewes.*

κονιῶν εἰσι, καὶ ὁ αὐτὸς Κύριος· [6] [f]καὶ διαιρέσεις ἐνεργημάτων εἰσὶν, ὁ δὲ αὐτὸς Θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν. [7] [g]Ἑκάστῳ δὲ δίδοται ἡ φανέρωσις τοῦ Πνεύματος πρὸς τὸ συμφέρον· [8] [h]ᾧ μὲν γὰρ διὰ τοῦ Πνεύματος δίδοται

f Eph. 1. 23.
g Eph. 4. 7—12. 1 Pet. 4. 10, 11.
h ch. 13. 2, 8. 2 Cor. 8. 7. Eph. 1. 17, 18.

6. *ἐνεργημάτων*] *in-wrought works.* Ἐνέργημα is more than ἔργον. For *ἐνέργημα* is not every work, it is an *in-wrought work*; a work wrought by us so as *in us* also. And both it may be. For *ἐνέργεια* and *συνέργεια* take not away one the other. So then by ourselves, as by some other beside ourselves; and that is God, Who is said here to "*work all in all.*" Of all our well-wrought works we say not only, "We can do none of them without Him" (John xv. 5), but further, we say with the Prophet, "*Thou hast* wrought all our works in us" (Isa. xxvi. 12). In them He doth not only co-operate with us from without, but even from within, as I may say, *in-operate* them in us, "working in you" (Heb. xiii. 21). If our ability be but of gift, if our calling be but a service, if our very work but an *ἐνέργημα*, "a thing wrought in us," *cecidit Babylon*, pride falls to the ground; these three have laid it flat. But besides this, there are three more points in *ἐνέργημα*. 1. "*In us*" they are said to be "wrought," to show our works should not be wound out of us with some wrench from without, without which nothing could come from us by our will, if we could otherwise choose,—*ἐξεργήματα* these properly; but *ἐνεργήματα*, from *within*, have the *principium motûs*, there and thence; and so are natural and kindly works. 2. Next, from *within*, to show they are not works done in hypocrisy; so the *outside* fair, what is within it skills not. But that there be "truth in the *inward parts*" (Ps. li. 6), that there it be wrought, and that thence it come. 3. And last, if it be an *ἐνέργημα*, it hath an energy, that is, a workmanship such as that the gift appears in it. For energy implies it is workman-like done. *Bp. Andrewes* (iii. p. 392).

7. *φανέρωσις τοῦ Πνεύματος*] *the manifestation of the Spirit.* The word *Spirit*, in this place, I conceive to be understood directly of the *Holy Ghost*, the third Person in the ever-blessed Trinity. Which yet ought not to be so understood of the Person of the Spirit, as if the Father and the Son had no part or fellowship in this business. For all the actions and operations of the divine Persons (those only excepted which are of intrinsical and mutual relation) are the joint and undivided works of the whole three Persons, according to the common known maxim, constantly and uniformly received in the Catholic Church. *Opera Trinitatis ad extra sunt indivisa.* And as to this particular concerning gifts, the Scriptures are clear. Wherein, as they are ascribed to God the Holy Ghost in this chapter, so they are elsewhere ascribed to God the Father: "Every good gift and every perfect giving is from above, from the Father of Lights" (St. James i. 17). And elsewhere to God the Son: *Unto every one of us is given grace, according to the measure of the gift of Christ* (Eph. iv. 7). • Yea, and it may be that for this very reason, in the three verses next before, these three words are used, *Spirit* in verse 4, *Lord* in verse 5, and *God* in verse 6, to give us intimation that these spiritual gifts proceed equally and undividedly from the whole three Persons; from God the Father, and from His Son Jesus Christ our Lord, and from the eternal Spirit of them both, the Holy Ghost, as from one entire, indivisible, and co-essential Agent.

These spiritual gifts are the *manifestations* of the Spirit actively, because by these the Spirit manifesteth the will of God unto the Church, these being the instruments and means of conveying the knowledge of salvation unto the people of God. And they are the manifestations of the Spirit passively too; because where any of these gifts, especially in any eminent sort, appeared in any person, it was a manifest evidence that the Spirit of God wrought in him. As we read in Acts x. 45, 46, *They of the Circumcision were astonished when they saw that on the Gentiles also was poured out the gift of the Holy Ghost.* If it be demanded, But how did that appear? it followeth in the next verse, *For they heard them speak with tongues*, &c. The spiritual gift then is a *manifestation* of the Spirit, as every other sensible effect is a manifestation of its proper cause. *Bp. Sanderson* (iii. 77).

— *δίδοται*] *is being given.* Whatsoever spiritual abilities we have, we have them of *gift*, and by grace. *The manifestation of the Spirit is given to every man.* We may hence take two profitable directions: the one, if we have any useful gifts, *whom* to *thank* for them; the other, if we *want* any needful gifts, where to *seek* for them. Whatsoever *manifestation of the Spirit* thou hast, it is *given* thee; and to whom can thy thanks for it be due but to the Giver? *Sacrifice not to thine own nets* (Hab. i. 16) either of nature or endeavour, as if these abilities were the manifestations of thine own spirit, but enlarge thine heart to magnify the bounty and goodness of Him who is *Pater Spirituum*, the Father of the spirits of all flesh (Heb. xii. 9), and hath *wrought these graces in thee* by *communicating His Spirit* unto thee. If thou shinest as a star in the firmament of the Church, whether of a greater or lesser magnitude, as *one star differeth from another in glory* (1 Cor. xv. 41), remember thou shinest but by a borrowed light from Him who is Pater Luminum, *the Father* and Fountain of *all lights* (James i. 17), as the Sun in the firmament, *from Whom descendeth every good gift, and every perfect giving.* Whatsoever grace thou hast, it is *given* thee: therefore be thankful to the Giver.

But if thou *wantest* any *grace*, or measure of grace, which seemeth needful for thee in that station and calling wherein God hath set thee, herein is a second direction for thee where to seek it, even from His hands Who alone can give it. *If any man lack wisdom*, saith St. James (James i. 5), *let him ask of God, that giveth to all men liberally; and it shall be given him.* A large and liberal promise; but yet a promise most certain, and full of comfortable assurance provided it be understood aright, viz., with these two necessary limitations: if God shall see it expedient, and if he *pray* for it as he ought.

Here, then, is your course. Wrestle with God by your fervent *prayers*, and wrestle with Him too by your faithful *endeavours*; and He will not, for His goodness' sake, and for His promise' sake He cannot, dismiss you without a blessing. But omit either, and the other is lost labour. Prayer without study is presumption, and study without prayer Atheism: the one bootless, the other fruitless. You take your books in vain into your hand if you turn them over and never look higher; and you take God's name in vain within your lips if you cry *Da, Domine*, and never stir further. The ship is then like to be steered with best certainty and success when there is *Oculus ad Cœlum, manus ad Clavum*: when the pilot is careful of both, to have his eye upon the compass, and his hand at the stern. Remember, these abilities you pray or study for, are the gifts of God, and as not to be had ordinarily without labour (for God is a God of order, and worketh not ordinarily but by ordinary means), so not to be had merely for the labour, for then should it not be so much a gift as a purchase. It was Simon Magus his error to think that the *gift of God might be purchased with money* (Acts viii. 20); and it hath a spice of his sin, and so may go for a kind of Simony, for a man to think these spiritual gifts of God may be purchased with labour. You may rise up early, and go to bed late, and study hard, and read much, and devour the fat and the marrow of the best authors, and when you have all done, unless God give a blessing unto your endeavours, be as thin and meagre in regard of true and useful learning, as Pharaoh's lean kine were after they had eaten the fat ones. (Gen. xli. 21.) It is God *that both ministereth seed to the sower, and multiplieth the seed sown.* The principal and the increase are both His. *Bp. Sanderson* (iii. 91).

— *πρὸς τὸ συμφέρον*] *to the common profit.* The word here is *τὸ συμφέρον*, which importeth such a kind of *profit* as redoundeth to *community*, such as before, in the tenth chapter, St. Paul professeth himself to have sought after. *Not seeking mine own profit* (he meaneth not only his own), *but the profit of the many that they may be saved* (1 Cor. x. 33). The main and essential difference between the graces of sanctification and these graces of edification is that those, though they would be made profitable unto others also, yet were principally intended for the proper good of the owner; but these, though they would be used for the owner's good also, yet were principally intended for the profit of *others*. You see, then, what a strong obligation lieth upon every man that hath received the Spirit, *conferre aliquid in publicum*, to cast his gift into the *common treasury of the Church*, to employ his good parts and spiritual graces so as they may some way or other be profitable to his brethren and fellow-servants in Church and Commonwealth. It is an old received Canon, "Beneficium propter officium." *Bp. Sanderson* (iii. p. 100).

Συμφέρον properly is *collatitium*, where there be a great many; bring every one his stock, and lay them together, and make them a common bank for them all. Just as do the members in the natural body. Every one confers his several gift, office, and work to the general benefit of the whole. Even as they did in the Law. Some offered gold, and others silk, others linen, and some goats' hair; and all to the furniture of the Tabernacle. And semblably we too lay together all the graces, places, works that we have, and employ them to the advancement of the common faith, and to the setting forward of the common salvation. (1 Cor. x. 33.)

And into this, as into the main cistern, do all these "divisions," "manifestations," and all, run and empty themselves. All gifts, offices, works, are for this. Yea, the blessed Trinity

λόγος σοφίας, ἄλλῳ δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ Πνεῦμα, [9] [i] ἑτέρῳ δὲ πίστις ἐν τῷ αὐτῷ Πνεύματι, ἄλλῳ δὲ χαρίσματα ἰαμάτων ἐν τῷ αὐτῷ Πνεύματι, [10] [j] ἄλλῳ δὲ ἐνεργήματα δυνάμεων, ἄλλῳ δὲ προφητεία, ἄλλῳ δὲ διακρίσεις πνευμάτων, ἑτέρῳ δὲ γένη γλωσσῶν, ἄλλῳ δὲ ἑρμηνεία γλωσσῶν. [11] [k] Πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ Πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται.

[12] [l] Καθάπερ γὰρ τὸ σῶμα ἕν ἐστι, καὶ μέλη ἔχει πολλά, πάντα δὲ τὰ μέλη τοῦ σώματος πολλὰ ὄντα ἕν ἐστι σῶμα, οὕτω καὶ ὁ Χριστός. [13] [m] Καὶ γὰρ ἐν ἑνὶ Πνεύματι ἡμεῖς πάντες εἰς ἓν σῶμα ἐβαπτίσθημεν, εἴτε Ἰουδαῖοι εἴτε Ἕλληνες, εἴτε δοῦλοι εἴτε ἐλεύθεροι· καὶ πάντες ἓν Πνεῦμα ἐποτίσθημεν. [14] Καὶ γὰρ τὸ σῶμα οὐκ ἔστιν ἓν μέλος, ἀλλὰ πολλά. [15] Ἐὰν εἴπῃ ὁ πούς, Ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; [16] καὶ ἐὰν εἴπῃ τὸ οὖς, Ὅτι οὐκ εἰμὶ ὀφθαλμὸς, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος; [17] Εἰ ὅλον τὸ σῶμα ὀφθαλμὸς, ποῦ ἡ ἀκοή; εἰ ὅλον ἀκοὴ, ποῦ ἡ ὄσφρησις; [18] Νυνὶ δὲ ὁ Θεὸς ἔθετο τὰ μέλη ἓν ἕκαστον αὐτῶν ἐν τῷ σώματι καθὼς ἠθέλησεν. [19] Εἰ δὲ ἦν τὰ πάντα ἓν μέλος, ποῦ τὸ σῶμα; [20] νῦν δὲ πολλὰ μὲν μέλη, ἓν δὲ σῶμα. [21] Οὐ δύναται δὲ ὁ ὀφθαλμὸς εἰπεῖν τῇ χειρὶ, Χρείαν σου οὐκ ἔχω· ἢ πάλιν ἡ κεφαλὴ τοῖς ποσί,

i Matt. 17. 19. Mark 16. 18.

j ch. 14. 29. & vv. 28—30. Acts 2. 4. & 10. 46.

k Rom. 12. 3, 6. John 3. 8.

l Rom. 12. 4, 5. Eph. 4. 4, 16.

m Rom. 6. 5. Gal. 3. 23. 28. Eph. 2. 14—16. & 3. 6. Col. 1. 27. & 3. 11.

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itself, in their dividing, do all aim at this. And this attained, all will be to *Pax in terris*, the quiet and peaceable ordering of things here on earth; and to *Gloria in excelsis*, the high pleasure of Almighty God. *Bp. Andrewes* (iii. p. 400).

8. *σοφίας—γνώσεως*] *wisdom—knowledge.* "*Sapientia* magis in longum, latum, profundum et altum penetrat, quam *cognitio*. Cognitio est quasi visûs. *Sapientia* visûs, cum sapore. Cognitio rerum agendarum, sapientia rerum æternarum." *Bengel.*

10. *διακρίσεις πνευμάτων*] *discernings of spirits.* Cp. 1 John iv. 1—3.

— *γένη γλωσσῶν*] *kinds of foreign tongues.* Cp. *v.* 28, *γένη γλωσσῶν*, and xiv. 10, *γένη φωνῶν*,—the only passages where the word *γένος* occurs in the plural number in the New Testament.

As to the signification of *γένος*, *kind*, see Matt. xiii. 47, where it is applied to kinds of fishes; and Matt. xvii. 21. Mark ix. 29, where it is used to describe a particular sort of spiritual possession and agency; and it is used by the LXX frequently for Heb. מִין (*min*), as Gen. i. 11, 12. 21. 24, 25.

Γλῶσσαι, as used in the New Testament, are *foreign* tongues as distinguished from the *vernacular* language of the speaker. This is the *uniform* exposition of *all Christian antiquity*, here, and Acts ii. 4, where see note, and the excellent remarks of *Valck.* here, who observes, that wherever the word *γλῶσσαι* occurs in this Epistle, it signifies *foreign* or *strange* tongues ("linguas *peregrinas* vel barbaras"); and that all St. Paul's reasoning on the subject in ch. xiv. is grounded on this sense of the word. See also note above on Acts x. 44—46.

In the present passage, the words *γένη γλωσσῶν* are explained by *ἰδιότητες διαλέκτων* in *Glossar. Albert.*; and *Eustath.* (ad Il. *α.* p. 72) interprets the word *γλῶσσα* by *ἀπεξενωμένη διάλεκτος*, a *strange dialect.* St. Paul (says *Valck.*) distinguishes here between *γένη γλωσσῶν*, *kinds of foreign tongues*, and *ἑρμηνείαν γλωσσῶν*, *interpretation of foreign tongues.*

Many of the Corinthian Christians had the *χάρισμα*, or gift of speaking in foreign tongues. But they abused this divine gift for vain display. St. Paul corrects this abuse, and severely censures their ostentation, particularly in the thirteenth and fourteenth chapters, where he says, *v.* 2, "If any man (i. e. in his own city) speaks with a *γλῶσσα*, or *foreign* tongue, he speaks to *God*, for no one hears, i. e. understands him;" and in *v.* 3, St. Paul contrasts such a man with one who *προφητεύει*, prophesies or preaches,—that is, who expounds in easy, intelligible language, the oracles of God, or declares His will to the hearers.

S. Jerome (ad Hedibiam, vol. iv. p. 177), commenting on this passage, speaks of the *Gift of Tongues* here mentioned, as a fulfilment of Christ's promise to His disciples, and as a *continuation of the miracle of Pentecost*, i. e. of *the Gift of Tongues.* (See on Acts ii. 4—6.) And he says that the Apostle *St. Paul*, who preached the Gospel from Jerusalem to Illyricum, and who was eager to travel from Rome to Spain, thanks God that he speaks with tongues *more than they all* (1 Cor. xiv. 18): "qui enim multis gentibus annunciaturus erat, multarum linguarum acceperat gratiam." See below on Rom. i. 14.

11. *ἐνεργεῖ*] *in-worketh.* The Holy Spirit is from the Father and the Son. Christ sent the Holy Spirit, and the Holy Spirit *works in* every member of Christ's body, and in the whole body itself. *Cyril.* See above on *v.* 6.

— *τὸ ἓν καὶ τὸ αὐτὸ Πνεῦμα*] *the one and selfsame Spirit.* The Spirit is said to divide gifts according to His pleasure, which surely is an attribute not merely of a *Person*, but of one who is *Omnipotent. Bp. Middleton*, p. 456; and so *Chrys.*, quoted by *Pearson* on the Creed, Art. viii. p. 587. Cp. Heb. ii. 4.

12—22. *Καθάπερ τὸ σῶμα*] *as the body—.* A passage imitated by *Clement*, Bishop of Rome, writing soon after St. Paul to the same Church, that of Corinth, c. 37: *λάβωμεν τὸ σῶμα ἡμῶν, ἡ κεφαλὴ δίχα τῶν ποδῶν οὐδέν ἐστιν, οὕτως οὐδὲ οἱ πόδες δίχα τῆς κεφαλῆς* (see below, *v.* 21), *τὰ δὲ ἐλάχιστα μέλη τοῦ σώματος ἡμῶν ἀναγκαῖα καὶ εὔχρηστά εἰσιν ὅλῳ τῷ σώματι, ἀλλὰ πάντα συμπνεῖ, καὶ ὑποταγῇ μιᾷ χρῆται εἰς τὸ σώζεσθαι ὅλον τὸ σῶμα· σωζέσθω οὖν ὅλον τὸ σῶμα ἡμῶν ἐν Χριστῷ Ἰησοῦ, καὶ ὑποτασσέσθω ἕκαστος τῷ πλησίον αὐτοῦ, καθὼς καὶ ἐτέθη ἐν τῇ χαρίσματι αὐτοῦ.*

12. *τοῦ σώματος*] *Elz.* adds *τοῦ ἑνὸς*, not found in the best MSS.

13. *ἓν Πνεῦμα*] *Elz.* prefixes *εἰς*, not in B, C, D*, F, G, and *ποτίζω* in the New Testament takes the accusative of the thing which is given to drink. See 1 Cor. iii. 2. Mark ix. 41.

By one Spirit we were all baptized into one body, and were all made to drink into one Spirit. That is to say, *by one and the same Spirit* before spoken of (*vv.* 3, 4. 7—9. 11) we are in Baptism made one *mystical body* of Christ, and we were all admitted to *drink* of the sacramental cup in the Eucharist, whereby the *same Spirit* has *united* us, yet more perfectly, to *Christ* our *Head* in the same *mystical* body.

St. Paul's design was to set forth the invisible *union* of Christians, and to represent the *several ties* by which they were bound together. He knew that the *Eucharist* was a strong cement of that *mystical union*, as well as the other Sacrament; for he had himself declared as much, by saying elsewhere, *we being many are one body, being all partakers of that one bread* (x. 17). It was therefore very natural here again to take notice of the *Eucharist*, when he was enumerating the bonds of union amongst them, particularly the Sacrament of Baptism, which would obviously lead to the mentioning this other Sacrament. Accordingly, he has briefly and elegantly made mention of this other in the words *made to drink into one Spirit.* Where made to *drink* but in the *Eucharist?* He had formerly signified the mystical union under the emblem of *one loaf*; and now he chooses to signify the same again under the emblem of *one cup*—an emblem wherein Ignatius, within fifty years after, seems to have followed him (*ἓν ποτήριον εἰς ἕνωσιν τοῦ αἵματος αὐτοῦ. Ignat.* ad Philadelph. cap. 4); both belonging to one and the same Eucharist, both referring to one and the same mystical Head. *Dr. Waterland* (vii. p. 269).

Χρείαν ὑμῶν οὐκ ἔχω. 22 Ἀλλὰ πολλῷ μᾶλλον τὰ δοκοῦντα μέλη τοῦ σώματος
ἀσθενέστερα ὑπάρχειν ἀναγκαῖά ἐστι· 23 καὶ ἃ δοκοῦμεν ἀτιμότερα εἶναι τοῦ
σώματος, τούτοις τιμὴν περισσοτέραν περιτίθεμεν· καὶ τὰ ἀσχήμονα ἡμῶν
εὐσχημοσύνην περισσοτέραν ἔχει· 24 τὰ δὲ εὐσχήμονα ἡμῶν οὐ χρείαν ἔχει·
ἀλλ' ὁ Θεὸς συνεκέρασε τὸ σῶμα, τῷ ὑστεροῦντι περισσοτέραν δοὺς τιμήν,
25 ἵνα μὴ ᾖ σχίσμα ἐν τῷ σώματι, ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνῶσι τὰ
μέλη. 26 Καὶ εἴτε πάσχει ἓν μέλος, συμπάσχει πάντα τὰ μέλη· εἴτε δοξάζεται
ἓν μέλος, συγχαίρει πάντα τὰ μέλη.

27 [n] Ὑμεῖς δέ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους. n Rom. 12. 6—8. Eph. 1. 23. & 4. 11—13. & 5. 23, 30. Col. 1. 24.

28 [o] Καὶ οὓς μὲν ἔθετο ὁ Θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δεύτερον
προφήτας, τρίτον διδασκάλους, ἔπειτα δυνάμεις, εἶτα χαρίσματα ἰαμάτων,
ἀντιλήψεις, κυβερνήσεις, γένη γλωσσῶν. 29 Μὴ πάντες ἀπόστολοι; μὴ πάντες
προφῆται; μὴ πάντες διδάσκαλοι; Μὴ πάντες δυνάμεις, 30 μὴ πάντες χαρίσματα
ἔχουσιν ἰαμάτων; μὴ πάντες γλώσσαις λαλοῦσι; μὴ πάντες διερμηνεύουσι;
31 [p] Ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα· καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν ὑμῖν
δείκνυμι. XIII. 1 [a] Ἐὰν ταῖς γλώσσαις τῶν ἀνθρώπων λαλῶ καὶ τῶν ἀγγέλων,

o Eph. 4. 11. & 2. 20. Acts 13. 1. Rom. 12. 8. 1 Tim. 5. 17. Heb. 13. 17, 24. 1 Pet. 5. 1—4.

p ch. 14. 1.

a 1 Pet. 4. 8.

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23. *τούτοις τιμὴν περισσοτέραν περιτίθεμεν*] *we invest them with more especial honour:* particularly in covering and clothing them, as is suggested by the word *περιτίθεμεν*. *Theophyl.*

Etiamsi homo cætero corpore nudus sit, hæc membra nudari non patitur. *A Lapide.*

24. *συνεκέρασε*] God *mixed together* —. A beautiful expression, intimating the union of all the members, *fused*, and, as it were, *mingled together*, as liquids, in one compound.

26. *εἴτε πάσχει ἓν μέλος*] *if one member suffer.* This harmony of the members in the body had been made, even by heathens, an argument against discord. See the noted Apologue of *Menenius Agrippa*, in *Livy*, ii. 32.

28. *πρῶτον ἀποστόλους, δεύτερον προφήτας*] *first Apostles, secondly Prophets, thirdly Teachers.* See on Acts xiii. 1, and Eph. iv. 11, where the order is, *Apostles, Prophets, Evangelists.*

For the due understanding of these passages, it must be observed, that St. Paul is speaking of *charismata*, *special endowments* or *gifts*, for the *edification* of the Church. He is *not* describing *Orders of Ministers*, appointed to serve *permanently* in it;

The neglect of this distinction has caused much confusion in the exposition of these passages, and has occasioned much controversy as to the regimen of the Church;

It may therefore be worth while to remind the reader of what has been well said on this point by *Richard Hooker* (V. lxxviii. 6, 7).

He shows there and elsewhere that there are but *three Orders* of Ministers in the Church, *duly settled* and *constituted*, viz. *Bishops*, succeeding the Apostles in their *ordinary functions* (not in their *extraordinary gifts*), *Priests*, and *Deacons*; and he says,—

Touching *Prophets*, they were such men as having otherwise learned the Gospel, had from above bestowed upon them a *special gift* of expounding Scriptures, and of foreshowing things to come. Of this sort was *Agabus* (Acts xxi. 10; xi. 27), and besides him in Jerusalem sundry others, who notwithstanding are not therefore to be reckoned with the *Clergy*; because *no man's gifts* or *qualities* can make him a *minister of holy things* unless *Ordination do give him power*. And we nowhere find Prophets to have been made by Ordination, but all whom the Church did ordain were either to serve as Presbyters or as Deacons.

Evangelists were Presbyters of principal sufficiency, whom the Apostles sent abroad, and used as agents in ecclesiastical affairs wheresoever they saw need. They whom we find to have been named in Scripture Evangelists, as Ananias (Acts ix. 17), Apollos (Acts xviii. 24), Timothy (2 Tim. iv. 5. 9. 1 Tim. iii. 15; v. 19. 2 Tim. ii. 7), and others, were thus employed.

And concerning *Evangelists* afterwards in Trajan's days, the History Ecclesiastical noteth (*Euseb.* iii. 38), that many of the Apostles' disciples and scholars which were then alive, and did with singular love of wisdom affect the heavenly Word of God, to show their willing minds in executing that which Christ first of all required at the hands of men, they sold their possessions, gave them to the poor, and betaking themselves to travel, undertook the labour of Evangelists, that is, they painfully preached Christ, and delivered the Gospel to them who as yet had never heard the doctrine of faith. *Hooker.* Cp. note below on Eph. iv. 11.

With regard to *διδάσκαλοι*, mentioned here and in Eph. iv. 11, the word does not describe any *separate order* in the Church, but denotes a special *gift* and *quality* distinguishing *some* persons in the Church. Thus the Apostle St. Paul himself was eminently a *διδάσκαλος*, and he is twice called by that title by himself; *διδάσκαλος ἐθνῶν*, *doctor Gentium*, 1 Tim. ii. 7. 2 Tim. i. 11, and in both these passages the word *διδάσκαλος*, or doctor, is associated with *ἀπόστολος* and *κήρυξ*. He was sent to do the *work* of a *preacher* (*κήρυξ*), and was ordained to the *degree* of an *Apostle* (*ἀπόστολος*), and was *endowed* with supernatural *gifts* and special revelations to be a *διδάσκαλος*. Compare Acts xiii. 1, where *διδάσκαλοι* are joined with *προφῆται*, and where *Paul* and *Barnabas* are already reckoned among *Prophets* and *Teachers*, *προφῆται καὶ διδάσκαλοι*, before they had been set apart and empowered by laying on of hands in Ordination to the degree and office of *Apostles*.

— *δυνάμεις*] *powers.* From *persons* he passes to *things*; intimating that *Apostles*, *Prophets*, *Teachers*, are themselves *χαρίσματα*, *free gifts* and *graces* from God. Hence he uses the word *ἔδωκεν*, 'God *gave* some Apostles.' Eph. iv. 11. They are not to be regarded as sources of grace, or to be raised up one against the other as heads of parties; and none may boast of themselves, whatever may be their graces; for what are these graces but *gifts* of God, and what *hast* thou which thou hast not *received?* (1 Cor. iv. 7.)

— *ἀντιλήψεις*] *helps*, or rather *helpings*, e. g. of the feeble, sick, and needy. See Acts xx. 35, *ἀντιλαμβάνεσθαι* (to take hold of in order to support) *τῶν ἀσθενούντων*. He thus prepares the way for his appeal in behalf of the poor saints at Jerusalem; and he teaches, that the *ἀντίληψις* or *helping* of such persons is not only a duty, but a *grace*; and so he calls it 2 Cor. viii. 1. 4. 6, 7. 19. Cp. 1 Cor. xvi. 3.

— *κυβερνήσεις*] *governments*, or rather *governings*, as in pastoral charges of Diocesan Episcopacy (the case of Timothy and Titus), and of Presbyters ordained to settled cures. Acts xiv. 23; xx. 17. Tit. i. 5.

— *γένη γλωσσῶν*] *kinds of tongues.* Observe, *that* gift, in which the Corinthians gloried most, is placed *last.*

29. *δυνάμεις*] *powers.* The *accusative* case after *ἔχουσι*. Have all the power of working miracles?

31. *Ζηλοῦτε*] *covet ye earnestly.* See on Gal. iv. 17.

— *καθ' ὑπερβολὴν ὁδὸν δείκνυμι*] *I am about to point out to you a loftier way,—a sublimer path,* an *ὁδὸν ὑπερ-έχουσαν* (*Theoph.*),—*a transcendent road;* for as *S. Clement* says, imitating this passage of St. Paul (ad Cor. 49), *τὸ ὕψος εἰς ὃ ἀνάγει ἡ ἀγάπη ἀνεκδιήγητόν ἐστιν*, 'the *height* to which Charity leads is ineffable.' On the idiom *ἔτι καθ' ὑπερβολήν*, see 2 Cor. i. 8; iv. 17. Gal. i. 13. *Winer*, § 54, p. 413. Cp. 2 Cor. xi. 23.

This word, *ὑπὲρ-βολήν*, from *ὑπερβάλλω*, to *shoot beyond*, indicates the figure of speech which St. Paul uses. The Corinthians imagined that they could *ascend to* heaven by a manifestation of spiritual gifts, and they despised the way of Charity as *too lowly* for their aspirations. They had left it for the devious paths of 'divisions' and dissensions (see i. 10, and xi. 8), and deemed themselves to be spiritual (cp. iii. 1) because they were rich in supernatural gifts, which they loved to display in a vainglorious spirit, instead of using that and all other gifts to the one

ἀγάπην δὲ μὴ ἔχω, γέγονα χαλκὸς ἠχῶν, ἢ κύμβαλον ἀλαλάζον. [2] [b] Καὶ ἐὰν ἔχω προφητείαν, καὶ εἰδῶ τὰ μυστήρια πάντα, καὶ πᾶσαν τὴν γνῶσιν, καὶ ἐὰν ἔχω πᾶσαν τὴν πίστιν ὥστε ὄρη μεθιστάνειν, ἀγάπην δὲ μὴ ἔχω, οὐδέν εἰμι. [3] Καὶ ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου, καὶ ἐὰν παραδῶ τὸ σῶμά μου ἵνα καυθήσωμαι, ἀγάπην δὲ μὴ ἔχω, οὐδὲν ὠφελοῦμαι.

[4] [c] Ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται· ἡ ἀγάπη οὐ ζηλοῖ· ἡ ἀγάπη οὐ περπερεύεται, οὐ φυσιοῦται, [5] [d] οὐκ ἀσχημονεῖ, οὐ ζητεῖ τὰ ἑαυτῆς, οὐ παροξύνεται, οὐ λογίζεται τὸ κακὸν, [6] [e] οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ· [7] πάντα στέγει, πάντα πιστεύει, πάντα ἐλπίζει, πάντα ὑπομένει. [8] [f] Ἡ ἀγάπη οὐδέποτε ἐκπίπτει. Εἴτε δὲ προφητεῖαι, καταργηθήσονται· εἴτε γλῶσσαι,

b Matt. 7. 22. & 17. 20. & 21. 21. Mark 11. 23. Luke 17. 6. Rom. 12. 7. ch. 12. 8, 9, 28. & 14. 1, 6—9.
c Prov. 10. 12. 2 Cor. 6. 6. Gal. 5. 22. Eph. 4. 2. Col. 1. 11. & 3. 12. 2 Tim. 2. 25. 1 Pet. 4. 8.
d ch. 10. 24, 33. Phil. 2. 4, 21. 2 Tim. 2. 10. 1 John 3. 16, 17.
e Ps. 10. 3. & 15. 4. Rom. 1. 32. 1 John 5. 2.
f vv. 10, 13. Luke 22. 32. Gal. 5. 6. ch. 12. 10, 28—30. & 14. 39. Acts 2. 4. & 19. 6. Jer. 49. 7. Heb. 8. 13.

end for which they are given by God,—that of edification. St. Paul teaches them, that their estimate of the *respective* value of spiritual gifts is very erroneous (xiv. 1—3); that it is a childish vanity to prefer the empty ostentation of speaking foreign tongues in their own domestic assemblies (when no foreigners were present) to the more useful gift of exposition of Scripture; and he therefore exhorts them to *covet earnestly the better gifts.* (ζηλοῦτε τὰ χαρίσματα τὰ κρείττονα.) He tells them also that he is going to point out to them a *loftier Way*, a Way which transcends all other ways; a Way which they thought to be lowly, but which he shows them to be lofty; a Way which will lead them up to higher degrees of spiritual elevation, and to more glorious spiritual prospects, than could be attained by any of those gifts which they most vaunted; a Way which will teach them how to use aright all those spiritual gifts, and without which Way all those gifts are worthless; a Way which will remain when those gifts have vanished; a Way which will lead to Heaven, and abide for ever in Heaven—THE WAY OF CHARITY.

CH. XIII. 1. Ἀγάπην] *Love.* "Dilectionem," *Tertullian*, de Patient. 12, where he well says that this Apostolic description of *Charity* or *Love* is uttered "totis Spiritûs viribus." Compare his treatise contra Marcion. (v. 8). Ἀγάπη is rendered 'Caritas' by the *Vulgate*, which, however, almost always renders ἀγαπᾶν by *diligere*, and φιλεῖν by *amare*. See *Buttmann* ap. *Lachmann*, N. T. p. xlv, and above on John xxi. 15.

— γέγονα χ. ἠ., ἢ κ. ἀ.] *I have become already*—"factus sum,"—by my own fault, *mere brass that rings, or a cymbal that clangs*, without soul or sense, "vox et prætereà nihil." The words Δωδωναῖον χαλκεῖον were proverbial, and Apion, the grammarian, was called "Cymbalum orbis," for his garrulity (*Sueton.* de Grammaticis). The metaphor was suitable to *Corinth*, famous for its works in *brass*, "Ephyrëia æra" (*Virg.* Georg. ii. 464. *Joseph.* Vit. 13, and *Winer*, R. W. B. ii. 89). By their empty γλωσσολαλία the Corinthians reduced themselves from rational beings, living instruments (ἔμψυχα ὄργανα) of God, to mere κύμβαλα and κρόταλα (*Aristoph.* Nub. 448), cymbals and castagnettes, such as were made in their own factories.

2. ἐὰν ἔχω προφητείαν] *though I have the gift of prophecy*—, as Balaam had (cp. 2 Pet. ii. 15. Jude 11), and Caiaphas (John xi. 49—51) had; but they had not *charity*; and therefore their spiritual gifts only increased their guilt.

— καὶ εἰδῶ τὰ μυστήρια πάντα] *and although I know the mysteries, all of them, and all the knowledge, and have all the faith.* On the use of πᾶς, see *Winer*, § 18, p. 101.

3. ἐὰν ψωμίσω] *even though I have reduced all my goods to provisions*, ψωμία, fragments (from ψάω) dipped into the dish (John xiii. 26); and because *bread* was used for this purpose, hence in modern Greek, ψωμὶ = *bread.* The sense therefore is, though *I have* reduced to provisions, and doled out *all my goods* to feed the poor.

Ψωμίζω is found in LXX, with the accusative of the *thing given* to be *eaten*, as here, in Deut. viii. 3. 16, ψωμίσας τὸ μάννα, Lam. iii. 16, ἐψώμισέ με σποδὸν, and in Dan. iv. 22 (*Theodot.*), χόρτον ψωμιοῦσί σε. Cp. Dan. v. 21. The accusative of the *person* fed, occurs *Aristoph.* Lysist. 19, and in Rom. xii. 20, ψώμιζε αὐτόν. Cp. *Winer*, § 2.

— ἐὰν παραδῶ τὸ σῶμά μου] *even if I have given up my body to be burned.* So *Ignatius* (frag. ii. ap. *Chrys.* Hom. ad Ephes. Epist. xi.; see *Jacobson*, p. 493), "Not even the blood of Martyrdom can blot out the sin of Schism;" and after him, *Cyprian* (Ep. 55), "quale crimen, quod martyrio non potest expiari!" So *Augustine* (Serm. 138), "Ecce venitur ad passionem, ad sanguinis fusionem, ad corporis incensionem: et *tamen nihil prodest*, quia Caritas deest. Adde Caritatem, prosunt omnia; detrahe Caritatem, nihil prosunt cætera. Quale bonum est Caritas!" And he says, "Non habent Dei Caritatem, qui non amant Ecclesiæ Unitatem." A solemn caution against Divisions and Dissensions in the Church.

— καυθήσωμαι] A, B have καυχήσωμαι, which is worth notice, as showing that the best uncial MSS. are not always to be depended upon, and sometimes are blemished with errors.

— οὐδὲν ὠφελοῦμαι] *I am profited nothing.* "Qui *deseruerit unitatem*, violat Caritatem, et quisquis violat Caritatem, quodlibet magnum habeat, *ipse nihil est.* Si *linguis hominum et Angelorum loquatur, si sciat omnia sacramenta, si habeat omnem fidem, ut montes transferat, si distribuat omnia sua pauperibus, si corpus suum tradat ut ardeat, Caritatem autem non habeat, nihil est*, nihil ei prodest. Universa inutiliter habet, qui unum illud, per quod universis utatur, non habet. Amplectamur itaque Caritatem, *studentes servare unitatem spiritûs in vinculo pacis* (Eph. iv. 3). Non nos seducant, qui corporalem separationem facientes ab Ecclesiæ frumentis toto orbe diffusis, spirituali sacrilegio separantur." *Augustine* (Serm. 88). A salutary warning, whenever intellectual and spiritual gifts, and religious acts of self-devotion are proposed as objects for admiration and imitation, irrespectively of those principles of Unity and Charity, which are necessary to make them acceptable to Him who is the Author of Peace and Lover of Concord in His Church.

4. οὐ ζηλοῖ] *envieth not*—as Cain envied Abel; and his brethren envied Joseph. (*Origen.*)

— οὐ περπερεύεται] *doth not show off itself* by word or deed, in a restless and vain-glorious eagerness for display; does not put itself forward with professions of superior knowledge and skill. (*Origen.*) It is rendered by *Tertullian* (de Patient. c. 12), "non *protervum sapit.*" It is used by *Cicero* (ad Att. i. 14) concerning himself, "Dii boni, quomodo ἐπερπερευσάμην novo auditori, Pompeio!" and *Polybius* (Exc. Leg. 122) applies the word πέρπερος to a vain, pompous, and loquacious pedant, and *Schol.* (ad Soph. Antig. 33) connects it with περίαλος. See *Wetstein* here; and from the fact of its denoting *excess*, it may be derived from the root περὶ, and may be connected with the Latin *perperam.* (*Valck.*)

5. οὐ λογίζεται τὸ κακόν] *doth not reckon up, and impute the evil* which it suffers; does not set it down and record it, as in a bill, against the person who does the wrong; but forgets it, and overcomes it with good. Cp. *Theodoret*, who says, συγγινώσκει τοῖς ἐπαισμένοις. As to this use of λογίζομαι, see 2 Cor. v. 19, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα.

6. οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ] Well rendered by *Vulg.* (as far as the *Latin* language allowed), "non gaudet super Iniquitate, *congaudet* autem Veritate." Charity does not rejoice in *the* Unrighteousness which prevails in the world—as evil spirits and evil men do (Rom. i. 32. Hos. vii. 3)—but she *rejoices with the* Truth, especially *the* saving Truth of Him Who is *the Truth.* She takes pleasure in all that the Truth achieves and endures now, and in all that she will enjoy hereafter.

As to the contrast here between ἡ ἀδικία and ἡ ἀλήθεια, or Christian Truth, see John vii. 18, and Rom. i. 18, and 2 Thess. ii. 10. 12, ἵνα κριθῶσι πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ.

7. πάντα στέγει] *beareth all things; βαστάζει, ὑπομένει* (*Hesych.*): "sustinet, tolerat" (*Tertullian*, de Pat. 12). See 1 Thess. iii. 1. 5. 1 Cor. ix. 12. And on this verse and the context, compare the description of Ἀγάπη by *S. Clement*, writing also to the *Corinthians* (c. 49), Ἀγάπη πάντα ἀνέχεται, πάντα μακροθυμεῖ· οὐδὲν βάναυσον ἐν ἀγάπῃ, οὐδὲν ὑπερήφανον, ἀγάπη σχίσμα οὐκ ἔχει, οὐ στασιάζει, πάντα ποιεῖ ἐν ὁμονοίᾳ· δίκαι ἀγάπης οὐδὲν εὐάρεστον τῷ Θεῷ.

8. καταργηθήσονται] *they will be brought to nought; they will be reduced* to a state of ἀέργεια, or *inoperation*, because their ἔργον will be done; they will therefore be no more needed. On

παύσονται· εἴτε γνῶσις, καταργηθήσεται. 9 Ἐκ μέρους γὰρ γινώσκομεν, καὶ ἐκ μέρους προφητεύομεν· 10 ὅταν δὲ ἔλθῃ τὸ τέλειον, τὸ ἐκ μέρους καταργηθήσεται. 11 Ὅτε ἤμην νήπιος, ἐλάλουν ὡς νήπιος, ὡς νήπιος ἐφρόνουν, ὡς νήπιος ἐλογιζόμην· ὅτε δὲ γέγονα ἀνὴρ, κατήργηκα τὰ τοῦ νηπίου. 12 [g] Βλέπομεν γὰρ ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι, τότε δὲ πρόσωπον πρὸς πρόσωπον· ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι καθὼς καὶ ἐπεγνώσθην.

[g] 2 Cor. 3. 18. & 5. 7. Phil. 3. 12. Num. 12. 8. Matt. 5. 8. & 18. 10. Rom. 8. 18. 1 John 3. 2. Rev. 22. 4.

13 Νυνὶ δὲ μένει πίστις, ἐλπὶς, ἀγάπη, τὰ τρία ταῦτα· μείζων δὲ τούτων ἡ ἀγάπη.

XIV. 1 [a] Διώκετε τὴν ἀγάπην, ζηλοῦτε δὲ τὰ πνευματικὰ, μᾶλλον δὲ ἵνα προφητεύητε.

[a] ch. 12. 31.

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this use of καταργεῖν, see on Luke xiii. 7. Gal. iii. 17; v. 4. 2 Cor. iii. 7. Rom. iii. 31. The ἔργον of ἀγάπη will remain when all χαρίσματα, and other χάριτες, will be καταργημένα; and her ἔργον will be τέλειον, and its τελειότης will have no τέλος, or end. The Latin word corresponding to καταργῶ is *evacuo*. So *Tertullian* (de Patient. c. 12), "Dilectio nunquam excidit; cætera *evacuabuntur*;" and so the Latin translation of *Irenæus*, who says admirably (iv. 12), "Paulus inquit, omnibus cæteris *evacuatis*, manere Fidem, Spem, *Dilectionem*, majorem autem esse omnium Dilectionem, eam verò perficere perfectum hominem, etenim qui diligit Deum perfectum esse in hoc ævo et futuro: nunquam enim desinemus diligentes Deum, sed quanto plus Eum intuiti sumus, tanto plus Eum diligemus.

"In Lege igitur et Evangelio quum sit primum et maximum præceptum *diligere Dominum Deum ex toto corde, dehinc simile illi diligere proximum sicut seipsum*, unus et idem ostenditur Legis et Evangelii conditor. *Consummatæ* enim *vitæ* præcepta in utroque Testamento cum sint eadem, eundem ostenderunt Deum, qui *particularia* quidem præcepta apta utrisque præcepit, sed *eminentiora et summa* (τὴν καθ' ὑπερβολὴν ὁδὸν τῆς ἀγάπης) *sine quibus salvari non est*, in *utroque eadem* suasit."

9. Ἐκ μέρους] *ex parte* cognoscimus, et ex parte prophetamus. (*Iren.* v. 7.)

11. ἐλάλουν—ἐφρόνουν—ἐλογιζόμην] Observe the imperfects; *I was talking—I was thinking—I was reasoning—as a child.*

— γέγονα] *I am become.*

12. Βλέπομεν ἄρτι δι' ἐσόπτρου ἐν αἰνίγματι] *We now behold by means of a mirror* objects *revealed in enigma*, "*per speculum et per ænigmata.*" (*Iren.* iv. 9.) St. Paul alludes to Num. xii. 8, where δι' αἰνιγμάτων is opposed to ἐν εἴδει, and is explained by it, στόμα κατὰ στόμα λαλήσω αὐτῷ (to Moses) ἐν εἴδει, καὶ οὐ δι' αἰνιγμάτων.

St. Paul does not use the word δίοπτρον, but ἔσοπτρον, a glass to be looked *into*, and not a glass to be looked *through*; and δι' ἐσόπτρου does not mean, *through* a glass, in the sense of looking *through* it, unless perhaps it may be said that inasmuch as the object reflected in the glass appears to be *behind* the glass, so the spectator may be said to see it *through* the glass. Cp. *Winer*, § 47, p. 340. But it signifies, *by means* of a looking-glass or mirror (so xiv. 9, διὰ τῆς γλώσσης: cp. *Winer*, § 47, p. 399), in which heavenly things are represented to us, not distinctly, but dimly and ἐν αἰνίγματι, cp. *Eurip.* Rhes. 5, i. e. αἰνικτηρίως, αἰνιγματωδῶς, *enigmatically*, opposed to *plainly*. *Æschyl.* Prom. 852. 970. Agam. 1154. Compare 2 Cor. iii. 18, τὴν δόξαν Κυρίου κατοπτριζόμενοι, and James i. 23, κατανοοῦνται τὸ πρόσωπον ἐν ἐσόπτρῳ. The metaphor would be well understood by the Corinthians, because the ancient mirrors were (not of glass, but) of polished *metal* or *brass* (see *Xenophon*, Symp. 7, who calls a mirror χαλκεῖον), for working in which the Corinthians were famous. See *Winer*, R. W. B. art. *Spiegel*, p. 496, and the Anthology *passim*.

We now see with the eye of Faith and Hope, and behold the divine Attributes reflected in the *mirror* of God's *Works*, of His *Word*, and of His *Sacraments*, but hereafter we shall see God Himself face to face.

The Present things are a shadow of the Future. In Holy Baptism we see a type of the Resurrection; but hereafter we shall see the Resurrection itself. Now we see the symbols of Christ's Body; hereafter we shall see that Body itself, face to face. *Theodoret.*

God hath revealed Himself and His good pleasure towards us in His holy Word sufficiently to save our souls, if we will believe; but not to solve all our doubts, if we will dispute. The Scriptures being written for our sakes, it was needful they should be fitted to our capacities; and therefore the Mysteries contained therein are set forth by such *resemblances* as we are capable of, but far short of the nature and excellency of the things themselves. The best knowledge we can have of them *here*, is but *per speculum* (1 Cor. xiii. 12) and *in ænigmate*, as it were *in a glass*, and by way of riddle; darkly both God teacheth us by the eye in His *creatures*; that is, *per speculum*, as it were by a glass, and that but a dim one, wherein we may read τὸ γνωστὸν τοῦ Θεοῦ, some of *the invisible things of God* (Rom. i. 19, 20), but written in small and outworn characters, scarce legible by us. He teacheth us also by the ear, in the preaching of His holy Word; but that *in ænigmate*, altogether by riddles, dark riddles. That there should be three distinct Persons in one Essence, and two distinct Natures in one Person; that Virginity should conceive, Eternity be born, Immortality die, and Mortality rise from death to life; that there should be a finite and mortal God, or an infinite and immortal Man; what are all these, and many other more of like intricacy, but so many riddles? *Bp. Sanderson* (i. 234).

— ἐπιγνώσομαι] *I shall fully know.* More expressive than γνώσομαι. See Luke i. 4. I shall fully know and love as I have been fully known and loved by Him. Cp. xvi. 18, ἐπιγινώσκετε τοιούτους: Matt. xi. 27, ἐπιγινώσκει τὸν υἱὸν, and see the use of the word ἐπίγνωσις by St. Paul in Col. i. 9, 10; ii. 2; iii. 10. Philem. 6. Eph. i. 17; iv. 13. Tit. i. 1. Cp. 2 Pet. i. 2, 3. 8.

13. Νυνὶ δὲ μένει—τὰ τρία ταῦτα] *But now*, in this present state of being (as contradistinguished from hereafter; see on xiv. 6), *abide these Three* Christian Graces; that is, *these* Three are *permanent in this world*, which the *supernatural* χαρίσματα—in which ye Corinthians so much vaunt yourselves—*are not.*

This is said to show their dignity. How great, therefore, *a fortiori*, is the dignity of Love, which will survive the two other Graces! (see Rom. viii. 24. Heb. xi. 1, and *Chrys.* here,) which will survive those glorious Gifts of Tongues, and Miracles, and Prophecy—when Faith will be swallowed up in Sight, and Hope be absorbed in Fruition!

On the subject of this Chapter, see the affecting Sermon of *S. Augustine*, delivered by him in his old age (Serm. 350), and forming an appropriate sequel to the narrative concerning the beloved disciple, St. John (*S. Jerome* in Galat. vi.), that in his old age he was carried to the Church, where his Sermon was, "My dear Children, Love one another."

CH. XIV. 1. Διώκετε τὴν ἀγάπην] *Follow ye after Charity.* The metaphor is from the Stadium. Make Charity your aim and end (σκοπὸς) in the whole race of your Christian life. Cp. Phil. iii. 14.

Having described the character of Charity, St. Paul now proceeds to apply what he has said;

The main principle to be borne in mind throughout this chapter is, that the use of all supernatural χαρίσματα, or extraordinary spiritual *Gifts* (which were probationary talents and trusts that might be abused, and were often abused, by those who received them), is to be regulated by the great abiding Christian χάρις, or *Charity*.

The main work of Charity is *Edification*,—the building up of the Church, or body of Christ. See viii. 1, ἡ γνῶσις φυσιοῖ, ἡ δὲ ἀγάπη οἰκοδομεῖ. And therefore throughout this chapter he is perpetually inculcating the words *edify* and *edification*. See *vv.* 3—5. 12. 17. 26.

With this clue in our hands, we shall find no difficulty in following the Apostle's meaning through the Chapter, which otherwise would be intricate and perplexing, and which has been unhappily embarrassed and obscured by novel meanings assigned in some expositions to the word γλῶσσα, *Tongue*, used by St. Paul; which *never* means an incoherent jargon, or spasmodic utterance, or confused gibberish, but simply a *foreign language* not understood by the *hearers* (see above on xii. 10, and Acts ii. 4; x. 46; xix. 6), but uttered with full consciousness of its meaning by the *speaker*. See xiv. 2. 14—16.

This is the interpretation of the ancient Expositors;

In primitive times, believers were supernaturally gifted with

b Acts 2. 4. & 10. 46.
c Acts 13. 15. Rom. 12. 8.

2 [b] Ὁ γὰρ λαλῶν γλώσσῃ οὐκ ἀνθρώποις λαλεῖ ἀλλὰ τῷ Θεῷ, οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια· 3 [c] ὁ δὲ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν, καὶ παράκλησιν, καὶ παραμυθίαν. 4 Ὁ λαλῶν γλώσσῃ ἑαυτὸν οἰκοδομεῖ, ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ. 5 Θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσαις, μᾶλλον δὲ ἵνα προφητεύητε· μείζων γὰρ ὁ προφητεύων ἢ ὁ λαλῶν γλώσσαις, ἐκτὸς εἰ μὴ διερμηνεύῃ, ἵνα ἡ ἐκκλησία οἰκοδομὴν λάβῃ.

d Eph. 1. 17. Phil. 3. 15.
e ch. 12. 8. & 13. 8, 9. Rom. 15. 14. 2 Cor. 11. 6. Eph. 3. 4. 2 Pet. 1. 5. & 3. 18.

6 [d] Νῦν δὲ, ἀδελφοὶ, ἐὰν ἔλθω πρὸς ὑμᾶς γλώσσαις λαλῶν, τί ὑμᾶς ὠφελήσω, ἐὰν μὴ ὑμῖν λαλήσω ἢ ἐν ἀποκαλύψει, ἢ ἐν [e] γνώσει, ἢ ἐν προφητείᾳ, ἢ ἐν διδαχῇ ;

7 [f] Ὅμως τὰ ἄψυχα φωνὴν διδόντα, εἴτε αὐλὸς εἴτε κιθάρα, ἐὰν διαστολὴν τοῖς φθόγγοις μὴ δῷ, πῶς γνωσθήσεται τὸ αὐλούμενον ἢ τὸ κιθαριζόμενον ; 8 καὶ γὰρ ἐὰν ἄδηλον φωνὴν σάλπιγξ δῷ, τίς παρασκευάσεται εἰς πόλεμον ;

9 Οὕτω καὶ ὑμεῖς διὰ τῆς γλώσσης ἐὰν μὴ εὔσημον λόγον δῶτε, πῶς γνωσθήσεται τὸ λαλούμενον ; ἔσεσθε γὰρ εἰς ἀέρα λαλοῦντες.

10 Τοσαῦτα, εἰ τύχοι, γένη φωνῶν εἰσιν ἐν κόσμῳ, καὶ οὐδὲν ἄφωνον. 11 Ἐὰν οὖν μὴ εἰδῶ τὴν δύναμιν τῆς φωνῆς, ἔσομαι τῷ λαλοῦντι βάρβαρος· καὶ ὁ

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the power of speaking *foreign tongues*. But many abused the gift. What was the benefit of speaking at Corinth in the language of Scythia, Persia, and Egypt? He who did this spoke not to man, but to God. St. Paul reprehends this vain-glory, and teaches the right use of the gift. *Theodoret*. See also *Chrysostom* on xii. 1.

— *ζηλοῦτε δὲ τὰ πνευματικά*] *but earnestly covet and cherish spiritual gifts*. See above, note on 1 Thess. v. 20, and cp. below, *v.* 39; and on the sense of *ζηλοῦτε* see Gal. iv. 17.

— *ἵνα προφητεύητε*] *in order that you may prophesy*: that is, may declare or expound God's Word. See above, 1 Thess. v. 20. 1 Cor. xi. 4, and below, Rom. xii. 6.

2. Ὁ λαλῶν γλώσσῃ] *He that speaketh with a foreign tongue, speaketh not to men, but to God; for no one* who is present *understandeth* him; *but in his spirit*, or *inner man* (see on *v.* 14) *he speaketh mysteries*,—things hidden, not clear to the hearers.

If a disciple has the gift of speaking to one person in the tongue of the Medes, and to another in that of the Elamites, and then were to go and speak in these tongues to the Jewish Synagogues, or[1] to the congregations of Greeks, concerning which the Apostle is here speaking, what use would it be? who would listen to him? God only, Who knoweth all things, would understand him. *S. Cyril.*

Ἀκούω, like the Hebrew שָׁמַע (*shama*), often signifies in the LXX, not simply to *hear*, but to *perceive* and *understand*; as *S. Jerome* says (in prolog. Ioelis): "*Auditus* in Scripturis Sacris non est iste qui ad *aures* sonat, sed qui in *corde percipitur*." Cp. Gen. xi. 7; xlii. 23. Matt. xv. 10. *Glass.*, Phil. Sacr., p. 843, and *Valck.* here.

5. *εἰ μὴ διερμηνεύῃ*] *unless he* (the speaker) *interpret* what he says, into the vernacular language of the *hearers* (see *v.* 13); as was usually done in reading the Hebrew Scriptures, by means of oral and written translations, Paraphrases, or *Targums*. See Neh. viii. 4—8. *Hottinger*, Thesaur. Philol. pp. 251—260.

6. Νῦν δὲ, ἀδελφοί] *But now, brethren, if* I come to *you*—and by specifying *myself* I mean *any one* generally—if *any one comes* to you (see *v.* 14, and on vi. 12), now that *ye* are *brethren*, and have renounced Heathenism, and do not require to be *converted* to the faith by the *miracle of tongues*—.

He therefore means, that those who affected the use of foreign tongues at Corinth *now*, degraded their hearers to a heathen condition. See on *vv.* 21, 22.

For *νῦν Elz.* has *νυνὶ* here; and so some recent editions; but *νῦν* is in A, B, D*, F, G, and *νυνὶ* seems to be due to copyists, not fully understanding the argument of St. Paul; but even *νυνὶ* itself sometimes is expressive of *time*, see Rom. vi. 22; vii. 6. 17; xv. 23. 25; above, xiii. 13.

— *ἐὰν μὴ ὑμῖν λαλήσω*] *unless I speak to you* in some edifying manner, either by *revelation*, or *knowledge*, or *prophecy*, or *doctrine*. What shall I profit you if I speak with tongues? and what shall I profit you, *except* I speak to your edification? On the use of *ἐὰν μὴ*, where the excepted case does not belong to the same class as those which are not excepted, see Luke iv. 26.

7. Ὅμως] *Even the lifeless instruments* fail of their office, unless they give a διαστολὴ, or distinct articulation of musical notes, by their sounds.

Winer (§ 61, p. 488) connects ὅμως with *ἐὰν*, and construes it *nevertheless*.

St. Paul's argument is, It is required *even* of *lifeless instruments* that they should give a distinct utterance, a well-defined rhythm, and clearly expressed notes, *ῥυθμὸν, ἐναρμόνιον ἦχον* (*Photius, Theodoret*), by *their voices*. How else shall it be understood what that is which is designed to be played by their means? How shall it be understood whether it is a strain of Homer or of Pindar, or whether it is intended to be mournful or joyful?

What a *tune* is to the *lifeless* instrument, *sense* is to the *living instrument*, the human Tongue.

If then the *lifeless* instrument ought to have a distinct significance in its utterance, how much more ought the *living instrument* to give forth intelligible sounds? If the former ought to play a well-defined tune, in order to delight the hearers in the Odëum or the Theatre, how much more ought the latter to utter what can be understood by those who seek for edification in the Church of God? But how can it do this, if it speak in a foreign language to those who understand it not?

8. *ἐὰν ἄδηλον φ. σάλπιγξ δ., τ. π. ε. πόλεμον*;] *if the trumpet also give an unmeaning sound, who shall prepare himself for the battle?* If it does not give the war-note, who will obey it? It must be *hortatory* and *practical*. It was eminently so in the history of the ancient Church. See the divine injunctions concerning the *silver Trumpets*, Num. x. 1—9, "When ye go out to *battle* (*πόλεμον*), ye shall sound an alarm with the *Trumpets*."

Πόλεμος = *battle* in LXX. Ps. lxviii. 31. Job xxxviii. 23. and in N. T. Rev. ix. 9; xx. 8, and in the modern language of Greece to this day.

So in the spiritual battles of the Church against her ghostly enemies, unless the Preachers of the Gospel, who are commanded to "*lift up their voice as a trumpet*" (Isa. lviii. 1. Joel ii. 1), speak in a clear and thrilling language, which the people can understand and feel, who shall prepare for the spiritual conflict?

9. *διὰ τῆς γλώσσης*] *by your tongue. Bp. Middleton.*

10. Τοσαῦτα, *εἰ τύχοι—ἄφωνον*] *There is perchance such a multitude of languages in the world* (Roman, Scythian, and the rest. *Chrysostom, Cyril*), and nothing is without a language. Τοσαῦτα intimates that the diversities of languages in the world amount to *such or such a number*, and that *a very great one*, which the writer would specify if it could be counted, or if it were requisite for his argument that it should be specified. Compare τοσαῦτα, Luke xv. 29. John xii. 37. As to *εἰ τύχοι, perchance*, see xv. 37.

The best MSS. have *εἰσὶν* here. *Elz.* has *ἐστὶν*, and adds *αὐτῶν* without sufficient authority.

11. Ἐὰν οὖν] Since languages *differ generally* so much from one another, as has been said,—*if, therefore, I do not know the meaning of the language spoken, I shall be a foreigner to him who speaks, and he will be a foreigner to me.*

As to the word *βάρβαρος*, a *stranger*, properly one who is not a *Greek*, see note on Acts xxviii. 2. Rom. i. 14. And with

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[1] The text of the Catena has οἱ here: read ἤ.

λαλῶν ἐν ἐμοὶ βάρβαρος. 12 Οὕτω καὶ ὑμεῖς, ἐπεὶ ζηλωταί ἐστε πνευμάτων,
πρὸς τὴν οἰκοδομὴν τῆς ἐκκλησίας ζητεῖτε ἵνα περισσεύητε. 13 [f] Διόπερ ὁ λα- f ch 12. 10, 30. Mark 11. 24.
λῶν γλώσσῃ προσευχέσθω ἵνα διερμηνεύῃ. 14 Ἐὰν γὰρ προσεύχωμαι γλώσσῃ,
τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστι. 15 [g] Τί οὖν ἐστι; g Eph. 5. 19. Col. 3. 16.
προσεύξομαι τῷ πνεύματι, προσεύξομαι δὲ καὶ τῷ νοΐ· ψαλῶ τῷ πνεύματι, ψαλῶ Ps 47. 7.
δὲ καὶ τῷ νοΐ. 16 [h] Ἐπεὶ ἐὰν εὐλογήσῃς τῷ πνεύματι, ὁ ἀναπληρῶν τὸν τόπον h ch. 11. 24. & 16. 24.
τοῦ ἰδιώτου πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ, ἐπειδὴ τί λέγεις οὐκ οἶδε; Matt. 6. 13. & 28. 20. Mark 16. 20. John 21. 25. Rev. 5. 14. & 22. 20.
17 σὺ μὲν γὰρ καλῶς εὐχαριστεῖς, ἀλλ' ὁ ἕτερος οὐκ οἰκοδομεῖται.
18 Εὐχαριστῶ τῷ Θεῷ πάντων ὑμῶν μᾶλλον γλώσσαις λαλῶν· 19 ἀλλ' ἐν ἐκ-

regard to *ἐν ἐμοί*, *in my view, relatively to me*, see vi. 2. Phil. ii. 7. *Winer*, § 48, p. 345.

Thus then St. Paul teaches the Corinthian *Greeks*, who gloried in their country and in their intellectual powers, and regarded all other nations as barbarous, that they degraded *themselves* into *Barbarians*, by speaking, in a Greek assembly, strange languages which none could understand.

12. *ζηλωταὶ πνευμάτων*] *ye are zealous in behalf of your own spirits, and covet power over other men's spirits.* See the use of *πνεύματα*, *v.* 32.

The *πνεῦμα* here is the higher spiritual element, the *inner man* (see *vv.* 14—16. 1 Thess. v. 23); and St. Paul's meaning is, that by speaking in a *foreign* language in the public assemblies of their own Church, they lost that spiritual communion between their *own* *πνεῦμα*, or *inner man*, and the *πνεῦμα*, or *inner man*, of their hearers, for which they professed to be zealous; and that they degraded the relation between themselves and their hearers to that of a mere *bodily* and *carnal* intercourse of unmeaning sounds.

On the sense of the word *ζηλωτὴς*, see on Gal. iv. 17, 18.

13. *προσευχέσθω ἵνα διερμηνεύῃ*] These words are capable of two senses, viz.

(1) *Let him pray that he may be endued with the faculty of interpreting.* (*Bengel.*) So *ἵνα* is used after *προσεύχομαι*, Mark xiv. 35. Phil. i. 9, where see the note of *Ellicott*, and *Winer*, § 44, pp. 299, 300;

(2) Let him pray *with the design* and *purpose* (not to display his own gift of speaking in a foreign tongue, but) *to interpret.* So *Winer*, § 53, p. 408. The reason of this is given in the following verse.

Accordingly, St. Paul, in *v.* 28, does not allow a man to pray in a foreign tongue in the Church, but commands him to hold his peace (*ἐὰν μὴ ᾖ διερμηνευτής*), unless he have the faculty of expressing fluently in his own language what he was enabled by a supernatural *charisma*, or *gift*, to speak in a *foreign* tongue.

An *illiterate* person might have a special gift of speaking in a *foreign tongue*; and the miraculous operation of the Spirit would be more striking in *his* case. The Apostles, we are expressly told, were *ἀγράμματοι καὶ ἰδιῶται* (Acts iv. 13), and yet spake in foreign tongues; and the miracle of Pentecost was more striking on that account. And therefore the people asked, "Are not all these who speak *Galilæans?*" (Acts ii. 7.)

But it would not follow, that such a person would have the gift of expressing himself *well in his own language*, so as to edify such an audience as that at Corinth.

This verse therefore by no means gives any countenance to the notion that they who spake with *γλῶσσαι* (or *foreign tongues*) at Corinth were *unconscious* of what they said. And that notion is further refuted by what is said, *v.* 16, concerning the pronunciation of the blessing in the Holy Eucharist.

14. *γλώσσῃ*] in a *foreign* language. See on *v.* 1.

— *τὸ πνεῦμά μου*] *my* spirit, or the spirit of *any one* (vi. 12; above, *v.* 6) who does what is so absurd.

My *spirit*, or *inner man*, prays, but my understanding is unfruitful; it produces no fruit to *others*: it is *barren*.

15. *προσεύξομαι*] *I will pray.* He mentions what *he himself* will do, in order that *they* may do it.

— *τῷ νοΐ*] *with my understanding*: so that it may do its proper work of being *fruitful to others.* See *v.* 19, *θέλω τῷ νοΐ μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω*: and therefore I will pray with my *spirit*, or *inner man* (*τῷ πνεύματι*), i. e. *fervently*; but I will also pray with my *νοῦς*, or *understanding*, whose proper function it is to fructify and fertilize the minds of *others* by interpretation, and other similar intelligible communications with them.

Therefore I will not pray *γλώσσῃ*, i. e. in a *foreign language.*

16. *ἐὰν εὐλογήσῃς*] *if thou shalt bless*, i. e. if thou shalt say the prayer of Benediction, in the Holy Communion. This is addressed to a Teacher at Corinth, to a Minister of the Church. See x. 16, and next note.

— *ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου—εὐχαριστίᾳ*] *he who filleth the place of the private person* (see on Acts iv. 13) or *layman* (*Theodoret, Chrys.*), as distinct from thee, the public *λειτουργὸς*, or *Minister officiating* in the Church, particularly at the *Εὐχαριστία* or Lord's Supper,—how shall he, who is a layman, be able to say the *Amen* at thy Consecration of the Elements?

The Apostle thus intimates that the *Laity* or *faithful* have their *τόπος*, *place*, or office, to fill, in Church-assemblies, as much as the *Minister* has his; and that to pray in a *foreign language* is an infringement on *their* rights, as *disqualifying them* for their *duties*, and *depriving them* of their *privileges.*

Compare the use of *τόπος* in *Clement R.* 40, *τοῖς ἱερεῦσιν ἴδιος ὁ τόπος ἐπίκειται· ὁ λαϊκὸς ἄνθρωπος λαϊκοῖς προστάγμασιν δέδεται.*

The best comment on these words is supplied by *S. Justin Martyr*, describing the public assemblies of the Primitive Church (Apol. 85), where he says, "Bread is brought to the President (*τῷ προεστῶτι*) of the Assembly, and a cup of water and wine, and having received it, he puts up praise and thanksgiving to the Father of all, through the Name of the Son and of the Holy Ghost. . . . And when he has finished his prayer and thanksgiving (*εὐχαριστίαν*) all the people with an acclamation say *Amen.* And the food itself thus blessed is called the *Eucharist;*" and in chap. 87 he repeats the words as to the putting up of the Prayers by the *Minister*, and the acclamation of the *Amen* by the people. For the original words, see above on x. 16.

The word *Εὐχαριστία* is used to signify the *Holy Communion* by *S. Ignatius* also, Phil. 4, Smyrn. 6.

On the use of the *Amen* in the Early Church, see *Tertullian* de Spectaculis, c. 25, and the observations of *Valesius* in *Euseb.* vi. 43, and in vii. 9, which form an excellent exposition of this passage.

The following remarks are from a careful investigator of primitive Christian Antiquity;

On one occasion St. Paul, when speaking of the administration of the Sacrament, uses the phrase, "The Cup of blessing *which we bless*" (1 Cor. x. 16), implying a Prayer of Consecration; and the same inference may be drawn yet more certainly from another passage in the same Epistle, the irreverence of the Corinthians leading the Apostle to touch on the subject repeatedly, and thus to afford us information on it, which but for that might have been lost, "Else when thou shalt *bless* with the spirit how shall he that occupieth the room of the unlearned (*τοῦ ἰδιώτου*) say *Amen* at thy *giving of thanks* (or at thy Eucharist, *ἐπὶ τῇ σῇ εὐχαριστίᾳ*), seeing he understandeth not what thou sayest?" (1 Cor. xiv. 16,) where the Apostle contemplates the celebration of the Eucharist in a language *unknown to the congregation*, in which case he says, How is the blessing pronounced by the Minister over the Bread and the Wine to be understood by the People, and the several parts of the Liturgy to be properly recognized, so that they may themselves take their share in it?

For, in the terms "when thou shalt bless" and "at thy giving of thanks" there is comprised, almost beyond a doubt, a service of considerable detail. *Justin Martyr*, who lived so very soon after the Apostles, actually affirms as much; the officiating Minister, according to him, offering up prayers and thanksgivings at much length. And *S. Chrysostom* evidently supposes this passage of the Apostle to have a reference to such a formulary then in use; "for," says he, in commenting on the text of the Epistle to the Corinthians, "what the Apostle means is this, if you bless in a strange language, the *layman* not knowing what you are uttering, and not able to interpret it, cannot add the *Amen*; for, not hearing '*the world without end*,' which is the conclusion (of the prayers), he does not repeat *the Amen.*" *Professor J. J. Blunt* (Lectures, p. 33). Cp. *Bingham*, Antiq. i. chap. v.

18. *Θεῷ*] *Elz.* adds *μου*, not found in the best MSS.

— *γλώσσαις λαλῶν*] *speaking with tongues.* A, D, E, F, G have the *singular*, *γλώσσῃ*, which has been received by some Editors. The *plural* is found in B, K, L, and in the *Syriac*,

κλησίᾳ θέλω πέντε λόγους τῷ νοΐ μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ
i Ps. 131. 2. Matt. 11. 25. & 18. 3. & 19. 14. Eph. 4. 14. Heb. 5. 12. 1 Pet. 2. 2.
μυρίους λόγους ἐν γλώσσῃ. 20 i Ἀδελφοί, μὴ παιδία γίνεσθε ταῖς φρεσίν· ἀλλὰ
τῇ κακίᾳ νηπιάζετε, ταῖς δὲ φρεσὶ τέλειοι γίνεσθε.
j John 10. 34. Deut. 28. 49. Isa. 28. 11, 12.
21 j Ἐν τῷ νόμῳ γέγραπται, Ὅτι ἐν ἑτερογλώσσοις, καὶ ἐν χείλεσιν
ἑτέροις, λαλήσω τῷ λαῷ τούτῳ, καὶ οὐδ' οὕτως εἰσακούσονταί μου,
λέγει Κύριος.
22 Ὥστε αἱ γλῶσσαι εἰς σημεῖόν εἰσὶν οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίσ-
τοις· ἡ δὲ προφητεία οὐ τοῖς ἀπίστοις, ἀλλὰ τοῖς πιστεύουσιν.
k Acts 2. 13.
23 k Ἐὰν οὖν συνέλθῃ ἡ ἐκκλησία ὅλη ἐπὶ τὸ αὐτὸ, καὶ πάντες γλώσσαις
λαλῶσιν, εἰσέλθωσι δὲ ἰδιῶται ἢ ἄπιστοι, οὐκ ἐροῦσιν ὅτι μαίνεσθε; 24 Ἐὰν
δὲ πάντες προφητεύωσιν, εἰσέλθῃ δέ τις ἄπιστος, ἢ ἰδιώτης, ἐλέγχεται ὑπὸ
l Zech. 8. 23. Isa. 45. 14.
πάντων, ἀνακρίνεται ὑπὸ πάντων, 25 l τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ
γίνεται, καὶ οὕτω πεσὼν ἐπὶ πρόσωπον προσκυνήσει τῷ Θεῷ, ἀπαγγέλλων ὅτι
ὄντως ὁ Θεὸς ἐν ὑμῖν ἐστι.
m ch. 12. 8—10. Rom. 14. 19. 2 Cor. 12. 19. & 13. 10. Eph. 4. 12, 16, 29. 1 Thess. 5. 11.
26 m Τί οὖν ἐστιν, ἀδελφοί; ὅταν συνέρχησθε, ἕκαστος ὑμῶν ψαλμὸν ἔχει,
διδαχὴν ἔχει, ἀποκάλυψιν ἔχει, γλῶσσαν ἔχει, ἑρμηνείαν ἔχει. Πάντα πρὸς
οἰκοδομὴν γινέσθω. 27 Εἴτε γλώσσῃ τὶς λαλεῖ, κατὰ δύο, ἢ τὸ πλεῖστον τρεῖς,
καὶ ἀνὰ μέρος· καὶ εἷς διερμηνευέτω. 28 Ἐὰν δὲ μὴ ᾖ διερμηνευτὴς, σιγάτω ἐν
n ver. 39. ch. 12. 10. 1 Thess. 5. 19—21. 1 John 4. 1—3.
ἐκκλησίᾳ· ἑαυτῷ δὲ λαλείτω καὶ τῷ Θεῷ. 29 n Προφῆται δὲ δύο ἢ τρεῖς λαλεί-
τωσαν, καὶ οἱ ἄλλοι διακρινέτωσαν. 30 Ἐὰν δὲ ἄλλῳ ἀποκαλυφθῇ καθημένῳ, ὁ

Æthiopic, and *Arabic* Versions, and so *Origen*, *Chrys.*, *Theodoret*, and other Greek Fathers.

A person speaking on a *particular occasion* in a *foreign* tongue, might well be said γλώσσῃ λαλεῖν (as in *vv.* 2. 13, 14). But the *general faculty* of speaking in foreign languages, which St. Paul possessed, could hardly be described by that expression. Cp. xii. 30; xiii. 1; xiv. 5, 6. 23. 39.

St. Paul, the *Apostle of the Gentiles* (Rom. xi. 13), had special need of the faculty of speaking in various foreign languages. See *Jerome*, quoted above, on xii. 10, and notes on Acts xiii. 15, xiv. 11, and xxviii. 4, and Rom. i. 14.

The participle λαλῶν here (which has been altered in some copies to λαλῶ) denotes the cause of his thankfulness. See Acts xvi. 34, ἠγαλλιάσατο πεπιστευκώς. *Winer*, § 45, p. 309.

The sense is, Do not think that I am disparaging a gift because I *do not possess it*; I return thanks to God (perhaps there is a reference here to the εὐχαριστία just mentioned), speaking in foreign tongues more than you all. I bless God in more languages than you all. Him I bless, speaking in these languages. I bless Him *in* speaking, and *by* speaking, and *for* the power of speaking in these languages. St. Paul might have already celebrated the Eucharist in various languages in his different Missionary tours in Syria, Asia, and Greece.

Thus the participle λαλῶν seems to have more force and a larger meaning than the indicative λαλῶ.

19. θέλω—ἤ] *I had rather than.* Cp. Luke xvii. 2, λυσιτελεῖ—ἤ. *Winer*, § 35, p. 215, where examples of a similar construction with substantives and adjectives will be found.

— νοΐ] So A, B, D, E, F, G, and several Cursives. *Elz.* has διὰ τοῦ νοός.

20. τέλειοι] *full-grown:* ripe, mature in spiritual growth and stature. Eph. iv. 13.

21. Ἐν τῷ νόμῳ] *In the Law.* In a *prophetical* Book. Isa. xxviii. 11, 12. See on John x. 34, and *Surenhus.* p. 544.

The words are not from the LXX Version, but from that of *Aquila*.

The purport of the quotation is to show that a supernatural power of speaking with γλῶσσαι or *foreign tongues* is a χάρισμα or *gift*, vouchsafed by God for the *conversion* of *unbelievers*; and that it is an *abuse* of that gift, to employ it in congregations of *Christians*, who do not understand the tongue spoken. See above, *v.* 6.

The words of Almighty God in the passage of Isaiah quoted by St. Paul, are prophetic of the outpouring of the Gift of *Tongues* at *Pentecost*, and are referred to by St. Luke, recording that event, Acts ii. 4, ἤρξαντο λαλεῖν ἑτέραις γλώσσαις, cp. Acts x. 46; and the Holy Spirit adopting the words ἑτερογλώσσοις καὶ ἐν χείλεσιν ἑτέροις λαλήσω here, and ἑτέραις γλώσσαις there, connects this argument of St. Paul with the event of the day of Pentecost.

The meaning of Isaiah's prophecy is, that God would speak to the *Jews* in tongues *foreign* to the *speakers* (and He *did* so by the *Apostles* on the day of Pentecost), and yet that the Jewish Nation would not be converted, but resist God. They did resist the same Apostles, Peter and John, who spake ἑτέραις γλώσσαις (Acts ii. 4), and they shut them up in prison. (Acts iv. 3.)

St. Paul, as his custom is, whenever a divine gift has been *abused*, brings back the question to its first principles. He here traces the Gift of Tongues to its origin, the Day of *Pentecost* at *Jerusalem*, as he had done in the case of the Holy Eucharist, which he traces to its *Institution*, at the Feast of the *Passover* in the same city (xi. 23). He thus points out the declension of the practice of the Corinthians from the primitive standard, and endeavours to rectify the abuse by reference to the original use. An example of the true principles of genuine Reformation.

He shows them also, that by requiring the use of *foreign* tongues *now* in their own city, and by indulging in their display, they degrade themselves from the rank of Christians to that of unbelievers. See *v.* 6.

23. ἰδιῶται] *ordinary* persons, who have not the gift of tongues. The word is here distinguished from, and contrasted with, the πάντες, *all*, in this verse, who *have* the gift, and are using it together in the Church.

The signification of this word, ἰδιώτης, must always be determined by the *context*; it is always used πρὸς τί (see *Hippocrat.* ap. *Wetstein*), i. e. is put in opposition to *something else*, and intimates that the person called ἰδιώτης is *distinguished* by a difference of rank, or other quality, *from him*, or *them*, with whom he is compared. Cp. *Tertullian* (ad Mart. 1), "Non tantum *magistri*, sed etiam *idiotæ*," and see the collections of *Wetstein* here, p. 161, and note on Acts iv. 13. 1 Cor. xiv. 16. 2 Cor. xi. 6. The proper translation therefore of ἰδιῶται here would be *persons not so gifted*. And St. Paul's argument is, that the Corinthians, by their abuse of their superior gifts, expose themselves to the ridicule even of those *who have not the gift*; and that though they are vain of their intellectual and spiritual powers, they show that they have less common sense than those who have not those powers.

25. τὰ κρυπτά] *the hidden things. Elz.* prefixes καὶ οὕτω, not in the best MSS.

26. ψαλμόν] *a psalm.* Every one has *a psalm* of his own, which he is eager to sing. Psalmody was a part of primitive Christian worship, as appears from *Pliny's* Epistle to Trajan (lib. x. 97), and see *Euseb.* v. 28, ψαλμοὶ καὶ ᾠδαὶ ἀδελφῶν ἀπ' ἀρχῆς ὑπὸ πιστῶν γραφεῖσαι τὸν Λόγον τοῦ Θεοῦ τὸν Χριστὸν ὕμνουν θεολογοῦντες (cp. Eph. v. 19). Psalms not authorized by the public sanction of the Church (ψαλμοὶ ἰδιωτικοί), were forbidden to be sung in the Church, by the Council of Laodicea, Can. 59. . . A rule needed now.

29. διακρινέτωσαν] *let the rest discern*, or *discriminate:* let

πρῶτος σιγάτω· 31 δύνασθε γὰρ καθ' ἕνα πάντες προφητεύειν, ἵνα πάντες μανθάνωσι καὶ πάντες παρακαλῶνται· 32 καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται· 33 [o] οὐ γάρ ἐστιν ἀκαταστασίας ὁ Θεὸς, ἀλλὰ εἰρήνης· ὡς ἐν πάσαις ταῖς ἐκκλησίαις τῶν ἁγίων. o ch. 11. 16.

34 [p] Αἱ γυναῖκες ὑμῶν ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ ὑποτάσσεσθαι, καθὼς καὶ ὁ νόμος λέγει. 35 Εἰ δέ τι μαθεῖν θέλουσιν, ἐν οἴκῳ τοὺς ἰδίους ἄνδρας ἐπερωτάτωσαν· αἰσχρὸν γάρ ἐστι γυναιξὶν ἐν ἐκκλησίᾳ λαλεῖν. p 1 Tim. 2. 11, 12. Col. 3. 18. 1 Pet. 3. 1. Gen. 3. 16.

36 *Ἢ ἀφ' ὑμῶν ὁ λόγος τοῦ Θεοῦ ἐξῆλθεν; ἢ εἰς ὑμᾶς μόνους κατήντησεν; 37 [q] Εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικὸς, ἐπιγινωσκέτω ἃ γράφω ὑμῖν, ὅτι Κυρίου ἐστὶν ἐντολή· 38 εἰ δέ τις ἀγνοεῖ, ἀγνοείτω. q 2 Cor. 10. 7. 1 John 4. 6.

39 [r] Ὥστε, ἀδελφοὶ, ζηλοῦτε τὸ προφητεύειν, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. r 1 Thess. 5. 20.

40 Πάντα δὲ εὐσχημόνως καὶ κατὰ τάξιν γινέσθω.

XV. 1 [a] Γνωρίζω δὲ ὑμῖν, ἀδελφοὶ, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην ὑμῖν, ὃ καὶ παρελάβετε, ἐν ᾧ καὶ ἑστήκατε, 2 [b] δι' οὗ καὶ σώζεσθε, τίνι λόγῳ εὐηγγελισάμην ὑμῖν εἰ κατέχετε, ἐκτὸς εἰ μὴ εἰκῇ ἐπιστεύσατε. a Gal. 1. 11, 12. Rom. 5. 1, 2. 2 Cor. 1. 24. 1 Pet. 5. 12. b Rom. 1. 16. ch. 1. 21. Gal. 3. 4.

3 [c] Παρέδωκα γὰρ ὑμῖν ἐν πρώτοις ὃ καὶ παρέλαβον, ὅτι Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφὰς· 4 [d] καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγήγερται c Isa. 53. 5. Dan. 9. 24. Zech. 13. 7.

1 Pet. 2. 24. d Ps. 16. 10. Isa. 53. 9. Hos. 6. 2. Matt. 12. 40.

them put to the test and sift that which has been said by the several expositors, and reject what is unsound, and authorize what is right. Cp. xii. 10, διακρίσεις πνευμάτων. Heb. v. 14, πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

32. πνεύματα προφητῶν] *The spirits* or inner motions *of Prophets*, who are truly such, *are in subjection to Prophets*, are controlled and regulated by them; and therefore there is no reason why, on the plea of a prophetic rapture and ecstasy, ye should prophesy in an irregular manner. Ye *can* (δύνασθε) prophesy in order, as I command you (*v.* 31). And that which I have enjoined, being, as it is, *the command of the Lord* (*v.* 37), can, and will, be *obeyed* by them who are really Prophets.

They who professed to be *moved by the Spirit* might allege that they were not and could not be subject to any laws of order and discipline; and therefore the Apostle teaches that it is the very *essence* of *genuine Prophecy*, as distinguished from that which is *spurious*, to be *regulated* according to the laws prescribed by God (*who is not a God of confusion, but of peace*, *v.* 33), for the good order and edification of His Church.

If this rule had been duly observed, it would have checked the aberrations of fanatical pride and lawless enthusiasm, and have prevented the disorders, by which they have disorganized the framework, and marred the efficiency, of the Church.

St. Paul's principle was applied by the orthodox writers of ancient Christendom, who had to contend against the wild ecstasies and rhapsodies of *Montanism* (as may be seen in *Euseb.* v. 17, and *Routh*, Reliq. S. ii. 101), by whom the principle was thus expressed, μὴ δεῖν προφήτην ἐν ἐκστάσει λαλεῖν, "that a Prophet ought *not to speak* in an *ecstasy*." Indeed by so doing a Prophet would have confounded his sacred office with the phrenzied ravings of the Pythoness of Delphi, and other oracular rhapsodists of heathen superstition. See *Chrysostom*, and *Vales.* ad *Euseb.* v. 17. Divine Inspiration acts *suaviter* as well as *fortiter*; and whatever acts otherwise, is not a genuine emanation from the pure fountain of heavenly Wisdom and Love.

33. τῶν ἁγίων] F, G add διδάσκω: some Editors (e. g. *Lachm.*, *Tisch.*) connect this verse with what *follows* in *v.* 34.

34. Αἱ γυναῖκες—σιγάτωσαν] *Let your women keep silence in the churches.* A precept violated by Priscilla and Maximilla, the followers of Montanus. But they say, had not Philip the Evangelist four *daughters* who *prophesied?* (Acts xxi. 9.) Yes: but not in the public assemblies of the Church. We never hear that Miriam, and Deborah, and Huldah *prophesied* to the *people* publicly, as Isaiah and Jeremiah did. It is an unseemly thing for a woman to speak in the Church. *Origen* in Caten. p. 279.

— οὐ γὰρ ἐπιτρέπεται] *for it is not permitted.* So A, B, D, E, F, G, a reading which seems preferable to that of *Elz.*, ἐπιτέτραπται. Οὐκ ἐπιτρέπω is something more than "I do not permit;" it signifies "*I forbid.*" Cp. 1 Tim. ii. 12, γυναικὶ διδάσκειν οὐκ ἐπιτρέπω.

— ὁ νόμος λέγει] The Old Testament by its general tenor, dating from the Creation (Gen. iii. 16; cp. 1 Tim. ii. 11, 12), and by not allowing women to do any ministerial office in the Temple, prescribes silence on their part in the Church.

35. γυναιξίν] *for women.* A, B have γυναικὶ in the singular.

36. *Ἢ ἀφ' ὑμῶν] The concluding argument. Ought *your practice* to overrule that of the other Churches, and of God's commands given through me? The *proof* of your spirituality will be seen,—not in independent and irregular action,—but in dutiful submission to the Word of God and to the Order of the Church.

37. ἐστὶν ἐντολή] *is a command.* So A, B. Some MSS. have the plural εἰσὶν ἐντολαὶ, and so *Elz.* The words are *omitted* by D*, E*, F, G.

39. ζηλοῦτε τὸ προφητεύειν κ.τ.λ.] *earnestly desire to prophesy, and forbid not to speak with tongues.* On this exhortation compare *v.* 1, and note above on 1 Thess. v. 20.

It is impossible not to recognize the bearing of St. Paul's argument, throughout this Chapter, on the practice of the *Church* of *Rome* in celebrating divine Service in a "*tongue not understood by the People.*" See Article XXIV., "*Of speaking in the congregation in such a tongue as the people understandeth.*"

St. Paul's words seem like a prophetic protest against that practice. The adoption of that practice, and obstinate perseverance in it, in defiance of these declarations of the Holy Spirit, speaking by the holy Apostle, are striking traits of the judicial blindness and reckless infatuation of that Power which exalts itself against human and divine authority, and sets itself in the Temple of God, claiming divine honour for itself (2 Thess. ii. 2—4).

Ch. XV. 3. Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν] *Christ died for our sins.* It has been alleged by some, that it is evident from this text, that when it is said in Scripture that Christ died ὑπὲρ ἡμῶν, it is not meant that He died in *our stead* as our *proxy*.

But this is a groundless assertion. Christ died ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν, *on account of* our sins, in order to *take them away* (John i. 29), and so to save us from their penalty, death.

But He also died, ὑπὲρ ἡμῶν, *in our place*.

On this use of ὑπὲρ, see above, i. 13. Luke xxii. 19, and cp. *Winer*, § 48, p. 342. *Valck.* illustrates this use of ὑπὲρ, as signifying a *vicarious* offering, from profane as well as sacred authors. Thus Alcestis is said by *Hyginus* to have died ὑπὲρ Ἀδμήτου, *in his stead*. "Tenendum est ἀποθανεῖν ὑπέρ τινος non tantum in N. T. sed et apud scriptores profanos significare mori *loco* alterius." And this is expressed by ἀντὶ, *instead of*, Matt. xx. 28. Mark x. 45; and St. Paul combines both prepositions, 1 Tim. ii. 6, δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων. Cp. 2 Cor. v. 15.

4. ἐγήγερται] *is risen*; "*excitatus* est et *nunc vivit.*"

This contrast of the permanency of the *risen* body of Christ, is happily marked by the change of tense into the *perfect*; while the transitoriness of His *burial* is expressed by the *aorist*, ἐτάφη.

e Luke 24. 34. Mark 16. 14. Acts 10. 41. f Acts 9. 3, 17. & 23. 11. ch. 9. 1. g Eph. 3. 7, 8. Acts 8. 3. Gal. 1. 13.

τῇ ἡμέρᾳ τῇ τρίτῃ κατὰ τὰς γραφάς· [5] e καὶ ὅτι ὤφθη Κηφᾷ, εἶτα τοῖς δώδεκα· [6] ἔπειτα ὤφθη ἐπάνω πεντακοσίοις ἀδελφοῖς ἐφάπαξ, ἐξ ὧν οἱ πλείονες μένουσιν ἕως ἄρτι, τινὲς δὲ καὶ ἐκοιμήθησαν· [7] ἔπειτα ὤφθη Ἰακώβῳ, εἶτα τοῖς ἀποστόλοις πᾶσιν· [8] f ἔσχατον δὲ πάντων, ὡσπερεὶ τῷ ἐκτρώματι, ὤφθη κἀμοί. [9] g Ἐγὼ

Cp. *Winer*, § 40. 4, p. 243; and below, 2 Cor. v. 17, and the important text Col. i. 16.

5. ὤφθη] *appeared to*, manifested Himself to. See on John xvi. 16. Acts i. 2.

— τοῖς δώδεκα] *to the twelve.* Mark xvi. 14. John xx. 26.

6. ἐπάνω πεντακοσίοις] *more than five hundred*—probably on the Mountain of Galilee. Matt. xxviii. 16.

— καὶ ἐκοιμήθησαν] *have also fallen asleep* in Jesus: a pathetic introduction to his discourse concerning the hopes of a *Resurrection.* Observe this word κοιμᾶσθαι, *four times* repeated in this chapter, concerning the *Resurrection* of the *body* (*vv.* 6. 18. 20. 51). This word does not apply to the *soul*, for *that* does not *sleep* (see on Luke xvi. 22; xxiii. 43) when separated from the body by death. But it describes the state of the *bodies* of those who fall asleep in Jesus; and therefore is significantly applied to describe the *bodily rest* of the first Martyr, St. Stephen, who commended his *spirit* to Jesus (Acts vii. 59, 60). It implies that the *bodies* of the faithful *sleep* in peace until the day when they will be *awakened.* And it is a declaration of a belief in the *Resurrection* of the *Body.* Accordingly, from this word *S. Jerome* (ad Minervium iv. p. 212) infers the *Resurrection* of the body in its *identity*, and says, "Omnis qui *dormit* utique *expergiscitur.*" By this word ἐκοιμήθησαν, he affirms the *Resurrection*, *Chrys.* and *Bengel* here, "ἐκοιμήθησαν obdormiverunt, ut *resurrecturi.*"

See the notes above on 1 Thess. iv. 13.

The present chapter, in which St. Paul pleads for the doctrine of the Resurrection of the Body, is a vindication of their hope; it is a divine Apology in behalf of *those who are asleep*, ὑπὲρ τῶν κεκοιμημένων. (See *vv.* 18. 20.)

7. Ἰακώβῳ] *to James.* The ancient "Gospel according to the Hebrews" related a special appearance of our Lord, after His Resurrection, to *James the Just*, the Lord's Brother. In that narration, James is represented as an Apostle: cp. below, *Introduction* to the Epistle General of St. James.

— εἶτα τοῖς ἀποστόλοις πᾶσιν] *then to the Apostles, every one* of them. It has been inferred by some from this text, compared with *v.* 5, that '*the Apostles*' are not the same as '*the Twelve*;'

But this inference does not seem to be a sound one;

Our Lord appeared twice at least to the *Twelve*, or, as they are sometimes called, '*the Eleven*' (John xx. 26. Mark xvi. 14, and Matt. xxviii. 16); and the second manifestation may be referred to by St. Paul here. Or it may be that he is speaking of manifestations made separately to every one of the Apostles, whom he would not, in that case, call τοὺς δώδεκα.

It does not appear in any passage of Scripture that ἀπόστολοι, with the article οἱ, as here, means any thing else than *the Twelve* Apostles.

Indeed, the force of St. Paul's own modest declaration (in *v.* 9) that he himself is not worthy to be called an *Apostle*, would be lost, if "an Apostle" is not understood to signify one of the Twelve, or one on a par with them, but only a disciple with no definite rank, or at least with none defined in Holy Writ.

8. ὡσπερεὶ τῷ ἐκτρώματι, ὤφθη κἀμοί] *as to the untimely-born-one, He appeared to me also.* Observe the *order* of the words here, which are rendered in the Latin version of *Irenæus*, i. 8, "Novissimè *tanquam abortivo* visus est *et mihi.*"

St. Paul has just spoken of our Lord's manifestations of Himself to *others*, particularly to all the *Apostles*, and then he adds, *Last of all*, as it were, *to the untimely-born-one* of the Apostolic family, *He appeared to me also.* He appeared to me *last* of all, *because* I am, as it were, *the* ἔκτρωμα of the family.

The word ἔκτρωμα (from root ἐκτρόω, ἐκτιτρώσκω, *violently to eject*) = Hebr. נֵפֶל (*nephel*), what *falls* or is *cast* to the ground, "*fœtus immaturus, cadivus*," *the untimely fruit of a woman* (Ps. lviii. 7); and it is explained in the Greek Glossaries by παιδίον ἄωρον, ἐκβολή (*Hesych.*), and ἐξάμβλωμα, i. e. an *abortion.* Cp. *Herod.* iii. 32.

The best account of St. Paul's use of the word is supplied by the LXX in Num. xii. 12, where it is said of Miriam, μὴ γένηται ὡσεὶ ἴσον θανάτῳ, ὡσεὶ ἔκτρωμα ἐκπορευόμενον ἐκ μητρὸς, καὶ κατεσθίει τὸ ἥμισυ τῶν σαρκῶν αὐτῆς, where the word implies an injury done to the *mother* also, by the *violence* of the *birth.* Cp. *Philo* (i. p. 59, ap. *Wetstein*), Job iii. 16, and Eccles. vi. 3, where ἔκτρωμα is used with the *definite article*, as it is here, to distinguish *the untimely*-born-one, from *the other* naturally formed children,—ἀγαθὸν, ὑπὲρ αὐτὸν τὸ ἔκτρωμα.

(1) Why, then, is St. Paul called ὡσπερεὶ ἔκτρωμα?

(2) And why τὸ ἔκτρωμα?

(3) And what is the connexion between the two things here mentioned, viz. the appearance of Christ after His Resurrection to him, and the fact of his being τὸ ἔκτρωμα?

(1) As to the word ὡσπερεὶ (*as it were*) it softens the boldness of the figure, ὡσπερεὶ ἰᾶται τὰ τολμηρὰ, says *Longinus*, sect. 32.

And St. Paul is called an ἔκτρωμα among the Apostles, because he was *not regularly born* into the Apostleship, as the Twelve were, by a call from Christ *when upon earth*, but in a violent and untimely manner, and was indeed, in the true sense of the word, a נֵפֶל (*nephel*), being cast to the ground, πεσὼν ἐπὶ τὴν γῆν (Acts ix. 4) by the vehemence of the concussion from heaven, at his Conversion to Christ.

(2) He was τὸ ἔκτρωμα, *the* untimely-born-one of the Apostolic family, because *he alone* of all the Apostles was called in this manner by Christ.

(3) As to the connexion of the ἔκτρωμα with Christ's appearance to him *last* of all, it may be observed that an ἔκτρωμα represents a child which is, by the fact of its untimeliness, more diminutive in size, and more feeble in strength than the other children:

> "Appellat *pullum*, malè parvus
> Si cui filius est, ut *abortivus* fuit olim
> Sisyphus." *Horat.* 1 Serm. iii. 46.

In his humility, St. Paul names himself ἔκτρωμα, not only because he was born in an untimely manner, but because in his own opinion he was ἐλάχιστος, the *least* of the Apostles, as he here calls himself.

Adopting and explaining St. Paul's word, the blessed Martyr *S. Ignatius* says of himself (ad Rom. 9), ἐγὼ αἰσχύνομαι ἐξ αὐτῶν (ἐπισκόπων) λέγεσθαι, ὢν ἔσχατος αὐτῶν, καὶ ἔκτρωμα.

(4) We may, perhaps, also be permitted to add, that there is *another* connexion between Christ's appearance last of all to St. Paul, the ἔκτρωμα of the Apostolic family.

There is (as has been observed by ancient Expositors) a remarkable analogical relation between the Patriarchs of the *literal* Israel, and the Patriarchs of the *spiritual* Israel, i. e. the Apostles. See on Matt. x. 1, 2. Acts viii. 17.

It has also been already remarked (on Acts ix. 1) that St. Paul was, as it were, the *Benjamin* of the Apostolic family. He was of that tribe (Phil. iii. 5.) He was like the son of Rachel (Gen. xxxv. 18), at first a *Benoni*, a child of sorrow, when he persecuted the Church, but he *became* a *Benjamin*, a son of *the right hand*, after his conversion. Indeed in a special manner was St. Paul a son of *the right hand*, as being the only one who was called by Christ after His Ascension, and when sitting at God's *right hand.* He was indeed the spiritual son of the Right Hand of the Father.

Accordingly, the Christian Fathers apply to St. Paul the prophecy of Jacob concerning Benjamin (Gen. xlix. 27). In the *morning* he shall ravin as a *wolf*, i. e. at the *beginning* of *his career* he shall tear Christ's sheep as a Persecutor, but in the evening he shall divide the prey, i. e. in the sequel he shall distribute spiritual food to them as a Preacher of the Church. See above on Acts ix. 1.

It has been also observed, that Benjamin is called by the Holy Spirit in the Psalms, "*little*," and yet "*a Ruler*" (Ps. lxviii. 27). So Saul was Paul, *Paulus*, *Parvulus*, *little*, as Augustine and others observe (and see *Wetstein*, ii. p. 16, and note on Acts xiii. 9). And he calls himself the *least* of the Apostles here (and cp. Eph. iii. 8), and yet he was a *Ruler* (cp. Ps. xlv. 17), and not a whit behind the *chiefest Apostles* (2 Cor. xi. 5; xii. 11). Indeed he had a *double portion* of labour; he laboured more abundantly than they all (1 Cor. xv. 10); and he had a double portion of grace. Cp. Gen. xlviii. 34.

Besides, Benjamin was the *last born* of all the Patriarchs, so Paul of the Apostles; and Benjamin's birth was *sudden*, on a *journey*, and, it seems, *violent* and untimely. It is said of his mother Rachel (Gen. xxxv. 16) that she σκληρῶς ἔτεκε, καὶ ἐδυστόκησεν ἐν τῷ τοκετῷ, and she called her son, therefore, son of *my sorrow*; and his birth was the *cause* of her *death.* Benjamin might almost be called an ἔκτρωμα.

(5) Now, as to the *appearance* of *Christ risen*, to St. Paul, ὡσπερεὶ τῷ ἐκτρώματι:

γάρ εἰμι ὁ ἐλάχιστος τῶν ἀποστόλων, ὃς οὐκ εἰμὶ ἱκανὸς καλεῖσθαι ἀπόστολος, διότι ἐδίωξα τὴν ἐκκλησίαν τοῦ Θεοῦ· 10 h χάριτι δὲ Θεοῦ εἰμὶ ὅ εἰμι. Καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἐμὲ οὐ κενὴ ἐγενήθη, ἀλλὰ περισσότερον αὐτῶν πάντων ἐκοπίασα· οὐκ ἐγὼ δέ, ἀλλὰ ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί. 11 Εἴτε οὖν ἐγώ, εἴτε ἐκεῖνοι, οὕτω κηρύσσομεν, καὶ οὕτως ἐπιστεύσατε.

h Rom. 1. 5. & 15. 18. ch. 11. 23. & 12. 11. 2 Cor. 3. 5, 6. Gal. 2. 8. Col. 1. 29.

12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσιν ἐν ὑμῖν τινες, ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; 13 Εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται· 14 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα καὶ τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν. 15 i Εὑρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ Θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ Θεοῦ, ὅτι ἤγειρε τὸν Χριστόν, ὃν οὐκ ἤγειρεν, εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται. 16 Εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται· 17 k εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν. 18 Ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλοντο.

i Acts 2. 24, 32 & 4. 2.

k Acts 5. 31. Rom. 4. 25.

19 l Εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἠλπικότες ἐσμὲν μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.

l 2 Tim. 3. 12.

20 m Νυνὶ δὲ Χριστὸς ἐγήγερται ἐκ νεκρῶν, ἀπαρχὴ τῶν κεκοιμημένων. 21 n Ἐπειδὴ γὰρ δι' ἀνθρώπου θάνατος, καὶ δι' ἀνθρώπου ἀνάστασις νεκρῶν· 22 ὥσπερ γὰρ ἐν τῷ Ἀδὰμ πάντες ἀποθνήσκουσιν, οὕτω καὶ ἐν τῷ Χριστῷ πάν-

m Acts 26. 23. ch. ver. 23. Col. 1. 18. Rev. 1. 5.

n Gen. 2. 17. & 3. 6. Rom. 5. 12, 18 John 11. 25.

Joseph, when delivered from the bonds of the prison-house, and raised to eminence in the kingdom of Egypt, has ever been regarded as a signal type of *Christ's Resurrection*. As *Prosper* says (de Promiss. i. 29), "*Noster* Joseph, Christus Dominus, die tertio resurrexit, præsentatur Pharaoni; *mundo* Resurrectio declaratur." (*Bp. Pearson* on the Creed, Art. v. and vi. pp. 475. 515.) And Joseph's appearances to his brethren after his deliverance and exaltation, are beautifully typical of Christ's manifestations to His *brethren*, as He vouchsafes to call them (Matt. xxviii. 10. John xx. 17) after His Resurrection. And as Joseph after his exaltation appeared last of all to the least and youngest of his brethren, Benjamin (Gen. xlv. 14), so Christ, after his Resurrection, to St. Paul. And as Benjamin was a special object of Joseph's favour (Gen. xliii. 34), so, as he here declares, was St. Paul a special subject and monument of Christ's grace. 1 Tim. i. 16.

10. *οὐκ ἐγὼ δὲ, ἀλλὰ ἡ χάρις τ. Θ.*] *yet not I, but the grace that is with me.* Not that St. Paul did *not* labour, for he has just said that he *did labour more abundantly* than the rest; but *οὐκ* here, which *denies*, is used to bring out more boldly what is *affirmed*. I laboured more abundantly than the rest; but the *superabundance* of my *labour* was as *nothing* when *compared* with the far more abundant superabundance of God's *grace*. On this use of *οὐ*, derived from the Hebrew idiom, see 1 Cor. x. 23. Acts v. 4, and on Matt. ix. 13, and *Winer*, § 55, p. 439.

The article *ἡ* before *σὺν* is omitted by B, D*, F, G.

12. *ὅτι ἀνάστασις νεκρῶν οὐκ ἔστι*;] *that a resurrection of dead bodies hath no existence* (*οὐκ ἔστι*), i. e. is an *unreality*. The word *ἀνάστασις, resuscitatio*, is not said of the *soul*, but of the body: *τοῦ πεσόντος ἐστὶν ἡ ἀνάστασις.* (*Chrys.*) These false Teachers did not deny the *immortality* of the *soul*, but they *explained away* the divine sayings which had declared the *Resurrection* of the *body*, and gave them a mere spiritual meaning, saying that the Resurrection *was past already* (2 Tim. ii. 18) in the *new birth* of the Christian soul. In a word, they confounded the *First* Resurrection (that of the *soul*) with the Second Resurrection (that of the *body*).

The Greek disbelief in the *Resurrection* of the *body* is expressed by *Æschylus*, Eum. 655:

> *ἀνδρὸς δ' ἐπειδὰν αἷμ' ἀνασπάσῃ κόνις,*
> *ἅπαξ θανόντος οὐκέτ' ἔστ' ἀνάστασις.*

Eurip. Alcest. 783:

> *οὐκ ἔστι θνητῶν ὅστις ἐξανίσταται.*

Cp. Acts xvii. 18.

The popular life at Corinth, where the body was defiled by lusts of the flesh, was very unfavourable to the belief of the doctrine of its *Resurrection*, preached by St. Paul. Therefore he labours in this Epistle to deliver the body from the shameful debasement to which it was there degraded by sensuality, and specially he does this by means of the doctrine of its Resurrection. See 1 Cor. vi. 13—20.

Tertullian says well, "None live in so fleshly a manner as those who deny the Resurrection of the Flesh. They deny its future punishment, and neglect its present discipline. They despair of its glory hereafter, and debase it by sin here" (de Resurrec. Carnis, 11).

13. *οὐδὲ Χριστὸς ἐγήγερται*] *not even hath Christ risen.* "Ne Christus quidem resurrexit."

14. *τὸ κήρυγμα ἡμῶν*] *our preaching*, i. e. all that we preach. See i. 21.

17. *ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν*] *Ye are yet in your sins*, and liable to the *penalty* of sin,—everlasting death. (Rom. vi. 23.) For though Christ died for your sins (*v.* 3), yet the *proof* that His death was *accepted* by God, as a *propitiation* for our sins, arises from the fact of His *Resurrection*. He died for our sins, and He *rose again* for our Justification. See on Rom. iv. 25. If then His body is still in the grave, we are still in our sins. See further on *v.* 55.

18. *Ἄρα καί*] *Then even.* A new argument.

— *οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλοντο*] *they who fell asleep in Christ perished.* Observe *ἀπώλοντο*, the aorist, *they then perished, when they fell asleep in Christ.* Heaven forbid! Their bodies, weary of the labour of this life, then sank into a *sweet slumber*, from which they will be *awakened* to a glorious Resurrection and blessed Immortality. They did *not* therefore *perish* when they died. No. Death was not loss to them, but great gain, even as to their bodies. How much more as to their *souls! Death* to them was *birth*, birth into endless *life*.

19. *ἠλπικότες ἐσμέν*] *we have hoped*, and *now hope*.

20. *Νυνὶ δέ*] *But now the fact is* —. A glorious contrast. The Apostle bursts forth in a strain of exultation, when he compares the state of the World now, with that in which it was *before* Christ's Resurrection. This is an *Easter* homily, see *Introd.* p. 77.

Probably also these words were written at or near *Easter*. See *Introduction*, pp. 77, 78.

— *κεκοιμημένων*] *Eliz.* adds *ἐγένετο*, which is not in the best authorities, and weakens the sense, which is, *Christ is risen from the dead*,—the First-fruits *of them that slept*. He is the *Wave-sheaf* of the coming Harvest; see note above, on Levit. xxiii. 11.

22. *ὥσπερ γὰρ ἐν τῷ Ἀδὰμ—οὕτω καὶ ἐν τῷ Χριστῷ*] *for even as in the Adam* of the human family *all die, so also in the Christ shall all be made alive.* The definite *articles* prefixed to the two names, Adam and Christ, bring out the relationship of contrast more strongly, and point to Adam and to Christ as standing severally alone in the world as *the two Heads and Representatives*, the one of the *Old Creation*, the other of *the New*; the one of the natural, carnal, and lost race, the other of the spiritual, regenerate, and saved race; the one the author of death to all, the other the Author of Life to all.

In the first Adam (says *Irenæus*, v. 17) we fell by disobedience to God's commandment; but in the Second Adam we were restored by becoming obedient even unto death (*ὑπήκοοι μέχρι θανάτου γενόμενοι*). Christ cancelled the disobedience of Man, which had been shown in the beginning at the tree, by becoming obedient unto death, even the death of the Cross. (Phil.

o ch. ver. 20. 1 Thess. 4. 15—17.
p ch. 2. 6.
q Ps. 110. 1. Acts 2. 34. Eph. 1. 22.
r Rev. 20. 14. & 21. 4.
s Ps. 8. 6. & 110. 1. Matt. 11. 27. & 28. 18. Eph. 1. 22. Heb. 2. 8.

τες ζωοποιηθήσονται. 23 ο Ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι· ἀπαρχὴ Χριστὸς, ἔπειτα οἱ τοῦ Χριστοῦ, ἐν τῇ παρουσίᾳ αὐτοῦ. 24 p Εἶτα τὸ τέλος, ὅταν παραδῷ τὴν βασιλείαν τῷ Θεῷ καὶ Πατρὶ, ὅταν καταργήσῃ πᾶσαν ἀρχὴν, καὶ πᾶσαν ἐξουσίαν, καὶ δύναμιν. 25 q Δεῖ γὰρ αὐτὸν βασιλεύειν, ἄχρις οὗ θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ. 26 r Ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος· 27 s πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ. Ὅταν δὲ εἴπῃ ὅτι πάντα ὑποτέτακται, δῆλον ὅτι ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ

ii. 8.) And thus the disobedience of the first Adam at the tree was healed by the Obedience of the Second Adam on the tree.

Hence it is well said by *Augustine* (in Joann. Evang. Tract. iii.) "*Sicut in Adam omnes moriuntur, sic et in Christo omnes vivificabuntur.* (1 Cor. xv. 21, 22.) Qui pertinent ad Adam? omnes qui nati sunt de Adam. Qui ad Christum? omnes qui nati sunt per Christum. Quare omnes in peccato? Quia nemo natus est præter Adam. Non quia voluerunt, nati sunt ex Adam. Omnes qui ex Adam, cum peccato peccatores; omnes qui per Christum, justificati et justi, non in se, sed in Illo. Nam in se, si interroges, Adam sunt: in illo si interroges, Christi sunt. Quare? Quia ille caput Dominus noster Jesus Christus, non cum traduce peccati venit: sed tamen venit cum carne mortali."

23.] See *Clem. Rom.* i. 37.

24, 25. Εἶτα τὸ τέλος κ.τ.λ.] *Then* cometh *the end, when He shall have delivered up;* see next note.

24. ὅταν παραδῷ] So *Elz.*, K, L, and many Cursives and Fathers; but B, F, G have παραδιδοῖ, and A, D, E have παραδίδω, and one of these is probably the true reading,—*when He delivereth up His Kingdom to God the Father, when He shall have put down all rule and all authority and power, for He must reign till He hath put all His enemies under His feet.*

St. Paul is here speaking of Christ's *Mediatorial Kingdom*, which He has by virtue of His humility and obedience as *Man*. This Kingdom is to be carefully distinguished from that Kingdom which will *have no end* (Luke i. 33), and which Christ has as *God*, and which He had *from everlasting* with the Father. See John xvii. 5. 11, and note on Matt. xxviii. 18, and *Bengel* here, and the excellent statement of the doctrine by *Hooker* (V. lv. 8), where he says, Christ *as Man* hath "all power in heaven and earth *given*" Him. (Matt. xxviii. 18.) He hath *as Man*, not as God only, supreme dominion over quick and dead (Rom. xiv. 9); for so much His Ascension into heaven and His Session at the right hand of God do import. The Son of God, which did first *humble Himself* by taking our flesh upon Him, descended afterwards much lower, and became according to the flesh obedient so far as to suffer death, even the death of the Cross, for all men, because such was His Father's will. The former was an humiliation of *Deity*, the latter an humiliation of *Manhood*. (Phil. ii. 8, 9. Heb. ii. 9.)

For which cause there followed upon the latter an exaltation of *that* which was humbled; for with power He created the world, but *restored* it by *obedience*. In which obedience as according to His Manhood He had glorified God on earth, so God hath glorified in heaven *that nature* which yielded Him obedience, and hath given unto Christ, even as He is *Man*, such fulness of power over the whole world (Luke xxi. 27), that He which before fulfilled in the state of humility and patience whatsoever God did require, doth now reign in glory till the time that all things be restored. (Acts iii. 21.)

He which came down from heaven and descended into the lowest parts of the earth, is ascended far above all heavens (Eph. iv. 9), that sitting at the right hand of God, He might from thence fill all things with the gracious and happy fruits of His saving presence. Ascension into heaven is a plain local translation of Christ, according to *His Manhood*, from the lower to the higher parts of the world. Session at the right hand of God is the actual exercise of that regency and dominion wherein the Manhood of Christ is joined and matched with the Deity of the Son of God. Not that His Manhood was before without the possession of the same power, but because the full *use* thereof was suspended, till that humility, which had been before as a veil to hide and conceal majesty, were laid aside. After His rising again from the dead, then did God set Him at His right hand *in heavenly places* (Eph. i. 20—23), far *above all principality, and power, and might, and dominion, and every name that is named, not in this world only, but also in that which is to come, and hath put all things under His feet* (Ps. viii. 6. Heb. ii. 8), and hath appointed Him over all the Head to the Church, *which is His body, the fulness of Him that filleth all in all.*

The sceptre of which spiritual regimen over us in this present world is at the length to be *yielded up into the hands of the Father which gave it* (1 Cor. xv. 24); that is to say, the use and exercise thereof shall cease, *there being no longer on earth* any *militant* Church to govern. This government, therefore, He exerciseth both as God and as Man; as God by essential presence with all things, as Man by co-operation with that which essentially is present. *Hooker.*

— ὅταν καταργήσῃ] *when He shall have put down;—quum evacuaverit.* When all kingdoms of this world shall have been swallowed up by the kingdom of Christ (Rev. xi. 15).

25. Δεῖ γὰρ αὐτὸν βασιλεύειν] *For He must reign till He hath put all his enemies under His feet. But now we see not yet all things put under Him* (Heb. ii. 8). Therefore He must still continue there; and this necessity is grounded upon the promise of the Father and the expectation of the Son; *Sit Thou on my right hand, until I make thine enemies Thy footstool* (Ps. cx. 1). Upon this promise of the Father, the Son *sat down at the right hand of God, from henceforth expecting till His enemies be made His footstool.* (Heb. x. 12, 13.) Our Mediator, therefore, shall exercise the regal power at the right hand of God till all opposition shall be subdued. Then, when all the enemies of Christ shall be subdued, when all the chosen of God shall be actually brought into His kingdom, when those which refused Him to rule over them shall be slain, that is, when the whole office of the Mediator shall be completed and fulfilled, then every branch of the execution *shall cease.* As, therefore, there shall no longer continue any act of the *prophetical* part to *instruct* us, nor any act of the *priestly* part to *intercede* for us, there shall be no farther act of this *regal* power of the Mediator necessary to *defend* and *preserve* us. The beatifical vision shall succeed our information and instruction, a present fruition will prevent oblation and intercession, and perfect security will need no actual defence and protection. As therefore the general notion of a Mediator ceaseth, when all are made one, because *a mediator is not a mediator of one* (Gal. iii. 20), so every part or branch of that mediatorship as such must also cease, because that unity is in all parts complete.

Now, though the mediatorship of *Christ* be then resigned, because the end thereof will then be performed; though the regal office, as part of that mediatorship, be also resigned with the whole, yet we must *not* think that *Christ* shall *cease to be a King*, or *lose any of the power* and honour which before He had. The dominion which He hath, was given Him as a reward for what He suffered; and certainly the reward shall not cease when the work is done. He hath promised to make *us kings and priests*, which honour we expect in heaven, believing we shall *reign with Him* (2 Tim. ii. 12), and therefore for ever must believe Him King. *The kingdoms of this world are become the kingdom of the Lord, and of His Christ, and He shall reign for ever and ever* (Rev. xi. 15), to the complete eternity of the duration of His humanity, which for the future is coeternal to His Divinity. Lest we should imagine that *Christ* should ever cease to be King, or so interpret this Article, as if He were after the day of judgment to be removed from the right hand of God, the ancient Fathers added those words to the Nicene Creed, *Whose kingdom shall have no end*, against the heresy which then arose denying the eternity of the kingdom of *Christ*. *Bp. Pearson* (on Art. vi. p. 528).

26. Ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος] *The last enemy that is to be brought to nought is Death.* This destruction of Death reacheth no farther than the removing of all *power* (from Death) to hinder the bringing of all persons redeemed by Christ into the full possession of His Kingdom; for to the reprobate and damned persons, Death will not be destroyed. They will rise again to life, and so the first death is evacuated (καταργεῖται); but that life to which they rise, is a second and a far worse death. *Bp. Pearson* (Art. vi. 528). Cp. notes above on Matt. xxv. 46. Mark ix. 44—48.

27. ἐκτὸς τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα] *except Him Who did put all things under Him.* It is well observed by *Theodoret* that this exceptional clause was very necessary as a caution to the Greeks, who might be disposed to imagine, from their heathen Mythology, that when the Apostle spoke of the supremacy of the Son, he was speaking of such a supremacy as was claimed for Jupiter, to the exclusion and dethronement of his Father, Kronus.

πάντα. 28 [t]Ὅταν δὲ ὑποταγῇ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ Υἱὸς ὑποτα- t Phil. 3. 20, 21 ch. 3. 23. & 11. 3.
γήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν.
29 Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν, εἰ ὅλως νεκροὶ οὐκ

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28. ὁ Υἱός] *The Son* will deliver up the kingdom to the Father. Hence the Ancient Fathers proved the distinct personality of the Father and of the Son, against the Noëtian and Sabellian Heretics. See *Hippol.* c. Noëtum, § 6, 7.

— ἵνα ᾖ ὁ Θεὸς τὰ πάντα ἐν πᾶσιν] *in order that God may be all in all.* On the subjection of Christ as *Man*, see also *S. Jerome's* comment on this text (ad Amandium, vol. iv. p. 163), who refers to *S. Hilary's* remarks upon it in his eleventh book against the Arians, who used this passage as an argument in favour of their tenets. And he observes that St. Paul does *not* say, "that the *Father* may be all in all," but that "*God* may be all in all." "Quod proprium nomen est *Trinitatis*, et tam ad Patrem quam ad *Filium* et *Spiritum Sanctum* referri potest; ut humanitas subjiciatur divinitati." *Greg. Nyssen.*, in his homily on this text (i. p. 846), explains the subjection here described by St. Paul to mean the subjection of *Human Nature*, generally incorporated and summed up in *Christ*, to *God*; so that all its desires and affections will be conformed to His will.

29. Ἐπεὶ τί ποιήσουσιν οἱ βαπτιζόμενοι ὑπὲρ τῶν νεκρῶν] *Since* (if this is so), *what will they do, who are baptized for the dead?*

St. Paul having already shown that they who *denied* the *Resurrection of the Body* were guilty of doing dishonour

(1) to the *Saints of God*, who had *fallen asleep* in Christ in the hope of a glorious Resurrection, and

(2) to *Christ Himself*, who was risen from the dead, and had shown Himself alive to His Disciples after His Passion, and Who is the Second Adam, the Head of the New Creation which is quickened in and by Him, and Who ascended into heaven, where as *Man* He sits in His Risen Body at God's Right Hand in Glory, and Rules the World and the Church; and that they were also chargeable with doing injustice

(3) to all who endure bodily afflictions in the hope of a *bodily Resurrection*, and who teach the doctrine of the *past* Resurrection of *Christ*, and of the *future* Resurrection of all men, in and through Him,—

Now proceeds to show, that they who deny the Resurrection do injury also, and bring contempt on

(4) *all Christians* generally, and particularly on *themselves*, as teaching what is at variance with the universal practice of Christians, and with the first principles of Christianity, which they profess.

His assertion is,—that they reduce themselves to an absurdity, by denying the doctrine of the Resurrection of the Body, *since* (*if* that doctrine is *not* true), *what shall they do who are baptized in behalf of the dead* (as all Christians are, and as even these Corinthians themselves are, *if* they are Christians)? *why are they even baptized in behalf of the dead?*

(5) What then is the meaning of being *baptized for the dead?* (ὑπὲρ τῶν νεκρῶν.)

It cannot mean to be baptized as *proxies*, in *the place* of those who have *died without baptism.*

As far as we know, there was no such usage then practised at Corinth, or any where else in the Church of that age.

Some Heretics indeed, *misinterpreting the present passage* of *St. Paul*, grounded such a practice upon it, so misunderstood. (See *Chrys.* and *Tertullian*, de Resur. Carnis, c. 48.) The practice was posterior to the words of St. Paul; the words were not produced by the practice. And even if such a practice had existed at Corinth, it would have been unworthy of the Apostle to damage his sacred cause by resorting to a mere *argumentum ad hominem*, and to build any thing on the unsound foundation of a practice which, if he had mentioned, he would not have failed to condemn. Cp. *Riyalt* ad *Tertullian*, de Resur. Carnis, c. 48.

Besides, such imaginary proxies could not be said to be baptized ὑπὲρ τῶν νεκρῶν, i. e. for *the* dead, generally and collectively, but only ὑπὲρ νεκρῶν, for *dead persons individually*, of whom they were the proxies. Compare *Winer*, § 19, p. 112, on the difference of νεκροὶ, *dead persons*, and οἱ νεκροὶ, *the dead*, regarded as a *whole*, and as distinguished from *the living.*

The preposition ὑπὲρ is used here after βαπτίζονται, in the same sense as after other verbs, such as πρεσβεύω, 2 Cor. v. 20; λαλῶ, xii. 19.

The words "to be baptized *for the dead*, and in their behalf," are, therefore, to be explained as follows:

Every Baptism which is administered in the Church is an argument *for* the future Resurrection of the Body. It is a public profession of Belief in that Doctrine. "Know ye not," says St. Paul (Rom. vi. 3), "that so many of us as were *baptized* into Jesus Christ were *baptized into His death? therefore* we are buried with Him by *Baptism into death*, that, like as Christ was *raised up from the dead* by the glory of the Father, even so we also should walk in newness of life. Likewise reckon ye also yourselves to be *dead* indeed unto sin, but *alive* unto God through Jesus Christ our Lord." And so Col. ii. 12: "*Buried* with Him in *Baptism*, wherein also ye *are risen with Him* through the faith of the operation of God." Compare the Collect of the Church for *Easter Even.*

Besides, in every Baptism administered in the Church, a profession is made, by the person baptized, of Belief in *Christ's Resurrection*, and in the *Resurrection of the Body.* Every Baptismal Creed contains these Articles of the Faith. (See *Chrys.* here, and *Rigalt* ad Tertullian l. c.) Therefore, every one who is baptized, may be well said to be baptized ὑπὲρ τῶν νεκρῶν, in *behalf* of *the dead.* And this was specially true at Corinth. *There* some persons *denied* the Resurrection (*v.* 12). They *alleged*, that those who had fallen asleep in Christ *had perished* (*v.* 18). Such *unbelieving* persons might well be said to speak *against* the dead, κατὰ τῶν νεκρῶν. They disparaged their condition, impugned their privileges, and derided their hopes. They desecrated the Grave, which had been hallowed by Christ, and were calumniators, revilers, and *accusers of the dead.* But, in opposition to these heretics, all baptized persons, at their Baptism, *pleaded the cause* of the dead. Their Baptism was a practical argument ὑπὲρ τῶν νεκρῶν, *for* the dead. They were baptized in *behalf of the dead*, and in their vindication. They *justified* them from the charge of folly in grounding their hopes on a vain and false foundation.

Every baptized person was an apologist of the dead; he vindicated them from the calumnies of the sceptic, he was *baptized* in their *behalf.* He declared by his public profession *before* Baptism, that Christ was risen, and that the dead would rise; that the state of the dead in Christ was therefore a blessed one. Baptism itself was a public *representation* of the Resurrection. It was spiritually "a death unto sin, and a new birth unto righteousness." And therefore the Sacrament of the New Birth is called in Scripture the *First Resurrection.* (See note on Rev. xx. 5, 6.) And the immersion of the catechumen in the water, and his emersion from it, was a visible figure of the Resurrection of the dead.

Thus all Christians, even these Corinthians themselves, if they were Christians, were baptized ὑπὲρ τῶν νεκρῶν: and if they denied the Resurrection, they denied their own Christianity; they renounced the primary principle by which they had been engrafted into the Christian Church.

Well then might the Apostle say, If there is no Resurrection of the dead, what henceforth *will they be able to do* (Acts iv. 16; xxii. 10. Matt. xxvii. 22. Mark x. 17. Luke iii. 10; x. 25) *who are baptized in behalf of the dead?* What *other* principle of *action* can they have? Their *foundation* will have been *destroyed.* What then will they be able to effect? (Cp. *Winer*, p. 229, note, on the sense of ποιεῖν, and *ibid.* p. 259.) What other foundation will they be able to lay? What superstructure of Christian faith and practice will they be able to build? Why do they even take the pains to lay a foundation, which is to be destroyed as unsound? *Why are they even baptized for the dead?*

We may confirm what has been here said on this important text by the following words from *S. Chrysostom.*

When we have instructed the catechumen in the divine Mysteries of the Gospel, and are about to baptize him, we command him to say, 'I believe in the Resurrection of the Body.' And he is baptized in this faith. For, after he has made confession of this article of the faith, he descends to the fountain of those sacred waters. This is what St. Paul recalls to their memory. If there is no Resurrection of the Body, why are you baptized for the dead? Why are you baptized in the profession that they will rise from the grave? You, on your part, proclaim their Resurrection; and the Priest, on his side, represents it. For your immersion into the water at Baptism, and your emersion from it, is a figure of the Resurrection of the Dead. God raises you from the grave of sin by the 'laver of Regeneration' in Baptism; and thus gives you a pledge of the Resurrection which you profess. If then there is no Resurrection of the Body, all that is done in Baptism on behalf of the dead is a mere theatrical show. *What then will they do, who are baptized for the dead*, and in the profession on their behalf that they will arise from the grave? They will have been cheated by an idle delusion! (*Chrys.*)

u 2 Cor. 11. 26.
x Rom. 8. 36. 2 Cor. 4. 10. 1 Thess. 2. 19.
y 2 Cor. 1. 8. Isa. 22. 13.
z ch. 5. 6.
a Rom. 13. 11. ch. 6. 5. Eph. 5. 14.
b Ezek. 37. 3.
c John 12. 24.
d Gen. 1. 16.

ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; 30 [u] Τί καὶ ἡμεῖς κινδυνεύομεν πᾶσαν ὥραν; 31 [x] Καθ' ἡμέραν ἀποθνήσκω, νὴ τὴν ὑμετέραν καύχησιν, ἣν ἔχω ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. 32 [y] Εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ, τί μοι τὸ ὄφελος, εἰ νεκροὶ οὐκ ἐγείρονται; φάγωμεν καὶ πίωμεν, αὔριον γὰρ ἀποθνήσκομεν. 33 [z] Μὴ πλανᾶσθε· φθείρουσιν ἤθη χρηστὰ ὁμιλίαι κακαί. 34 [a] Ἐκνήψατε δικαίως, καὶ μὴ ἁμαρτάνετε· ἀγνωσίαν γὰρ Θεοῦ τινὲς ἔχουσι· πρὸς ἐντροπὴν ὑμῖν λέγω.

35 [b] Ἀλλ' ἐρεῖ τις, Πῶς ἐγείρονται οἱ νεκροί; ποίῳ δὲ σώματι ἔρχονται; 36 [c] Ἄφρον, σὺ ὃ σπείρεις οὐ ζωοποιεῖται ἐὰν μὴ ἀποθάνῃ· 37 καὶ ὃ σπείρεις, οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις, ἀλλὰ γυμνὸν κόκκον, εἰ τύχοι, σίτου ἤ τινος τῶν λοιπῶν. 38 Ὁ δὲ Θεὸς δίδωσιν αὐτῷ σῶμα καθὼς ἠθέλησε, καὶ ἑκάστῳ τῶν σπερμάτων τὸ ἴδιον σῶμα. 39 Οὐ πᾶσα σὰρξ ἡ αὐτὴ σάρξ· ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν, ἄλλη δὲ πτηνῶν, ἄλλη δὲ ἰχθύων. 40 [d] Καὶ σώματα ἐπουράνια, καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων· 41 Ἄλλη δόξα ἡλίου, καὶ ἄλλη δόξα σελήνης, καὶ ἄλλη δόξα ἀστέρων· ἀστὴρ γὰρ ἀστέρος διαφέρει ἐν δόξῃ. 42 Οὕτω καὶ ἡ ἀνά-

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31. Καθ' ἡμέραν ἀποθνήσκω] *Day by day I am dying.* See *S. Polycarp*, frag. 11, p. 533, "Apostolus Paulus *quotidie* inquit *morior*, quoniam ad mortem jugiter erat præparatus."

— νὴ τὴν ὑμετέραν καύχησιν] *by my glorying in you* (see on Luke xxii. 19) and your faith (*Theodoret*), as hoping for a future reward, at the general Resurrection, for my labours endured among you and for you, in body and soul.

This form of speech is sometimes called an *adjuration*, but improperly; for it is essential to an Oath, that a superior Being, believed to be divine, should be invoked in it as a witness. See *Sanderson*, de Juram. v. c. 6, and i. c. 4, vol. iv. pp. 245 316.

32. κατὰ ἄνθρωπον ἐθηριομάχησα] as far as *man* was concerned (see on 1 Cor. ix. 8. Rom. iii. 5); as far as my adversaries were able to make me do it, and as far as I myself was concerned, and independently of *God's* supernatural interposition (κατὰ Θεόν) to deliver me, *I fought with beasts* at Ephesus; which some interpret in a *figurative* sense. *S. Ignatius* ad Rom. c. 5, says, ἀπὸ Συρίας μέχρι Ῥώμης θηριομαχῶ: and see *Œcumen.* and others here, and *Bp. Sanderson*, i. p. 225, "he fought with beasts in the shape of *men*."

But the words may well be taken *literally:* As far as my human will and agency was concerned, and apart from *divine* intervention (see 2 Cor. i. 8, 9), I fought *with beasts at Ephesus.* (See *Chrys.* here, and *Tertullian*, de Res. Carnis, c. 48.) The literal sense is also supported by *Ignatius:* "who *fought with beasts at Rome*" (Ephes. i.), ἐπιτυχεῖν ἐν Ῥώμῃ θηριομαχῆσαι. Cp. Trall. 10; and Christian Martyrs, contemporaries of Polycarp, *fought with beasts* at *Smyrna.* Martyr. Polyc. 3; cp. c. 12; and this sense seems to be confirmed by St. Paul's own history. See on 2 Tim. iv. 17.

There is also more propriety in the *literal* sense here. The Apostle is pleading for the Resurrection of the *Body. Bodily* afflictions were endured by him in the hope of a *bodily* reward. It was very apposite therefore to his purpose to say, that in *will*, is not in deed, he gave his *body* to be *torn by wild beasts*, and his bones to be ground by their teeth, in order that he might have in his *body* a more glorious Resurrection. Compare the fervent language of *S. Ignatius* panting for martyrdom, ad Rom. 4: "I beseech you, hinder me not, suffer me to be the food of wild beasts, who may send me to God. Corn I am of God. Let me be ground by their teeth, that I may be clean bread of Christ." See also ibid. c. 5.

St. Paul refers to this peril at *Ephesus* because he was now *there*, and that was his most *recent* danger. See above, *Introduction*, p. 76.

— τί μοι τὸ ὄφελος] *what* thence is *the profit to me, if dead* men *rise not* again?

— φάγωμεν καὶ πίωμεν] *let us eat and drink.* "Bibamus, moriendum est," quoted by *Seneca*, Controv. 14. See other expressions of this *Epicurean* sentiment in *Wetstein*, p. 169.

Such language as this shows what the popular feeling was, and gives us some notion of what the world owes to Christianity.

33. φθείρουσιν—κακαί] An Iambic senarius from *Menander's* Thais (*Meineke*, p. 75), and translated into a Latin Iambic verse by *Tertullian* (ad Uxorem, i. 8), who calls it "a verse sanctified by the Apostle,"—

"Bonos corrumpunt mores congressus mali."

The best MSS. have χρηστὰ, not χρῆσθ'. Cp. *Winer*, § 5, p. 40.

On other like verses quoted in N. T., see on Acts xvii. 28, and *Winer*, § 68, p. 563.

36. Ἄφρον] *Thou fool!* A reading altered by some editors to Ἄφρων, on the authority of A, B, D, E, G. But in such matters as this, where the similarity of sound and of writing led to confusion, the external evidence of MSS. is of less weight. See *v.* 49.

St. James uses the same case in a similar manner, ὦ ἄνθρωπε κενέ. (James ii. 20.)

37. γυμνόν] *bare, naked seed*, not yet *clothed* with the beauty which it will have after its *death*, when it sprouts in the blade and the ear, in the vernal Resurrection of a new year.

So we ourselves, when we die, are sown in the earth as naked and bare grain. "*Naked* came we out of our mother's womb, and naked shall we return" (Job i. 21). But we hope to be hereafter *clothed-upon* with our glorified body, and then we shall *not* be naked. See 2 Cor. v. 3. Cp. *Tertullian*, c. Marcion. v. 10, where is an exposition of St. Paul's words; and the vigorous language of *Tertullian's* Apology (c. 48), "*Semina* non nisi corrupta et dissoluta fœcundiùs surgunt; omnia pereundo servantur, omnia de interitu reformantur. Tu, homo, tantum nomen, ad hoc morieris, ut pereas?"

The hopes of the Christian, derived from this view of the vegetable world, form a striking contrast to the dreary notions of Heathenism, as expressed in the melodious lines of *Moschus* on the death of his contemporary pastoral Poet, Bion, *v.* 105:—

αἴ, αἴ, ταὶ μαλάχαι μὲν, ἐπὰν κατὰ κᾶπον ὄλωνται,
ἢ τὰ χλωρὰ σέλινα, καὶ εὐθαλὲς ὑγρὸν ἄνηθον,
ὕστερον αὖ ζώοντι, καὶ εἰς ἔτος ἄλλο φύοντι,
ἄμμες δ', οἱ μεγάλοι καὶ καρτεροὶ ἢ σοφοὶ ἄνδρες,
ὅππότε πρᾶτα θάνωμες, ἀνάκοοι ἐν χθονὶ κοίλᾳ
εὕδομες εὖ μάλα μακρὸν, ἀτέρμονα, νήγρετον, ὕπνον.

See above on 1 Thess. iv. 13.

38. τὸ ἴδιον σῶμα] *its own body.* Wheat does not become barley, nor is barley changed into wheat. Each grain preserves its identity, and rises to life in a more beautiful form.

39—41.] St. Paul's argument is, If God can *create* such a *variety* of animal and vegetable genera, surely He can *revivify* any one genus, in a *changed*, glorified, *form.* (*Greg. Nyss.* i. 842.) If He can create, and has created, bodies terrestrial and also bodies celestial, He can make the terrestrial body to shine with celestial glory. And this is what our Lord Himself promises when He says, "Then shall the righteous shine forth as the *Sun*" (Matt. xiii. 43).

39. ἄλλη—ἰχθύων] So the best MSS., and it is observable this is the Psalmist's order, Ps. viii. 8, κτήνη, πετεινὰ, ἰχθύας. And St. Paul had evidently this Psalm in his mind, and quotes it in *v.* 27. *Elz.* has ἰχθύων *before* πτηνῶν.

41, 42. Ἄλλη δόξα ἡλίου—Οὕτω κ.τ.λ.] This text has been used by many of the Fathers in confirmation of the doctrine that there will be different degrees of glory in heaven. So *Aug.* (Serm. 132), "Comparata est Resurrectio mortuorum stellis in cœlo lucentibus. *Stella a stella differt in gloriâ:* splendor dispar, cœlum commune." So *S. Jerome.* Cp. on Luke xix. 17.

This text may indeed be accepted as an *illustration* of that doctrine, already *proved* from *other* places of Scripture. But the

στάσις τῶν νεκρῶν. Σπείρεται ἐν φθορᾷ, ἐγείρεται ἐν ἀφθαρσίᾳ· [43] [e] σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ· σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν δυνάμει· [44] σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν. Εἰ ἔστιν σῶμα ψυχικόν, ἔστιν καὶ πνευματικόν. [45] [f] Οὕτω καὶ γέγραπται, Ἐγένετο ὁ πρῶτος ἄνθρωπος Ἀδὰμ εἰς ψυχὴν ζῶσαν· ὁ ἔσχατος Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. [46] Ἀλλ' οὐ πρῶτον τὸ πνευματικόν, ἀλλὰ τὸ ψυχικόν· ἔπειτα τὸ πνευματικόν. [47] [g] Ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός· ὁ δεύτερος ἄνθρωπος ὁ Κύριος ἐξ οὐρανοῦ. [48] Οἷος ὁ χοϊκός, τοιοῦτοι καὶ οἱ χοϊκοί· καὶ οἷος ὁ ἐπουράνιος, τοιοῦτοι καὶ οἱ ἐπουράνιοι· [49] [h] καὶ καθὼς ἐφορέσαμεν τὴν εἰκόνα τοῦ χοϊκοῦ, φορέσομεν καὶ τὴν εἰκόνα τοῦ ἐπουρανίου.

[50] [i] Τοῦτο δέ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν Θεοῦ κληρονομῆσαι οὐ δύνανται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ. [51] [j] Ἰδοὺ, μυστήριον ὑμῖν λέγω· πάντες μὲν οὐ κοιμηθησόμεθα, πάντες δὲ ἀλλαγησόμεθα· [52] [k] ἐν

e Phil. 3. 21. Matt. 13. 43. Dan. 12. 3.

f Gen. 2. 7. Rom. 5. 14. John 5. 21. & 6. 33, 39. Col. 3. 3, 4.

g Gen. 3. 19. John 3. 13, 31.

h Gen. 5. 3. John 3. 31. Rom. 8. 29. 2 Cor. 3. 18. & 4. 11. Phil. 3. 21. 1 John 3. 2.

i ch. 6. 13.

j 1 Thess. 4. 15—17.

k 1 Thess. 4. 16.

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true meaning of this text is, that as God *has* made one star to *differ* from another star in glory, so much more can He make the *same body* to *differ hereafter* in glory from what it *is now*.

— *σπείρεται*] *is being sown.* "Verbum amœnissimum pro *sepulturâ*." (*Bengel.*)

44. *ἔστιν καὶ πνευματικόν*] *there is also a spiritual body.* Not *a spirit*, but a true *body* with *flesh* and *bones* (Luke xxiv. 39), such as *Christ's Body* is since the Resurrection. See on John xx. 19, 20. 27. Phil. iii. 21.

Elz. omits *εἰ, if*, at the beginning of the sentence, but it is in A, B, C, D*, F, G.

The Apostle's statement is,—*If there is a natural body*,—marred and sullied by sin, and compassed with weakness and shame, yet, be comforted, *there is also a spiritual body*, to be raised in power and glory; and *that* body may hereafter be *yours* for ever.

47. *χοϊκός*] *of dust, χοῦς.* See Mark vi. 11, *ἐκτινάξατε τὸν χοῦν.* Rev. xviii. 19, *ἔβαλον χοῦν.* Compare Gen. ii. 7, where the creation of man is thus described by LXX, *ἔπλασεν ὁ Θεὸς τὸν ἄνθρωπον, χοῦν ἀπὸ γῆς. Καὶ ἐνεφύσησεν εἰς τὸ πρόσωπον αὐτοῦ πνοὴν ζωῆς, καὶ ἐγένετο ὁ ἄνθρωπος εἰς ψυχὴν ζῶσαν.*

This word *χοϊκὸς* is happily adopted by the Apostle, because it contains an argument in behalf of the doctrine of the Resurrection of the body, for which he is pleading. If God could *create* man from mere *χοῦς*, loose, *flowing dust* (root *χέω*), surely He can restore the work He has created, however that work may moulder in the ground, or be scattered to the wind, or be consumed in the fire, or dissolved in the waves.

— *ὁ Κύριος*] *the Lord.* Omitted by B, C, D*, E, F, G, and some recent Editors; but these two words are found in A, D***, I, K, and in many Cursives, Versions, and Fathers; and are certainly as old as the age of *Origen* and *Tertullian*, who quotes them, c. Marcion. v. 10, "Primus homo de humo terrenus, secundus *Dominus* de cœlo." Indeed, the word *ὁ Κύριος* = JEHOVAH, adds much to the force of the statement. The first man was of the earth, *χοϊκός*, the second man is the Lord from heaven. The one, the creature; the other, the Creator. Therefore, the one the cause of death, the Other of life, to all.

49. *καθὼς ἐφορέσαμεν*] *as we*, Christians, *bore*, in our lifetime, *the image of the earthy*, the first Adam, in all its mortal weakness, *so we shall bear also the image of the heavenly*, the second Adam, "Who will change our vile bodies so as to be made like to His glorious body" (Phil. iii. 21).

— *φορέσομεν*] *we shall bear.* So *Elz.* with B alone of collated uncial MSS., and many Cursive MSS. But this seems to be the true reading, although another reading, *φορέσωμεν, let us bear*, is supported by A, C, D, E, F, G, K, and very many Cursive MSS. and Fathers, e. g. *Tertullian*, pp. 356. 474, de Res. Carnis, c. 49; c. Marcion. v. 10.

φορέσομεν is found in many Cursives and in the *Syriac, Arabic, Æthiopic*, and *Armenian* Versions and Fathers: and so *Tischendorf*.

It has been said by some, that the change to *φορέσωμεν* is to be ascribed to a desire on the part of the Copyists to improve an assertion into an earnest ethical exhortation; but such suppositions as these have a tendency to destroy the credit of the ancient MSS.; and if such surmises were true, those MSS. would hardly be worth the pains of collating them.

If there was any *design* in the change, it is more likely that the intention was to obviate thereby the erroneous notion of some heretics, that *all* men would eventually be saved, and be clothed with heavenly glory. But St. Paul is here speaking of the Saints only.

Nothing is more common in MSS. than the confusion of *o* and *ω*. See above, *v.* 36 and iv. 2. This change affords a proof, among others, that the best MSS. are not to be implicitly relied on, without reference to other considerations,—such as those afforded by the study of Palæography, and a knowledge of ancient Pronunciation.

50. *σὰρξ καὶ αἷμα—οὐ δύνανται*] *Flesh and Blood cannot inherit the Kingdom of God.* On the error derived by some from these words, as if they were at variance with a belief in the Resurrection of the *Flesh*, see *Irenæus*, v. 9, where he shows that the Apostle's meaning is, that flesh, *as flesh*, cannot inherit the kingdom of God; and that *fleshly lusts exclude* from that kingdom; and that the Flesh needs the regenerating, renewing, and sanctifying influence of the *Spirit*, in order to qualify it for heaven.

S. Irenæus thence draws this practical lesson: Since we cannot be saved without the *Spirit of God*, the Apostle exhorts us carefully to keep and cherish (*συντηρεῖν*) the Spirit, by a sound faith and holy life, in order that we may not be bereft of the Spirit, and so forfeit the kingdom of God (v. 9. 3).

See also *ibid.* v. 10, where he says, St. Paul teaches us that they who live *in the flesh* cannot please God (Rom. viii. 8), and that *flesh* cannot inherit the kingdom of God. The Apostle does not reject the *substance* of the flesh, but invites the *infusion* of the *Spirit*.

And again (c. 11), We were cleansed in Baptism, not from the *substance* of our bodies and from the image of the creature, but from our former *vain conversation*; and in the same body as that in which we were dying, when we did the works of corruption, in that body are we made alive, when we do the works of the Spirit.

See also *ibid.* v. 13, 14. Indeed these chapters of the great work of *Irenæus* form one of the most interesting early Comments on this portion of St. Paul's Epistle. Compare also *Tertullian*, c. Marcion. v. 10, "*Operibus* carnis, non *substantiæ* carnis, denegatur *regnum Dei*," and de Resurrect. Carnis, c. 50.

See also *S. Jerome* in his eloquent Epistle ad Pammachium, vol. iv. pp. 319—329, where he comments on this passage of St. Paul, and shows the necessity of confessing the Resurrection of the *Body*, "Nos post resurrectionem eadem habebimus membra, quibus nunc utimur, easdem carnes et sanguinem et ossa; quorum in Scripturis *opera*, non *natura*, damnantur. Hæc est vera Resurrectionis confessio, quæ sic gloriam carni tribuit, ut non auferat veritatem."

The Resurrection of the *Flesh* is not due to the Flesh, but to the *Spirit* dwelling in the Flesh. See on Rom. viii. 11.

— *οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ*] *nor doth Corruption inherit Incorruption.* Will then the *flesh* be raised again? Yes; certainly. St. Paul does not say that flesh and blood will not arise from the grave, but that they will not inherit the kingdom of God. "Tamdiu regnum Dei non possidebunt, quamdiu *caro tantum sanguisque* permanserint. Quum autem corruptivum induerit incorruptionem, quæ prius gravi pondere premebatur in terram, acceptis *spiritûs pennis*, et immutationis non abolitionis novâ gloriâ, volabit ad cœlum" (*Jerome*, ad Pammach. vol. iv. p. 329). See Rom. viii. 11, and the homily of *Methodius*, de Resurrectione, in Amphilochii Opera, pp. 283—336.

51. *πάντες μὲν—ἀλλαγησόμεθα*] *we shall not indeed all sleep, but we shall all be changed.* *Lachmann* has adopted the reading of some ancient MSS. and Fathers, *πάντες* [*μὲν*] *κοιμησόμεθα, οὐ πάντες δὲ ἀλλαγησόμεθα*, the evidence for which is given by *Wetstein*, p. 173, and *Tischendorf*, and *Dean Alford* in his valuable collection of Various Readings. But the received reading is supported by B, D**, E, I, K, by the *Syriac, Coptic, Arabic,*

ἀτόμῳ, ἐν ῥιπῇ ὀφθαλμοῦ, ἐν τῇ ἐσχάτῃ σάλπιγγι· σαλπίσει γὰρ, καὶ οἱ νεκροὶ
1 2 Cor. 5. 4. ἐγερθήσονται ἄφθαρτοι, καὶ ἡμεῖς ἀλλαγησόμεθα· 53 l δεῖ γὰρ τὸ φθαρτὸν τοῦτο
m Isa. 25. 8. Hos 13. 14. Heb. 2. 14. ἐνδύσασθαι ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν. 54 m Ὅταν
δὲ τὸ φθαρτὸν τοῦτο ἐνδύσηται ἀφθαρσίαν, καὶ τὸ θνητὸν τοῦτο ἐνδύσηται
ἀθανασίαν, τότε γενήσεται ὁ λόγος ὁ γεγραμμένος, Κατεπόθη ὁ θάνατος εἰς
νῖκος. 55 Ποῦ σοῦ, θάνατε, τὸ κέντρον; ποῦ σοῦ, ᾅδη, τὸ νῖκος;
n Rom. 5. 12. & 3. 20. & 7. 5. o 1 John 5. 5. Rom. 7. 25. & 8. 37. 56 n Τὸ δὲ κέντρον τοῦ θανάτου ἡ ἁμαρτία· ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος·
57 o Τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ.
58 p Ὥστε, ἀδελφοί μου ἀγαπητοὶ, ἑδραῖοι γίνεσθε, ἀμετακίνητοι, περισσεύοντες
ἐν τῷ ἔργῳ τοῦ Κυρίου πάντοτε, εἰδότες ὅτι ὁ κόπος ὑμῶν οὐκ ἔστι κενὸς ἐν
Κυρίῳ.

a Acts 11 29. Rom. 12. 13. 2 Cor. 8. 4. & 9. 1. XVI. 1 a Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους, ὥσπερ διέταξα ταῖς ἐκκλη-

and *Gothic* Versions, and many Cursives and Fathers, and, above all, by the context. And so *Tisch.*, *Alford*, *Meyer*, with the omission of *μέν*.

The objection which was made by some in ancient times to the received reading was, that the *wicked* would not be changed, namely, glorified; but St. Paul is here speaking only of the Resurrection of the *Just*. See *vv.* 42—49. 53.

See note above on 1 Thess. iv. 15, and the excellent remarks on the various readings of this passage in *Bp. Pearson* on the Creed, Art. vii. p. 564, where, after summing up the evidence on the subject, he says, "we have no reason to doubt or question the received reading."

52. *ἐσχάτῃ σάλπιγγι*] *at the last Trump. S. Jerome* (ibid.) connects this Trumpet with the *seventh Trumpet* in the Apocalypse (viii. and xi.), "In Apocalypsi Joannis septem describuntur Angeli cum tubis; *Novissimo*, i. e. *septimo* claro tubæ strepitu, *mortui suscitantur*." And so *Theodor. Mopsuest.* and *Severian*, who observe that the Apostle speaks of the *last* Trumpet, with some reference to the *other* Trumpets. See below on Rev. viii. 1.

54. *Κατεπόθη ὁ θάνατος εἰς νῖκος*] *Death was swallowed up in Victory*, at the Death and Resurrection of Christ. Observe the aorist *κατεπόθη*.

The word in Isa. xxv. 8 for *νῖκος*, *victory*, is נֶצַח (*netsah*), *eternity*, as *prevailing* over *time*, and conquering all things, and sometimes used to signify *victory* (1 Chron. xxix. 11); and therefore the representation of the word by *νῖκος*, victory, was natural and easy. See *Surenhusius*, *καταλλ.* p. 552.

55. *Ποῦ σοῦ, θάνατε, τὸ κέντρον;*] *Where, O Death, is thy sting?* The *sting* of Death, which is *sin* (*v.* 56), has been taken away by the Obedience and Passion of Christ. The sting of the old *Serpent* of *fire* has been healed by the *lifting up* of the *Serpent* of *brass*, looked at with the eye of Faith. See on John iii. 14.

— *ᾅδη*] *Hades.* B, C, D, E, F, G have *θάνατε* repeated here, which has been received by some Editors, who suppose that *ᾅδη* is a correction of the copyists to suit the Septuagint Version of the passage here cited from Hosea xiii. 14.

But copyists might have been inclined to alter *ᾅδη* also, as appearing to give countenance to the heathen notion of a personal *Deity* bearing the name of *Hades*. The Latin Fathers, such as *Tertullian*, who repeated the word *Mors* (c. Marcion. v. 10), would have shrunk from the use of *Orcus*, or *Dis*. And the form of this eloquent appeal and magnificent pæan of victory seems to be weakened by the repetition of the word *θάνατε*. And an assertion of victory over *Hades*, שְׁאוֹל (*Sheol*), seems specially appropriate in this divine plea for the Resurrection of the *Flesh*.

We find a similar combination in the Apocalypse, xx. 13, *ὁ θάνατος καὶ ὁ ᾅδης*. And again, xx. 14.

And *ᾅδη* is found here in A**, J, K, and in most of the Cursive MSS., and as early as *Origen*, and also in the *Syriac*, *Gothic*, and *Arabic* Versions. It is, therefore, retained in the text.

On the proper meaning of *Hades*, see above on Luke xvi. 23, and below on Rev. i. 18.

56. *ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος*] *but the strength of sin is the Law.* For, where *no Law is*, there is *no sin*, for *sin* is the *transgression* of *Law* (see on Rom. iv. 15; vii. 7. 1 John iii. 4), and the nature of Law is to impose and exact a *penalty* for *disobedience* to it. Law does not *make* sin, but *declares* it; and no child of Adam is without some Law (see on Rom. i. 18; ii. 9), and no one lives up to the Law under which he lives. Every one, therefore, is *by nature* subject to condemnation, and under a curse. But Christ by His perfect obedience to the requirements, and by His submission to the penalties, of Law, in our Nature, has delivered us from the *curse* of the Law (Gal. iii. 13), has given us new powers of obedience, and has promised us infinite rewards for it. See below, *Introduction* to the Epistle to the Romans.

But why was mention made in this place by St. Paul of the *Law*, as the *strength of sin?* What is its connexion with his subject?

He is arguing against those who denied the *Resurrection* of the *Body*, and he had already said that if dead bodies cannot rise again, neither is *Christ* risen (*v.* 16), Christ's *Body* is *still in the grave*. And if that is so, then *ye* are *still in your sins* (*v.* 17). And why? Because the *Resurrection* of Christ is the *proof* that His sacrifice for your sins has been *accepted* by God. His *Resurrection* is the evidence of your *Justification*. (See on *v.* 16, and below on Rom. iv. 25.)

If there is no such thing as a Resurrection of the body, then your sins yet live and prevail; and the Law, which is the strength of sin, rises up against you with all its curses for disobedience.

But, God be praised, there *is* a Resurrection. Christ is risen. Ye have been justified (vi. 11). *Thanks be to God Who giveth us the Victory through Jesus Christ our Lord!*

This argument of the Apostle is a proof of the *Resurrection*. For, if *Sin* was the *cause* of Death, and if Christ loosed the bonds of Sin, and delivered us from it in our Baptism, and has taken away the curse of the Law, in the transgression of which is the essence of *Sin*, why should we doubt of the Resurrection? How can Death have any power over us? From the Law? No; Christ has destroyed its curse. From Sin? No; Christ has taken it away. *Chrys.*

57. *Τῷ δὲ Θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος διὰ τοῦ Κ. ἡ. Ἰ. Χ.*] Christ has conquered Death, and enables us to conquer it. *S. Athanasius* argues for the triumph of Christ over death, from the *joy* with which Christian Martyrs, even young women and boys, have welcomed the most agonizing deaths for Christ, as contrasted with the *fear* with which men recoiled from Death before the Incarnation and Passion of Christ. See his Treatise de Incarnat. § 27—30, p. 56, and cp. *Clem. Rom.* § 6, where for *γυναῖκες, δαναΐδες, καὶ δίρκαι* we may read *γυναῖκες, νεανίδες, παιδίσκαι*. Cp. *Athanas.* l. c. *οἱ ἐν Χριστῷ παῖδες καὶ νέαι κόραι παρορῶσι τὸν ἐνταῦθα βίον, καὶ θανεῖν μελετῶσι*, and *Aug.* Serm. 143, p. 999.

58. *ἐν τῷ ἔργῳ*] The practical result of the Doctrine of the *Resurrection*, and of God's *Grace* in Christ, is the *duty* of abounding *in the work* of *the Lord*. See the next note.

CH. XVI. 1. *Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἁγίους*] *Now concerning the collection* of alms *for the* poor *Christians* at Jerusalem, suffering then under special privations (cp. on Acts ii. 44) from the hatred of the Jews and the distresses of that age of afflictions which preceded the Fall of Jerusalem. See Gal. ii. 10. 2 Cor. ix. 1, 2. 12.

Observe the beauty of the connexion with what has gone before.

The Apostle had just been preaching consolation to the faithful, from the certainty of a glorious Resurrection of the body; and, in accordance with our Lord's declarations concerning *works of mercy* (Matt. xxv. 34—46), he had taken occasion from

σίαις τῆς Γαλατίας, οὕτω καὶ ὑμεῖς ποιήσατε. 2 [b] Κατὰ μίαν σαββάτου ἕκαστος ὑμῶν παρ' ἑαυτῷ τιθέτω θησαυρίζων ὅ τι ἂν εὐοδῶται· ἵνα μὴ ὅταν ἔλθω τότε λογίαι γίνωνται. 3 [c] Ὅταν δὲ παραγένωμαι, οὓς ἐὰν δοκιμάσητε δι' ἐπιστολῶν, τούτους πέμψω ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἰερουσαλήμ. 4 Ἐὰν δὲ ᾖ ἄξιον τοῦ κἀμὲ πορεύεσθαι, σὺν ἐμοὶ πορεύσονται.

5 [d] Ἐλεύσομαι δὲ πρὸς ὑμᾶς, ὅταν Μακεδονίαν διέλθω· Μακεδονίαν γὰρ διέρχομαι· 6 [e] πρὸς ὑμᾶς δὲ, τυχὸν, παραμενῶ, ἢ καὶ παραχειμάσω, ἵνα ὑμεῖς με προπέμψητε οὗ ἐὰν πορεύωμαι· 7 [f] οὐ θέλω γὰρ ὑμᾶς ἄρτι ἐν παρόδῳ ἰδεῖν· ἐλπίζω γὰρ χρόνον τινὰ ἐπιμεῖναι πρὸς ὑμᾶς, ἐὰν ὁ Κύριος ἐπιτρέψῃ. 8 Ἐπιμενῶ δὲ ἐν Ἐφέσῳ ἕως τῆς Πεντηκοστῆς· 9 [g] θύρα γάρ μοι ἀνέῳγε μεγάλη καὶ ἐνεργὴς, καὶ ἀντικείμενοι πολλοί.

10 [h] Ἐὰν δὲ ἔλθῃ Τιμόθεος, βλέπετε ἵνα ἀφόβως γένηται πρὸς ὑμᾶς· τὸ γὰρ ἔργον Κυρίου ἐργάζεται, ὡς καὶ ἐγώ· 11 [i] μή τις οὖν αὐτὸν ἐξουθενήσῃ. Προπέμψατε δὲ αὐτὸν ἐν εἰρήνῃ, ἵνα ἔλθῃ πρός με· ἐκδέχομαι γὰρ αὐτὸν μετὰ τῶν ἀδελφῶν.

12 Περὶ δὲ Ἀπολλὼ τοῦ ἀδελφοῦ, πολλὰ παρεκάλεσα αὐτὸν ἵνα ἔλθῃ πρὸς ὑμᾶς μετὰ τῶν ἀδελφῶν· καὶ πάντως οὐκ ἦν θέλημα ἵνα νῦν ἔλθῃ· ἐλεύσεται δὲ ὅταν εὐκαιρήσῃ.

13 [k] Γρηγορεῖτε, στήκετε ἐν τῇ πίστει, ἀνδρίζεσθε, κραταιοῦσθε· 14 [l] πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω.

15 [m] Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, οἴδατε τὴν οἰκίαν Στεφανᾶ, ὅτι ἐστὶν ἀπαρχὴ τῆς Ἀχαΐας, καὶ εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς, 16 [n] ἵνα καὶ ὑμεῖς ὑποτάσσησθε τοῖς τοιούτοις, καὶ παντὶ τῷ συνεργοῦντι καὶ κοπιῶντι. 17 Χαίρω δὲ ἐπὶ τῇ παρουσίᾳ Στεφανᾶ καὶ Φορτουνάτου καὶ Ἀχαϊκοῦ, ὅτι τὸ ὑμέτερον

b Acts 20. 7. Rev. 1. 10.
c 2 Cor. 8. 16, 19.
d Acts 19. 21. 2 Cor. 1. 16.
e 2 Cor. 1. 15. Rom. 15. 24.
f Acts 18. 21. ch. 4. 19. James 4. 15.
g Acts 14. 27.
h ch. 4. 17. 1 Thess. 3. 2.
i 1 Tim. 4. 12. 3 John 6.
k Matt. 24. 42. Eph. 6 10. Col. 1. 11. 1 ch. 13. 1.
l ch. 1. 16. Rom. 16. 5.
m Phil. 2. 29. 1 Thess. 5. 12. Heb. 13. 7.
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that doctrine to enforce the duty of *labouring stedfastly in the Lord*, in deeds of piety and charity, in order to a blessed Immortality.

He now *applies* that Christian doctrine and duty to a particular work, in which he himself was then engaged, and in which he desired to engage the Corinthians—that of *contributing alms and offerings* to the poor Christians at Jerusalem.

The former chapter, which is read in the Office for the Burial of the Dead, closes with an exhortation to the living, *to be fruitful in good works*, while they have time; and in like manner the Psalm (Ps. xc.), said in the Burial Service, improves the solemn warnings of mortality into an occasion of prayer for grace to labour in good works,—"Prosper Thou the *works* of our hands upon us, O prosper Thou our handiwork."

After St. Paul had written his two Epistles to the Corinthians, he came through Macedonia to *Corinth*, whence he wrote to the Church of *Rome* on the same subject, when he was on the point of setting out to *Jerusalem* through Macedonia, and by Philippi and Troas, and so along the coast of Asia to Jerusalem (Acts xx. 4—xxi. 17) with the contribution. See Rom. xv. 25, where he says, "I am now going unto *Jerusalem* to minister unto the Saints; for it hath pleased them of *Macedonia* and *Achaia* to make a certain contribution for the poor Saints at Jerusalem."

On the occasion of that visit he was arrested by some of the Asiatic Jews in the Temple, and so eventually came to Rome. See Acts xxiv. 17, 18.

— *ὥσπερ διέταξα—Γαλατίας*] *as I gave order to the Churches of Galatia.* Probably in a recent visit to the Galatian Churches,—who had therefore now been retrieved from their disaffection to the Apostle. See above, *Introduction* to the Epistle to the Galatians, pp. 39—41.

2. *σαββάτου*] So A, B, C, D, E, F, G. *Elz.* has *σαββάτων*. For the use of the *singular σάββατον*, in the sense of *week*, see Mark xvi. 9. Luke xviii. 12.

As to the primitive observance of the *First Day* of the week, see on Acts xx. 7. Matt. xxviii. 1.

And on this text, as regarded in primitive times as an authority for the *Weekly Offertory* on the *Lord's Day*, see *Joseph Mede's* Works, p. 273. Cp. *Justin Martyr*, Apol. i. 88, where he says, "Each of those who are willing, gives according as he is minded, and offers what is contributed to the Minister; and he succours therewith the orphan and widow, and those who are sick and in prison, and strangers, and in a word, is the guardian of those who are in need."

3, 4. *οὓς ἐὰν δοκιμάσητε*] *whom ye may have approved.* St. Paul himself was desired by the Churches of Achaia and Macedonia to go with their alms to Jerusalem (see on *v.* 1). A practical proof of their confidence and affection; the more honourable to him and to the *Corinthians*, after the stern *rebukes* of his two Epistles to them.

— *δι' ἐπιστολῶν*] *by your letters* to the Church at Jerusalem. The Corinthians were to certify their own sanction of the parties sent with the alms, in order that those persons might not seem to have taken the office upon themselves, and in order that their mission might have proper credentials and due authority.

Some ancient Expositors connect *δι' ἐπιστολῶν* with *πέμψω*.

5. *Μακεδονίαν γὰρ διέρχομαι*] *for* I am now *intending* to *pass through* Macedonia. He had not yet left Ephesus, nor would do so before the ensuing Pentecost (*v.* 8).

As to the Chronology of this period, see the "*Chronological Table*," and the *Introduction* to this Epistle, p. 76.

7. *οὐ θέλω*] *it is not my will.* On St. Paul's desires and designs in regard to a visit to Corinth, see on 2 Cor. i. 15—23.

— *γὰρ—ἐπιτρέψῃ*] So the best MSS. *Elz.* has *δὲ* and *ἐπιτρέπῃ*.

8. *Πεντηκοστῆς*] *Pentecost*—mentioned as a *Christian Festival* by *Tertullian*, together with the *Lord's Day* (de Idol. c. 14).

9. *ἀντικείμενοι πολλοί*] *many adversaries.* Where the foes are thickest, and the fight hottest, thither the Apostle flies and plants the banner of the Cross.

11. *μή τις οὖν αὐτὸν ἐξουθενήσῃ*] *let no man therefore despise him*,—on account of his *youth*. Cp. 1 Tim. iv. 12, written some years after this. (*Theodoret, Dr. Paley.*)

— *ἵνα ἔλθῃ πρός με· ἐκδέχομαι γὰρ αὐτόν*] *that he may come to me, for I am expecting him.* Timothy *had rejoined* St. Paul when he wrote his *second* Epistle. (2 Cor. i. 1.)

— *μετὰ τῶν ἀδελφῶν*] *with the brethren*, probably those who had been sent from Corinth by the Corinthians with the letter of questions addressed to the Apostle (vii. 1), and who would be the bearers of this Epistle in reply.

12. *Περὶ δὲ Ἀπολλώ*] *But concerning Apollos our brother.* Do not imagine, therefore, from my language in this Epistle (i. 10. 12) concerning Apollos, that there is any rivalry between him and me: he is our *brother*.

17. *Χαίρω ἐπὶ τῇ παρουσίᾳ Στεφανᾶ κ. Φ. κ. Ἀ.*] *I rejoice at the*

ὑστέρημα αὐτοὶ ἀνεπλήρωσαν· 18 ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν· ἐπιγινώσκετε οὖν τοὺς τοιούτους.

o Rom. 16. 5. 19 ο Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι τῆς Ἀσίας· ἀσπάζονται ὑμᾶς ἐν Κυρίῳ
p 2 Cor 13. 12. 1 Pet. 5. 14. πολλὰ Ἀκύλας καὶ Πρίσκιλλα, σὺν τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ· 20 p ἀσπάζονται ὑμᾶς οἱ ἀδελφοὶ πάντες· ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ.

q 2 Thess. 3. 17. r Eph. 6. 24. 21 q Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. 22 r Εἴ τις οὐ φιλεῖ τὸν Κύριον Ἰησοῦν Χριστόν, ἤτω ἀνάθεμα· μαρὰν ἀθά.

s Rom. 16. 20. 23 s Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μεθ' ὑμῶν. 24 Ἡ ἀγάπη μου μετὰ πάντων ὑμῶν ἐν Χριστῷ Ἰησοῦ· ἀμήν.

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coming of Stephanas and Fortunatus and Achaïcus, who, it is probable, brought the letter of the Corinthians (vii. 1), and carried back this reply. (*Theodoret.*) The name of a *Fortunatus* occurs in the Epistle of *S. Clement* (c. 59) as one of the bearers of it to the Church of Corinth.

— *ὑμέτερον*] *yours.* So the best authorities. *Elz. ὑμῶν.* Cp. Phil. ii. 30.

— *αὐτοί*] So the best MSS., a reading preferable to that of *Elz., οὗτοι.* St. Paul means that Stephanas and the others, *αὐτοὶ*, '*ipsi*,' i. e. *in their own persons*, of *their own accord*, and *free-will*, supplied what was lacking on the part of the Corinthian community.

Though St. Paul did not *exact* maintenance from the Corinthians, yet he did not excuse the Corinthians for not offering to supply it to him their spiritual father and Apostle. See on Acts xviii. 5, and cp. 2 Cor. xi. 8, 9, which is the best commentary on this passage, *παρὼν πρὸς ὑμᾶς* (i. e. at *Corinth*) *καὶ ὑστερηθεὶς οὐ κατενάρκησα οὐδενός· τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας.*

This interpretation is confirmed by the character here given of Stephanas and his companions, that they gave themselves to acts of Christian beneficence, *εἰς διακονίαν τοῖς ἁγίοις.*

Some expositors interpret *ὑστέρημα* as *absence;* but this is a sense in which it is not used in N. T. And cp. Luke xxi. 4. 2 Cor. viii. 13, 14. Phil. ii. 30. 1 Thess. iii. 10.

18. *ἀνέπαυσαν γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν*] *for they refreshed my spirit, and yours.* Observe the aorist here.

They were benevolent and charitable persons; they ministered to his needs; and supplied the *deficiencies* of others who fell short of their duty to him (cp. note on 1 Thess. ii. 9); and they did something more, they were his fellow-labourers in preaching the Gospel, *συνεργοῦντες καὶ κοπιῶντες* (see *v.* 16). Hence he might well say, they *refreshed my spirit* by acts of kindness, and they *refreshed yours* by spiritual comfort. Therefore he exhorts the Corinthians *ἐπιγιγνώσκειν, to acknowledge* and love them—a duty to be paid specially *to Pastors.* See 1 Thess. v. 12. On the meaning of *ἀναπαύω*, cp. Philem. 7. 20.

19. *Ἀκύλας καὶ Πρίσκιλλα*] *Aquila and Priscilla.* See on Acts xviii. 18. Rom. xvi. 3. 2 Tim. iv. 19.

— *τῇ κατ' οἶκον αὐτῶν ἐκκλησίᾳ*] *the Church that is in their house.* See Rom. xvi. 5. Col. iv. 15.

20. *ἀσπάσασθε ἀλλήλους*] *Salute ye one another with a holy kiss.*

The words *ἀσπάσασθε ἀλλήλους* were uttered by the Deacon in the Ancient Liturgies. See the Liturgy of St. Mark, p. 15 (ed. *Neale*), and note above, 1 Thess. v. 26, and below, 2 Cor. xiii. 12. Rom. xvi. 16.

21. *Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου*] *The salutation by the hand of me Paul.* Having *dictated* the former part of the Epistle to an amanuensis, he now takes the pen into his own hand, and concludes it. See above on 1 Thess. v. 28.

22. *οὐ φιλεῖ τὸν Κύριον*] *doth not love the Lord.* Observe the word *φιλεῖ.* Φιλῶ is rarely, if ever, applied to Almighty God in the New Testament; and yet the words *οὐ φιλεῖ* are not equivalent to *μισεῖ.* See 2 John 10, and *Winer*, § 55, p. 425. And *φιλῶ* here represents the love which Christians are permitted, and encouraged, and even required, to pay to *Christ*, who is *Man* as well as God. See John xxi. 15—17. Matt. x. 37.

And yet, lest any one should presume on this love, and pervert it into an occasion of familiarity and irreverence, the Apostle adds the solemn words *Maran-atha.*

There is something therefore remarkable in the word *φιλεῖ*, expressive as it is of *tender* affection, and to a Greek ear signifying to *kiss* (Luke xxii. 47, 48), and therefore so rarely and reverently used by the Evangelists in regard to the Divine Being, and yet introduced here in relation to *Christ* immediately after the exhortation to salute one another, as the primitive Christians did, especially at the *Holy Eucharist* (see *v.* 20, and 1 Thess. v. 26, and Rom. xvi. 6), with an *ἅγιον φίλημα*, a *holy kiss.* These words were full of meaning to the men and women of *Corinth*, and were fraught with warning against *unholy* acts. Shall I take the members of Christ, and make them the members of a harlot? (1 Cor. vi. 15.) Shall I pollute the lips which have been sanctified by the eucharistic reception of His most Blessed Body and Blood?

The words *Ἰησοῦν Χριστὸν* are not in A, B, C*.

— *ἤτω ἀνάθεμα· μαρὰν ἀθά*] *let him be Anathema: the Lord cometh.* On the form *ἤτω* for *ἔστω*, see James v. 12. *Winer*, § 14, p. 73.

A *pause* is to be made after "Anathema." *Let him be accursed* (Acts xxiii. 14; Rom. ix. 3. Gal. i. 8, 9. 1 Cor. xii. 3): not, however, by *man.* For, *the Lord*, מָרָן (*maran*), אָתָה (*atha*), *cometh* to execute judgment on him. Cp. Jude 14, 15.

Perhaps the Apostle uses two *Aramaic* or *Syro-Chaldaic* words here, *maran, atha*, in this imprecation, and joins them to the *Greek Anathema*, in order to remind the Greeks that there were treasures of divine Knowledge in other languages, which they regarded as barbarous (cp. *Chrys.* here), and that Greek and Jew are accountable to Christ the Lord and Judge of all. Compare the notes on the combination of the words *Ἀββᾶ, πατὴρ* in Mark xiv. 36. Gal. iv. 6. Rom. viii. 15.

Perhaps also he does it with an allusion to the Hebrew form of *Cherem*, or Imprecation, uttered in the Name of God: and called *Shem-atha*, i. e. "the NAME," the ineffable Name (viz.) JEHOVAH, "*cometh*" to execute judgment (see *Lightfoot*); thus reminding his readers that *our* Lord Jesus Christ, Whom they are required *φιλεῖν*, to *love* as *man*, is no other than God, in whose Name Blessings and Curses are pronounced, and that He will come hereafter to execute Judgment on all Nations and Tongues.

ἀμήν] *Amen:* omitted by B, F, G, but it is in A, C, D, E, I, K; and it is also in ℵ.

Subscription to the Epistle.

In the *Gothic Version* of *Ulphilas*, it is rightly noted that although some persons say that this Epistle was written from Philippi in Macedonia, yet, according to the Apostle's own intimation, it was rather written from Asia.

INTRODUCTION

TO THE

SECOND EPISTLE TO THE CORINTHIANS.

On the Date of Time and Place of the SECOND EPISTLE *to the* CORINTHIANS.

THE Second Epistle to the Corinthians was written soon after the First Epistle. This appears from the language in chapter ii. 13, where St. Paul describes his disappointment at not finding Titus, whom he expected from Corinth, to report what impression had been made on the Corinthians by the First Epistle; and also from chapter vii. 6—13, where he describes the joy he felt at the coming of Titus to him in Macedonia, with a good report of the salutary effect produced at Corinth by that Epistle.

The First Epistle was written at Ephesus in the *Spring* of A.D. 57. See above, *Introduction* to that Epistle, p. 76.

St. Paul had announced in that Epistle his intention to *winter* at Corinth (1 Cor. xvi. 6). It appears from Acts xix. 21, 22, that St. Paul, when at *Ephesus*, where he wrote his First Epistle to the Corinthians, "purposed in his spirit to pass through Macedonia and Achaia, and thence to go to Jerusalem," with the alms which he had collected for the poor Christians at Jerusalem.

It appears also, from Acts xix. 22, that he sent *Timothy* and Erastus from Ephesus into Macedonia.

He himself remained some time longer at Ephesus, and there wrote his First Epistle to the Corinthians, in which he announces to them that he *had* sent *Timothy* to them (1 Cor. iv. 17; xvi. 10).

Then arose the tumult excited by Demetrius the silversmith (Acts xix. 24—41). After which St. Paul having passed three years at Ephesus (Acts xx. 31), and having been exposed to great peril there (1 Cor. xv. 32; xvi. 8), and having suffered severe afflictions in that city (2 Cor. i. 8) quitted Asia; and came by Troas (2 Cor. ii. 13) into Macedonia, and passed through those regions (Acts xx. 2), and preached the Gospel in a westerly direction, as far as *Illyricum* (see note on Acts xx. 2. Rom. xv. 19).

Soon afterwards he came to Corinth, and spent there three months; and thence returned by Macedonia and Troas, and came by Miletus to Cæsarea and Jerusalem, where he arrived at the Pentecost of A.D. 58. (See Acts xx. 1—5; xxi. 17.)

The Second Epistle to the Corinthians was written *soon after* the First Epistle, and it was written *before* this *latter visit* to Corinth.

For, it is evident (from 2 Cor. i. 23; ii. 1) that he had not been at Corinth after the date of the former Epistle, and that he was in Macedonia when he wrote this Second Epistle, and was intending shortly to come to Corinth. (See 2 Cor. ix. 1—4.)

From these facts it may be concluded that the Second Epistle to the Corinthians was written by St. Paul late in the summer or in the autumn of A.D. 57, when he was in Macedonia.

Hence he reports, in this Second Epistle to the Corinthians, what the Churches of Macedonia had done and were doing towards the collection of alms which he was about to carry to Jerusalem (2 Cor. viii. 1—6; ix. 2), and to which the Corinthians had already contributed (2 Cor. ix. 2). And he announces to them as probable that some Christians of *Macedonia* will come with him to *Corinth* (2 Cor. ix. 4); which proved to be the case, as we find in the Acts of the Apostles (xx. 4)

These Macedonians who accompanied St. Paul to Corinth were Aristarchus and Secundus, of *Thessalonica* (Acts xx. 4). Perhaps the Epistle was written from that city, or from *Philippi*.

In order to understand the *design* and *tenour* of this Epistle, which is of an apologetic character[1], it is requisite to bear in mind the circumstances in which St. Paul was placed when he wrote it.

He had been at Ephesus and in its neighbourhood during the preceding three years (Acts xx. 31). There he had displayed his Apostolic power in working miracles (Acts xix. 11, 12), and had been favoured with signal success in preaching the Word of God (Acts xix. 10. 17). And yet, notwithstanding all this, Almighty God had allowed the enemies of the Gospel to persecute and afflict him; he had been exposed to the severest trials, and was in great tribulation and distress; he had fought with beasts at Ephesus (1 Cor. xv. 32. Cp. Rom. xvi. 4), and eventually he had quitted that city, after a tumult, in which he had hardly escaped with life (Acts xix. 31; xx. 1. 2 Cor. i. 8).

Hence his adversaries and rivals, of whom he had many at Corinth, had an occasion for malignant cavils and disdainful insinuations against him.

If the Gospel which he preached was true, if he himself was, as he claimed to be, a chosen vessel of God, an authorized Ambassador from heaven, how was it, that after three years' labour in Asia, the fruits of his ministry seemed to be blighted and withered? how was it that his opponents were enabled to thwart and almost frustrate his work, and to rise up against him in furious rage at Ephesus?

The faith of the Corinthians was severely tried by such allegations as these; and the Apostle was constrained to explain to them the purposes of God's dealings with himself.

He takes occasion, in the following Epistle, to declare to them the reasons for which a Christian man and an Apostle is permitted by God to be visited with *severe sufferings*.

He shows that those sufferings are designed to be a moral discipline of faith and trust in God, and to save His saints and ministers from the peril of pride; and to teach them that all their strength is from Him alone, and to show to their flocks that the success of the Gospel, which they have received, is not due to men, but to God; and to prove God's power and love by overruling their trials and afflictions into occasions and instruments for the greater manifestation of His glory, and for the everlasting salvation of His servants, and to make them to be like Christ Himself in suffering, and also in victory.

This Epistle, therefore, has a special value and interest of an ethical kind, for all ages of God's Church, in justifying the moral dispensations of His Providence, especially in the afflictions and sufferings of His servants.

Had St. Paul been *more* than *once* at Corinth when he wrote this Epistle?

This question has been answered in the *affirmative* by some recent learned Expositors, who suppose that he had crossed over from Ephesus to Corinth in the interval of the three years mentioned Acts xx. 31. The arguments in behalf of this opinion are derived from 2 Cor. ii. 1, ἔκρινα μὴ πάλιν ἐν λύπῃ ἐλθεῖν πρὸς ὑμᾶς, and from 2 Cor. xiii. 1; and will be examined in the notes on these passages.

[1] See above, *Introduction* to the Two Epistles to the Corinthians, p. 75, especially as to the statement, in this Epistle, of St. Paul claims to reverence and obedience.

ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β΄.

I. [1] [a] ΠΑΥΛΟΣ ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, καὶ [b] Τιμόθεος ὁ ἀδελφὸς, τῇ ἐκκλησίᾳ τοῦ Θεοῦ τῇ οὔσῃ ἐν Κορίνθῳ, σὺν τοῖς ἁγίοις πᾶσι τοῖς οὖσιν ἐν ὅλῃ τῇ Ἀχαΐᾳ· [2] [c] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

[3] [d] Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ Πατὴρ τῶν οἰκτιρμῶν, καὶ Θεὸς πάσης παρακλήσεως, [4] [e] ὁ παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ θλίψει διὰ τῆς παρακλήσεως ἧς παρακαλούμεθα αὐτοὶ ὑπὸ τοῦ Θεοῦ· [5] [f] ὅτι καθὼς περισσεύει τὰ παθήματα τοῦ Χριστοῦ εἰς ἡμᾶς, οὕτω διὰ τοῦ Χριστοῦ περισσεύει καὶ ἡ παράκλησις ἡμῶν. [6] [g] Εἴτε δὲ θλιβόμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, τῆς ἐνεργουμένης ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν, καὶ ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν· εἴτε παρακαλούμεθα, ὑπὲρ τῆς ὑμῶν παρακλήσεως καὶ σωτηρίας, [7] [h] εἰδότες ὅτι ὡς κοινωνοί ἐστε τῶν παθημάτων, οὕτω καὶ τῆς παρακλήσεως.

a Phil. 1. 1. Rom. 16. 21. 1 Cor. 16. 10.
b Acts 16. 1.
c Rom. 1. 7. 1 Cor. 1. 3. Gal. 3. 16. Eph. 1. 2. & 16. 23. Phil. 1. 2. Col. 1. 2. 1 Pet. 1. 2.
d Eph. 1. 3. 1 Pet. 1. 3.
e ch. 7. 6, 7. Isa. 12. 1. & 49. 10. & 51. 3, 12. & 52. 9. & 66. 12, 13.
f ch. 4. 8—12. Col. 1. 24.
g ch. 4. 15, 18. 2 Tim. 2. 10.
h Rom. 8. 17. 2 Tim. 2. 11.

Πρὸς Κορινθίους Β΄.] So A, B, and several Cursive MSS.

Ch. I. 1. Τιμόθεος ὁ ἀδελφός] *Timothy our brother*, who had been with St. Paul on his first visit to Corinth (Acts xviii. 5. 2 Cor. i. 19), and had been sent from Ephesus to Corinth (1 Cor. iv. 17; cp. xvi. 10), whence he had now returned to St. Paul.

How was it, then, that *Timothy* had not brought back a report to St. Paul of the impression made at Corinth by his first Epistle? Or if he had brought back a report, how is it that St. Paul does not refer to *him*, but only to *Titus*, as his intelligencer in this respect? 2 Cor. vii. 6—13.

The reason seems to be, that *Timothy* rejoined St. Paul in Macedonia soon *after* Titus had come to him, or they may have come back *together*; and he does not refer to *Timothy* for this report, but associates Timothy with himself in writing the Epistle; and thus the report is virtually *adopted* by Timothy. And the Corinthians in reading this Epistle, to which *Timothy's* name is prefixed, would understand that *he* had concurred with Titus in the favourable representation there given of the manner in which the former Epistle of St. Paul had been received by them.

Silas and *Timotheus* are represented in the Acts of the Apostles as St. Paul's associates at *Corinth*. (Acts xviii. 5.) In harmony with this statement, we find Silas and Timotheus mentioned as his fellow-labourers there in this chapter (*v.* 19), and here he associates Timothy's name with his own in the address of this Epistle.

— τῇ οὔσῃ ἐν Κορίνθῳ] *that exists at Corinth*. See above, on 1 Cor. i. 2.

— ἐν ὅλῃ τῇ Ἀχαΐᾳ] *in all Achaia*. See 1 Cor. i. 2.

3. ὁ Πατὴρ τῶν οἰκτιρμῶν] *the Father of mercies*; the most merciful Father (*Theophyl.*), according to the Hebrew idiom, in which the *genitive* case expresses the *quality*, and the *plural* number indicates *abundance*. See on Luke xvi. 8, 9, and *Vorst.* de Hebr. N. T., p. 248. And the definite article of the Greek language denotes *the* special mercy, which exceeds all other mercy. Οἰκτιρμὸς = Hebr. רַחַם (*rechem*); literally σπλάγχνα, the *bowels*, hence *pity* and *love*; and is used in this sense in the *plural* in numerous places by the LXX; e. g. Isa. lxiii. 15. Dan. ix. 9.

5. τὰ παθήματα τοῦ Χριστοῦ] *the afflictions* which *Christ* endures in His *members*, who suffer *for Him*. See on Acts ix. 4, and Col. i. 24. Phil. iii. 10. Heb. iv. 15. *Chrys.*, *Theoph.*, *Œcum.*; and so *Winer*, p. 170.

It is indeed alleged by some interpreters here, that this exposition is inconsistent with the doctrine of Christ's *exaltation*. But this is erroneous. See Heb. vi. 6, where men are said to *crucify afresh the Son of God*. All things are *not* yet put under His feet. (1 Cor. xv. 25.) He has enemies who rebel against Him, even though He is seated in glory at God's right hand. (Ps. ii. 9—12.) And so intimate is His union with His members, by reason of His Incarnation, and their baptismal Incorporation into Him, that whatever may be predicated of His members in the way of suffering, may, by virtue of that mystical union, be said of Him, even though He is exalted to the Right Hand of God.

Still it must be remembered (by way of caution against the Romish doctrine, which makes the sufferings of the Saints to be meritorious, and associates them in this respect with the sufferings of Christ), that Christ our *Head* made a *plenary satisfaction* on the Cross for the sins of the whole world, and He no longer suffers as our *Head*, but He suffers in His *members*. But their sufferings are not *propitiatory*, as His own proper sufferings were. See on Col. i. 24.

6. Εἴτε δὲ θλιβόμεθα—ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν] *If we are afflicted, it is for your sake.* We might escape afflictions, if we did not preach the Gospel; but we preach it, in order that you may be saved; and in preaching it we endure affliction for your sake, and this salvation which we preach operates *in you* in the patience which it produces in you, who bear similar afflictions for the Gospel which you *receive*. *Theophyl.*

The reading in the text is that of the greatest number of uncial and cursive MSS. and best Editions.—*Elz.* has καὶ ἡ ἐλπὶς —ὑμῶν *after* σωτηρίας.

i Acts 19. 23, &c. 1 Cor. 15. 32. & 16. 9.

8 i Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί, ὑπὲρ τῆς θλίψεως ἡμῶν τῆς γενομένης ἐν τῇ Ἀσίᾳ, ὅτι καθ' ὑπερβολὴν ἐβαρήθημεν ὑπὲρ δύναμιν, ὥστε ἐξαπορηθῆναι ἡμᾶς καὶ τοῦ ζῆν· 9 j ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχήκαμεν, ἵνα μὴ πεποιθότες ὦμεν ἐφ' ἑαυτοῖς, ἀλλ' k ἐπὶ τῷ Θεῷ τῷ ἐγείροντι τοὺς νεκρούς, 10 l ὃς ἐκ τηλικούτου θανάτου ἐρρύσατο ἡμᾶς, καὶ ῥύεται, εἰς ὃν ἠλπίκαμεν ὅτι καὶ ἔτι ῥύσεται, 11 m συνυπουργούντων καὶ ὑμῶν ὑπὲρ ἡμῶν τῇ δεήσει, ἵνα ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ ἡμῶν.

j Jer. 17. 5—7. Ezek. 33. 13. Luke 18. 9.
k ch. 4. 13, 14. Ezek. 37. 1—14. Rom. 4. 17—25. Heb. 11. 19.
l 2 Pet. 2. 9.
m Rom. 15. 30—32. Phil. 1. 19. Col. 4. 3. 1 Thess. 5. 25.

12 n Ἡ γὰρ καύχησις ἡμῶν αὕτη ἐστί, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι ἐν ἁπλότητι καὶ εἰλικρινείᾳ τοῦ Θεοῦ, οὐκ ἐν σοφίᾳ σαρκικῇ, ἀλλ' ἐν χάριτι Θεοῦ, ἀνεστράφημεν ἐν τῷ κόσμῳ, περισσοτέρως δὲ πρὸς ὑμᾶς. 13 Οὐ γὰρ ἄλλα γράφομεν ὑμῖν ἀλλὰ ἢ ἃ ἀναγινώσκετε, ἢ καὶ ἐπιγινώσκετε· ἐλπίζω δὲ ὅτι καὶ ἕως τέλους ἐπιγνώσεσθε, 14 o καθὼς καὶ ἐπέγνωτε ἡμᾶς ἀπὸ μέρους, ὅτι καύχημα ὑμῶν ἐσμεν, καθάπερ καὶ ὑμεῖς ἡμῶν, ἐν τῇ ἡμέρᾳ τοῦ Κυρίου Ἰησοῦ.

n ch. 4. 15. 1 Cor. 2. 4, 13. ch. 4. 2.
o ch. 5. 12. Phil. 2. 16. & 4. 1. 1 Thess. 2. 19, 20.

15 p Καὶ ταύτῃ τῇ πεποιθήσει ἐβουλόμην πρότερον ἐλθεῖν πρὸς ὑμᾶς, ἵνα δευτέραν χάριν ἔχητε, 16 q καὶ δι' ὑμῶν διελθεῖν εἰς Μακεδονίαν, καὶ πάλιν ἀπὸ Μακεδονίας ἐλθεῖν πρὸς ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι εἰς τὴν Ἰουδαίαν.

p Rom. 1. 11. 1 Cor. 16. 5.
q 1 Cor. 16. 6.

17 r Τοῦτο οὖν βουλόμενος μήτι ἄρα τῇ ἐλαφρίᾳ ἐχρησάμην; ἢ ἃ βουλεύομαι, κατὰ σάρκα βουλεύομαι, ἵνα ᾖ παρ' ἐμοὶ τὸ ναὶ ναί, καὶ τὸ οὒ οὔ;

r 1 Cor. 16. 5—7.

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8. Οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν] *For we would not, brethren, have you ignorant of*—do not therefore imagine that we are ashamed of—*our tribulation, which came to us in Asia* (especially at Ephesus. Acts xix. 31. Cp. 1 Cor. xv. 32. Rom. xvi. 4), *that we were oppressed exceedingly above our own strength, insomuch that we despaired even of life, yea, for we have had the sentence of death in ourselves* (i. e., as far as *our own* strength, and *our own* means of preservation were concerned, we were utterly lost, and no better than dead, and our escape was due to *God alone*), *in order that we should not rely on ourselves, but should put our trust in God, who raiseth the dead.*

Here is the key-note of this Epistle. It must be read with a careful remembrance of St. Paul's condition when he wrote it.

He had been exposed to great peril at Ephesus, and had been tried by severe sufferings. And his enemies at Corinth and elsewhere may have taken occasion to *misinterpret* these sufferings, and seeming failures, into evidences that he was *not accredited* by *God:* and thus the Corinthians might be staggered and perplexed, and lose their confidence in his preaching.

He therefore explains the *reasons* of his *sufferings.* See above, *Introduction*, p. 146.

— ὑπέρ] *concerning.* As Latin *super*, Hebr. עַל. See 2 Thess. ii. 1, ὑπὲρ τῆς παρουσίας: below, viii. 23, ὑπὲρ Τίτου. *Winer*, § 47, p. 342. Some MSS. have περὶ here, but this is probably a correction of the copyists.

— ἐν τῇ Ἀσίᾳ] *in Asia.* See Rom xvi. 3, where he speaks of Aquila and Priscilla—who were at *Ephesus* when he wrote his First Epistle to the Corinthians (1 Cor. xvi. 19)—as having laid down their necks for his own life.

Whether the peril to which he here refers was consequent on the popular tumult excited by Demetrius against him (Acts xix. 26), as *Theodoret* and others suppose, is not certain. *Tertullian* (de Resur. Carnis, c. 28) connects this passage with 1 Cor. xv. 32, "I fought with beasts at Ephesus."

9. ἀλλὰ—τὸ ἀπόκριμα τοῦ θανάτου] *but* (ἀλλά), more than this, we not only were in an ἀπορία, or extremity, without means of life, *but we had also in ourselves the sentence of death; ἀπόκριμα = ψῆφον. Theodoret, Chrys.* When we asked ourselves the question, whether we had any hope of life *in ourselves*, we ourselves pronounced ourselves to be lost. But *God saved* us.

Ἀπόκριμα differs from Ἀπόκρισις. Ἀπόκριμα is that which is the *substance* of the ἀπόκρισις.

— ἐσχήκαμεν] *we have had;* a stronger word than ἔσχομεν, as showing *duration* of suffering, and intimating that its moral effect would be more permanent. *We have had* this trial and distress, and *have it still, in order* that we may feel *our own* weakness and dependence, and may rely wholly on *God.* See below, vii. 5.

In order to understand fully the force of the *perfect tense* as used here (cp. above, 1 Cor. xv. 4; below, v. 17), it must be remembered, that wherever St. Paul was, he was exposed to plots and persecutions from the Jews. Cp. Acts xx. 3; below, iv. 9.

— ἵνα] *in order that.* He thus marks the providential reason for which he was permitted by God to give himself up as lost. See 1 Cor. i. 15. 2 Cor. iv. 7, and below on Rom. iii. 4.

11. συνυπουργούντων—ὑπὲρ ἡμῶν] *You also succouring us by your prayers, in order that the free gift* (of God) *to us, evoked by many persons, may be acknowledged on our behalf by means of many; and so God may be more glorified by public praise for His goodness to me.* A precept that we should not only *pray* God for blessings on *others*, but also *praise* Him for them. *Theoph.*

12. καύχησις] *glorying* (*not* καύχημα, or *subject-matter* of glorying). *Our glorying* is nothing more than *the witness of our conscience, that we have not preached to you with the wisdom of the world, but with the simplicity and sincerity of God.* The genitive Θεοῦ indicates the *author* and *source* from which it comes. See 1 Cor. iii. 9. Col. ii. 19, αὔξησις τοῦ Θεοῦ.

— ἁπλότητι] *simplicity.* A, B, C, K have ἁγιότητι, which is perhaps due to want of right apprehension of the meaning of ἁπλότης Θεοῦ. Compare 2 Cor. xi. 3. Eph. vi. 5, for this use of ἁπλότης, which is in more direct opposition to σοφία σαρκικὴ than ἁγιότης, and is confirmed by the authority of D, E, F, G, J, and *Vulg.*, *Syriac*, and *Arabic* Versions, *Chrys.*, and *Theodoret.*

13. Οὐ γάρ] *For we* have practised no disguise or reserve in our preaching. Cp. Acts xx. 27. We are not like the philosophers of your ethical Schools, who make a difference between their *exoteric* and *esoteric* teaching. We preach one and the same Gospel to all. We have no secret correspondence with any; *we write nothing to you that you do not read publicly* in the Church, or that you do not openly *acknowledge* in your public professions of faith.

14. ἀπὸ μέρους] *in part.* See below, ii. 5. Rom. xi. 25. *Winer*, p. 376. I say '*in part;*' for although you have complied generally with my commands, yet *some* of you have not recognized my Apostolic authority, and you have not altogether rejected those who impugn it. *Theodoret.*

— καύχημα] *subject-matter* of boasting. 1 Cor. v. 6; ix. 15. 2 Cor. v. 12; ix. 3. Gal. vi. 4. Phil. i. 26; ii. 16.

15. ἐβουλόμην] *I was desirous.* He does *not* say that it was his *settled purpose*, βούλευμα, nor yet his θέλημα, or *will*, to do so. See on *v.* 17, and above, Matt. i. 19, Ἰωσὴφ . . . μὴ θέλων αὐτὴν παραδειγματίσαι ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν, and below, Philem. 13, where ἐβουλόμην in like manner signifies a *wish*, which is controlled and overruled by the *will* (θέλησις); and see note above, 1 Thess. ii. 18.

He does *not* say, I *wrote* to you, saying that I was *resolved* to pass through you to Macedonia, but only I was *wishing* (imperfect) to do so.

— ἵνα δευτέραν χάριν ἔχητε] *that you may have a second benefit*, by a *second visit* from me. See below on xiii. 1.

17. βουλόμενος] *wishing.* So A, B, C, F, G.—*Elz.* βουλευόμενος. But St. Paul does not say that he purposed, ἐβουλεύσατο, after mature *deliberation* and *counsel* to come; but that only he had a wish to come.

18 [s] Πιστὸς δὲ ὁ Θεὸς, ὅτι ὁ λόγος ἡμῶν ὁ πρὸς ὑμᾶς οὐκ ἐστὶν ναὶ καὶ οὔ· 19 ὁ τοῦ Θεοῦ γὰρ υἱὸς Ἰησοῦς Χριστὸς, ὁ ἐν ὑμῖν δι' ἡμῶν κηρυχθεὶς, δι' ἐμοῦ καὶ Σιλουανοῦ καὶ Τιμοθέου, [t] οὐκ ἐγένετο ναὶ καὶ οὔ, ἀλλὰ ναὶ ἐν αὐτῷ γέγονεν· 20 ὅσαι γὰρ ἐπαγγελίαι Θεοῦ, ἐν αὐτῷ τὸ ναὶ, διὸ καὶ δι' αὐτοῦ τὸ ἀμὴν τῷ Θεῷ πρὸς δόξαν δι' ἡμῶν. 21 [u] Ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς, Θεὸς, 22 [v] ὁ καὶ σφραγισάμενος ἡμᾶς, καὶ δοὺς τὸν ἀρραβῶνα τοῦ Πνεύματος ἐν ταῖς καρδίαις ἡμῶν.

23 [x] Ἐγὼ δὲ μάρτυρα τὸν Θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, ὅτι φειδόμενος ὑμῶν οὐκέτι ἦλθον εἰς Κόρινθον· 24 [y] οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν· τῇ γὰρ πίστει ἑστήκατε.

II. 1 [a] Ἔκρινα δὲ ἐμαυτῷ τοῦτο τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν.

s Acts 9. 20.
t Exod. 3. 14. Matt. 24. 35. John 8. 58. Heb. 1. 11, 12. & 13. 8. Rev. 1. 8, 11, 17.
u ch. 5. 5. 1 John 2. 20, 27.
v Eph. 1. 13, 14. & 4. 30.
x Rom. 1. 9. 1 Cor. 4. 21. ch. 13. 2, 10.
y 1 Cor. 3. 5. & 15. 1. 1 Pet. 5. 3. Rom. 11. 20.
a ch. 7. 5—8. & 12. 21. & 13. 10. 1 Cor. 4. 21.

In fact, there is a contrast here between *βούλομαι* and *βουλεύομαι*: and he defends himself from the charge of levity, by asserting that his wishes were controlled by his will, which was regulated by right reason and by the will of God; so that his *βουλήματα* were duly subject to his *βουλεύματα*. Cp. ii. 1, where his *resolve* is expressed by *ἔκρινα κ.τ.λ.*

— *ἆρα τῇ ἐλαφρίᾳ*] *did I therefore at all act with the fickleness* and lightness (*κουφότητι, Hesych.*) which my adversaries at Corinth impute to me, as veering from one purpose to another, altering my plans merely from caprice or fear?

The *ἆρα*, *consequently*, shows that this was the inference which St. Paul's *enemies* had drawn from his conduct; and he rejects that inference as false.

— *ἢ ἃ βουλεύομαι*] He answers here a second and very different imputation, and says: *or, as to those things which I purpose* (i. e. *resolve*, *βουλεύομαι* distinguished from *βούλομαι*, *I desire*), *do I purpose them with carnal wilfulness*, in order that *with me* (and *not* with *God*) *the yea should be yea*, and *the nay should be nay*; that is, so that *my* determinations to *do* or *not* to do a thing, should be decided by *my own fleshly* will, irrespectively of *God's guidance*, and the directions of the *Holy Spirit?*

Do I so determine matters, that (whatever may be the providential order of circumstances subsequent to my determination) I will make my own will to be of more account than the will of God? Am I so obstinately fixed in my own purposes, or so vainly enamoured of my own resolves, as, in a headstrong spirit, to arrogate to myself the determination of my own conduct, and the shaping of my own plans, without any regard to the divine disposition of events? Do I say, "Sic volo, sic jubeo; stet pro ratione voluntas?"

No: God forbid! I not only submit my own *wishes* to my *reason*, and frame my *resolves* accordingly; but I subject my resolves also to God's good pleasure, as intimated to me by the illuminations of His Holy Spirit. Cp. *Chrys.*, *Theophyl.*, who rightly point to Acts xvi. 6, 7, for evidence that St. Paul's wishes were controlled by the Holy Ghost.

Thus the Apostle in these two verses disposes of two objections;

The first, charging him with *capricious fickleness in his wishes;*

The second, imputing to him *arbitrary imperiousness* of *will.*

St. Paul's *uniform resolve* was, to conform his own will to God's will, and to make his actions subservient to God's glory and the salvation of others. And in this resolve he never wavered. As *Theodoret* well explains the passage, St. Paul's conduct is exemplary, in that he neither wavered in his mind, nor yet was resolved to follow his own choice, at any rate. See above on 1 Thess. ii. 18.

18. *Πιστὸς δὲ ὁ Θεός*] *But God is to be believed that*, &c. If you do not believe *me*, believe Him, Whose Son is preached by me, and Who has accredited my Word, and has given us His Spirit. See *vv.* 19—23.

— *ἐστίν*] So the best authorities.—*Elz. ἐγένετο.*

19. *ναὶ ἐν αὐτῷ γέγονεν*] Observe the *perfect γέγονεν*. *It hath become yea*, and *remains yea* in Him. There may be changes in the ordering of my own purposes to preach the Gospel; for my purposes are human. But there is no variableness in the Gospel, which is the *subject* of our preaching; for that is divine. It is fixed for ever in Christ, the Rock of Ages. It is not sometimes "yea and sometimes nay;" but it is an eternal Yea, and an everlasting Amen, in Him.

On this sense of the *perfect* tense, see on 1 Cor. xv. 4; 2 Cor. v. 17. Col. i. 16. 1 John iii. 9.

He thus obviates another objection, viz. that his own avowal of a modification in his purposes of preaching implied also a possibility of change in the *substance* of what he *preached.* (*Theophyl.*, *Œcumen.*)

20. *διὸ καὶ δι' αὐτοῦ*] So A, B, C, F, G. *Elz. καὶ ἐν αὐτῷ.* The sense is, How many and great soever are the promises of God, *their Yea* (i. e. their confirmation of them) *is in Him*, i. e. in Christ; wherefore *through Him is the Amen* (or verification of them) for God's glory, through the instrumentality of us His Ministers, and through our Ministry. Therefore, since *we* are the appointed Ministers of God's Truth to men, you may be sure that the promises made by us, who have been sent by Christ, and are guided and strengthened by Him, Who is the Word and Truth of God, are not fickle or illusory.

22. *ἀρραβῶνα*] from Heb. עֵרָבוֹן, Gen. xxxviii. 17, 18. 20, where LXX have *ἀῤῥαβών*. It is cited from *Menander* by *Etymol. M.* See authorities in *Wetstein.* The root is Heb. עָרַב (*arabh*), to give in pledge. Hence the Latin *arrha* and the modern word *arrhes*, an *earnest*, something given as a *πρόδομα* (*Hesych.*), as present and part payment, and as a pledge for future and full payment, or for the performance of a covenant. Cp. Eph. i. 14, where the gift of the Holy Spirit is called the *arrhabon*, or present earnest of the future *heavenly* inheritance.

If the *part* of the payment has been given us by God, He will not fail to give the *whole.* *Εἰ τὸν ἀῤῥαβῶνα ἔδωκεν ἡμῶν ὁ Θεὸς, καὶ τὸ πᾶν δώσει πάντως.* *Theophyl.*

23. *τὸν Θεὸν ἐπικαλοῦμαι*] *I call God to witness.* A solemn adjuration. "Jurat Apostolus" (*Bengel*). See *Bp. Sanderson*, as referred to in the note on 1 Cor. xv. 31.

In two places in this Epistle St. Paul calls God to witness; here, and xi. 31. And with good reason. For in both places he is speaking of what *God only knew*, viz., the *inner workings* of his *own heart.*

24. *οὐχ ὅτι*] *not that.* These words depend on *φειδόμενος*, *sparing* you, I say; *not* thereby implying *that I* am lord of your faith, but am a helper of your joy. (2 Cor. iv. 5.)

— *τῇ γὰρ πίστει ἑστήκατε*] *for by Faith ye stand.* By it ye hold fast to Christ, your only foundation (1 Cor. iii. 11). Do not think then that I tamper with *that*, because I make changes in my plans of preaching to you. See *v.* 19.

CH. II. 1. *Ἔκρινα δέ*] *But I determined.* The *δὲ* connects this sentence with *ἐβουλόμην*, i. 15. I *was wishing* (*imperfect*) to come by a direct course to you from Ephesus, and to pass by you to Macedonia; *but*, knowing in what an unhappy state you were, and *not* knowing what effect my Epistle would produce upon you, I *ἔκρινα*, *resolved* (*aorist*) not to come to you again while I was in grief on your account. Therefore, as I said before, it was because I would spare you (i. 23) that I came not *as yet* (*οὐκέτι ἦλθον*) to you.

He was *wishing* to come to them, but was *restrained* from coming to them by considerations of love towards them (*Chrys.*), and by the guidance of the Holy Spirit. See i. 17.

St. Paul had announced to the Corinthians this resolve in his former Epistle. (See 1 Cor. xvi. 5.) I will come *to you when* I have passed through *Macedonia*, for I am now going to pass through Macedonia.

But he had not disclosed to the Corinthians the *inner workings* of *his own mind and heart* (see here i. 23), which led him to frame this resolve.

— *πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθεῖν*] So A, B, C. And some MSS. (D, E, F, G) have *ἐν λύπῃ ἐλθεῖν πρὸς ὑμᾶς*. *Elz.* has *ἐλθεῖν ἐν λύπῃ πρὸς ὑμᾶς.*

The words *πάλιν ἐν λύπῃ ἐλθεῖν* do not mean (as has been alleged) that he *had* already come *once* to them in sorrow, and

2 Εἰ γὰρ ἐγὼ λυπῶ ὑμᾶς, καὶ τίς ὁ εὐφραίνων με, εἰ μὴ ὁ λυπούμενος ἐξ ἐμοῦ;
h ver. 12. Gal. 5. 10. Philem. 21. c ch. 7. 8, 9.
3 [b] Καὶ ἔγραψα τοῦτο αὐτό, ἵνα μὴ ἐλθὼν λύπην ἔχω ἀφ' ὧν ἔδει με χαίρειν, πεποιθὼς ἐπὶ πάντας ὑμᾶς, ὅτι ἡ ἐμὴ χαρὰ πάντων ὑμῶν ἐστιν. 4 [c] ἐκ γὰρ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ πολλῶν δακρύων, οὐχ ἵνα λυπηθῆτε, ἀλλὰ τὴν ἀγάπην ἵνα γνῶτε ἣν ἔχω περισσοτέρως εἰς ὑμᾶς.
d 1 Cor. 5. 1—5, 12, 13. e 1 Cor. 5. 4, 5.
5 [d] Εἰ δέ τις λελύπηκεν, οὐκ ἐμὲ λελύπηκεν ἀλλὰ ἀπὸ μέρους, ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς. 6 [e] Ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία αὕτη ἡ ὑπὸ τῶν πλειόνων· 7 [f] ὥστε τοὐναντίον μᾶλλον ὑμᾶς χαρίσασθαι καὶ παρακαλέσαι, μήπως τῇ περισσοτέρᾳ λύπῃ καταποθῇ ὁ τοιοῦτος.
f Gal. 6. 1, 2. & 6 1, 2. 10 Jude 22, 23.
g ch. 7. 12—15. & 8. 24.
8 Διὸ παρακαλῶ ὑμᾶς κυρῶσαι εἰς αὐτὸν ἀγάπην· 9 [g] εἰς τοῦτο γὰρ καὶ ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ὑπήκοοί ἐστε. 10 [h] Ὧι δέ τι χαρίζεσθε, κἀγώ· καὶ γὰρ ἐγὼ ὃ κεχάρισμαι, εἴ τι κεχάρισμαι, δι' ὑμᾶς, ἐν προσώπῳ Χριστοῦ, 11 [h] ἵνα μὴ πλεονεκτηθῶμεν ὑπὸ τοῦ Σατανᾶ· οὐ γὰρ αὐτοῦ τὰ νοήματα ἀγνοοῦμεν.
h Luke 22. 31. 1 Pet. 5. 8.
i Acts 16. 8. 1 Cor. 16. 9.
12 [i] Ἐλθὼν δὲ εἰς τὴν Τρωάδα εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ θύρας μοι ἀνεῳγμένης ἐν Κυρίῳ, οὐκ ἔσχηκα ἄνεσιν τῷ πνεύματί μου, τῷ μὴ εὑρεῖν με Τίτον τὸν ἀδελφόν μου· 13 [k] ἀλλὰ ἀποταξάμενος αὐτοῖς ἐξῆλθον εἰς Μακεδονίαν.
k ch. 7. 5, 6. l Rom. 8. 37. Cant. 1. 3.
14 [l] Τῷ δὲ Θεῷ χάρις, τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ, καὶ τὴν

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that *therefore* he had been already *twice* at Corinth *before* he wrote his *first* Epistle.

It is clear, and is generally allowed, that he did *not* come to them in the interval between the writing of his *First* and of his *Second* Epistle. See below, vii. 5—8, and Introduction to this and to the First Epistle;

As *Theodoret* says, πάλιν is not to be construed with ἐν λύπῃ, but with ἐλθεῖν;

No such second visit, as is supposed by some to have taken place before the date of the First Epistle, is mentioned in the Acts of the Apostles. Only *one* visit before that date is recorded there, the visit described Acts xviii. 1—18. Besides, if the Apostle had been with the Corinthians in *sorrow*, *before* he wrote his first Epistle, he would have referred to *that* visit in his first Epistle, and would not have grounded his censures of them on *information* received from *others*, e. g. those of Chloe (1 Cor. i. 11), and common *hearsay* (1 Cor. v. 1; xi. 18), but on his own *personal observations*.

If, also, he had been *recently* there, it is by no means probable that such excesses and abuses would have grown up in the Corinthian Church, or that such heresies would have been propagated there as he describes in his first Epistle;

Further; there is not the least intimation in that Epistle of any *recent* visit to them, or of any other visit than *that one* which he had paid to Corinth four years before, viz. A.D. 53, 54, and which is described in Acts xviii. 1—18;

On the contrary, the whole tenour of that Epistle is in harmony with the conclusion that he had not been at Corinth since that first visit;

He also says in the present Epistle (2 Cor. i. 15) that he had been desirous to come to them, that they might have a *second* benefit, i. e. from a *second* visit, and not a *third* benefit from a *third* visit.

Besides, the abuses and excesses to which he refers in his Epistle, were notorious and inveterate. He could not but have heard something of them when at Ephesus. And the same reasons which *restrained* him from visiting them in grief *now*, would have restrained him from visiting them in *grief then*.

His mode of dealing with them was to try first what could be done by a *Letter*, and then to come in *person*.

"In tristitiâ antè *scripserat*, *non venerat*." *Bengel*.

Compare the remarks on the similar case of the Galatians above, *Introduction* to that Epistle, pp. 39, 40.

On the objections from 2 Cor. xiii. 1, τρίτον τοῦτο ἔρχομαι, see note there.

As to the position of πάλιν, see *Bengel* here, and cp. σχεδὸν, in Heb. ix. 22; and εὐθέως, Mark i. 10; ix. 15. And see *Winer*, p. 488. These adverbs are to be combined, as πάλιν here, with the principal word in the sentence, generally the *verb* or *participle*: and so πάλιν seems to be used in 2 Cor. xii. 21, μὴ πάλιν ἐλθόντος μου ταπεινώσῃ με ὁ Θεός μου πρὸς ὑμᾶς.

2. καὶ τίς ὁ εὐφραίνων] *and* (καὶ is used to express surprise and indignation; cp. on James ii. 4) *who then is he that maketh me glad, save he who is being grieved by me?* *Elz.* adds ἐστὶ, with D, E, F, G, I, K, after καὶ τίς, but it is not in A, B, C, nor in ℵ.

— εἰ μὴ ὁ λυπούμενος] *he who is being grieved by me*, i. e. you yourselves.

3. ἔγραψα] *I wrote*. *Elz.* adds ὑμῖν with D, E, F, G, I, K, but ὑμῖν is not in A, B, C, nor in ℵ.

5. ἀλλὰ ἀπὸ μέρους—ὑμᾶς] He has not grieved me (i. e. not so much *me* personally and individually, or *me* only or mainly; cp. Luke x. 20. Acts v. 4. 1 Cor. xv. 10. *Winer*, p. 439) but *in part*, i. e. in my relation *to you*, and in the *share* which I take in *your* griefs, in order that I may not lay the load of grief on *you all* (for what has been done by *one* among you), and yet take no share of the sorrow's burden on myself, your spiritual Father.

No; do not suppose on the one hand, that in my reproofs I vented the bitter feelings of a *personal* grief; nor yet imagine, on the other, that I would lay the *whole* burden on you all for the sin of *one* among you, and not bear *any part* of it myself.

The sinner, the incestuous person mentioned above, 1 Cor. v. 1—5, who was excommunicated for his sin, and has been now brought to repentance, has indeed grieved *me* by *his* sin in particular, as distinguished from the rest of you, to whom he belongs; and he has grieved me *in part* as sharing in *your sorrow* for the sin of one of your members.

Thus the words ἀπὸ μέρους, *in part*, appear to have a twofold relation; first, to the sinner as regarded with reference to the πάντες, of whom he was a part; and next to the Apostle, as participating in all that concerned his spiritual flock. And this double relation of ἀπὸ μέρους is brought out by the words ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς.

The passage is rightly rendered by *Tertullian*, de Pudicit. c. 13, "Non me contristavit, sed ex parte, ne vos onerem omnes."

10. ὃ κεχάρισμαι, εἴ τι κεχάρισμαι] *what I have forgiven*, if *I have forgiven any thing*. So A, B, C, F, G. *Elz.* has εἴ τι κ. ᾧ κεχ.

St. Paul does not here rest his pardon on the grounds of regard and relation to the party pardoned; he had considered that point in *v.* 7; but he now says, that whatsoever pardon he has granted, he has granted it for the sake *of all*.

Tertullian (l. c.) rightly renders the words, "Ego si *quid* donavi, donavi in personâ Christi."

11. ὑπὸ τοῦ Σατανᾶ] *by Satan, to* whom he had been delivered, in order that by the exercise of godly discipline he might be delivered *from* Satan. 1 Cor. v. 5. See note there.

12. δέ] *but*. This conjunction marks the end of the parenthesis (*vv.* 5—12), and connects what follows with the narrative in *v.* 4, interrupted by it. Cp. *Meyer* here, and *Winer*, p. 402.

— οὐκ ἔσχηκα ἄνεσιν] *I have not had rest*. The Perfect takes the reader back to the time specified, and makes it present to him, and marks a longer *duration* than the aorist εἶχον would have done. Cp. above, i. 9, and below, vii. 5.

— Τίτον] *Titus*, whom I expected to come from *you*.

14. θριαμβεύοντι] *leading us in triumph* —; rendered by some,

ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν ἐν παντὶ τόπῳ· [15] [m] ὅτι Χριστοῦ εὐωδία ἐσμὲν τῷ Θεῷ ἐν τοῖς σωζομένοις καὶ ἐν τοῖς ἀπολλυμένοις, οἷς μὲν [n] ὀσμὴ θανάτου εἰς θάνατον, [16] [n] οἷς δὲ ὀσμὴ ζωῆς εἰς ζωήν.

m 1 Cor. 1. 18. 2 Thess. 2. 10.
n Luke 2. 34. John 9. 39. ch. 3. 5, 6.

making us *to triumph*. Similarly other neuter verbs are sometimes used in an *active* sense, as Ps. cxix. 49, 50, *μνήσθητι τῶν λόγων σου ὧν ἐπήλπισάς με . . . ὅτι τὸ λόγιόν σου ἔζησέ με*. So *μαθητεύειν ἔθνη*, Matt. xxviii. 19; and 1 Sam. viii. 22, *βασίλευσον αὐτοῖς βασιλέα*. See *Winer*, p. 22, and *Meyer* here.

But St. Paul uses the word *θριαμβεύειν* in another place, Col. ii. 15, *θριαμβεύσας αὐτούς*, where the sense is, to *display* them publicly in *triumphal pomp* and *pageantry* in that very thing, the Cross, which was the instrument of shame. As the Fathers say, The Cross of Christ became to Him like a Triumphal Car, in which He rode as a Conqueror, and exhibited to the world His glory, by the subjection of His foes, and by the glorious rewards which He procured for, and distributed to, His faithful soldiers, the partners of His Victory and Triumph. See *Barrow's* words (vi. p. 595) as quoted below on Col. ii. 15.

This being the sense in which St. Paul uses the word *θριαμβεύω* in Col. ii. 15, it seems most probable that it is employed here in a similar meaning;

Thanks be to God, Who *displays us* to the world as trophies of His *Triumph* in Christ.

The Cities of Greece had now been subjugated by Roman armies. *Corinth* herself had been sacked by the legions of Rome. Her spoils, pictures, statues, had been *displayed in the triumphal procession* of her Conquerors, her Generals had been *led* in *triumph* to the Roman Capitol. She herself had *been led in triumph;* as a Roman Poet says,

> "Captivum portatur ebur, captiva *Corinthus*."
> (*Horat.* 2 Epist. i. 193.)

And as another Roman poet writes, speaking of the conquests of Rome,

> "Ille *triumphatâ* Capitolia ad alta *Corintho*
> Victor aget currum cæsis insignis Achivis."
> (*Virgil*, Æn. vi. 837.)

Such were the triumphs of Rome. How much more glorious are those of Christ!

St. Paul does not lay any stress here on the *hostile* character of those who were led in triumph by *earthly* conquerors, of whom they were said *θριαμβεύειν*. See *Plutarch*, Romul. p. 38, D; Coriolan. p. 231, A; Arat. p. 1052, C; and other passages quoted by *Wetstein* here. And see also the leading incidents of a *Triumph*, to which the Apostle here refers, in *Plutarch*, Æmil. § 32; *Josephus*, B. J. vii. 5; *Juvenal*, Sat. x. 38—45; *Grævius*, Thesaurus Ant. vol. xxx.; *Dr. Smith's* Dict. of Antiq. p. 1008.

Indeed, it may rather be said, that there is a *contrast* here between the savage barbarity of *earthly* Conquerors toward those whom *they* led in triumph, and the mild yoke which *Christ* places on the neck of those whom He *subdues* to Himself. Earthly Victors lead their captives in triumph, in order to put them to death, but Christ *leads us in triumph*, in order that we may have everlasting life. Our heavenly Conqueror, Christ, in His infinite love to us, leads us in triumph, in order that we, *His captives*, may become His *soldiers*, and partners of His *Victory*.

St. Paul's thoughts are absorbed in contemplating the Triumph of Him Who rides on the White Horse, going forth "conquering and to conquer" (Rev. vi. 2); and he exults in regarding himself as an instrument used for the *display* of Christ's triumphal glory in the march of His Gospel through the world.

This is the sense which, with more or less clearness, is assigned to these words by ancient Expositors. Thus *Theodoret*, "In all things we sing hymns to God (does he refer to the triumphal pæan?), Who leads us hither and thither, *displaying us* to the world, and *diffusing by us* the knowledge of His truth." So *Chrys.*, "The Apostle has been speaking of his *afflictions*. But do not think, he says, that I am distressed by them. No; they are my *glory*. These trials are our triumphs. Thanks be to God, Who *triumphs us*, that is, makes us illustrious (*περιφανεῖς*) in the eyes of all. Our persecutors are the trophies which we erect in every land. We triumph in Christ, and in His Gospel. And since we are engaged in a triumph, we must bear His trophy aloft, the Cross, in the eyes of the world."

And so *Theophylact*, and *Jerome*, ad Hedib. qu. 11, "*Triumphat* nos Deus in Christo. Triumphus enim Dei, Passio Martyrum pro Christi nomine, cruoris effusio, et inter tormenta lætitiæ." And thus he well connects this verse with what follows: "Cum enim viderit quis tantâ perseverantiâ stare Martyres, et in suis *persecutionibus* gloriari, *odor* notitiæ Dei disseminatur in gentes, et subit tacita cogitatio, quòd, nisi verum esset Evangelium, nunquam sanguine defenderetur."

St. Paul, in writing these words, doubtless reverts in his mind to the fact, that *he himself* had once been, in a special degree, an *Enemy* of Christ (indeed, *who* had not been an Enemy once? see Rom. v. 10), and that he had formerly taken up arms against Christ, and that he had been thrown prostrate on the ground, as a soldier in a field of battle, by Christ's victorious power and glory, in his mad career to Damascus, and that he had been led by Him in triumph as a captive by a Conqueror. His mind is also filled with an awful sense of Christ's majesty, and with joy and gratitude that he himself, *once* the furious *enemy* of Christ, and proud *rebel* against Him, is now one of his *soldiers*, accompanying Him *always*, and in every place (*πάντοτε*, and *ἐν παντὶ τόπῳ*), in the triumphal progress of the Gospel (as the laurelled Legions of the Roman Cæsars followed them on their victorious career through the streets of the cities of the world), and showing forth His praise, and chanting a sacred "Io TRIUMPHE" to Christ, and proclaiming peace and safety to all who receive Him, and submit to His victorious sway.

Hence the Metaphor which follows;

14—16. *τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι—εἰς ζωήν*] *and maketh manifest by us in every place the odour* (*ὀσμὴν*) *of the knowledge of Him: because we are unto God a sweet odour of Christ among them that are being saved* (that are in the way of salvation), *and among them that are perishing; to the one, an odour of death unto death; to the other, an odour of life unto life.* These verses may best be considered together.

'Οσμὴ = *odor*, smell; *εὐωδία*, *sweet* smell, fragrance, perfume.

Some MSS. (A, B, C, and also ℵ) prefix *ἐκ* to *θανάτου* and to *ζωῆς*, "*to some an odour from death unto death; to others an odour from life unto life*," which is received by some Editors. The reading in the text is found in D, E, F, G, I, K; and is confirmed by *Vulg.*, *Syriac*, *Gothic*, and *Æthiopic* Versions, and Cod. *Augiens.* and *Boerner.*, and by the majority of Ancient Interpreters. This difference of reading is remarkable; and it is difficult to determine which is preferable.

The sense is, *we diffuse the odour of His knowledge in every place.* They who follow an *earthly* Conqueror in *his* triumphal march through the cities of this world, cause the citizens of those cities to kindle incense on the altars of those cities, in sacrificial praise, on the approach of the conqueror, and so a perfume is every where diffused by his arrival, and ascends in a fragrant cloud to heaven. See *Plutarch*, Æmil. § 32, p. 272 (quoted by *Macknight* here), *Dio Cassius* lxxiv. 1, who speaks of the streets as full of *θυμιάματα*, or aromatic exhalations from the altars; and *Horat.* Od. iv. 2. 50,

> "Tuque dum procedis, *Io Triumphe!*
> Non semel dicemus, *Io Triumphe!*
> Civitas omnis, dabimusque Divis
> *Tura* benignis."

So we, the preachers of the Gospel, cause the *incense* of prayer and praise to be kindled on sacred altars erected to God, which breathe forth a sacrificial odour, and waft a sweet perfume to heaven. Cp. Rev. viii. 3, 4.

The *ὀσμὴ*, or *odour*, diffused by the incense on the altars in the streets of the cities of this world at the approach of the *earthly* Victor in *his* triumph, was a signal of *death* to some, and of *life* to others.

It was a signal of *death* to those who had rebelled against the victor, and would not submit to him, and who were then *slaughtered*. See *Josephus*, B. J. vii. 24. *Livy* xxvi. 13.

It was a signal of *life* to others, whom he delivered by his Victory, and who welcomed the Victor with joy.

So the Gospel which we preach, in our progress through the world; so the incense which we cause to be kindled on Christian altars. It is an *odour of death unto death* to those who *reject* Christ, and it is an *odour of life unto life* to all who *receive* Him.

Compare what he had said 1 Cor. i. 18, where the preaching of the Gospel is described as *foolishness* to them that *are perishing* (*ἀπολλυμένοις*, as here), but the *power of God* to the *σωζόμενοι*. See also below, iv. 3, *If our Gospel is hid, it is hid τοῖς ἀπολλυμένοις*.

On this use of *σωζόμενοι*, see Acts ii. 47. St. Paul adopts and improves upon a mode of expression which was common to Jewish Teachers, who called the Law an "*aroma vitæ*" to the good, and "*aroma mortis*" to the evil. See the passages quoted from the *Talmud* by *Wetstein*, p. 182.

o ch. 4. 2. & 11. 13—15. Jer. 5. 31. & 23. 27—32. Matt. 24. 24. 1 Tim. 1. 19, 20. & 4. 1—3.

Καὶ πρὸς ταῦτα τίς ἱκανός; [17] ° οὐ γάρ ἐσμεν, ὡς οἱ πολλοὶ, καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας, ἀλλ' ὡς ἐκ Θεοῦ, κατενώπιον τοῦ Θεοῦ, ἐν Χριστῷ λαλοῦμεν.

a ch. 5. 12. & 10. 8, 12. & 11. 19. 1 Cor. 3. 10. & 4. 5. & 10. 33. b 1 Cor. 9. 2, 3. c Exod. 24. 12. & 34. 1. Jer. 31. 33. Ezek. 11. 19. & 36. 26. Heb. 8. 10.

III. [1] [a] Ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν, εἰ μὴ χρῄζομεν, ὡς τινὲς, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἢ ἐξ ὑμῶν; [2] [b] Ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γινωσκομένη καὶ ἀναγινωσκομένη ὑπὸ πάντων ἀνθρώπων, [3] [c] φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ Πνεύματι Θεοῦ ζῶντος, οὐκ ἐν πλαξὶ λιθίναις, ἀλλὰ ἐν πλαξὶ καρδίας σαρκίναις.

St. Paul's words, "an odour of *death unto death*, and of *life unto life*," are to be explained by reference to the *regenerating* power of the Gospel, "*à parte antè*," and to the *immortality* which it bestows, "*à parte pòst*." Christ gives the vivifying odour of the *new birth* in Baptism; and the *new life* then bestowed, will, if duly cherished in the soul, lead on to *life eternal*: and so the Gospel is an odour of life to life—of life spiritual to life immortal.

But to those who reject it, it is an odour of death, that is, of the death of *sin*, which the Gospel declares, and in which it finds all men; and this state of spiritual death will lead those who *refuse* the Gospel to what is called in Scripture the *second death*, viz. *death eternal* (Rev. ii. 11; xx. 14; xxi. 8).

And therefore *S. Irenæus* says (iv. 28), "Quibus est *odor mortis ad mortem*, nisi *qui non credunt*, neque subjecti sunt Verbo Dei? . . . Qui autem sunt, qui salvantur (*οἱ σωζόμενοι*) et accipiunt *vitam* æternam? Nonne hi qui diligunt Deum, et pollicitationibus ejus *credunt*, et malitiâ parvuli effecti sunt?"

In this statement of St. Paul we have an inspired declaration of the *Freedom* of the *human* Will. As *S. Jerome* says (ad Hedibiam iv. p. 183), The name of Christ is ever fragrant: but because *men* are left to *their own freedom* of will,—in order that if they believe they may be saved, and if they reject Him, they may be lost,—therefore the fragrance of our preaching of Christ, which *in itself* is sweet, is rendered either deadly, or else "salvific," by the sin or faith of those who reject or receive it. So Christ Himself was "set for the fall of some, and for the rising up of others in Israel" (Luke ii. 34).

Indeed it is a solemn truth, that in the Christian scheme nothing that God has done, is indifferent. Every thing is as a two-edged sword. All Christian privileges, all the means of Grace, Scriptures, Sermons, Sacraments, Sundays, Churches, Chapels, Liturgies, and all things that Christ's Ministers do and teach in His Name, are—according as they are used—either blessings or banes, either physic or poison; they are either for weal or woe, either an odour of life unto life eternal, or of death unto death eternal, to the souls of all to whom they come. Cp. *Aug.* Serm. 4 and Serm. 273.

16. *τίς ἱκανός*] *who is sufficient?* See iii. 5, where he answers this question.

17. *οἱ πολλοί*] *the many*, at Corinth, as distinguished from *the few* who do not so. Cp. Phil. ii. 21. 1 Tim. vi. 5. Titus i. 11, where St. Paul deplores the practice of many among Christian Teachers to seek their own personal ends in preaching the Gospel, and to adulterate it for the sake of advantage, or to accommodate it to the taste of men, for popular applause, or for lucre's sake (2 Pet. ii. 3).

This might be expected to be a prevalent practice at *Corinth* from the example and influence of Greek Philosophers, Rhetoricians, and Sophists in that city. See next note.

— *καπηλεύοντες*] "adulterantes" (*Iren.* iv. 26). The meaning of *καπηλεύω*, "*cauponari*," is

(1) *To deal by retail.*

(2) *To make a gain of.*

(3) *To adulterate*—especially wine. See LXX, Isa. i. 22, *οἱ κάπηλοί σου μίσγουσι τὸν οἶνον ὕδατι*, and *Greg. Nazian.* Orat. 2, p. 34, *οὐ γάρ ἐσμεν ὡς οἱ πολλοὶ καπηλεύειν δυνάμενοι τὸν λόγον τῆς ἀληθείας, καὶ ἀναμιγνύναι τὸν οἶνον ὕδατι, ὥστε αὐτοί τι παρακερδαίνειν ἐκ τῆς καπηλείας ὁμιλοῦντες πᾶσι πρὸς χάριν, ὡς ἂν μάλιστα εὐδόκιμοι μὲν παρὰ τοῖς πολλοῖς.*

Cp. *Bentley's* excellent remarks on the word at the beginning of his Sermon on this text (Works iii. p. 242), "*καπηλεύειν*, besides the sense of *adulterating*, has an additional notion of unjust *lucre*; and here signifies to *corrupt* the word of God *for gain*."

Thus *Plato* speaks of those Teachers who go like pedlars from city to city, and sell and huckster their Sciences to any one who has an appetite for them (*καπηλεύοντες τὰ μαθήματα τῷ ἀεὶ ἐπιθυμοῦντι*): and *Lucian* (Hermotim. c. 59) says, the Philosophers retail their theories like chapmen (*κάπηλοι*), the most of them having mixed them up together, and adulterating them, and fraudulently measuring them out.

See other similar passages concerning the Greek Sophists in *Wetstein.*

The reference to this subject as illustrated by *Greek Philosophy*, and as treated with reference to *Christian Doctrine* by the Apostle St. Paul here, can hardly fail to inspire the English reader with feelings of thankfulness to God, that through the provision of settled endowments by the piety of his Christian Forefathers, for the maintenance of Christian Teachers in the Parishes of England and in her Seats of Learning, He has delivered the Clergy of England, and her Academic Instructors, from that fascinating lure and dangerous temptation, to which some are exposed, of vending paradoxical speculations and heterodox novelties for the sake of popular applause and personal emolument, and of adulterating the purity of the Gospel by corrupt admixtures, in order to gratify a vicious appetite and diseased taste, and of retailing poison to the People instead of saving their souls.

CH. III. **1.** *Ἀρχόμεθα*] *Are we beginning again to commend ourselves*, as our adversaries charge us with doing—cp. below, v. 12—*if indeed*, forsooth, *we do not* even *require, as certain others do* (and as some may think that *we* also do) *commendatory letters from you!* We, your Apostle and Teacher, from you, our flock! An answer to an objection; and also a censure on the false Teachers who *sent themselves*, and *commended themselves*. See xi. 4.

Εἰ μὴ, if not, unless, is the reading of A, B, I, K, and so *Meyer*. Cp. 2 Cor. xii. 13, where *εἰ μὴ* introduces similarly an hypothesis put ironically, as here, only to be exploded as absurd. See also xiii. 5.

C, D, E, F, G have *ἢ μὴ*, which has been received by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Alford*. But the *ἢ* seems to be a confusion from similarity of sound with *εἰ*. See 2 Cor. xii. 1.

— *ὑμῶν*] *Elz.* adds *συστατικῶν*, not in A, B, C.

This sentence obviates an *objection*, supposed to proceed from a Corinthian hearer or reader of what the Apostle had been saying concerning himself.

Do not imagine, from what I have stated concerning my afflictions and the success and integrity of my ministry, that I am conscious of any need of commendatory letters to you or from you. No; we dare not commend ourselves. (2 Cor. v. 12; x. 12.) *You yourselves* are our testimonial; you are our letter of recommendation. (*Chrys.*) Cp. 1 Cor. ix. 1, 2, "The *seal* of my Apostleship are ye in the Lord."

There is also an emphasis on *ἑαυτούς*. Do we commend *ourselves?* No; but we do magnify our *office*. Cp. Rom. xi. 13.

2. *Ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε*] Cp. *S. Polycarp* ad Philipp. c. 11: "Nihil tale sensi in vobis in quibus laboravit beatus Paulus, qui estis in principio Epistolæ ejus." The original is lost here. S. Polycarp probably wrote *οἵ ἐστε ἐν ἀρχῇ ἐπιστολαὶ αὐτοῦ*. See below on Phil. iv. 15.

3. *ἐστὲ ἐπιστολὴ Χριστοῦ*] *ye are an Epistle of Christ*, written by Him with the finger of the Holy Ghost, who has engraven His Law on your hearts by the instrumentality of *our* Ministry, which He has blessed to you, and so made you to be the credentials of our Apostleship, and to be our letter of recommendation.

— *καρδίας*] *of the heart*. A, B, C, D, E, F, G, and ℵ (Cod. Sinait.) have *καρδίαις* here, received by *Lachmann* and others. And if this is the true reading, then the words must be rendered *in fleshy tables, our hearts*. But the position of the words seems to forbid this construction: and the reading in the text is authorized by the early testimony of *Origen*, *Irenæus* (v. 13), and *Hilary*, and by the great body of Cursive MSS. and ancient Versions, and is adopted by *Tisch.* and *Meyer*. As to the sense, see Ezek. xi. 19, quoted below on *v.* 6.

4 Πεποίθησιν δὲ τοιαύτην ἔχομεν διὰ τοῦ Χριστοῦ πρὸς τὸν Θεόν· 5 [d] οὐχ ὅτι ἱκανοί ἐσμεν λογίσασθαί τι ἀφ' ἑαυτῶν, ὡς ἐξ ἑαυτῶν, ἀλλ' ἡ ἱκανότης ἡμῶν ἐκ τοῦ Θεοῦ, 6 [e] ὃς καὶ ἱκάνωσεν ἡμᾶς διακόνους καινῆς διαθήκης, οὐ γράμματος, ἀλλὰ Πνεύματος· τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ Πνεῦμα ζωοποιεῖ.

7 [f] Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασι ἐντετυπωμένη λίθοις ἐγενήθη

[d] ch. 2. 16. Phil 2. 13.
[e] Jer. 31. 31. Heb. 8. 6, 8. Rom. 7. 6. ch. 5. 18.
[f] Deut. 4. 13. & 27. 26. Exod. 34. 29—35. Heb. 9. 4.

But how are we to *account* for καρδίαις here in so many uncial MSS. ?

It is not impossible that the true reading may be simply ἐν πλαξὶ σαρκίναις, and that the substantive καρδίαις was only an explanatory gloss, imported from *v.* 2, ἐγγεγραμμένοι ἐν ταῖς καρδίαις ὑμῶν, and that this was corrected by other copyists into καρδίας.

Though the theory of explanatory interpolations of marginal glosses into the text of the New Testament has been sometimes carried too far (e. g. by *Wassenberg* in *Valcken.* Scholæ in N. T. tom. i.), yet probably this has been the most fertile source of error in some MSS. of the Sacred Volume.

5. οὐχ ὅτι] *not as if* —. Cp. i. 24, οὐχ ὅτι κυριεύομεν. *Winer*, § 61, p. 490.

6. ἱκάνωσεν διακόνους] *enabled us for ministers; ἐνεδυνάμωσεν.* (*Theoph.*) So διδάσκειν σοφὸν, αὐξάνειν μέγαν. *Matth.* G. G. § 414. 3. Cp. above on 1 Cor. i. 8.

— καινῆς διαθήκης, οὐ γράμματος, ἀλλὰ Πνεύματος—γράμμα ἀποκτείνει,—Πνεῦμα ζωοποιεῖ] *of the New Covenant* (as distinguished from the *Old*); *not of the letter, but of the Spirit; for the letter* (as far as it is the letter, and is without the Spirit) *killeth.*

Καινὴ διαθήκη here does not signify *the "New Testament"* (it is hardly necessary to say) considered as a Book, and as distinguished from the *"Old Testament"* (i. e. the Hebrew Scriptures), called by that name by St. Paul here (*v.* 14).

For this is a name posterior to the Apostolic age; and when St. Paul wrote to the *Corinthians*, only a portion of the New Testament was as yet in existence.

Besides, the words καινὴ διαθήκη stand here without the definite article ἡ, and mean *a* New Covenant, with an allusion to the words of Jeremiah, xxxi. 31 (or as it is in LXX, xxxviii. 31), διαθήσομαι διαθήκην καινὴν, οὐ κατὰ τὴν διαθήκην ἣν διεθέμην τοῖς πατράσιν αὐτῶν . . . . δώσω νόμους εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν γράψω αὐτούς. And Ezekiel, xi. 19: δώσω αὐτοῖς καρδίαν ἑτέραν, καὶ Πνεῦμα καινὸν δώσω ἐν αὐτοῖς, καὶ ἐκσπάσω τὴν καρδίαν τὴν λιθίνην τῆς σαρκὸς αὐτῶν, καὶ δώσω αὐτοῖς καρδίαν σαρκίνην, ὅπως ἐν τοῖς προστάγμασί μου πορεύωνται, καὶ τὰ δικαιώματά μου φυλάσσωνται, καὶ ποιῶσιν αὐτὰ . . . . And see St. Paul's own words, Heb. viii. 8—10.

The connexion of the sentences therefore is: I do not need letters of commendation. Ye are my Apostolic credentials. Your conversion to Christianity wrought by my instrumentality, and the gifts of the Holy Spirit poured upon you, through my ministry, are my testimonials, "known and read" by the eyes of all. Ye are Christ's Epistle ministered by me,—an Epistle written by the hand of the Holy Ghost, who has inscribed the Gospel by my means, not on tables of stone, but on *your hearts.* Not that I therefore claim any honour to myself. I am a mere διάκονος, a *servant.* Christ is the Master; He the only Source; I am a mere channel. He is the divine Agent; I am a mere instrument. But He has been pleased to employ and enable me to fulfil His promises and prophecies, and to write by me a New Covenant, not of Letter, but of Spirit; that is, not of a Law *written* on *stone*, but of the *Spirit, writing* on the heart; and teaching and enabling you to perform it, by the gracious outpourings of the Holy Ghost, shed upon you through my Apostolic ministry.

Thus, in passing, he reprehends the *Judaizers at Corinth* (as *Chrys.* observes), who did not regard the Gospel as the *fulfilment* of the Law, but only as an *appendage* to it; and teaches, that the *Letter* of the Law only serves to *condemn, unless* they who receive it are regenerated by the vivifying *Spirit* of the *Gospel.*

On this subject the reader may consult *S. Augustine's* Treatise, "De Spiritu et Literâ," vol. x. pp. 311—363, where he compares the two Dispensations, and asserts the Dignity of the New, against the Pelagians.

It may be requisite to observe, that there is no disparagement here of the *Levitical Law*, as has been alleged by some in ancient times, e. g. by the *Marcionites* (see *Tertullian* c. Marcion. v. c. 11) and the *Manichæans* (see *Augustine* contra Adversarium Legis, ii. 24), and by others in modern times; nor any depreciation of the *letter* of Holy Scripture, as distinguished from the inner working of the Spirit.

One and the same Immutable God wrote the Law on the Tables of stone, and writes His Law by the Spirit on the heart (*Tertullian* l. c.). And the Language of Holy Scripture is from the Holy Ghost. Holy men spake of old as they were moved (φερόμενοι) by the Holy Ghost (2 Pet. i. 21); and St. Paul says that he himself speaks in *words* which the *Holy Ghost* teacheth. (1 Cor. ii. 13) And he declares, that the Holy Scriptures are the things which are able σοφίσαι εἰς σωτηρίαν, through faith in Christ. (2 Tim. iii. 15.) And, as God Himself had proclaimed by the Prophets (see Ezek. xi. 20), to whom he refers here, the very end for which the *Spirit* was to be given in the New Covenant, was, that they to whom it was given might be *enabled* to *do* the moral Law, enounced in the Old Covenant, and explained and spiritualized in the New. See further in the next note.

— τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ Πνεῦμα ζωοποιεῖ] *for the Letter killeth, but the Spirit giveth life.*

The *letter* of God's Law,—without the Spirit,—killeth; but the Spirit quickeneth.

This is no disparagement of the Letter of the Law, but only shows the corruption of the Nature of Man, to whom the Law is given, and proclaims the blessedness of the Gospel.

The dignity of the Ministry of the *New* Covenant as distinguished from the *Old*, is, that it bestows the *Holy Ghost*, Who enables to fulfil *the Law*, which is perfectly *holy, just, and good* in itself (Rom. vii. 12—14), but by reason of man's corrupt nature *killeth*; i. e. brings with it *condemnation* (ἀποκτείνει) for man's disobedience to it. See on 1 Cor. xv. 56; and *Augustine*, de Doctr. Christ. iii. 4; and *Chrys.* and *Theophyl.* here.

In this New Covenant, the Holy Ghost, in virtue of Christ's sacrifice for sin, bestows new life in the laver of Regeneration in Holy Baptism (*Theoph.*), and dispenses gifts of comfort and peace to the penitent; and so *quickens* those who were morally dead, and raises them by a spiritual *Resurrection* to a life of Grace here, and to a glorious Immortality hereafter.

The *moral* Resurrection, of which he speaks, is exactly analogous to the *bodily* Resurrection, of which St. Paul had spoken in the First Epistle; and St. Paul uses the same mode of speech with regard to both.

In his First Epistle he had said that "*Flesh* and blood *cannot* inherit the kingdom of God." (1 Cor. xv. 50.) That is, *as far as they are flesh and blood*, and are not *vivified* and renewed by the *Holy Spirit*, Whom God has promised to *pour out on all flesh* (Joel ii. 28. Cp. Acts ii. 17), they have no hope of heaven;

But yet (as he had there affirmed, against all who deny the *Resurrection* of the *Body*) the *Flesh*, when it has been quickened by the *Spirit*, will arise to Everlasting Glory.

So here, the *Letter* of the Law, taken by itself, *killeth.* Unless it be read by the aid of the same *Spirit* Who wrote it, and Who alone *can enable* to *understand* and to *do* it, it brings with it, not life, but death; not salvation, but condemnation.

But, if it be so read as it ought to be, if the Spirit acts in the Letter, on the heart, then the Word of God is a "*lively* oracle," and brings *life to* the soul. (Acts vii. 38. James i. 21.)

As our Blessed Lord had said in words which are applicable to both these Resurrections,—"It is the Spirit that quickeneth, the Flesh (i. e. alone) profiteth nothing; the words which I have spoken to you, they are Spirit and they are life." (John vi. 63.)

Here then is a warning against placing confidence on Systems of Education which give instruction in the *Letter* of Scripture, but do not afford those *means of Grace* by which the Holy Spirit works on the soul: such as Public Prayer, the Sacraments, the Ministry of Reconciliation, Benedictions, and laying on of Apostolic hands in Confirmation; and by which He writes the Law of God with His divine Finger on the heart. Cp. *Theophyl.* here.

On this subject the Editor may perhaps be permitted to refer to No. xx. of *Occasional Sermons*, "On the Office of the *Holy Ghost in Education.*"

7—18. Εἰ δὲ] *But if the ministration of death* written *in letters, engraven on stones, was in glory, so that the children of Israel could not look stedfastly on the face of Moses, for the glory of his countenance which was to be done away, how shall not the ministration of the spirit be much rather in glory?*

The words δόξα, δεδόξασται τὸ δεδοξασμένον, κάλυμμα περιαιρεῖται, as used here (*vv.* 7—16), are derived from the

g Luke 9. 29—31. Acts 6. 15.

h Exod. 19. 12—19. & 20. 18, 19. Rom. 1. 18. & 8. 3, 4. Gal. 3. 10. Heb. 12. 18—21.

i Rom. 1. 17.

ἐν δόξῃ, [8] g ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως, διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην, [8] πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ Πνεύματος ἔσται ἐν δόξῃ; [9] h Εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ. [10] Καὶ γὰρ οὐ δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει ἕνεκεν τῆς ὑπερβαλλούσης δόξης. [11] i Εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῷ μᾶλλον τὸ μένον ἐν δόξῃ.

j Eph. 6. 18. k Exod. 34. 33, &c. Rom. 10. 4. Gal. 3. 25.

[12] j Ἔχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παῤῥησίᾳ χρώμεθα, [13] k καὶ οὐ, καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ, πρὸς τὸ μὴ ἀτενίσαι

Mosaic narrative in the *Septuagint* Version of Exodus xxxiv. 29—35, where Moses describes his own appearance when he came down from Sinai, and when he talked with the people, and went in again to converse with God.

Indeed, the language of the *Septuagint* here, as in many other places, affords the best commentary on that of St. Paul.

For a preparatory illustration of the Apostle's words, let the reader compare the two placed side by side.

Exod. xxxiv. 29—35.	2 Cor. iii. 7—16.
Ὡς δὲ κατέβαινε Μωϋσῆς ἐκ τοῦ ὄρους καὶ αἱ δύο πλάκες ἐπὶ τῶν χειρῶν, ... οὐκ ᾔδει ὅτι δεδόξασται ἡ ὄψις τοῦ χρώματος τοῦ προσώπου αὐτοῦ ἐν τῷ λαλεῖν αὐτὸν αὐτῷ· καὶ εἶδεν Ἀαρὼν, καὶ πάντες οἱ πρεσβύτεροι Ἰσραὴλ, τὸν Μωϋσῆν, καὶ ἦν δεδοξασμένη ἡ ὄψις τ.χ.τ.π.α. καὶ ἐφοβήθησαν ἐγγίσαι αὐτῷ καὶ ἐκάλεσεν αὐτοὺς Μωϋσῆς καὶ ἐπεστράφησαν πρὸς αὐτὸν Ἀαρὼν καὶ πάντες οἱ ἄρχοντες τῆς συναγωγῆς, καὶ ἐλάλησεν αὐτοῖς Μωϋσῆς.	Εἰ δὲ ἡ διακονία τοῦ θανάτου ἐν γράμμασι ἐντετυπωμένη λίθοις ἐγενήθη ἐν δόξῃ, ὥστε μὴ δύνασθαι ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ πρόσωπον Μωϋσέως, διὰ τὴν δόξαν τοῦ προσώπου αὐτοῦ τὴν καταργουμένην, πῶς οὐχὶ μᾶλλον ἡ διακονία τοῦ Πνεύματος ἔσται ἐν δόξῃ; Εἰ γὰρ ἡ διακονία τῆς κατακρίσεως δόξα, πολλῷ μᾶλλον περισσεύει ἡ διακονία τῆς δικαιοσύνης ἐν δόξῃ. Καὶ γὰρ οὐ δεδόξασται τὸ δεδοξασμένον ἐν τούτῳ τῷ μέρει ἕνεκεν τῆς ὑπερβαλλούσης δόξης. Εἰ γὰρ τὸ καταργούμενον διὰ δόξης, πολλῷ μᾶλλον τὸ μένον ἐν δόξῃ.
Καὶ μετὰ ταῦτα προσῆλθον πρὸς αὐτὸν πάντες οἱ υἱοὶ (al. πρεσβύτεροι) Ἰσραὴλ, καὶ ἐνετείλατο αὐτοῖς πάντα ὅσα ἐνετείλατο Κύριος πρὸς αὐτὸν ἐν τῷ ὄρει Σινά.	Ἔχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παῤῥησίᾳ χρώμεθα, καὶ οὐ, καθάπερ Μωϋσῆς ἐτίθει κάλυμμα ἐπὶ τὸ πρόσωπον αὐτοῦ, πρὸς τὸ μὴ ἀτενίσαι τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου, ἀλλ' ἐπωρώθη τὰ νοήματα αὐτῶν, ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀναγνώσει τῆς παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ καταργεῖται, ἀλλ' ἕως σήμερον, ἡνίκα ἀναγινώσκεται Μωϋσῆς, κάλυμμα ἐπὶ τὴν καρδίαν αὐτῶν κεῖται, ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ κάλυμμα. Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν· οὗ δὲ τὸ Πνεῦμα Κυρίου ἐλευθερία. Ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου Πνεύματος.

7. *ἐγενήθη ἐν δόξῃ*] *was made* to be *in glory*: invested with glory as a halo. See below on *v.* 11; and contrast here the word *ἔσται*, *shall be* permanently *in glory*, spoken of the *Gospel*.

9. *ἡ διακονία*] *the ministration*. So B, D**, E, K, L, and many Cursives, Versions, and *Tisch.*—A, C, D*, F, G have *τῇ διακονίᾳ*, *to the ministration*: and this reading deserves consideration, and is received by *Lachmann*.

— *δικαιοσύνης*] *righteousness*. As *Chrys.* says here, The Ministry of the Law showed men to be sinners, and denounced on them the curse for sin; but the Ministry of the Spirit does not inflict punishment, but imparts righteousness. This is the Gift in Baptism, *τοῦτο τὸ βάπτισμα ἐχαρίζετο*. See below on Rom. iii. 21—26.

10. *ἐν τούτῳ τῷ μέρει*] *in this respect*. See ix. 3. 1 Pet. iv. 16. These words are introduced to guard the reader against the notion that he is disparaging the Mosaic dispensation. *Theophyl.* *That* was *δεδοξασμένον*, *glorified*; but glorious as it was, it was not glorified in one respect,—that is, it was not glorified, relatively to, and in comparison with, the *Evangelical* Ministry, which far transcends its glory, and absorbs it.

11. *τὸ καταργούμενον*] *that which is now in course of being done away*. Cp. 1 Cor. ii. 6.

— *διὰ δόξης*] If that which is now evanescent (i. e. the Levitical Dispensation) was invested *with glory*. Διὰ denotes the *quality* with which a thing is endued, particularly in a state of *transition*. So *δι' ὑπομονῆς*, Rom. viii. 25; *διὰ πίστεως*, 2 Cor. v. 7. See *Winer*, pp. 339. 376, and next note.

— *ἐν δόξῃ*] *in glory*, i. e. permanently; and so distinguished from *διὰ δόξης*, *through* glory, i. e. *transitorily*. *Chrys.*, *Beng.*

The glory of the Mosaic Dispensation was shown in the irradiation of the face of Moses (Exod. xxxiv. 29, 30); but that illumination, which was *only for a time*, indicated the *transitory* character of the glory of *his* dispensation.

But *Christ* is the 'Light of the World,' and "He lighteneth every man that cometh into the world." (John i. 9; viii. 12; ix. 5.) The light which shone on the face of Moses was only a passing gleam, reflected from the countenance of Christ.

This relation of Moses to Christ, and of the glory of his ministry as compared to that of the Gospel, was visibly displayed at the Transfiguration. There Moses and Elias (i. e. the Ministers of the Law and of Prophecy, see on Matt. xvii. 2, 3) are brought into juxtaposition with Christ. They appeared *in glory*. (Luke ix. 31.) But their conversation is concerning Christ and *His* death, *ἔξοδον*,—the true *Exodus* of the spiritual Israel. (See on Luke ix. 31.) He is the Centre, to which their thoughts converge, and from which their glory radiates. The brightness of *His Raiment* is described. The lustre of *His face* is mentioned in the Gospel-history of the Transfiguration. (Matt. xvii. 2. Mark ix. 3. Luke ix. 29.) And the voice from heaven came to *Him alone*,—"This is My beloved Son, hear ye HIM." (Matt. xvii. 5. Mark ix. 7. Luke ix 35.)

Hence St. Peter, one of the witnesses of the Transfiguration, says (2 Pet. i. 17), "He received from God the Father honour and *glory*, when there came such a voice to Him from the *excellent glory*." And see the expressive words of the three Evangelists after this declaration from heaven; they saw no man (*οὐκέτι*) but Jesus *left alone*, *μόνον*, and Jesus *εὑρέθη μόνος*. The Law passes, the Prophets pass, *διὰ δόξης*, *through glory*, but the Gospel remains, ever remains, *ἐν δόξῃ*, *in* glory.

13. *οὐ, καθάπερ Μωϋσῆς*] *we do not* [i. e. put a veil on our faces], *as Moses did*. On this ellipse see Matt. xx. 23; xxvi. 5. Rom. i. 21; ix. 32; xiv. 23. 1 Cor. ix. 12. 25; xi. 16. Phil. iii. 5. *Winer*, p. 514.

— *ἐτίθει*] *he was placing*; i. e. when he had delivered his message to the people; but he removed it when he went in to converse with God. (Exod. xxxiv. 34. See above on *v.* 7.)

St. Paul here states another proof of the transcendent glory of that Evangelical Ministry, with which he was invested.

He had shown its dignity and glory in its gracious and *vivifying* spirit, as contrasted with the condemnatory rigour of the Law (*vv.* 6—9), and in its *permanence* as compared with the *transitory* character of the Law (*vv.* 7—11).

He now declares its exceeding dignity and glory in two other respects;

(1) Inasmuch as the Law had a veil on its countenance; that is, it was veiled in dim types and shadows; as St. Paul himself had taught the Corinthians in his former Epistle, where he shows, that whatever things happened to the Israelites in the Passover, the passage of the Red Sea, the Manna, the smitten Rock, were *τύποι ἡμῶν*, *figures of us*, Christians (1 Cor. x. 1—6; v. 7), shadows of *good things to come*, but the substance is CHRIST. (Col. ii. 17. Heb. x. 1.)

(2) Inasmuch as the only mode by which *the Law* itself can

τοὺς υἱοὺς Ἰσραὴλ εἰς τὸ τέλος τοῦ καταργουμένου, 14 ἀλλ' ἐπωρώθη τὰ νοήματα αὐτῶν, ἄχρι γὰρ τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα ἐπὶ τῇ ἀνα- 1 Isa. 6. 10. & 20. 10—12. & 42. 18—20. Ezek. 12. 2.

Matt. 13. 14. Acts 28. 26. Rom. 11. 7—10, 25.

be *understood*, is by the reception of the *Gospel*. It is the Spirit of Christ in the Gospel, which illuminates the Law, and takes the veil from *its* face, and makes its true features discernible; and which also takes the veil from the *hearts* of the *readers* of the *Old Testament*, and enables *them* to see its true beauty and glory, illuminated by the light of Christ's actions, sufferings, and exaltation, as shown in the Gospel. The Gospel is the unveiling of the Law; and it is the unveiling also of the hearts of its readers, and qualifies them to read it aright.

Behold then the transcendent glory of the Evangelic Ministry, with which I (says the Apostle) have been entrusted.

And in this respect St. Paul's interpretation of the figurative meaning of the *veil* on the face of *Moses*, as typical of the *veil* on the hearts of the people, and his prophecy of its removal by the Spirit of God, is happily illustrated by the language of Isaiah xxv. 7, "He will destroy in this Mountain (the Christian Sion) the *face* of the *covering* cast over *all people*, and the *veil* that is spread over all Nations."

6—13. *οὐ γράμματος*] *not of the letter—τοῦ καταργουμένου*] *of that which is being done* away.

On reviewing these verses it may appear to be not unnecessary to insert a caution against the perversion of them into a depreciation of the *Old Testament*;

The abuse of them by the *Marcionites* has been exposed and confuted by *Tertullian* (v. 11); and *S. Augustine* has vindicated and explained their true sense against the *Manichæans* in his Treatise "Contra Adversarium Legis et Prophetarum" (iv. 24), where he says that "the blasphemers of divine Oracles have alleged that the Law given by Moses was evil, because St. Paul calls it a *Ministration of death*; not perceiving that St. Paul said this to those who imagine that the *Law* is *sufficient* for their own *will*, and who, not being aided by the *Spirit of Grace*, were held captive by the guilt of disobedience under the Letter of the Law. But (he adds) that disobedience itself would not be evil, if the Law, which they disobeyed, had not been good."

The Law (he adds) is distinguished by St. Paul from the Gospel, in that the one *commands* what is good, the other *confers* what is good; the one makes man a *hearer* of righteousness, the other a *doer*. Why then should we be surprised that St. Paul calls the Law a *ministration of death*, in that it forbids that which we do, and commands what we cannot do; and that the Gospel is a *ministration* of the Spirit, which quickens and enables us to rise from the death of sin?

And what does the Apostle mean, in saying that the veil was on the face of Moses, in order that they might not see stedfastly to the *end* of that which was *being done away?* What was that *end?* Christ; the end of the Law to every one that believeth. (Rom. x. 4.) But what kind of end? An end which perfects, not destroys. "*Finis* quippe dicitur, propter quem fiunt omnia, quæcunque aliquo fiunt officio." The glorified face of Moses, on which the veil was, signified Christ. And that glory was to pass away, because all significations pass away, when that which is signified by them is revealed. As the Apostle says that all earthly knowledge will pass away (1 Cor. xiii. 10. 12) when we are admitted to see God face to face, so those things which were foreshown in shadows to the Jews in the Old Testament, have passed away, now that the substance has been revealed to us in the New.

But that the *Law itself* is good, although it is called a *Ministration of death*, is obvious from what the same Apostle says in his Epistle to the Romans. (Rom. vii. 6—13, where see note.) See also *S. Augustine*, contra Faustum Manichæum, xix. 7.

On the perversion of this doctrine of St. Paul by the *Antinomians* and *Anabaptists*, and others of later days, see the *Seventh Article of the Church of England*, "The Old Testament is not contrary to the New," &c., and the Expositions of *Dr. Hey*, *Professor Browne*, and others on that Article.

13—16. *πρὸς τὸ μὴ ἀτενίσαι—περιαιρεῖται τὸ κάλυμμα*] *in order that the children of Israel might not stedfastly look*, or penetrate with the glance of their eyesight (see Acts i. 10; iii. 4; vii. 55), *to the end* of that dispensation which was evanescent.

The force of the expression *πρὸς τὸ*, *in order that*, and of what follows, cannot be understood without reference to the facts of the history. (Exod. xxxiv. 29—35.)

After the making of the *golden calf* (Exod. xxxii. 1—6), and the *breaking* of the two Tables of stone written with the *finger of God* (xxxi. 18; xxxii. 15, 16. 19), and the *murmuring* of the people (xxxiii. 4, 5), and the hewing of two *other* Tables of stone which Moses took up with him into the mount (xxxiv. 1—5), and the fast of forty days and forty nights, and the writing of the Commandments upon them by the *hand* of *Moses* (xxxiv. 27, 28), Moses came down from Mount Sinai, and was not conscious of the glory of his countenance, and Aaron and the *children* of Israel were *afraid* to come near him. But he called them to him, and Aaron and the *rulers returned* to him, and he talked with them; and afterwards the children of Israel came nigh, and he declared to the people all that God had spoken with him in the mount. See the passage in the LXX, as cited on *v.* 7.

It was *not* till he had *ceased* speaking to them, that Moses put a veil on his face (see *v.* 33 as it is in the original Hebrew, and in the Septuagint quoted on *v.* 7). And when he *returned* to speak to the Lord he drew off the veil, and kept it off till he came back to speak to the people; and they saw that his face shone, and Moses drew on the veil till he went back to God.

It is evident, therefore, that after he came down from Sinai with the two Tables, Moses spoke to Aaron, the Rulers, and People *without* any veil on his face, and that he did not put the veil on, till he had rehearsed to them the Commandments.

They received the Decalogue from him while his face shone brightly with the glory reflected from the vision of God. The Law was given in glory. It was a glorious Revelation from God. But they to whom it was given were a rebellious and stiffnecked people (see Exod. xxxiii. 5; xxxiv. 9), as he himself knew and said. *If* they had been *pure in heart*, if they had been obedient to God, they would have been able to see the divine glory, they would *not* have been dazzled by the brightness of his countenance. It was the *God of this* world who *blinded their minds* (*τὰ νοήματα*) because of their unbelief. See what St. Paul himself says in the next chapter, iv. 4. Satan, whose service they preferred to God's, blinded their eyes that they could not look at the glory of God.

Moses therefore punished them for their hardness of heart. *After* that he had declared God's Law with his face *uncovered*, and showing by its brightness the glory of that Law of which he was a Minister, and the glory of that God Whose Law he declared, and Whose glory beamed in his countenance, he put a veil on his face, *in order* to reprove and condemn the people for their moral and spiritual blindness, and *in order that* they might not see *to the end* of that which was evanescent; *in order* that they might not see his own entrance into God's presence, when his countenance would *be uncovered* by the removal of the veil from his face, and God's glory would beam upon it.

This act of Moses was prophetic and typical;

It showed that there was no reserve or disguise on the part of God.

He sent the Lawgiver down from the mountain with the Two Tables in his hand, and his face resplendent with divine glory. Moses did not then veil his countenance of his own accord; no, he wist not even that it shone. But the People were dazzled with its glory. They were blinded by that brightness, of which Moses himself was unconscious; and were unable to look on the reflection of that which he had seen face to face. A proof of their *unholiness* and *disobedience*. No wonder, for they had just been guilty of idolatry and impurity (Exod. xxxii. 6—9).

However, he proclaimed to them the Law, in the first instance at least, without any veil on his face. But when he had done so, he put on a veil, to *denote* their *blindness* in not considering, and their stubbornness in disobeying, the Law, and in order to punish that blindness and stubbornness. He did so *in order* that they *might not* see to the *end of* the Law. He punished them for their *blindness*, by *darkness*, according to the words of God to the prophet (Isa. vi. 9, 10), "Hear ye, but understand not; see ye, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." He put a veil on his face, that they might not see to the end of his revelation in the presence of God,—*ἵνα μὴ βλέπωσιν* (says *Chrys.*), *οὐ γὰρ ἐχώρουν, ὥστε ἐκείνων ἐλάττωμα τοῦτο*,—and thus intimated that they would be punished for their blindness by not being able to pierce with their spiritual eyesight, and to discern (says *Theodoret*) the *end of* the Law, which is CHRIST (Rom. x. 4. Col. ii. 17); for to Him the Law *tends*, and in Him it *terminates*, and is *fulfilled*. There was no failing in God, nor in Moses, nor in the Law. The Apostle (says *Chrys.*) does not disparage the Law, nor Moses, but he censures the unbelief of the Jews. God illumined the countenance of Moses with His own Glory, and Moses delivered the Law, and his countenance shone, while he held the Tables in his hand, and rehearsed them to the People. *But* (ἀλλὰ, *v.* 14) their minds (*νοήματα*, cp. iv. 4) were *blinded* (*ἐπωρώθησαν*),

γνώσει τῆς παλαιᾶς διαθήκης μένει μὴ ἀνακαλυπτόμενον, ὅτι ἐν Χριστῷ καταργεῖται, 15 ἀλλ' ἕως σήμερον, ἡνίκα ἀναγινώσκεται Μωϋσῆς, κάλυμμα ἐπὶ τὴν
m Rom. 11. 23, 26. καρδίαν αὐτῶν κεῖται, 16 m ἡνίκα δ' ἂν ἐπιστρέψῃ πρὸς Κύριον, περιαιρεῖται τὸ
κάλυμμα.
n John 4. 24. 17 n Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν· οὗ δὲ τὸ Πνεῦμα Κυρίου, ἐλευθερία.
o 1 Cor. 13. 12. ch. 5. 7. 18 o Ἡμεῖς δὲ πάντες ἀνακεκαλυμμένῳ προσώπῳ τὴν δόξαν Κυρίου κατοπτριζόμενοι τὴν αὐτὴν εἰκόνα μεταμορφούμεθα ἀπὸ δόξης εἰς δόξαν, καθάπερ ἀπὸ Κυρίου Πνεύματος.

veiled with a thick and callous film of spiritual blindness (see Mark iii. 5; vi. 52), *because* of their unbelief. The Veil, therefore, which Moses put on his face, was typical of their sin and punishment. It was significant of the veil which was on their hearts, and which still remains, even to this day, on the hearts of the Jews in *reading the Old Testament, because* (ὅτι) *that veil* can only be *done away* by faith *in Christ*; and because they do not believe, and because they do not read the Old Testament illumined by the light of the Gospel. Cp. *Clem. Alexandrin.* Strom. iv. p. 541, ἄχρι τῆς σήμερον ἡμέρας τὸ αὐτὸ κάλυμμα τοῖς πολλοῖς ἐπὶ τῆς ἀναγνώσεως τῆς παλαιᾶς διαθήκης μένει, μὴ ἀνακαλυπτόμενον κατὰ τὴν πρὸς τὸν Κύριον ἐπιστροφήν.

But Moses *drew off the veil from his face*, when *he returned to God*, and entered the presence of the Lord, and his countenance shone with His glory; and thus he typically showed that when the people would *return to God*, the veil would be drawn off *from their hearts*, and they would be able to see stedfastly (ἀτενίσαι) to the *end* of the glory of the Law, consummated and glorified *in Christ*.

How transcendently glorious, therefore, is the Ministry of the Gospel (argues the Apostle), which is not only luminous in itself, but irradiates the Law with its splendour!

16. περιαιρεῖται] *the veil is being removed.* By the *present* tense he indicates what is always going on; and he intimates the *certainty* of the *future total removal* of the veil from the Jewish heart; when it will turn to Christ. Rom. xi. 26.

17. Ὁ δὲ Κύριος τὸ Πνεῦμά ἐστιν] *But the Lord* Jehovah, with whom Moses spake, *is the Holy Ghost*, Who writes the New Covenant, of which we are Ministers, on the heart. A proof of the Divinity of the Holy Ghost. He is speaking of the Paraclete, and calls Him God. (*Chrys.*) The Spirit is here plainly said to be the Lord, that is, Jehovah, with Whom Moses spake. See *Bp. Pearson* (Art. viii. p. 590), and *Dr. Barrow* (Serm. xxxiv. vol. v. p. 161).

— πνεῦμα Κυρίου] *the Spirit of the Lord.* The Holy Ghost is called the LORD in this verse. "The Lord" Jehovah, with whom Moses spake, "is the Holy Ghost," and now He is called "the Spirit of the Lord." The reason is because the Holy Ghost is God, and also proceeds from God (John xiv. 16; xv. 26). He is the Lord, and He is the Spirit of the Lord. Cp. *Bp. Pearson*, Art. viii. pp. 599—609.

— ἐλευθερία] *is Liberty. We* are not like the *Jews* under a Law (says *Augustine*, de Continentiâ, c. 3) which *commands* what is good, but does *not enable* to do it; but *we* are under *Grace*, which makes us *love* what the *Law commands*, and is the Law of those who are *Free*. And see *Aug.* de Spirit. et Literâ, c. 10; de Naturâ et Grat. c. 57. (*A Lapide.*) *Elz.* prefixes the word ἐκεῖ before ἐλευθερία, but it is not found in A, B, C, D*, nor in ℵ, and probably it ought to be cancelled.

Our Liberty, whether of Glory or Grace, whether from the guilt of sin in our Justification, or from the dominion of sin in our Sanctification, is purchased for us by the Blood of Christ, and is revealed to us in the preaching of the Gospel, which is therefore called the *Law* of *Liberty*, and is conveyed to us invariably and effectually by the Spirit of God and of Christ, which is therefore called a *free Spirit* (Ps. li. 12); for where the Spirit of the Lord is, there is Liberty. *Bp. Sanderson*, iii. p. 276.

18. Ἡμεῖς δὲ πάντες] *But we all.* Under the Law Moses *alone* partook of the glory, his face *alone* shone; but under the Gospel, not only the faces of its Ministers, but of *all the people* who believe through their Ministry, shine with divine glory. (*Theodoret.*) Πάντες, Antitheton ad *unum* Mosen (*Bengel*). As Isaiah says (lx. 1) to the Church *Universal*, "Arise, *shine*, for thy Light is come, and the glory of the Lord is risen upon thee."

— κατοπτριζόμενοι] *beholding the glory of the Lord* Jehovah *as in a glass.* Κατοπτριζόμενοι signifies—

(1) To look into a glass and see *one's self.* See *Artemidor.* ii. 7. *Diog. Laert.* in Socr. ii. 33, ἠξίου νέους συχνῶς κατοπτρίζεσθαι, and other passages in *Wetstein.*

(2) To look in a mirror, and see *any object* reflected in it. See *Philo*, Alleg. p. 79, μηδὲ κατοπτρισαίμην ἐν ἄλλῳ τινὶ τὴν σὴν ἰδέαν ἢ ἐν σοὶ τῷ θεῷ. *Loesner*, p. 304; and *Meyer*, p. 77; and *Winer*, p. 227.

And this is the sense here. As *Augustine* says (de Trin. xv. 8), "Per speculum videntes, in speculo intuentes."

But where do we all see the glory of the Lord reflected as in a κάτοπτρον or glass?

The answer is, In CHRIST; Him Whom we preach. In Him we see the glory as of the only-begotten of the Father. (John i. 14.) He that hath seen Him, hath seen the Father. (John xiv. 9.) He, as the Apostle says in the next chapter (which explains this passage), is the Image of God (2 Cor. iv. 4), εἰκὼν τοῦ Θεοῦ. He is the Image of the Invisible God. (Col. i. 15.) The brightness (ἀπαύγασμα) of His Father's Glory, the express Image of His Person. (Heb. i. 3.) And He is our "Emmanuel," "God with us," "God manifest in our Flesh."

This is the sense in which St. Paul's words here were understood by his *fellow-labourer, S. Clement*, Bishop of Rome, who adopting the Apostle's language, thus writes in his Epistle to the Corinthians, c. 36:—

By means of *Christ* we gaze stedfastly (ἀτενίζομεν, St. Paul's word here, *vv.* 7. 13) into the depths of heaven; by means of Him we *see in a glass* (ἐνοπτριζόμεθα, cp. St. Paul's κατοπτριζόμενοι) His pure and majestic countenance; by His means the *eyes* of our *hearts* have been opened, and our foolish and darkened mind sprouts upward (ἀναθάλλει) to His glorious Light; the Lord of all wills us to taste by Him of His immortal knowledge, for He is the brightness (ἀπαύγασμα) of His Majesty. *S. Clement.*

Therefore the Apostle says, As Moses with *face unveiled* went into the presence of Jehovah, so *we all*, the *veil being taken off* from our *hearts* by the Spirit, *behold* the glory of Jehovah reflected, as in a mirror, in Christ revealed to us in the Gospel. And, as the Apostle himself explains his meaning in the next chapter, *v.* 6, God shined in our hearts, to give the light of the knowledge of the glory of God, in the *face* of *Jesus Christ*, Who is the *Image* of God. (iv. 4.)

And not only so, but by reason of His Incarnation and of our baptismal Incorporation into Him, we are *being transfigured* (μεταμορφούμεθα) *into the same image of God* that we see in Him (on the *accusative* εἰκόνα after μεταμορφούμεθα, see *Meyer*, and compare Rom. viii. 29); we are made *partakers of the divine Nature* in Him (2 Pet. i. 4); being baptized into Him, we have put on the *new man which after God is created in righteousness and true holiness* (Eph. iv. 24), and are *transformed by the renewing of our mind* (Rom. xii. 2), and *have put on the new man*, and are renewed *after the Image of Him who created Him* (Col. iii. 10); and labour and pray for grace to follow His example (John xiii. 15. 1 Pet. ii. 21), that *the same mind may be in us as was in Him* (Phil. ii. 5). And we have hope that He will *change our vile body* also, so *as to be fashioned* (σύμμορφον) *like unto His glorious body* (Phil. iii. 21); and that when *He shall appear, we may be like Him* (1 John iii. 2).

The Jews were not able to gaze at the divine glory even when *reflected* in Moses; they were dazzled and blinded by it, and could not ἀτενίσαι its splendour. But *we all* are enabled by the Spirit to see the Glory itself. And, besides, we are transfigured into it. This was more evident when miracles and supernatural spiritual gifts were vouchsafed to the Church. But even now the eyes of the faithful may see gleams of the divine glory. When we are baptized the soul receives new rays from heaven, being cleansed by the Spirit; and we not only see the glory of God, but receive some lustre from it, as silver receives the rays of the Sun and reflects them. *Chrysostom.*

St. Paul shows that the veil on the face of Moses was a type of the veil on the hearts of the Jews; for Moses is not now discerned by them with the heart, as he was not then with the eye... The Jews did not *understand* their own Sacraments (the Passover, the Manna, the smitten Rock, &c.), because the veil was on their hearts, which did not see Christ. But when *the Jew turns to God*, the veil will be removed. He has now on his heart the veil typified by that of Moses, but he will perceive Christ to

IV. [1] [a] Διὰ τοῦτο ἔχοντες τὴν διακονίαν ταύτην, καθὼς ἠλεήθημεν, οὐκ ἐγκακοῦμεν, [2] [b] ἀλλ' ἀπειπάμεθα τὰ κρυπτὰ τῆς αἰσχύνης, μὴ περιπατοῦντες ἐν πανουργίᾳ, μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστάντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων, ἐνώπιον τοῦ Θεοῦ.

[3] [c] Εἰ δὲ καὶ ἔστι κεκαλυμμένον τὸ εὐαγγέλιον ἡμῶν, ἐν τοῖς ἀπολλυμένοις ἐστὶ κεκαλυμμένον, [4] [d] ἐν οἷς ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα

a 1 Cor. 7. 25. b ch. 2. 17. 1 Thess. 2. 3, 5. ch. 6. 4. c 1 Cor. 1. 18. ch. 2. 15. d Isa. 6. 10. John 12. 31, 40, 45. & 14. 9, 30. ch. 3. 8, 9, 18. Col. 1. 15. Heb. 1. 3.

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have been preached by Moses, when he turns to the faith of Christ. But *we*, with eyes unveiled, that is, of the heart (which is veiled to the Jew), *contemplate Christ*, and are transfigured by the same image from glory (i. e. from that glory by which Moses was transfigured) to glory, i. e. of Christ, or (it may be) from the glory of the life of grace on earth, to the glory of the life immortal in heaven. *Tertullian* (c. Marcion. v. 11).

— *καθάπερ ἀπὸ Κυρίου Πνεύματος*] *as from the Lord, the Spirit*; i. e. as might be reasonably expected from the divine energy, and vivifying power, and gracious loving-kindness of Him Who is no other than the Almighty and Everlasting LORD JEHOVAH (the Everlasting I AM, the Author of all life and being), and therefore *able* to do all things, and Who is also the Holy SPIRIT, whose special office it is, by His own blessed effusion, to regenerate, renew, sanctify, and transform us into the image of God in Christ. Some render these words "as by the Spirit of the Lord;" but if this had been St. Paul's meaning, he would have written *ἀπὸ πνεύματος Κυρίου*.

Observe how the Apostle here calls the Spirit Lord, *τὸ Πνεῦμα Κύριον καλεῖ*. (*Chrys.*) And so A. V. R. "as by the Lord the Spirit." It is hence evident that in the previous place also (*v.* 17) he called the Spirit Lord. *Theodoret.*

St. Paul had said above (*v.* 6) that the Spirit is the "Giver of Life" (*ζωοποιεῖ*). He had said also that the Lord Jehovah, Who spake to Moses, is the Holy Ghost.

See also *S. Basil* on the word *Κύριος*, the LORD JEHOVAH, predicated of the Holy Ghost by St. Paul. S. Basil's words are cited by *Bp. Pearson*, note (Art. viii. pp. 591, 592).

St. Paul says also that the process of *transformation* and *transfiguration* of the Christian into the divine Image, is operated by the energy of God the Holy Ghost. Cp. Rom. viii. 15—17. Gal. iv. 6. 1 Cor. vi. 17; xii. 11. 2 Cor. i. 22.

These important statements concerning the Nature and Office of the HOLY SPIRIT deserve careful consideration.

The Holy Spirit is *Κύριος* = יְהוָה, *Jehovah*, the "I AM that I AM," the *ὁ ὤν*, the self-existing First Cause. He is the Author and Giver of Life to the soul, *ζωοποιός*.

The Church Universal has embodied (against the Macedonian Heretics, the *πνευματόμαχοι*, who denied the Godhead of the Holy Ghost. *Epiphan.* Hæret. 84. *Aug.* Hæres. 52) these two great truths in her Creed, *Πιστεύω εἰς Πνεῦμα τὸ Ἅγιον, τὸ Κύριον, καὶ Ζωοποιὸν*, "I believe in the Holy Ghost, the LORD, and GIVER of LIFE." It is to be regretted, that, through the non-insertion of a comma after LORD, this sentence of the Creed is often said and sung as if it signified that the Spirit is the Lord *of Life*; whereas, as the original shows, and history testifies, the word LORD was introduced by the framers of the Creed, in order to declare that the Holy Ghost is the LORD JEHOVAH.

CH. IV. 1. *οὐκ ἐγκακοῦμεν*] *we faint not.* So A, B, D*, F, G, and so ℵ. *Elz.* has *ἐκκακοῦμεν*; the same variety as in Luke xviii. 1. 2 Cor. iv. 16. Gal. vi. 9. Eph. iii. 13. 2 Thess. iii. 13. The former seems more appropriate here. The metaphor is from *military life*. (See above, ii. 14, and below, iv. 7.) We do not act as *cowards* (*κακοί*) and deserters; we do not swerve from the post of service in which we have been stationed by the Captain of our Salvation, Who enlisted us under His banner (2 Tim. ii. 4) at our baptism; however hard, painful, and perilous the service may be (i. 8), we do not abandon our colours, *οὐκ ἐκκακοῦμεν*, no, nor do we *faint in* and *under* our afflictions, *οὐκ ἐγκακοῦμεν*, but we remember that when He enlisted us, we renounced *the hidden things of darkness*, and so far from deserting our standard, or fainting under it, we fight boldly against our spiritual foe.

2. *ἀπειπάμεθα*] *we renounced.* Observe the aorist and middle voice; *we renounced them* at our Baptism; we put them far away from *ourselves*, *ἀπερριψάμεθα* (*Hesych.*). We cast them off from ourselves, when we enlisted under Christ's banner. On the force of this middle voice, see *Winer*, p. 227.

— *μηδὲ δολοῦντες*] *nor adulterating* the Word of God so as to *allure*. See ii. 17.

— *συνιστάντες*] So C, D*, F, G, and also ℵ. Some have *συνιστάνοντες*, others *συνιστῶντες*.

3. *κεκαλυμμένον*] *veiled.* He keeps up the type of the *κάλυμμα*, the *veil* on the face of Moses.

— *ἐν τοῖς ἀπολλυμένοις*] *in those who are perishing.* See ii. 15.

4. *ὁ θεὸς τοῦ αἰῶνος τούτου*] *the god of this world.* The Devil. (*Œcumen.*) See John xii. 31; xiv. 30; xvi. 11. Eph. ii. 2; vi. 12.

— *τὰ νοήματα*] *the understandings.* See iii. 14, and notes.

How wretched, therefore (argues the Apostle), is the condition of the *Infidel* under the *Gospel*. Far worse than that of the Jews under the Mosaic Dispensation, "whose carcases fell in the wilderness." (1 Cor. x. 5.) See the comparison here with their case, as described before, iii. 14. The eyes of the *Jews* were blinded by Satan, that they could not see the *glory of Moses*; the eyes of the *Infidel* are blinded by Satan, that they cannot see *the gospel of the Glory of Christ*, Who is the Image of God, Whose Glory reveals itself to the eyes of the faithful in the countenance of Jesus Christ. (*v.* 6.)

And therefore the case of the Jew rejecting Christ is far more desperate than that of those who rebelled against Moses, and perished in the desert. See this comparison more fully developed in the Epistle to the Hebrews, ii. 1—3; xii. 18—25.

This intellectual and spiritual blindness of Unbelief is the punishment inflicted by retributive justice on the moral pravity of those who do not use their faculties, whether of mind or body, in obedience to the Law of God Who gave them, and to His glory. "Deus his qui non credunt sed nullificant (*ἀθετοῦσιν*) Eum, infert cæcitatem" (*Irenæus*). And he quotes this passage of St. Paul, and Rom. i. 28, Because they would not retain God in their knowledge, He gave them up to a reprobate mind; and 2 Thess. ii. 10—12.

As *S. Augustine* says (c. Julian. Pelagian. v. 3), "Cæcitas cordis, quam solus removet Illuminator Deus, et *peccatum* est, quo in Deum non creditur, et *pœna peccati*, quâ cor superbum dignâ animadversione punitur, et *causa* peccati cùm mali aliquid cæci cordis errore committitur." And in Ps. ii., "Ira Dei est mentis obscuratio, quæ consequitur eos qui legem Dei transgrediuntur." And in Serm. 117, "Vindicat Deus in animâ aversâ à se exordio pœnarum, ipsâ cæcitate; qui enim avertit se à lumine vero, jam cæcus efficitur. Nondum sentit pœnam, sed jam habet."

The *origin* of spiritual blindness is *Disobedience*. Disobedience to God's will, however made known to men, whether by Reason and Conscience (the Law written in our hearts), or in Holy Scripture, is always punished by Him with spiritual blindness.

This Disobedience shows itself in two ways;

(1) By *lusts* of the flesh, such as uncleanness, covetousness, and the like; and

(2) By *intellectual* and *spiritual sins*, such as pride of reason, want of attention to evidence, wilfulness, self-love, self-conceit, self-sufficiency, restless eagerness for self-display, desire of worldly glory and pre-eminence, impatience of neglect, resentment, and contempt of others.

Here was the cause of the fall of Angels, who disobeyed the law of their being, which was obedience to God. Here was the cause of the blindness of Heathenism: *The prince of the power of the air worked in the children of disobedience.* (Eph. ii. 2. Cf. Rom. i. 21. Eph. iv. 18.) Their blindness was the judicial penalty inflicted upon them for turning away their eyes from the true light, which is God.

Here was the cause of the blindness of the Israelites in the wilderness; they would not rejoice in the light which shone from the pillar of fire, but took up the *tabernacle of Moloch, and the star of their god Remphan*, whose name is *Blindness*. (See on Acts vii. 43.)

The practical conclusion from these facts is:

In all systems of Morals and Theology, there must be the fundamental principle, that God is the only source of light to the soul. As in the natural world, it is not so much the *eye* which is the *cause* of vision,—for it cannot see in the dark,—but it is the *sun* in the heavens, which by its luminous beams paints pictures on the retina; and these pictures are the only means by which the mind is enabled to hold converse with the visible world; so is it in the spiritual universe. Christ, *the Sun of Righteousness*,

τῶν ἀπίστων, εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγελίου τῆς δόξης τοῦ Χριστοῦ, ὅς ἐστιν εἰκὼν τοῦ Θεοῦ. [5] [e]Οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ Χριστὸν Ἰησοῦν Κύριον, ἑαυτοὺς δὲ δούλους ὑμῶν διὰ Ἰησοῦν. [6] [f]ὅτι ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι, ὃς ἔλαμψεν ἐν ταῖς καρδίαις ἡμῶν, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ Θεοῦ ἐν προσώπῳ Ἰησοῦ Χριστοῦ.

[7] [g]Ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὀστρακίνοις σκεύεσιν, ἵνα ἡ ὑπερβολὴ τῆς δυνάμεως ᾖ τοῦ Θεοῦ, καὶ μὴ ἐξ ἡμῶν, [8] ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι, ἀπορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι, [9] [h]διωκόμενοι ἀλλ' οὐκ ἐγκαταλειπόμενοι, καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι, [10] [i]πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ. [11] [k]Ἀεὶ γὰρ ἡμεῖς οἱ ζῶντες εἰς θάνατον παραδιδό-

e ch. 1. 24.
f Gen. 1. 3. & 14. 15. Ps. 74. 16. & 136. 7—9. Acts 7. 55, 56. Eph. 5. 8. 1 Pet. 2. 9.
g ch. 5. 1. 1 Cor. 2. 5. 2 Cor. 3. 5. & 12. 9.
h Heb. 13. 5, 6. Ps. 37. 24.
i Rom. 8. 17. Gal. 6. 17. Phil. 3. 10. 2 Tim. 2. 11, 12. 1 Pet. 4. 13. ch. 1. 5.
k Ps. 44. 22. Rom. 8. 36. 1 Cor. 4. 9. & 15. 31, 49.

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illumines the spiritual iris with His divine rays, which pass through the lens and penetrate the pupil of the inner eye, and delineate images on the camera obscura of the soul. But unless He does this work, and unless the spiritual organ and optic nerve of the heart is rightly disposed by obedience, and quickened by the Spirit of God to receive this illumination, all is dark within. *The commandment of the Lord is pure, and giveth light unto the eyes.* (Ps. xix. 8.) *When Thy word goeth forth, it giveth light and understanding unto the simple.* (Ps. cxix. 130. Prov. vi. 23.) *Open Thou mine eyes, that I may see the wondrous things of Thy law.* (Ps. cxix. 18.)

This spiritual illumination is vouchsafed only to those who obey God: *If any man will do His will, he shall know of the doctrine.* (John vii. 17.)

If this light is not vouchsafed, spiritual darkness prevails. The inner eye is blinded by the Evil One; it cannot see the things of the Spirit, which are *spiritually discerned.* (1 Cor. ii. 14.)

— εἰκὼν τοῦ Θεοῦ] *the Image of God.* On this phrase as applied to Christ, see on Col. i. 15.

6. λάμψαι] A, B, D* have the future tense, λάμψει, and so ℵ and *Lachmann.*

7. ἐν ὀστρακίνοις σκεύεσιν] *in earthen vessels,*—vases of *terra cotta,*—κεραμικά.

On the word σκεῦος see Mark xi. 16. John xix. 29. Rom. ix. 21. 2 Tim. ii. 20. σκεύη κεραμικὰ, Rev. ii. 27. Cp. Rev. xviii. 12. The *human body* is fitly so called, being formed from the earth, χοϊκὸν (1 Cor. xv. 47. 49. Gen. ii. 7; iii. 19), and feeble and fragile as a vessel of clay, and destined for the dust (Job iv. 19; xiii. 12).

As to the *treasure* in vessels of clay, earthenware, cp. *Pers.* ii. 10:

"O si
Sub rastro crepet argenti mihi seria!"

It may be, that St. Paul, in describing the progress of the Gospel preached by his Ministry, still keeps up the *military metaphor* (see above, iv. 1), and has here in his mind the circumstances of a *Triumphal Procession* (ii. 14), in which it was usual to carry vessels (θησαυροὶ) filled with gold and silver coin ('stips'), which were dispensed by the Conqueror. See the description, in *Plutarch*, of the Triumph of *Paulus Æmilius*, where he says: "Next went those who carried *the gold coin in vessels* which held three talents each, like those that contained the silver, and which were to the number of seventy-seven."

We (says the Apostle) carry the treasure of Christ; we bear it through the world, in its triumphal progress; we dispense it to the people; but we bear it, not in vessels of gold and silver,—like those in which the treasure of earthly Conquerors is borne,—but in vessels of clay; in order that the excellency of the power of what we dispense in the Ministry of the Word and Sacraments may be, and be seen to be, of God, and not of men.

— ἵνα] *in order that.* The conjunction ἵνα marks *God's* providential *design*, in committing His spiritual treasure to frail men, as its depositories and dispensers. On this use of ἵνα, see 1 Cor. i. 15; xi. 19, and *Winer*, § 53, p. 408; and cp. Philem. 13.

St. Paul is here *replying* to an *objection* of his *adversaries*, and is showing that his afflictions and distresses were no proofs of God's displeasure, but that the cause of the Gospel, and God's glory, and his own salvation, and that of his hearers, were promoted thereby. See above on i. 9.

God chose Fishermen and Publicans to be the first Preachers of the Gospel; in order that it might be seen, by the *weakness of the instruments* used, and by the *greatness* of the *work done* by their means, that the *effect* was not due to the *human instruments*, but to the *Divine Agent* Who wrought by them. See 1 Cor. i. 27—29.

Herein is the power of God magnified, when He works mighty things by weak means. His strength is perfected in our weakness. (2 Cor. xii. 9.) *Chrys.*

God is pleased to work by human means, even in the most signal manifestations of His mercy,—such as the reception of Saul into the Church at Damascus, and of Cornelius, the first-fruits of the Gentile world, at Cæsarea. Although He had called the one by the mouth of Jesus Christ Himself from heaven, and the other by an Angel, yet He sent them both to hear the Word, and receive the Sacrament of Baptism from the hands of *men.* See above on Acts ix. 6.

So, in the ordinary dispensations of His gifts to the soul, He uses the simplest elements; the element of Water in Baptism, the creatures of Bread and Wine in the Holy Communion. He consigns the golden treasure of Regeneration and Renewal to those earthen vessels—those fictile urns—in order that from the greatness of the gift bestowed, and from the simplicity of that in which it is conveyed, all may see and confess that the excellency of the Gift is of God.

8. θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι] *afflicted but not distressed.* Our enemies θλίβουσιν, affligunt nos, they press on us, and would stifle and strangle us, but we are not *angustiati*, reduced to *distress* by them, we have great spiritual εὐρυχωρία, room wide enough, and large enough; for our hearts are enlarged by Christian Love (vi. 11); the Word of God which we preach is not bound (2 Tim. ii. 9), our heart is in heaven; cp. Acts xvi. 25. See below, Rom. ii. 9; viii. 35.

— καταβαλλόμενοι] *struck down*, as with a dart. A. V. R.

10. πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τ. σ. περιφέροντες] *always bearing about the putting to death of Jesus: "mortificationem Jesu." Iren.* v. 13. Cp. *Tertullian* c. Marcion. v. 11, and see *Primasius* here.

Observe, he does not say τὸν θάνατον, *the death* of Jesus, but τὴν νέκρωσιν, the *putting to death*, the *Crucifixion.*

We who *die daily* (1 Cor. xv. 31) for Christ, and are being killed all *the day long* (Rom. viii. 36) for His sake, and are in deaths oft (xi. 23), and are crucified to the world (Gal. vi. 14), and by the world, and are conformed to the likeness of Christ's Death, in order that we may also be conformed to the likeness of His Resurrection (Rom. vi. 5), we bear about and display to the world the Crucifixion of Christ in our own bodies: we bear it about, not as a thing of which we are ashamed, but in which we glory, as the very cause of all our hope and joy.

What is the *putting to death* of *Jesus* which the Apostle bare about with him? It is the death *by which he died daily*, by which he also preached the Resurrection. Christ's power is shown by the ability He gives us to die daily, and by the deliverances which He works for us. *Chrysostom.*

— ἵνα καὶ ἡ ζωὴ] *in order that the life also of Jesus may be made manifest in our body.* For if we suffer with Him, we shall also reign with Him. 2 Tim. ii. 12. Rom. viii. 17. 36. 38. 2 Cor. vi. 9.

S. Irenæus hence proves the doctrine of the *Resurrection* of the *Body.* The sufferings which the Apostle endured in the *Body*, preached his belief in its future *glory.* Cp. on 1 Cor. xv. 32; and *Tertullian* c. Marcion. vii.: "*Hæc fictilia vasa*, in quibus tanta nos pati dicit Apostolus, *in quibus etiam mortificationem circumferimus Domini*, hanc substantiam Deus resuscitaturus est, in quâ pro fide Ejus tot tolerantur, in quâ mors Christi circumfertur."

11. οἱ ζῶντες] *we that live are* daily being *delivered*, παραδιδόμεθα (present); the very essence of our *life* is to *die* daily for Christ.

μεθα διὰ Ἰησοῦν, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ φανερωθῇ ἐν τῇ θνητῇ σαρκὶ ἡμῶν·
12 [l] ὥστε ὁ θάνατος ἐν ἡμῖν ἐνεργεῖται, ἡ δὲ ζωὴ ἐν ὑμῖν. l 1 ch. 13. 9.

13 [m] Ἔχοντες δὲ τὸ αὐτὸ πνεῦμα τῆς πίστεως, κατὰ τὸ γεγραμμένον, Ἐπί- m Ps. 116. 10. ch. 3. 12.
στευσα, διὸ ἐλάλησα· καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν, 14 [n] εἰδότες n Rom. 8. 11. 1 Cor. 6. 14.
ὅτι ὁ ἐγείρας τὸν Κύριον Ἰησοῦν καὶ ἡμᾶς σὺν Ἰησοῦ ἐγερεῖ, καὶ παραστήσει see Acts 2. 24.
σὺν ὑμῖν. 15 [o] Τὰ γὰρ πάντα δι' ὑμᾶς, ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλει- o ch. 1. 6, 11. 2 Tim. 2. 10. ch. 9. 11.
όνων τὴν εὐχαριστίαν περισσεύσῃ εἰς τὴν δόξαν τοῦ Θεοῦ. p Rom. 7. 22. Eph. 3. 16. Col. 3. 10. 1 Pet. 3. 4.

16 [p] Διὸ οὐκ ἐγκακοῦμεν· ἀλλ' εἰ καὶ ὁ ἔξω ἡμῶν ἄνθρωπος διαφθείρεται, ἀλλ' q Ps. 30. 5. Rom. 8. 18.
ὁ ἔσωθεν ἀνακαινοῦται ἡμέρᾳ καὶ ἡμέρᾳ. 17 [q] Τὸ γὰρ παραυτίκα ἐλαφρὸν τῆς 1 Pet. 1. 6.
θλίψεως ἡμῶν καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάζεται r Rom. 8. 24. Heb. 11. 1.
ἡμῖν, 18 [r] μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα, ἀλλὰ τὰ μὴ βλεπόμενα· τὰ γὰρ a J. b 4. 19. & 19. 25, 26.
βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰώνια. V. 1 [a] Οἴδαμεν γὰρ, ὅτι, Ps. 56. 9. 2 Tim. 1. 12.
ἐὰν ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους καταλυθῇ, οἰκοδομὴν ἐκ Θεοῦ ἔχομεν, 2 Pet. 1. 13, 14.
οἰκίαν ἀχειροποίητον, αἰώνιον, ἐν τοῖς οὐρανοῖς. 2 [b] Καὶ γὰρ ἐν τούτῳ στενά- b Rom. 8. 23. 2 Esd. 2. 45.
ζομεν, τὸ οἰκητήριον ἡμῶν τὸ ἐξ οὐρανοῦ ἐπενδύσασθαι ἐπιποθοῦντες, 3 εἴ γε c 1 Cor. 15. 53—55. Rev. 3. 19. & 16. 15.
καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὑρεθησόμεθα. 4 [c] Καὶ γὰρ οἱ ὄντες ἐν τῷ σκήνει Wisd. 9. 15.

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12. *ὁ θάνατος ἐν ἡμῖν—ἡ δὲ ζωὴ ἐν ὑμῖν*] The Death of Martyrs is the Life of the Church; the Blood of Martyrs is the Seed of the Church. *Tertullian.* See on Acts viii. 1—4.

13. *κατὰ τὸ γεγραμμένον*] *according to what is written.* The Psalm which St. Paul here quotes (Ps. cxvi. 10) is one of thanksgiving, in which David praises God for his own deliverance. As David returns thanks to God for his marvellous rescue from his enemies when he was in despair, so we for our surprising deliverances from our perils.

That Psalm is happily chosen by the Church as one of the Psalms for the religious use of women on their deliverance from the pain and peril of childbirth.

14. *σὺν Ἰησοῦ*] *with Jesus.* So B, C, D, E, F, G, and *Lachm., Tisch., Meyer, Alf. Elz.* has *διὰ Ἰησοῦ*, with D***, I, K, and many Cursive MSS. and Fathers.

Some Expositors interpret the words of a *spiritual* Resurrection, but this seems to be erroneous.

Some MSS. have ΕΓΙΡΕΙ here, but the *future*, *ἐγερεῖ*, was the reading of MSS. in the second century.

Hence *Tertullian* (de Resur. Carnis, c. 44), arguing for the future *Resurrection* of the *Body*, thus quotes this passage: "Scientes quòd qui suscitavit Jesum, et nos *suscitabit cum Ipso*, qui jam *resurrexit* à mortuis. Quî '*cum Ipso*,' nisi quia '*cum Ipso*' '*sicut Ipsum*,' sapit? (i. e. *σὺν αὐτῷ* is equivalent to *ὡς αὐτόν*). Si vero *sicut Ipsum*, non utique sine carne."

And so *Primasius* understands the words *σὺν Ἰησοῦ*, '*similiter* Jesu, si cum Eo moriamur.'

Compare 1 Cor. vi. 14, *Θεὸς καὶ τὸν Κύριον ἤγειρε, καὶ ἡμᾶς ἐξεγερεῖ*: and St. Paul says, Eph. ii. 6, *ἡμᾶς συνήγειρεν ἐν Χριστῷ*.

And hence *S. Polycarp*, ad Phil. c. 2: *ὁ ἐγείρας αὐτὸν ἐκ νεκρῶν καὶ ἡμᾶς ἐγερεῖ, ἐὰν ποιῶμεν αὐτοῦ τὸ θέλημα.*

On comparison of those passages with the present, we cannot entertain any doubt of St. Paul's meaning, which is expressed concisely so as to affirm,

(1) That we shall be raised in our *bodies*; and

(2) That our *future* Resurrection will be due to Christ's *past* Resurrection (see 1 Cor. xv. 20, 21), and to the fact of our being *incorporated* in Him, and dwelling in Him, and *dying with* Him. See *vv.* 10, 11.

(3) That He will raise us, so as to be *with Jesus* (cp. 1 Thess. iv. 17), and so shall we be ever with the Lord. Hence he speaks of those who are laid asleep in peace *through Jesus* (*διὰ Ἰησοῦ*), being *brought together with Him* (*σὺν αὐτῷ*). (1 Thess. iv. 14.) They who are buried with Him in baptism (Rom. vi. 4. Col. ii. 12); they who have died with Him, will live with Him (Rom. vi. 8); they who suffer with Him (Rom. viii. 17), they will also reign with Him (2 Tim. ii. 11, 12).

16. *ἡμέρᾳ καὶ ἡμέρᾳ*] *day by day.* Hebraismus. Esther iii. 4. Ps. lxviii. 19. *Wetstein.*

17. *καθ' ὑπερβολὴν*] *ὑπερβολὴ*, from *ὑπερβάλλω*, to shoot beyond; and *καθ' ὑπερβολὴν εἰς ὑπερβολὴν* is to be joined with the verb, as in Gal. i. 13, *καθ' ὑπερβολὴν ἐδίωκον*, and 2 Cor. i. 8, *καθ' ὑπερβολὴν ἐβαρήθημεν.*

The present, *short-lived, light affliction* is placed in the opposite scale, to the *eternal weight* of *glory*; and it *worketh out* that glory *for us*, as its effect, *καθ' ὑπερβολὴν εἰς ὑπερβολὴν, by excess to* a still greater *excess.* Cp. Rom. viii. 18. Matt. v. 11, 12. 1 Pet. i. 6, 7.

18. *μὴ σκοπούντων ἡμῶν τὰ βλεπόμενα*] *while we regard not*—do not fix our eyes upon, and direct our aims to—*the things which are looked at, but the things which are not looked at.* Observe the words here used. Things, which are *looked* at and *discerned* by the bodily eye, are not the *scope* of our spiritual *vision.* He does not say *τὰ ὁρώμενα*, the things which are *seen*, but *τὰ βλεπόμενα*, the things which are *looked at*; which is something more.

— *τὰ γὰρ βλεπόμενα—αἰώνια*] *for the things which are looked at, are temporal, but the things which are not looked at, are eternal:* a saying quoted by *S. Ignatius*, in his Epistle to the Romans, c. 3, where he introduces the passage with the words *οὐδὲν φαινόμενον αἰώνιον*, and thus marks the difference between the objective *οὐ* and the subjective *μὴ*, as here used by St. Paul: *μὴ σκοπούντων ἡμῶν—μὴ βλεπόμενα.* Cp. *Winer*, p. 429. We who walk by *faith* (v. 7. Rom. viii. 23—25. Heb. xi. 1—27) contemplate with our *inner eye* those objects which we *cannot look at* with our *outward eye*; for *we know* that those things which we can look at with our outward eye are only *temporal*, but those things which we cannot so discern are *eternal.* Therefore he adds, v. 1, *οἴδαμεν γὰρ κ.τ.λ.* As was expressed by the Author of the "Night Thoughts," in the Inscription placed at the end of the arcade in his garden, "Invisibilia non decipiunt."

Ch. V. 1. *τοῦ σκήνους*] *of the tabernacle*, in which we now dwell. See *v.* 4; and *Bp. Middleton* here, p. 472; and *Winer*, p. 98. *The σκῆνος*, or *temporary tent*, of the natural body on earth, is contrasted with the *eternal mansion* of the glorified body in heaven. Cp. St. Peter's words, 2 Pet. i. 13, 14, which form the best commentary on this text.

2. *ἐπενδύσασθαι*] *to put on* (*ἐπὶ*) *in addition.*

The *glorified* body will not only be an *ἔνδυμα*, or *indumentum*, but an *ἐπ-ένδυμα*, or *super-indumentum.* See *v.* 3, and above on 1 Cor. xv. 35, and *S. Jerome* ad Pammachium (tom. iv. p. 323), who says: St. Paul declares that this mortal will put on immortality; that is, that the *flesh* will not be annihilated, but be spiritualized, glorified, and beautified; as the *human body* of Christ was at the Transfiguration, when He was still *recognized* as before, "ut eadem membra, solis fulgore rutilantia, Apostolorum oculos præstringerent."

Therefore (he adds) St. Paul does not desire to be *unclothed*, but to be *clothed upon*; that is, not to *lose* his mortal *flesh*, but to have it *super-invested* with heavenly glory. "Nemo *superinduitur*, nisi qui antè vestitus est." And in another place he says: "Dicit Apostolus, *Nolumus exspoliari* sed (volumus) *supervestiri*, ut *absorbeatur mortale hoc à vitâ*, ne scilicet corpus ab animâ deseratur, sed, animâ inhabitante in corpore, fiat inclytum, quod antè inglorium erat." *S. Jerome* ad Marcell. iv. p. 166.

3. *εἴ γε καὶ* (B, D, E, F, G have *εἴπερ*, and so *Lach.*) *ἐνδυσάμενοι οὐ γυμνοὶ εὑρεθησόμεθα*] *yes truly,—if indeed, when we have even put on our bodies again, we shall be found to be not naked.* The body itself is called here an *ἔνδυμα*, *indumentum*; but the future *glory* of the risen body is called an *ἐπ-ένδυμα* (see *v.* 4), *super-indumentum*: and they who rise *with* the *ἔνδυμα* of their bodies, but *without* the *ἐπ-ένδυμα* of that *glory* which is

στενάζομεν βαρούμενοι, ἐφ' ᾧ οὐ θέλομεν ἐκδύσασθαι, ἀλλ' ἐπενδύσασθαι, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς.

d Isa. 29. 23. ch. 1. 22. Eph. 1. 13. & 4. 30.

5 [d] Ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο Θεός, ὁ δοὺς ἡμῖν τὸν ἀρραβῶνα τοῦ Πνεύματος.

e Heb. 11. 13.

6 [e] Θαρροῦντες οὖν πάντοτε καὶ εἰδότες, ὅτι ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦμεν ἀπὸ τοῦ Κυρίου, 7 [f] διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἴδους, 8 [g] θαρροῦμεν δὲ, καὶ εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι ἐκ τοῦ σώματος, καὶ ἐνδημῆσαι πρὸς τὸν Κύριον. 9 Διὸ καὶ φιλοτιμούμεθα, εἴτε ἐνδημοῦντες εἴτε ἐκδημοῦντες, εὐάρεστοι αὐτῷ εἶναι. 10 [h] Τοὺς γὰρ πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος, πρὸς ἃ ἔπραξεν, εἴτε ἀγαθὸν, εἴτε κακόν.

f Rom. 8. 24, 25. 1 Cor. 13. 12. ch. 3. 18.

g Phil. 1. 23.

h Ps. 62. 12. Jer. 17. 10. & 32. 19. Matt. 25. 32. Rom. 2. 6, 7. & 14. 12. 1 Cor. 22. 12. & 4. 5. Gal. 6. 5. Col. 3. 24, 25. Rev. 2. 23.

11 [i] Εἰδότες οὖν τὸν φόβον τοῦ Κυρίου, ἀνθρώπους πείθομεν, Θεῷ δὲ πεφανερώμεθα· ἐλπίζω δὲ καὶ ἐν ταῖς συνειδήσεσιν ὑμῶν πεφανερῶσθαι.

i ch. 4. 2.

12 [k] Οὐ πάλιν ἑαυτοὺς συνιστάνομεν ὑμῖν, ἀλλὰ ἀφορμὴν διδόντες ὑμῖν καυχήματος ὑπὲρ ἡμῶν, ἵνα ἔχητε πρὸς τοὺς ἐν προσώπῳ καυχωμένους, καὶ οὐ καρδίᾳ.

Jude 23.

k ch. 1. 14. & 10. 8. & 3. 1.

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prepared for the *Saints*, are properly called *γυμνοὶ*, *naked*, to their endless *shame*. (Dan. xii. 2.) See above on 1 Cor. xv. 37, which is the best exposition of this text. They who rise to *shame* will have only the *under garment* (or tunic) of *flesh*; but not the *upper garment* (*ἱμάτιον*) of *glory*: and therefore will be *γυμνοί*. On this meaning of *γυμνὸς*, *naked*, see on John xxi. 7.

Similarly the word *γυμνὸς* in the Apocalypse describes the absence of *spiritual clothing*. (Rev. iii. 17, 18; xvi. 15.)

Hence *Tertullian* (de Res. Car. c. 4) well interprets *ἐπενδύσασθαι* by "superinduere *virtutem* cœlestem immortalitatis;" and c. Marcion. v. 12: "Mortui recipient corpus *super* quod induant incorruptelam de cœlo . . . . uti devoretur mortale hoc à vitâ, dum eripitur morti per *superindumentum* demutationis."

Similarly *Chrys.*, *Theodoret*, and *Theophylact* explain *γυμνὸς* here to mean, *not* clothed with the garb of glory and immortality,—the *marriage garment* of the heavenly nuptials of Christ and His Bride the Church glorified (*Iren.* iv. 36. 6), which will be given to the *Righteous only*, and which will be like that of Christ's glorified Body (Phil. iii. 21. *Iren.* v. 13. 3, 4. 1 Cor. xv. 53); whereas the *Wicked* will be *despoiled* even of that corporeal beauty and grace which they had as *men* upon *earth*, and will be made like to Evil Angels in the lake of fire. Hence therefore we groan and labour here on earth, in order that we may not be despoiled by fire with the Wicked, but be superinvested with Immortality with the Righteous. *Primasius.*

4. *τῷ σκήνει*] *the tabernacle* of our body. See *v.* 1.

5. *ἀρραβῶνα τ. Π.*] See i. 22.

6. *ἐνδημοῦντες—ἐκδημοῦμεν*] *we, being at home in the body, are absent from the Lord.* An assertion of the separate existence of the *disembodied spirits* of the righteous, in a state of peace and happiness in the *interval* between their Death and the Resurrection. See above on Luke xxiii. 43.

7. *διὰ πίστεως*] *by faith*, as the *means*,—the *way*, which we pass *through*, and by which we are guided, as a traveller is by a road. Cp. Rom. viii. 24, 25. *Winer*, p. 339.

— *οὐ διὰ εἴδους*] *not by* the visible *appearance* of things; *εἶδος* is *species*, that which *aspicitur*, is seen. We do not walk—do not guide our steps—by the *aspect* of things, but by *faith* in their *existence*, although we *cannot* now *see* them. Cp. Heb. xi. 1.

10. *φανερωθῆναι*] *to be made manifest.* However *now* we may endeavour to disguise ourselves from the eyes of men; or however much we may be misconceived and misrepresented by them, we shall then be all displayed in our true colours, and all the secrets of all hearts will be made known, in the presence of men and angels, at the Judgment-seat of Christ.

— *ἔμπροσθεν τοῦ βήματος τοῦ Χριστοῦ*] *before the Judgment-seat*—not of an earthly judge, such as Gallio, Acts xviii. 12, but—*of Christ*. Hence *S. Polycarp* ad Phil. 6, *ἀπέναντι τῶν τοῦ Κυρίου καὶ Θεοῦ ἐσμεν ὀφθαλμῶν, καὶ πάντας δεῖ παραστῆναι τῷ βήματι τοῦ Χριστοῦ, καὶ ἕκαστον ὑπὲρ ἑαυτοῦ λόγον δοῦναι.*

— *ἵνα κομίσηται ἕ. τὰ διὰ τοῦ σώματος*] *in order that each man* may then *receive* what he has laid up in store for himself *by means* of his body; according to the things which he did by the same *body's* instrumentality when he was upon earth. See on Eph. vi. 8. Col. iii. 25. Gal. vi. 8. 2 Cor. ix. 6.

The aorist *ἔπραξεν* happily marks the earthly life past, as appearing *then* to be only like a single *moment* of time, compared with Eternity.

That which shall then be received will be either a reward or punishment; a reward for the good, a punishment for the evil *done in the body*: and that which shall receive the reward, and be liable to the punishment, is not *only the soul*, but the *body*. It stands not, therefore, with the nature of a just retribution, that he which sinned in one body should be punished in another, or that he which pleased God in his own flesh should see God with other eyes. As for the wicked, God shall *destroy both their soul and body in hell* (Matt. x. 28), but they which *glorify God* in their *body* and their *spirit, which are God's* (1 Cor. vi. 20), shall be glorified by God in *their body* and their spirit: for they are both *bought with* the same *price*, even the blood of Christ. (1 Cor. vi. 20.) The *bodies* of the Saints *are the members of Christ* (1 Cor. vi. 15), and no members of His shall remain in death: they are the *temples of the Holy Ghost* (1 Cor. vi. 19), and therefore if they be destroyed, they shall be raised again. For *if the Spirit of Him that raised up Jesus from the dead dwell in us*, as He doth, and by so dwelling maketh our bodies temples, *He which raised up Christ from the dead, shall also quicken our mortal bodies by His Spirit that dwelleth in us.* (Rom. viii. 11.) *Bp. Pearson.*

Furthermore, the *identity* of the dying and rising *body* will appear by those bodies which shall never rise, because they shall never die. This may be considered not only in the translations of *Enoch* and *Elias*, but also in those whom Christ shall find alive at His coming, whom He shall not kill, but change. *The dead in Christ shall rise first: then they which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall they ever be with the Lord.* (1 Thess. iv. 16, 17.) If those which are alive shall be caught up as they are alive with the same bodies, only changed into glorified and spiritual bodies, that is, with the same bodies spiritualized and glorified, certainly those which were dead shall rise out of their graves to life in the same bodies in which they lived, that they may both appear alike before *the Judge of the quick and the dead.* (Acts x. 42.) Otherwise the saints, which shall be with God and with the Lamb for evermore, would be chequered with a strange disparity, one part of them appearing and continuing with the same bodies in which they lived, another part with others. *Bp. Pearson* on the Creed, Art. vi. p. 709.

Because it is here said that every one would be *judged* according to what he *has* actually *done in the body*, the Pelagians hence argued that *Infants* are sinless, and that there is no such thing as Original sin, or, at least, that it has no *guilt*, and is not liable to punishment.

But if, for argument's sake, it be allowed that St. Paul's assertion here respects Infants, which may be doubted (see viii. 12), then we may say with *Aug.*, Epist. 217, p. 1220, "Scimus etiam parvulos secundum ea *quæ per corpus gesserunt* recepturos vel bonum vel malum. Gesserunt autem non per *se ipsos*, sed per eos quibus pro illis respondentibus et renuntiare diabolo dicuntur et credere in Deum, unde et in *numero fidelium* computantur, pertinentes ad sententiam Domini dicentis, '*Qui crediderit et baptizatus fuerit salvus erit.*'" (Mark xvi. 16.) And by nature we are all in Adam, and we all sinned in him, and are guilty before God. See Rom. v. 12. Eph. ii. 2.

12. *Οὐ πάλιν*] *We are not again* commending *ourselves* to you, as your false Teachers, our rivals and adversaries, charge us with doing. See iii. 1.

13 l Εἴτε γὰρ ἐξέστημεν, Θεῷ· εἴτε σωφρονοῦμεν, ὑμῖν· 14 ἡ γὰρ ἀγάπη τοῦ Χριστοῦ συνέχει ἡμᾶς, 15 m κρίναντας τοῦτο, ὅτι εἷς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον, καὶ ὑπὲρ πάντων ἀπέθανεν, ἵνα οἱ ζῶντες μηκέτι ἑαυτοῖς ζῶσιν, ἀλλὰ τῷ ὑπὲρ αὐτῶν ἀποθανόντι καὶ ἐγερθέντι.

16 n Ὥστε ἡμεῖς ἀπὸ τοῦ νῦν οὐδένα οἴδαμεν κατὰ σάρκα· εἰ δὲ καὶ ἐγνώκαμεν κατὰ σάρκα Χριστόν, ἀλλὰ νῦν οὐκ ἔτι γινώσκομεν.

l ch. 11. 1, 16, 17. & 12. 6, 11.
m Rom. 5. 15 & 6. 11, 12 & 14. 7. Gal. 2. 20. 1 Thess. 5. 10. 1 Pet. 4. 2.
n Gal. 2. 5, 6. & 5. 6. & 6. 15. Col. 3. 11. 1 Tim. 5. 21, 22. James 2. 1—4. & 3. 17.

13. Εἴτε γὰρ ἐξέστημεν, Θεῷ] *For if we were beside ourselves* in boasting of ourselves, and so, in *your* eyes are chargeable with folly (see xi. 1—19; xii. 6. 11, γέγονα ἄφρων), it was not for the sake of any glory to *ourselves*, but to *God*, Whose Ministers we are, and Whose grace has made us what we are, and to Whom therefore be all the praise! (1 Cor. xv. 10. 2 Cor. iii. 5, 6.)

14. ἡ ἀγάπη τοῦ Χριστοῦ] *the love which Christ showed* in dying for us *constraineth us* to suffer gladly, even death, for *you*. (See Eph. v. 2.) "Walk in love, as Christ also hath loved us, and given Himself for us (ὑπὲρ ἡμῶν) an offering and a sacrifice to God. He laid down His life for us, and *we* ought to lay down our lives for the brethren." (1 John iii. 16.) Cp. John xv. 12.

15. κρίναντας τοῦτο, ὅτι εἷς—ἄρα οἱ πάντες ἀπέθανον] *the Love of Christ constraineth us, having formed this judgment*, viz., *because one died in the stead of all Mankind, then* (ἄρα, *consequently*) *all Mankind* (οἱ πάντες, *all collectively*) *died in Him*.

Elz. has εἰ after ὅτι, but this arose from a misunderstanding of ὅτι, which means *because*, and is not found in the best MSS.

— εἷς ὑπὲρ πάντων ἀπέθανεν] *One* (i. e. Christ) *died for all*, as their Proxy and Substitute, *in* their stead.

Christ, the Second Adam, summed up all Mankind in Himself. He died for all, and *all died in Him*; and since He is also the Everlasting Word, the Co-eternal Son of God, and rose again from the Dead, He rescued all Mankind, whose Nature He had taken, from corruption, and raised it to Immortality. See *Athanas.* de Incarnatione Verbi Dei, § 9, 10, p. 44, who refers to this passage of St. Paul, and to 1 Cor. xv. 21. Heb. ii. 9—14.

It has indeed been alleged by some recent Expositors, that wherever ὑπὲρ is used in the N. T. to declare the great doctrine of the *Atonement*, it signifies only *for the benefit of*, i. e. that Christ died for *the good* of, Mankind, but that it never signifies that He died *in the place* of Mankind.

This assertion is made even by some in expounding the present passage; but

(1) It is unquestionable that ὑπὲρ is sometimes used to signify *in the stead of*, by St. Paul. See Philem. 13, ἵνα ὑπὲρ σοῦ διακονῇ μοι. 1 Tim. ii. 6, concerning Christ's sacrifice, δοὺς ἑαυτὸν ἀντί-λυτρον ὑπὲρ πολλῶν. See on 1 Cor. i. 13, and on 1 Cor. xv. 3, and *Winer*, § 47, p. 342.

(2) St. Paul's argument here would fail, if ὑπὲρ does *not* signify *in the place of*. If a person has done a thing merely *for the good* of others, it cannot be said that *they did* it; *but* if a person has done a thing in *the place* of others, as their Sponsor and Representative, it is rightly said that *they did it*. "Qui facit per *alium*, facit per *se*." Sponsors at Baptism renounce the Devil and profess faith in Christ not only for the *good* of the Child baptized, but in the *place* of the Child; and therefore the *Child* is rightly said to *have renounced* the Devil, and *to have professed faith* in Christ. So Christ—our Divine Sponsor and Proxy—died, not only for the *good* of Mankind, but in the *place* of Mankind.

Therefore the Apostle rightly concludes (which otherwise he could not have done) that *all men died* (ἀπέθανον) *in Christ*.

This is the true meaning of his words (πάντες ἀπέθανον), *all died*; and *not*, as the words are sometimes translated, *all were dead*; a translation at variance with the true use of the *aorist* ἀπέθανον, which is applied here to *all men*, as well as to Christ.

It is urged by those who maintain the opinion above mentioned, that if St. Paul had used ὑπὲρ as meaning *in the stead of*, he could not have added that He *rose again* (ἐγερθέντι), as he does in *v.* 15. For it is alleged that Christ did not rise again *in our stead*.

But this objection has no weight. St. Paul adds that Christ *rose again* as well as *died*; and for a very good reason, viz., to prove that Christ, Who was the Proxy of Mankind in His Death for the sins of the whole World, was *accepted* as such by God.

This great Doctrine of the *vicarious* suffering of Christ, and of the full, perfect, and sufficient sacrifice, oblation, and satisfaction which He made for us, as our Head and Representative, and that other Truth, no less important, of our Justification by our virtual Resurrection in Him, are well expressed by *Dr. Barrow* (Serm. xxx. vol. v. p. 69).

God, in the *Death* of our *Lord*, did manifest His wrath toward *us*, and execute His justice upon *us*. So in *raising* Him thence, correspondently God did express Himself *appeased*, and His law to be *satisfied*. As we in His *suffering* were punished (*the iniquity of us all being laid upon Him*, Isa. liii. 6), so in *His Resurrection we* were *acquitted* and *restored* to grace. As Christ did merit the remission of our sins and the acceptance of our persons by His *Passion*, so God did consign them to us in His *Resurrection*: *it* being *that formal act of grace*, whereby, having sustained the brunt of God's displeasure, He was solemnly reinstated in favour, and *we representatively* or *virtually* in Him; so that (supposing our due qualifications, and the performances requisite on our parts) we thence become *completely justified*; having not only a just title to what Justification doth import, but a real instatement therein, confirmed by the Resurrection of our Saviour; whence *He was delivered for our offences, and raised again for our Justification*. (Rom. iv. 25.)

Our *Justification* and Absolution are rather ascribed to the *Resurrection* of Christ than to the *Death*; for that indeed His Death was a ground of bestowing them, but His Resurrection did *accomplish* the *collation* of them. For since, the Apostle argues, God hath acknowledged satisfaction done to His justice by discharging our *Surety* (Christ) from restraint, and from all further prosecution,—since, in a manner so notorious, God hath declared His favour toward *our Proxy*,—what pretence can be alleged against us? what suspicion of displeasure can remain? Had Christ only *died*, we should not have been condemned, our punishment being already undergone; yet had we not been fully discharged without that express warrant and acquittance which His *Rising* doth imply. So may St. Paul be understood to intimate when he saith, *If Christ be not raised, your faith is vain, ye are yet in your sins*. (1 Cor. xv. 17.) He (saith *S. Chrysostom*), by His Resurrection, dissolved the tyranny of death, and *with Himself raised up the whole world*. By His Resurrection not only the natural body of Christ was raised, but the *mystical Body also*; each member of His Church was restored to life, being thoroughly rescued from the bondage of corruption, and translated into a state of immortality, so that *God*, saith St. Paul, *hath quickened us together with Christ, and raised us together, and made us to sit together in heavenly places in Christ Jesus*. (Rom. viii. 11. 21. Eph. ii. 5, 6.)

Hence in our Baptism (wherein Justification, and a title to eternal life are exhibited to us), as the Death and Burial of Christ are symbolically undergone by us, so therein also we do interpretatively *rise* with Him. *Being*, saith St. Paul, *buried with Christ in Baptism, in it we are also raised together with Him*. (Col. ii. 12, 13.) And *Baptism*, St. Peter telleth us, being the antitype of the passage through the flood, *doth save us by the Resurrection of Christ* presented therein. (1 Pet. iii. 21.) *Dr. Barrow*.

— ἄρα οἱ πάντες ἀπέθανον] *therefore all died in Him*. Christ was the Representative, Proxy, and Substitute of all Mankind, and, in His Death all died; all collectively (οἱ πάντες, *the all*) died, were summed up in Him, and suffered Death, the penalty of the sins of all. Consequently (ἄρα) all Men died in Christ's Death.

And He died for all, in order that He might rise for all and might live for all (Heb. vii. 25), and so all might rise and live in and by Him.

We all died in Him, died to sin, died to our lusts, died to our old man: and we died, not in order that we might *remain dead*, but in order that we might *rise* again, and *live* in newness of life as new creatures (*v.* 17) in Him, and that we might *live, not* to *ourselves*, but to *Him* Who died and rose again for us.

And how are we to rise for Christ, and to live for Him? By showing to Him, in His Members, the same love that He showed to us; that is, by being ready to suffer for them as He suffered for us.

Therefore the Love, which Christ showed to us, *constraineth* us to *labour* for the *salvation of all*, by endeavouring to reconcile all to God. (*v.* 20.)

Thus we imitate Him in the καταλλαγὴ or *At-onement* which He wrought for us.

— οἱ ζῶντες] *they who live* by virtue of Christ's *Resurrection*; they who are incorporated into Him Who is the "Resurrection and the Life."

16. οὐδένα οἴδαμεν κατὰ σάρκα] *we know no one according to the flesh*. The words κατὰ σάρκα are opposed to κατὰ πνεῦμα, *according to the spirit*. See i. 17, and 1 Cor. i. 26, and iii. 3, 4.

The sense is, we regard no one according to *carnal* con-

o Rom. 8. 10. Gal. 6. 15. Rev. 21. 5. Isa. 43. 18, 19.
p Rom. 5. 10. Col. 1. 20. 1 John 2. 2. & 4. 10.
q Rom. 3. 24, 25. Col. 1. 20.

17 ο Ὥστε εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονε καινὰ τὰ πάντα.

18 ρ Τὰ δὲ πάντα ἐκ τοῦ Θεοῦ, τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ διὰ Χριστοῦ, καὶ δόντος ἡμῖν τὴν διακονίαν τῆς καταλλαγῆς· 19 q ὡς ὅτι Θεὸς ἦν ἐν Χριστῷ

siderations; we do not look at men *κατὰ πρόσωπον* (see *v.* 12), according to their outward appearance; we measure no one by mere worldly standards of secular power, learning, eloquence, or wealth; but we regard men *κατὰ πνεῦμα, spiritually*, and as they are *in Christ*, Who is no respecter of persons.

In Him *all men* died. For He died for all. And He died for all, in order that all might rise by the first Resurrection of the *Spiritual Regeneration*, and live in Him, and to Him, and so rise again to everlasting glory in the Second Resurrection at the Great Day.

All Christians are engrafted into His Body. They have arisen by "the washing of Regeneration and Renewing of the Holy Ghost." (Titus iii. 5.) The Old Man is buried in them by virtue of their Baptism, in which they have been buried with Christ, wherein also they arose with Him, that they should walk in newness of life. (Col. ii. 12. Rom. vi. 4.) Henceforth they have another conversation, another life,—that which is from above. *Chrysostom.*

And so *Theodoret* here; *νεουργηθέντες διὰ τοῦ παναγίου βαπτίσματος τὸ τῆς ἁμαρτίας ἀπεξεδυσάμεθα γῆρας.* And so *Theophyl.*

— *εἰ δὲ καὶ ἐγνώκαμεν κ.τ.λ.*] *but if we have ever known Christ* Himself *according to the flesh.* St. Paul is not here speaking of himself personally, but of himself as a *Christian Man* and *Minister.* He says *ἡμεῖς, we;* and If *any one* is in Christ (i. e. *whosoever* is in Christ) he *is a new creature.*

Therefore the comparison here is *not* between different periods in *St. Paul's* own life, *subsequent* to his conversion and ordination to the Apostleship, but between the state in which he was *before* and *after* his *Baptism.*

Consequently, the notions which have been built by some on this passage, as intimating a *gradual development* in St. Paul's Apostolic Teaching, are groundless.

His meaning is,—*Before* we were made Christians, the Cross was unto us a *stumbling-block* or *foolishness.* (1 Cor. i. 23.) We regarded Christ merely *κατὰ σάρκα*, with carnal eyes, *we knew Him according to the flesh;* we judged of Him, as the Jews still do in their carnal notions of a mere worldly conqueror and king; we saw Him only as a *Man*,—poor, despised, rejected, crucified by the Rulers of this world; we even thought it a duty to do many things contrary to the Name of Jesus of Nazareth. (Acts xxvi. 9.)

But now the scales are fallen from our eyes (Acts ix. 18); the veil has been taken from our hearts. We see the glory of God in the face of Jesus Christ. We glory in the Cross, and in that alone. (Gal. vi. 14. Phil. iii. 7, 8.) We *know nothing* but Jesus Christ, and Him *crucified.* (1 Cor. ii. 2.)

St. Peter himself, for a time, knew Christ *only according to the flesh*, when, in his carnal notions, he shrunk from the doctrine of Christ *crucified*, and would have deterred Him from *suffering*, "That be far from Thee, Lord" (Matt. xvi. 22); and he was therefore rebuked by Christ, as an *offence* to Him. He stumbled at the offence of the Cross; and therefore was an offence to Christ.

There is also another sense in which the Apostles might be said not to know Christ after the flesh; which is expressed by *S. Leo*, who observes (Serm. 69), that though Christ retained His human body after the Resurrection, yet it was become "corpus impassibile, immortale, incorruptibile, ita ut meritò dicatur caro Christi, in eo quo fuerat statu ante passionem, *nesciri.*"

By His Resurrection and Ascension He changed and glorified *that flesh* which He took from us; and *we in hope* and *expectation* are already changed and glorified, because we His Members are risen in our Head. See *Athanas.* de Incarnat. § 10. Looking at Christians as thus transfigured in Christ, we may be said not to know them *κατὰ σάρκα.* And so *Theoph.* here.

This sense, both as regards Christ and Christians, is also adopted by *Augustine* c. Faustum, xi. 7. Though in another place (Serm. 5) he says, "When we knew Christ carnally, we knew Him only as *Man*, but now we know Him as *God* co-equal with the Father." And so in his 147th Epistle "de Videndo Deo," c. 35, he interprets this knowledge which is not after the flesh, as equivalent to faith in Christ.

17. *εἴ τις ἐν Χριστῷ*] *if any one is in Christ.* Cp. xii. 2, *οἶδα ἄνθρωπον ἐν Χριστῷ.*

— *τὰ ἀρχαῖα*] *the old things—the original things*—of our unregenerate nature (*τὰ ἀρχαῖα* is far more expressive than *ἀρχαῖα*). *The* old things (*τὰ ἀρχαῖα*), *the original* things of the old Adam, *passed away* from us, in our Baptism; they were drowned *then*, as Pharaoh and his host were in the Red Sea; and now *all things have become* and *are new* to us in Christ.

Observe the *aorist παρῆλθεν*, used to express the passing away of the old things at *a particular time*, i. e. in Baptism, when the Old Man was buried in us, and the New man raised up in us; and observe also the *perfect* tense *γέγονε*, used to describe the *state* which then succeeded, and still *continues.* The Apostle refers to Isa. xliii. 18, *μὴ μνημονεύετε τὰ πρῶτα, καὶ τὰ ἀρχαῖα μὴ συλλογίζεσθε, ἰδοὺ ἐγὼ ποιῶ καινά.* Cp. Rev. xxi. 5, *ἰδοὺ καινὰ πάντα ποιῶ.* And as to the sense of the *perfect* as distinct from the *aorist*, cp. above, 1 Cor. xv. 4, and below, notes on 1 John iii. 9, and on Rev. xxi. 1.

18. *τοῦ καταλλάξαντος ἡμᾶς ἑαυτῷ*] *of Him who reconciled us to Himself through Christ.*

On this subject the reader may be reminded of the following words of *Bp. Pearson:* We must conceive that God was angry with Mankind, before He determined to give our Saviour. We cannot imagine that God, Who is essentially just, should not abominate *iniquity.* The first affection we can conceive in Him upon the lapse of man, is wrath and indignation. God therefore was most certainly offended, before He gave a Redeemer; and though it be most true that He *so loved the world that He gave His only-begotten Son* (John iii. 16), yet there is no incongruity in this,—that a Father should be offended with that son which he loveth, and at that time offended with him when he loveth him.

Notwithstanding therefore that God *loved men*, whom *He created*, yet He was *offended* with them, when *they sinned*, and gave His Son to suffer for them; that through that Son's obedience He might be reconciled to them.

This Reconciliation is clearly delivered in the Scriptures as wrought by Christ. For *all things are of God, Who hath reconciled us to Himself by Jesus Christ* (2 Cor. v. 18); and that by virtue of His *death;* for *when we were enemies, we were reconciled unto God by the death of His Son* (Rom. v. 10) *making peace through the blood of His cross, and by Him reconciling all things unto Himself.* (Col. i. 20.)

In vain it is objected, that the Scripture saith our Saviour *reconciled men to God*, but nowhere teacheth *that He reconciled God to man;* for in the language of the Scripture, to reconcile a man to God, is in our vulgar language to reconcile God to man,—that is, to cause Him Who before was angry and offended with him, to be gracious and propitious to him. See 1 Sam. xxix. 4. Matt. v. 23, 24.

In the like manner *we* are said to *be reconciled unto God*, when God is reconciled, appeased, and become gracious and favourable unto us; and Christ is said to reconcile us unto God, when He hath moved and obtained God to be reconciled unto us, when He hath appeased Him and restored us unto His favour. Thus *when we were enemies we were reconciled to God*,—that is, notwithstanding He was offended with us for our sins, we were restored unto His favour *by the death of His Son.* (Rom. v. 10.)

Whence appeareth the weakness of the *Socinian* exception, that in the Scriptures we are said to be reconciled unto God; but God is never said to be reconciled unto us. For by that very expression it is understood, that he which is reconciled in the language of the Scriptures, is restored unto the favour of Him Who was formerly offended with that person which is now said to be reconciled. As when David was to be reconciled unto Saul (1 Sam. xxix. 4), it was not that David should lay down his enmity against Saul, but that Saul should become propitious and favourable unto David: and therefore, where the language is, that David should be reconciled unto Saul, the sense is, that Saul, who was exasperated and angry, should be appeased, and so reconciled unto David. *Bp. Pearson* (on the Creed, Art. x. p. 677). See also *Grotius*, de Satisfactione Christi, c. 7, and notes below on Rom. v. 10, and on 1 Tim. ii. 6, and on 1 John iv. 10.

— *τὴν διακονίαν τῆς καταλλαγῆς*] *the Ministry of Reconciliation.* This Ministry of Reconciliation, committed by Christ to the Apostles, and to the Christian Priesthood after them in succession to the end of time, is exercised,

(1) In Preaching the Word; wherein they open the kingdom of heaven by the key of knowledge.

(2) In the Sacrament of Baptism; wherein they actually receive men into the Household of God by the opened Door.

κόσμον καταλλάσσων ἑαυτῷ, μὴ λογιζόμενος αὐτοῖς τὰ παραπτώματα αὐτῶν, καὶ θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς.

20 [r] Ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν, ὡς τοῦ Θεοῦ παρακαλοῦντος δι' ἡμῶν, δεόμεθα ὑπὲρ Χριστοῦ, καταλλάγητε τῷ Θεῷ. 21 [s] Τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γενώμεθα δικαιοσύνη Θεοῦ ἐν αὐτῷ.

r ch. 6. 1. Eph. 6. 20. Mal. 2. 7.
s Isa. 53. 6, 9, 12. Rom. 5. 19. & 8. 3. Gal. 3. 13. 1 John 3. 5. 1 Pet. 2. 22.

(3) In the Absolution of Penitent Sinners; especially in the Pardon pronounced and conveyed in, and sealed by, the Holy Sacrament of the Lord's Supper.

The office, which they so exercise, is a *Ministry* (διακονία), because they only *apply the means* instituted by God for the salvation of men; and the virtue and efficacy of what they minister is not from them who dispense the means, but from Him Who instituted the means, and Who conveys the blessings of spiritual birth, life, health, recovery, and salvation, by the instrumentality of the means which He has appointed, and by the agency of those whom He has appointed to minister them.

See the Authorities on this subject in *Theophilus Anglicanus*, Part i. chaps. xiii. and xiv.

19. *θέμενος ἐν ἡμῖν*] *having deposited* for Himself the treasures of His grace *in us*, as in vessels chosen for that purpose—earthen and fragile though we be (iv. 7). Observe the *middle* voice, *θέμενος*.

21. *μὴ γνόντα ἁμαρτίαν*] *Him Who did not know sin.* Here *μὴ*, the *subjective* negative, is supposed by some Expositors to *correct* the notion of those who condemned and crucified Christ *as* a sinner. *Winer*, p. 430.

But it rather serves to indicate that, *although*, and even *because*, God knew Christ to be perfectly sinless (for *unless* He had been perfectly *sinless*, He could *not have redeemed sinners*), He *treated* Him as *Sin in the abstract; in order* that Christ might be "the Lord Our Righteousness, and that we might become the Righteousness of God, in Him."

— *ἁμαρτίαν ἐποίησεν*] The sense of this expression is to be explained from a consideration of the word *ποιῶ* as used in N. T.

It cannot mean that God made Christ to *be* sin. For how could He that is sinless become Sin in the abstract? How could He be said to have sin? Such an expression (as *Aug.* says, Serm. 134 and 155), "*intolerabile* videretur, absit!" But God *treated* Him, accounted Him *as* such, and gave Him up, sinless as He was, and known by Him as such, and even *because* He was sinless—for *if* He had been a sinner He could not have made a satisfaction for sin—to suffer as *sin* for our sakes, as our Proxy *and Substitute*. See Isa. liii. 5, 6. 9—12, "The Lord laid on Him the iniquity of us all. He bore the sin of many." Cp. Rom. viii. 3. 1 Pet. ii. 24; and above on *v.* 15.

The verb *ἐποίησεν* is here used as in John v. 18, *ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ*: viii. 53, *τίνα σεαυτὸν ποιεῖς*: x. 33, *σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν Θεόν*. 1 John i. 10, *ψεύστην ποιοῦμεν αὐτόν*. Hence *S. Augustine*, in applying Psalm lxix., "I paid them the things that I never took," to Christ, says, "Non peccavi, et pœnas dabam;" and that He was "*delictorum susceptor, non commissor*," and "delicta nostra sua fecit, ut *Suam Justitiam nostram Justitiam* faceret."

This interpretation seems preferable to that of some Expositors who regard *ἁμαρτίαν* as equivalent to a *sacrifice* for sin; though not without some authority from the LXX. Lev. iv. 8. 21. 24. 34; v. 9—12; vi. 23. But *ἁμαρτία* is here *opposed* by St. Paul to *δικαιοσύνη*.

The passage in Gal. iii. 13, where Christ is said to have been *made a curse* for us, has been quoted in support of the exposition that Christ was actually made to *be sin*. But it does not authorize such a notion as that. St. Paul explains there what he means, viz. that Christ was made the *object* of execration, for "*cursed* is every one that hangeth on a tree." But a person may be holy—and Christ is perfectly holy—and yet be subject to a curse. See Matt. v. 11. Luke vi. 22; vii. 33.

A curse is the *expression* of *another's* judgment on the person who is subject to it; but it does not *alter* the *essential* character and qualities of the person who is under the curse.

Hence *Theodoret* says here: "He Who was sinless suffered the death of sinners; and having been *called that* which *we were* (viz. sin), He called *us* that which *He was* (viz. Righteousness); for He gave us the riches of Righteousness as a gift." Compare *Chrys.* and *Theoph.* here; and *Bp. Bull* on Justification, Answer to Stricture xi. § 10; and *Bp. Sanderson* (iii. p. 65), who thus speaks: That alone satisfactory punishment of our blessed Lord and Saviour Jesus Christ, was not at all for His own sins,—far be the impiety from us so to imagine; for *He did no sin, neither was there any guile found in His mouth* (1 Pet. ii. 22), but for ours. He paid that which He never took (Ps. lxix. 5); it was for *our* transgressions that He was wounded, *and the chastisement of our peace was* laid *upon Him.*

Yet even those meritorious sufferings of His may be said in a qualified sense to have been for His own sins; although, in my judgment, it be *far better to abstain from such like speeches* as are of ill and suspicious sound, though they may be in some sort defended.

But *how* for His own sins? His own by commission? By no means. God forbid any man should teach, any man should conceive so: the least thought of this were blasphemy, but His own *by imputation*. Not that He had sinned, and so deserved punishment, but that He had taken upon Him *our* sins (Isa. liii. 5), which deserved that punishment.

As he that undertaketh for another man's debt, maketh it his own, and standeth chargeable with it as if it were his own personal debt, so Christ, becoming *surety* for our sins, made them His own, and so was punishable for them, as if they had been His own personal sins, *Who His own self bare our sins in His own body upon the tree.* (1 Pet. ii. 24.) That He was punished for us Who Himself deserved no punishment, it was because *He was made sin for us Who Himself knew no sin.* (2 Cor. v. 21.) *Bp. Sanderson.*

— *ἵνα ἡμεῖς γενώμεθα δικαιοσύνη Θεοῦ*] *that we might be made the Righteousness of God in Him.*

This is something more than the Righteousness *provided* by God and *accepted* by Him, which is the interpretation of some Expositors. Cp. Rom. i. 17; iii. 21. 25; iv. 5; x. 3.

It is the *righteousness of God*, contrasted with, and taking the place of, the *unrighteousness of man*. It is the *righteousness of God in the Second Adam*, as prevailing over *the unrighteousness of man in the First Adam.*

Christ, God of God, took our Nature, and is God manifest in the Flesh; and having summed up all Mankind in Himself, as our Head, the Second Adam, suffered for our sins as our Representative and Proxy; and by virtue of the infinite value of the sacrifice which He in His Person, the One Christ, God as well as Man, offered for us, and of the full satisfaction which He made, He effected an Atonement, *καταλλαγήν*, or reconciliation between God and Man, and united us to God in Himself, being perfect God and perfect Man; and so He took away our sins; and we, by reason of His Incarnation and Death for us, and of our baptismal Incorporation and mystical indwelling in Him, are become *the Righteousness of God in Him.* God regards us as no longer sinners, but as having *His own righteousness in Christ.* God laid on Him the Sin of Mankind, in order that Mankind might *become the Righteousness of God* in Him who is called 'EMMANUEL,' 'God with us,' and Whose Name is, "the LORD (Jehovah) OUR RIGHTEOUSNESS." (Jer. xxiii. 5, 6.) Cp. Isa. xlv. 24, "In the LORD have *I righteousness* and strength; even to Him shall men come. In the Lord shall all the seed of Israel be *justified.*" And see 1 Pet. ii. 24. 2 Pet. i. 4.

Christ is more than *Jehovah* our *Justifier*, He is *Jehovah* our *Justice*. He is made unto *us* by God very *Righteousness* itself. (1 Cor. i. 30.) And yet more, He is made Righteousness to us that *we may be the Righteousness of God in Him.* (2 Cor. v. 21.) Which place, *S. Chrysostom*, well weighing, says: "This very word *δικαιοσύνη* the Apostle useth to express the unspeakable bounty of the gift; that God hath not given us only the operation or effect of His Righteousness, but *His very Righteousness*, His very Self unto us." God made Him Who knew no sin to be sin, in order that we might be made (not righteous persons, that was not full enough, but) *Righteousness itself;* and there He stays not yet,—not every Righteousness, but *the Righteousness of God* Himself. What can be further said? What can be conceived more comfortable? *Bp. Andrewes* (v. p. 112).

See also *Bp. Bull* on Justification, Answer to Strict. xi. § 10, who however does not seem to give sufficient weight to the *abstract* words *ἁμαρτία* and *δικαιοσύνη*. Christ was treated not only as *a sinner*, but as *sin* in the abstract, collectively and universally, in order that *all men*, collectively and universally, as members of the Church Universal, which is Christ's Body, might become *the Righteousness of God in Him.*

See *Chrys.* here, who well observes: "St. Paul expresses here the *quality* itself. He does not say that God treated Christ as a *sinner*, but as *sin*, in order that we might become,—he does not say *righteous men*, but *the Righteousness* of God in Him."

Sometimes we meet in the *Psalms* with heavy complaints of the number and burden of *sins;* and these passages are quoted

a ch. 5. 18—20. 1 Cor. 3. 9. Heb. 12. 15. b Isa. 49. 8.

VI. [1] [a] Συνεργοῦντες δὲ καὶ παρακαλοῦμεν, μὴ εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δέξασθαι ὑμᾶς, [2] [b] λέγει γάρ, Καιρῷ δεκτῷ ἐπήκουσά σου, καὶ ἐν ἡμέρᾳ σωτηρίας ἐβοήθησά σοι· ἰδοὺ, νῦν καιρὸς εὐπρόσδεκτος, ἰδοὺ, νῦν ἡμέρα σωτηρίας· [3] [c] μηδεμίαν ἐν μηδενὶ διδόντες προσκοπὴν, ἵνα μὴ μωμηθῇ ἡ διακονία, [4] [d] ἀλλ' ἐν παντὶ συνιστάντες ἑαυτοὺς ὡς Θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεσιν, ἐν ἀνάγκαις, ἐν στενοχωρίαις, [5] [e] ἐν πληγαῖς, ἐν φυλακαῖς, ἐν ἀκαταστασίαις, ἐν κόποις, ἐν ἀγρυπνίαις, ἐν νηστείαις, [6] ἐν ἁγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ, ἐν χρηστότητι, ἐν Πνεύματι ἁγίῳ, ἐν ἀγάπῃ ἀνυποκρίτῳ, [7] [f] ἐν λόγῳ ἀληθείας, ἐν δυνάμει Θεοῦ, διὰ τῶν ὅπλων τῆς δικαιοσύνης τῶν δεξιῶν καὶ ἀριστερῶν, [8] διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας, ὡς πλάνοι, καὶ ἀληθεῖς, [9] [g] ὡς ἀγνοούμενοι, καὶ ἐπιγινωσκόμενοι, ὡς ἀποθνήσκοντες, καὶ ἰδοὺ ζῶμεν, ὡς παιδευόμενοι, καὶ μὴ θανατούμενοι, [10] [h] ὡς λυπούμενοι, ἀεὶ δὲ χαίροντες, ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες, ὡς μηδὲν ἔχοντες, καὶ πάντα κατέχοντες.

c Rom. 14. 13. 1 Cor. 10. 32. d 1 Cor. 4. 1. ch. 4. 2. & 12. 23. e ch. 11. 23—25. Deut. 25. 3. Isa. 53. 5. Acts 16. 23.

f 1 Cor. 2. 4. ch. 10. 4. Rom. 13. 12. Eph. 6. 11, 13. 2 Tim. 4. 7. g ch. 11. 6. 1 Cor. 15. 31. Ps. 118. 18. h ch. 2. 4. & 7. 3—10. Matt. 5. 4—12. Luke 6. 21. John 16. 22.

[11] Τὸ στόμα ἡμῶν ἀνέῳγε πρὸς ὑμᾶς, Κορίνθιοι, ἡ καρδία ἡμῶν πεπλάτυνται· [12] [i] οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν· [13] [j] τὴν δὲ αὐτὴν ἀντιμισθίαν, ὡς τέκνοις λέγω, πλατύνθητε καὶ ὑμεῖς.

i ch. 7. 2, 3. j 1 Cor. 4. 14. k Deut. 7. 2, 3. 1 Cor. 5. 9. Eph. 5. 7, 11. Eccl. 13. 17. 1 Cor. 10. 21.

[14] [k] Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις· τίς γὰρ μετοχὴ δικαιοσύνῃ καὶ

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in the New Testament as uttered by *our Redeemer*, and in which there seems to be no change of person from beginning to end. We are assured by the Apostle (Heb. x. 5), that the sixth, seventh, and eighth verses of the fortieth Psalm, "Sacrifice and offering thou didst not desire," &c., are spoken by *Messiah* coming to abolish the legal sacrifices, by the oblation of Himself once for all. The same person, to appearance, continues speaking, and, only three verses after, complains in the following terms: "Innumerable evils have compassed me about; *mine iniquities* have taken hold upon me, so that I am not able to look up."

See also Ps. lxix. 5. The solution of this given in the writings of the Fathers is this; that Christ, in the day of His passion, standing charged with the *sin and guilt of His people*, speaks of such their sin and guilt as if they *were His own*, appropriating to Himself those debts for which, in the capacity of a surety, He had made Himself responsible. The Lamb, which under the Law was offered for sin, took the name אָשָׁם (*asham*), *guilt*; because the guilt contracted by the offerer was transferred to that innocent creature, and typically expiated by its blood. See Lev. v. 6.

Was not this exactly the case in truth and reality with the Lamb of God? "He did no sin, neither was guile found in His mouth, but He bare our sins in His own Body on the tree. (1 Pet. ii. 22.) He was made Sin for us, Who knew no sin, that we might be made the Righteousness of God in Him." Christ and the Church compose *one mystical Person*, of which He is the Head, and the *Church the Body*; and as the Body speaks by the Head, and the Head for the Body, He speaks of her sin, and she of His Righteousness. *Bp. Horne* (Preface to the Psalms, p. xiv).

Christ takes her sin, in order that she may receive His Righteousness.

Ch. VI. 2. Καιρῷ δεκτῷ] *In an acceptable season.* A remarkable application of inspired Prophecy. It contains the Words of God the Father to God the Son, Incarnate, and subject to scorn and to suffering for man's redemption, and interceding as Mediator for His Members.

To the Son thus praying the Father says, "In an acceptable season I hearkened to *Thee*." See the passage in Isaiah xlix. 6—8, which is here introduced with great propriety, when the Apostle had been speaking of God the Father as having treated the sinless Son as *Sin*; and which, therefore, is a seasonable declaration from God the Father that the Son's sacrifice for sin was *accepted*, and that His Prayers for the Church, which He has purchased with His blood, are heard; and it thus affords a divine assurance, that the Grace proffered by God to all in Christ will, if it be duly used, be available for their everlasting salvation.

— καιρὸς εὐπρόσδεκτος] a *season well accepted*; more than δεκτός.

7. ὅπλων—δεξιῶν καὶ ἀριστερῶν] *arms on the right hand and on the left*; that is, offensive and defensive weapons. The reference is to the Sword and Spear (ξίφος καὶ δόρυ) in the soldier's *right hand*, by which he *attacks* the enemy, and to the Shield (ἀσπὶς) on his *left arm*, by which he *defends* himself from the foe. See *Blomfield* on Æsch. Agam. 116, χερὸς ἐκ δορικτύπου, i. e. the right hand; and cp. *Bengel* here.

Such is the spiritual armour of the Christian soldier against his ghostly Enemy. (See Eph. vi. 14—17.) He has to wage a war of attack, as well as of defence, against Satan. The Christian is therefore provided by God with both kinds of weapons,—both with spiritual sword and shield,—and he must exercise himself in wielding both.

8—10.] *As unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always* rejoicing; *as having nothing, and yet possessing all things.* Compare the beautiful language of the ancient Christian Apologist. They (the Christians) live in the flesh, but not according to the flesh (see below, x. 3); they dwell on earth, and are citizens of heaven; they obey the Laws, and soar above *the Laws with their own lives* (ἰδίοις βίοις νικῶσι τοὺς νόμους); they love all men, and are persecuted by all; they are not known, and yet are condemned; they are put to death, and are made alive; they are *poor*, and *make many rich*; they lack all things, and they abound in all things; they are treated with scorn, and rejoice therein; they are vilified, and they are justified; they are reviled, and they bless; they are insulted, and they obey; they do well, and are punished as evil-doers; and being punished they rejoice, as being thus raised to life. *Justin Martyr* (p. 497).

10. πτωχοί] *paupers*; poorer than the poor (πένητες). See viii. 9.

— κατέχοντες] *possessing, holding fast.* On the force of κατὰ, see 1 Cor. vii. 31. Observe the difference between ἔχοντες and κατέχοντες. Though we *have* nothing on earth, yet we *possess* an *eternal* treasure in heaven.

12. στενοχωρεῖσθε] *Ye are straitened*; "angustiamini" (*Vulg.*), opposed to πεπλάτυνται. There is ample room for you all to *dwell at large in my heart*, πάντας ἔνδον ἔχομεν, καὶ τοῦτο μετ' εὐρυχωρίας πολλῆς. (*Chrys.*)

But ye are cramped and straitened in your own bowels. I open my heart wide to you, but not so you to me. As to this mode of speaking, see 1 Kings iv. 29. Ps. cxix. 32.

S. Chrysostom has here a beautiful passage displaying the tenderness and expansive largeness of St. Paul's heart, as seen in the numerous passages of his several Epistles, in which he pours out an effusion of love to those whom he addresses. See 1 Thess. i. 2; ii. 19. 2 Thess. ii. 17. Gal. iv. 15. 19. 2 Cor. vii. 7; xii. 15. Rom. i. 11. Eph. iii. 14. Col. i. 3. 7. 24. Tit. i. 4. 2 Tim. i. 4.

13. τὴν αὐτὴν ἀντιμισθίαν] *in the same manner by way of recompense.* For τὸ αὐτὸ, ὅ ἐστιν ἀντιμισθία, see *Winer*, pp. 469. 546. An example of conciseness, together with apposition. (Rom. xii. 1. 1 Thess. ii. 6. 2 Thess. i. 4, 5; ii. 14.)

14. Μὴ γίνεσθε ἑτεροζυγοῦντες ἀπίστοις] *Do not ye become unequally matched* (whether by marriage, or friendship, or participation in idolothyta) *with unbelievers*, i. e. *heathens* (1 Cor. vi. 6; vii. 12—15; x. 27; xiv. 23), as oxen ill yoked with other animals; a conjunction forbidden by the Levitical Law. (Deut.

ανομίᾳ ; ἢ τίς κοινωνία φωτὶ πρὸς σκότος ; [15] τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίαρ ; ἢ τίς μερὶς πιστῷ μετὰ ἀπίστου ; [16] [l] τίς δὲ συγκατάθεσις ναῷ Θεοῦ μετὰ εἰδώλων ; Ὑμεῖς γὰρ ναὸς Θεοῦ ἐστε ζῶντος, καθὼς εἶπεν ὁ Θεὸς, Ὅτι ἐνοικήσω ἐν αὐτοῖς, καὶ ἐμπεριπατήσω· καὶ ἔσομαι αὐτῶν Θεὸς, καὶ αὐτοὶ ἔσονταί μοι λαός. [17] [m] Διὸ ἐξέλθετε ἐκ μέσου αὐτῶν καὶ ἀφορίσθητε, λέγει Κύριος, καὶ ἀκαθάρτου μὴ ἅπτεσθε· κἀγὼ εἰσδέξομαι ὑμᾶς, [18] [n] καὶ ἔσομαι ὑμῖν εἰς πατέρα, καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱοὺς καὶ θυγατέρας, λέγει Κύριος παντοκράτωρ.

VII. [1] [a] Ταύτας οὖν ἔχοντες τὰς ἐπαγγελίας, ἀγαπητοὶ, καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἁγιωσύνην ἐν φόβῳ Θεοῦ.

[2] [b] Χωρήσατε ἡμᾶς· οὐδένα ἠδικήσαμεν, οὐδένα ἐφθείραμεν, οὐδένα ἐπλεονεκ-

l 1 Cor. 3. 16. Eph. 2. 21. 1 Pet. 2. 5.
Exod. 29. 45. Lev. 26. 12. Ps. 90. 1. Ezek. 37. 26, 27. Hos. 2. 23. Zech. 8. 8. & 13. 9. Rom. 9. 26. Heb. 8. 10. Rev. 21. 7.
m Isa. 52. 11. Rev. 18. 4.
a ch. 7. 1.
n Jer. 31. 1. 9. Rev 21. 7.
a ch. 6. 18 1 Tim. 4. 1. 1 John 3. 3.
b Acts 20. 33. ch. 12. 17.

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xxii. 9.) And hence ἑτεροζύγῳ is used by the Septuagint (Lev. xix. 19) to describe two animals of different kinds.

Compare the compound words (used by St. Paul), ἑτερόγλωσσος, 1 Cor. xiv. 21; ἑτερο-διδασκαλεῖν, 1 Tim. i. 3; vi. 3. And as to the thing itself, cp. *Ovid*, Epist. ix. 29, "Quàm malè *inæquales* veniunt ad aratra juvenci," and the authorities for ἑτερόζυγος in *Wetstein*, who quotes *Hesych.*, ἑτερόζυγοι, οἱ μὴ συζυγοῦντες, which explains the dative here. Cp. *Winer*, p. 198.

Hence St. Paul may be understood to express concisely here *two precepts;*

(1) Be not unequally yoked, but seek for union and partnerships in wedlock, friendship, &c. with persons of the same Christian faith, love, and holiness with yourselves,—what the Apostle himself calls γνησίους συζύγους, *genuine yoke-fellows* (Phil. iv. 3),—that you may pace on equably side by side, "pari passu, passibus æquis," and may together bear the yoke of life with patience and concord. Cp. *Juvenal*, xiii. 22, "ferre incommoda vitæ, nec *jactare jugum*." And cp. *Theocrit.* xii. 15, ἀλλήλους ἐφίλασαν ἴσῳ ζυγῷ, and xiii. 15, αὐτῷ δ' εὖ ἕλκων, where the dative may be compared with ἀπίστοις here; and the description in *Æschyl.* Pers. 185—199;

(2) If you are to be unequally matched at all, let it be with any one rather than with *unbelievers*, heathens, idolaters, ἀπίστοις. For what partnership can there be of righteousness with lawlessness? of light with darkness? of Christ with Belial? the Temple of God (which ye are) with Idols?

15. Βελίαρ] *Belial* = Heb. בְּלִיַּעַל, *nequam;* from root בָּלִי = *non*, and, perhaps, יֹעַל, *jugum*, a yoke. See *S. Jerome* in Eph. iv., who says, "Belial, *absque jugo*, quod de collo suo Dei abjecerit servitutem." Cp. *Mintert.* in *v.* So that Belial is one who is *lawless*, and submits *to no yoke;* which, if so, may reflect further light on St. Paul's word, ἑτεροζυγοῦντες.

The λ is changed into ρ at the end of the word, "quod Græcis nullum nomen desit in ρ." *Mintert.*, and see *Gesen.* Thes. i. p. 210.

— πιστῷ] *to a believer.*

16. Ὅτι ἐνοικήσω] *I will dwell in them, and will walk among them.* St. Paul cites here Lev. xxvi. 11, 12, from LXX, where God is promising *His presence* to those who were following the itinerant Tabernacle in the Wilderness. And thus the Apostle teaches us to regard that Tabernacle, on its march through the desert, as a type of the Christian Church travelling through the wilderness of this world, and there carried up and down, with its chosen vessels of God's grace, which at last will be translated into, and enshrined in, the stationary and everlasting Temple of the Jerusalem that is above,—the Church glorified.

This is what is declared by Ezekiel (xxxvii. 26), who employs similar language to that here used by St. Paul, and to whom the Apostle here refers, and who thus describes the days of the Messiah: διαθήσομαι αὐτοῖς διαθήκην εἰρήνης, διαθήκη αἰωνία ἔσται μετ' αὐτῶν, καὶ θήσω τὰ ἁγιά μου ἐν μέσῳ αὐτῶν εἰς τὸν αἰῶνα, καὶ ἔσται ἡ κατασκήνωσίς μου ἐν αὐτοῖς, καὶ ἔσομαι αὐτοῖς Θεὸς, καὶ αὐτοί μου ἔσονται λαός· καὶ γνώσονται τὰ ἔθνη ὅτι ἐγώ εἰμι ὁ Κύριος ὁ ἁγιάζων αὐτοὺς, ἐν τῷ εἶναι τὰ ἁγιά μου ἐν μέσῳ αὐτῶν εἰς τὸν αἰῶνα. Cp. the promises in the Christian Scriptures; Rev. vii. 15; xxi. 3.

17, 18. Διὸ ἐξέλθετε κ.τ.λ.] *Wherefore come ye out.* In these verses St. Paul (as is usual with the Apostles and Evangelists, and as was common with Hebrew Teachers) *combines* several passages from the Old Testament, and blends them into one. See *Surenhus.* p. 557; and above on 1 Cor. i. 31. Acts vii. 43.

The passages are Isa. xlviii. 20; lii. 11. Jer. l. 8; li. 6. 45. These are admonitions to fly from Babylon and its idolatrous abominations. (Cp. Rev. xviii. 4.) And they are properly applied by the Apostle as exhortations to *Christians* to flee from communion with *Heathens* and *Idolaters* in acts of idolatrous worship (cp. 1 Cor. x. 21), and also to shun association with them in the intimate relationships of domestic life, particularly in Marriage (1 Cor. vii. 39). Compare *Tertullian*, ad Uxor., on marriage with a heathen, ii. 2—4.

On account of the misuse of this passage of St. Paul by some in later days, it is requisite to observe, that it cannot be rightly applied to justify *separation* from the *Visible Church of Christ*, on the plea of flaws and blemishes in her.

There were flaws and blemishes, more than enough, in the *Church of Corinth*, as is shown in St. Paul's two Epistles to that Church, especially in the first Epistle. See above on 1 Cor. i. 2.

But St. Paul *never* advises any one to *separate himself* from *that Church*. No; in his first Epistle he condemns schisms and divisions as works of the flesh (1 Cor. iii. 3), and he exhorts the Corinthians to be perfectly joined together in one mind (1 Cor. i. 10), and teaches that there should be no schism in the body (1 Cor. xii. 25), and that no spiritual gifts are of any profit without Love (1 Cor. xiii. 1—3).

He allows no one to separate himself from, or to make schisms in, a Church, on the plea of defects in it.

If indeed a Church, in her teaching and practice, not only adulterates truth with falsehood, and corrupts what is holy with what is idolatrous, but also *enforces* her errors and corruptions on others as *terms* of *communion* with her, and thus makes it impossible to communicate with her in what she has that is true and holy, without communicating also with what is erroneous and idolatrous; if she *excommunicates* all who do not and cannot communicate with her in her errors and corruptions, then a schism there is, and must be; and a sin there is, and a grievous sin. For wherever schism is, there is sin. But the *guilt* of the schism rests with her, who makes communion in her *sins* to be essential and indispensable to communion with *herself*.

This is the case with the present Church of Rome.

But it is *not* the case with the Church of England.

The Church of England requires nothing to be received, as necessary to salvation, but what is contained in Holy Scripture, or may be proved thereby. And she ministers the Word and Sacraments of Christ by the hands of an Apostolical Ministry.

It is therefore not sinful to communicate with her; but it is sinful not to communicate with her.

Therefore a solemn warning must be addressed to all in this Country who wilfully separate themselves from Communion with her.

To be blind to the solemn cautions against schism which abound in these Epistles to the Corinthians, and to palliate the sin of separation from her by a text like the present, which exhorts the Christians of Corinth to separate themselves from *heathens* and *idolaters* in their heathenism and idolatry, is to daub with untempered mortar (Ezek. xiii. 10), and to wrest the Scriptures, as the unlearned and unstable do unto their own destruction (2 Pet. iii. 16); and to do despite to the Holy Spirit Who wrote them, and Who is the Spirit of Peace and Concord, as well as of Wisdom and Truth.

18. καὶ ἔσομαι] *and I will be unto you a Father, and ye shall be unto Me sons and daughters.* This promise also is the sum and substance of several Scriptures blended together, particularly Jer. xxxi. 1. 9. Isa. xliii. 6. See *Surenhus.* p. 559.

CH. VII. 2. οὐδένα ἠδικήσαμεν—ἐφθείραμεν] *We injured no man, we corrupted no man,* we defrauded no man, when we were

τήσαμεν· 3 [c] Οὐ πρὸς κατάκρισιν λέγω· προείρηκα γὰρ, ὅτι ἐν ταῖς καρδίαις
ἡμῶν ἐστε, εἰς τὸ συναποθανεῖν καὶ συζῆν. 4 [d] Πολλή μοι παῤῥησία πρὸς ὑμᾶς,
πολλή μοι καύχησις ὑπὲρ ὑμῶν· πεπλήρωμαι τῇ παρακλήσει, ὑπερπερισσεύομαι
τῇ χαρᾷ ἐπὶ πάσῃ τῇ θλίψει ἡμῶν.
5 [e] Καὶ γὰρ ἐλθόντων ἡμῶν εἰς Μακεδονίαν οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ
ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι· ἔξωθεν μάχαι, ἔσωθεν φόβοι. 6 [f] Ἀλλ' ὁ παρα-
καλῶν τοὺς ταπεινοὺς παρεκάλεσεν ἡμᾶς ὁ Θεὸς ἐν τῇ παρουσίᾳ Τίτου, 7 οὐ
μόνον δὲ ἐν τῇ παρουσίᾳ αὐτοῦ, ἀλλὰ καὶ ἐν τῇ παρακλήσει ᾗ παρεκλήθη ἐφ'
ὑμῖν, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν, τὸν ὑμῶν ὀδυρμὸν, τὸν ὑμῶν
ζῆλον ὑπὲρ ἐμοῦ, ὥστε με μᾶλλον χαρῆναι· 8 [g] ὅτι εἰ καὶ ἐλύπησα ὑμᾶς ἐν τῇ
ἐπιστολῇ, οὐ μεταμέλομαι, εἰ καὶ μετεμελόμην· βλέπω γὰρ ὅτι ἐπιστολὴ ἐκείνη
εἰ καὶ πρὸς ὥραν ἐλύπησεν ὑμᾶς· 9 [h] νῦν χαίρω, οὐχ ὅτι ἐλυπήθητε, ἀλλ' ὅτι
ἐλυπήθητε εἰς μετάνοιαν· ἐλυπήθητε γὰρ κατὰ Θεὸν, ἵνα ἐν μηδενὶ ζημιωθῆτε
ἐξ ἡμῶν.
10 [i] Ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον ἐργάζεται·
ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται.
11 Ἰδοὺ γὰρ αὐτὸ τὸ κατὰ Θεὸν λυπηθῆναι ὑμᾶς, πόσην κατειργάσατο ὑμῖν
σπουδὴν, ἀλλὰ ἀπολογίαν, ἀλλὰ ἀγανάκτησιν, ἀλλὰ φόβον, ἀλλὰ ἐπιπόθησιν,
ἀλλὰ ζῆλον, ἀλλὰ ἐκδίκησιν. Ἐν παντὶ συνεστήσατε ἑαυτοὺς ἁγνοὺς εἶναι τῷ
πράγματι.
12 [k] Ἄρα εἰ καὶ ἔγραψα ὑμῖν, οὐχ εἵνεκεν τοῦ ἀδικήσαντος, οὐδὲ εἵνεκεν τοῦ

c ch. 6. 11—13.
d ch. 1. 14. Phil. 2. 17. Col. 1. 24.
e Deut. 32. 25. Acts 16. 19. 23. 1 Cor. 15. 31. ch. 2. 13.
f ch. 1. 3, 4. & 2. 13. 1 Cor. 16. 17, 18. 1 Thess. 3 2, 6, 7. 3 John 2—4.
g ch. 2. 4.
h ch. 5. 11.
i Matt. 26. 75. Prov. 17. 22.
k ch. 2. 4. 1 Cor. 5. 1.

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with you. Very different was the conduct of their *false Teachers*; 2 Cor. xi. 19, 20.

3. *εἰς τὸ συναποθανεῖν*] even *to die together with you*. As those persons, among the nations, who are under a vow to *die with their friends*; whence the words *συναποθνήσκοντες* and *commorientes*. Such were "the Sacred band" (*ἱερὸς λόχος*) among the Thebans (*Plutarch* in Pelopida), and the *Soldurii* among the Gauls (Cæsar, de B. G. iii.). Cp. *Horat.* 2 Od. xvii. 11, "supremum carpere iter comites parati." *Athenæus*, vi. 249, B, *τούτους οἱ βασιλεῖς ἔχουσι συζῶντας καὶ συναποθνήσκοντας*. See *A Lapide* and *Wetstein*.

5. *ἔσχηκεν*] *hath had*. This *perfect tense* has been altered to the aorist *ἔσχεν* in some MSS., viz. B, F, G, K. But the *perfect* has a peculiar force here, much more powerful than the *aorist*, which would reduce the protracted feeling of anguish here to a mere momentary pang. And it fixes, as it were, a *permanent centre*, to which other things are made to converge. On that centre the writer's own mind is fixed, and to it he draws the mind of his readers. Cp. i. 9; ii. 12.

The sense of the passage is, We came to Macedonia. Think of us *there*. Fix *your* minds on us *there*; contemplate our condition *there*. We *have had* no respite, but in all things are afflicted; without, fightings; within, fears. But God comforted us in our distress by the arrival of Titus from you.

Compare Rev. v. 7, *ἦλθε, καὶ εἴληφε τὸ βιβλίον*. He came, and (as I see) he *hath taken* the book, which he *holds*.

— *ἐν παντὶ θλιβόμενοι*] The broken abruptness of the sentence represents the agitated condition of the writer's feelings at the time. Cp. *Winer*, p. 315, and see on *vv.* 5 and 8.

These natural *anacolutha*, which place before the eyes of the reader the inner workings of the great Apostle's heart, are far beyond the rigid rules of ordinary Grammar; they belong to a higher science, the Grammar of Nature, and even of Inspiration, and impart an indescribable grace of tenderness and truth to these the impassioned outpourings of his full heart. If they so touch the soul when read now, what must have been their effect when they sounded forth in all their original freshness, with the living voice, in the public recitations of these Epistles in the Churches of Corinth and Achaia! Cp. Gal. iv. 12.

7. *ὥστε με μᾶλλον χαρῆναι*] *so that my joy exceeded my sorrow*, great as that had been.

8. *ἐν τῇ ἐπιστολῇ*] *by the Epistle*: the first to the Corinthians.

— *βλέπω γάρ*] *For I perceive* this, that *that Epistle did give you pain, although* it were *for a short time*.

Βλέπω is more expressive than *ὁρῶ*. Do not think that I do not care what pain I give you. I, though *absent* from you in body, contemplate your inmost feelings, with the eyes of paternal love, and feel for you and with you.

9. *κατὰ Θεόν*] *with a view to God*, and not with an eye to yourselves only, or to the world, *κατὰ κόσμον*. "Ἡ *κατὰ Θεὸν λύπη* est dolor animi *Deum* spectantis et sequentis." (*Bengel.*) And so *Winer*, p. 358, note; whereas "*ἡ κατὰ κόσμον λύπη* est dolor animi *mundum* spectantis et sequentis."

This and the following verse give the definition of *genuine Repentance*, as distinguished from spurious;

True Repentance is *dolor admissi*, grief for the *sin committed against God*. False Repentance is only *dolor amissi*, grief for what is *lost by the sin*. The former is *dolor ob culpam*, i. e. it arises from sense of sin; the other is only *dolor ob pœnam*, and is produced by fear of punishment.

The latter was the repentance of Cain, of Esau, of Saul, of Ahab, of the Pharisees, of Judas, whose eyes were turned on *themselves* and on *worldly* things, in their expressions of sorrow; whence proceeds hopeless despondency, perhaps self-destruction.

But the other Repentance was the Repentance of David, of the Publican, of the Prodigal, and of Peter, whose eyes were fixed on *God*, and looked at their sin in its relation to Him, and to His Purity, Justice, and Love; whence arises in the heart a feeling of godly sorrow, shame, and remorse; and yet not of despair, for with the eyes fixed on God, the sinner sees in Him a merciful Father, as well as a Holy God, and Just Judge; and it sees the all-sufficient propitiation which He has provided for sin, in Christ, and it resorts to the means of pardon and grace, which He dispenses by the Ministry of Reconciliation in His Church, especially in the Holy Communion, and by which He restores the penitent to Himself. See above, v. 20, 21.

10. *σωτηρίαν ἀμεταμέλητον*] *salvation not to be repented of*. A striking contrast. Worldly sorrow worketh death—eternal death,—which is for ever to be rued. But godly sorrow worketh salvation which (*whatever pain* it may *now* cost to attain it) is never to be rued, but will be rejoiced in for Eternity.

Observe also the distinction between *μετάνοια* and *μεταμέλεια*. *Μετάνοια, change of mind*, belongs only to the good; *μεταμέλεια, pain of mind*, belongs to *evil* men as well as *good*. Peter *μετανοεῖ*, as well as *μεταμέλεται*. Judas *μεταμέλεται* (Matt. xxvii. 3), but not *μετανοεῖ*. *Μετάνοια* begins with *μεταμέλεια*, but at length delivers from *μεταμέλεια*; whereas *μεταμέλεια*, without *μετάνοια*, continues to eternity.

— *ἐργάζεται*] *worketh*. So B, C, D, E. *Elz.* *κατεργάζεται*. But there seems to be a designed contrast between the working of godly and worldly sorrow. The former *ἐργάζεται μετάνοιαν*, the latter *κατεργάζεται θάνατον*.

11. *ἀλλά*] *yea*—. On this use of *ἀλλὰ*, see 1 Cor. vi. 11.

— *πράγματι*] *Elz.* prefixes *ἐν*, not in the best MSS.; and *πράγματι* is to be joined with *ἐν παντί*.

12. *Ἄρα*] *Consequently*—the *result* of that Epistle is now manifest, and a blessed result it is.

— *οὐδὲ εἵνεκεν τοῦ ἀδικηθέντος*] not *mainly* and *primarily* for

ἀδικηθέντος, ἀλλ' εἵνεκεν τοῦ φανερωθῆναι τὴν σπουδὴν ὑμῶν τὴν ὑπὲρ ἡμῶν πρὸς ὑμᾶς ἐνώπιον τοῦ Θεοῦ.

13 l Διὰ τοῦτο παρακεκλήμεθα· ἐπὶ δὲ τῇ παρακλήσει ἡμῶν περισσοτέρως μᾶλλον ἐχάρημεν ἐπὶ τῇ χαρᾷ Τίτου, ὅτι ἀναπέπαυται τὸ πνεῦμα αὐτοῦ ἀπὸ πάντων ὑμῶν· 14 ὅτι εἴ τι αὐτῷ ὑπὲρ ὑμῶν κεκαύχημαι, οὐ κατῃσχύνθην· ἀλλ' ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτω καὶ ἡ καύχησις ἡμῶν ἡ ἐπὶ Τίτου ἀλήθεια ἐγενήθη. 15 m Καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστιν, ἀναμιμνησκομένου τὴν πάντων ὑμῶν ὑπακοήν, ὡς μετὰ φόβου καὶ τρόμου ἐδέξασθε αὐτόν.

16 n Χαίρω ὅτι ἐν παντὶ θαῤῥῶ ἐν ὑμῖν.

VIII. 1 a Γνωρίζομεν δὲ ὑμῖν, ἀδελφοί, τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακεδονίας, 2 ὅτι ἐν πολλῇ δοκιμῇ θλίψεως ἡ περισσεία τῆς χαρᾶς αὐτῶν, καὶ ἡ κατὰ βάθους πτωχεία αὐτῶν ἐπερίσσευσεν εἰς τὸν πλοῦτον τῆς ἁπλότητος αὐτῶν· 3 ὅτι κατὰ δύναμιν, μαρτυρῶ, καὶ παρὰ δύναμιν αὐθαίρετοι, 4 b μετὰ πολλῆς παρακλήσεως δεόμενοι ἡμῶν τὴν χάριν, καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἁγίους, 5 καὶ οὐ, καθὼς ἠλπίσαμεν, ἀλλ'

l Rom. 15. 32.

m ch. 2. 9. Phil. 2. 12.

n 2 Thess 3. 4. Philem. ver 21.

a Rom. 15. 26. ch. 9. 1—4. Rom. 5. 3. 2 Cor. 7. 4. James 1. 2. Mark 12. 44.

b Acts 11. 29. Rom. 15. 26. 1 Cor. 16. 1. ch. 9. 1.

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their sakes; that is, for the sake of the incestuous person and his father. (1 Cor. v. 1.) Cp. 1 Cor. ix. 9, *μὴ τῶν βοῶν μέλει τῷ Θεῷ*; *Theophyl.*

— *ὑμῶν—ἡμῶν*] So the best MSS. authorities. *Elz.* has *ἡμῶν—ὑμῶν*.

St. Paul's meaning is, that he wrote his former Epistle in order that the zeal (*σπουδὴ*, see *v.* 11) of the Corinthians in behalf of their Ministers (Paul and his associates), and in obedience to their admonitions, might be *made manifest among them* by their godly repentance and exercise of salutary discipline.

13. *Διὰ—ἡμῶν περισσοτέρως μᾶλλον*] So the best MSS. *Elz.* inserts *δὲ* after *περισσοτέρως*, and has *ὑμῶν* instead of *ἡμῶν*.

The sense is, *for this cause we have been comforted; but in our comfort we joyed the more exceedingly for the joy of Titus, because his spirit hath received refreshment from you all.*

The sense is well given in *Vulg.*, "Ideò consolati sumus. In consolatione *autem nostrâ* abundantiùs magis gavisi sumus *super gaudio Titi*, quia refectus est spiritus ejus ab omnibus vobis." So *Syriac*, *Æthiopic*, and *Gothic* Versions.

On the accumulation of comparatives denoting intensity of feeling and vehemence of action, see Phil. i. 23, *πολλῷ μᾶλλον κρεῖσσον*. Mark vii. 36. *Winer*, p. 214. And in 2 Cor. xii. 9 a superlative is joined with a comparative, *ἥδιστα μᾶλλον*.

On the word *ἀναπαύω*, see 1 Cor. xvi. 18.

S. Chrysostom remarks here on St. Paul's prudence in stating these particulars concerning *Titus*; which would be very acceptable to the Corinthians, of whom he had brought so favourable a report to St. Paul, and would prepare the *Corinthians*, on their side, to give a hearty welcome to Titus, whom the Apostle now designed to send back to them, in order to gather their charitable contributions for the poor Saints at Jerusalem. See here viii. 6. 16. 23.

He wins their love for Titus; for nothing more cements affection than a good testimony concerning those whose love is to be won. And what the Apostle says of Titus is, that *his* arrival from *Corinth* with the report he gave of them, turned his own sadness into joy. *Chrys.*

15. *ὡς μετὰ φόβου*] *how with fear and trembling ye received him.* This assertion of the feelings of alarm produced, by the coming of Titus from St. Paul, in the minds of the Corinthians,—who had been *puffed up* by pride, and *exulted* in their own fancied pre-eminence (see 1 Cor. iv. 8. 18; v. 2),—affords silent and remarkable evidence of the reality of the effects of Apostolic authority, especially in the delivery to Satan by Excommunication. 1 Cor. v. 3—5.

CH. VIII. 1, 2. *Γνωρίζομεν δέ*] Observe the connexion of this statement with the main subject of this Epistle, vindicating God's dispensation in the *affliction* of His servants, and showing forth the *blessings* of *suffering*. See *Introduction*, p. 146.

The saints of Jerusalem were in affliction, and the Christians of Macedonia were poor; but the poverty of the latter made them feel more tenderly for the afflictions of the former.

1. *δεδομένην ἐν ταῖς ἐκκλ.*] *the grace of God given in the Churches of Macedonia.* Cp. Acts iv. 12, *δεδομένον ἐν ἀνθρώποις*. 1 John iv. 9, *ἐφανερώθη ἡ ἀγάπη Θεοῦ ἐν ὑμῖν*.

The preposition *ἐν* here expresses more than the dative. The gift or grace was not only bestowed *upon*, but operated *in*, the Churches. It was a *χάρις ἐνεργουμένη*, a grace working *in* them by love, and showing itself by acts of Charity to others.

2. *ἐν πολλῇ δοκιμῇ θλίψεως*] *in much trial of affliction.* On the word *δοκιμὴ*, see ii. 9; ix. 13; xiii. 3; and on Rom. v. 4.

Affliction is here represented as a fire which *tries* the Christian soul—as the furnace *tries* and *tests* metal—whether it is of sterling ore, or adulterated (*κίβδηλος*), and therefore reprobate (*ἀδόκιμος*), and which not only *tries*, but *refines* it. Jer. vi. 30. Gen. xxiii. 16. Prov. xvii. 3; xxvii. 21, LXX. 1 Pet. i. 7, *λυπηθέντες ἐν ποικίλοις πειρασμοῖς ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως πολὺ τιμιώτερον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου, εὑρεθῇ εἰς ἔπαινον. . . .*

The Churches of *Macedonia* stood the trial well, and were purified by affliction (on which see 1 Thess. i. 6; ii. 14), so that their love shone more brightly in acts of kindness. Their own experience of suffering made them more charitable to others. "Non ignara mali miseris succurrere disco." *Virgil*, Æn. i. 630.

— *ἡ κατὰ βάθους πτωχεία*] A beautiful and picturesque image. *Their penury reaching downward* to a low level—like a well, sunk to a great depth in the soil—gushed forth in a copious flow of fresh and living water of love, in the spiritual *wealth of their Christian liberality*. The *depth* of the well caused the *abundance* of the water.

Thus their severe affliction produced much joy; thus their deep poverty produced much riches of Alms. *Chrys.*

On *κατὰ βάθους πτωχεία*, see *Winer*, p. 341, and p. 377.

Observe, also, the Apostle does not say that it abounded to much wealth in the *amount* given, but abounded to much wealth in honest openness and heartiness (*ἁπλότητι*) of giving. (See Rom. xii. 8.) For it is not the sum given, but the spirit of the giver, which is the measure of almsgiving in the sight of God.

Some render *ἁπλότητος* by *liberality*, here and in Rom. xii. 8, but this is a questionable rendering; and the sense is that in which the word is commonly used by St. Paul, in 2 Cor. i. 12; xi. 3. Eph. vi. 5. Col. iii. 22.

Ἁπλότης is not merely *simplicity*, but honest openness and freeness, and expansive largeness of heart ("cordis simplex dilatatio"), free from all guile, and sinister considerations of self.

It is well described by *Phavorinus* as *τὸ μηδὲν μετὰ ἐπινοίας ἐξ ἑαυτοῦ πλάττον ἢ λαλοῦν*.

3. *παρά*] So B, C, D, E, G. *Elz. ὑπέρ*.

4. *ἁγίους*] *Elz.* adds *δέξασθαι ἡμᾶς*, not found in the best MSS.

The sense is—Instead of our being suppliants *to them* for aid, they contributed *according to their power*, and *beyond their power*, of *their own will*; *praying us* with much entreaty, with regard to the grace and partnership in the communication (i. e. contribution) that we were making for the saints. They implored us to *allow them* to be associated with us in the *privilege* of *giving* alms to their poorer brethren at Jerusalem. See *Theodoret* here, who says, *τὴν ἡμετέραν παραίνεσιν προὔλαβον αὐτοὶ, δεηθέντες ἡμῶν τῆς τῶν ἁγίων θεραπείας φροντίσαι.*

Here was true Christian Charity, anticipating St. Paul's appeal for aid; and regarding it as a boon, to be permitted to take part in labours of love, "remembering the words of the Lord Jesus, how He said, It is more blessed to give than to receive"

c ver. 17. 2 Cor. 12. 18.
d 1 Cor. 1. 5. ch. 9. 8.
e 1 Cor. 7. 6.
f Luke 9. 58. Phil. 2. 6, 7.
g 1 Cor. 7. 6, 25. 2 Cor. 9. 2.
h Prov. 3. 28. & 19. 22. Mark 12. 42—44. & 14. 7, 8. Luke 21. 3. 1 Pet. 4. 10.

ἑαυτοὺς ἔδωκαν πρῶτον τῷ Κυρίῳ, καὶ ἡμῖν διὰ θελήματος Θεοῦ· [6] [c] εἰς τὸ παρακαλέσαι ἡμᾶς Τίτον, ἵνα καθὼς προενήρξατο, οὕτω καὶ ἐπιτελέσῃ εἰς ὑμᾶς καὶ τὴν χάριν ταύτην. [7] [d] Ἀλλ', ὥσπερ ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ, καὶ γνώσει, καὶ πάσῃ σπουδῇ, καὶ τῇ ἐξ ὑμῶν ἐν ἡμῖν ἀγάπῃ, ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε. [8] [e] Οὐ κατ' ἐπιταγὴν λέγω, ἀλλὰ διὰ τῆς ἑτέρων σπουδῆς καὶ τὸ τῆς ὑμετέρας ἀγάπης γνήσιον δοκιμάζων.

[9] [f] Γινώσκετε γὰρ τὴν χάριν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι δι' ὑμᾶς ἐπτώχευσε πλούσιος ὤν, ἵνα ὑμεῖς τῇ ἐκείνου πτωχείᾳ πλουτήσητε. [10] [g] Καὶ γνώμην ἐν τούτῳ δίδωμι· τοῦτο γὰρ ὑμῖν συμφέρει, οἵτινες οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν προενήρξασθε ἀπὸ πέρυσι.

[11] Νυνὶ δὲ καὶ τὸ ποιῆσαι ἐπιτελέσατε, ὅπως, καθάπερ ἡ προθυμία τοῦ θέλειν, οὕτω καὶ τὸ ἐπιτελέσαι ἐκ τοῦ ἔχειν. [12] [h] Εἰ γὰρ ἡ προθυμία πρόκειται καθὸ

(Acts xx. 35). A striking example to Christian Congregations. Many now wait to be asked, and when asked refuse to give; and thus forfeit the blessing, which these ancient Churches eagerly desired, and joyfully obtained—that of being permitted to *give* to Christ in the persons of His Poor.

St. Paul happily applies the word χάρις, *grace*, to a work of *charity*, in this appeal to the *Corinthians*, who prided themselves much on their *own* spiritual gifts and *graces*: and thus enforces the teaching of his former Epistle (chap. xiii.), that no spiritual gifts avail without Charity. See *v.* 6 and *v.* 7, ὥσπερ ἐν παντὶ περισσεύετε, πίστει καὶ λόγῳ καὶ γνώσει . . . ἵνα καὶ ἐν ταύτῃ τῇ χάριτι περισσεύητε. *Chrysostom.*

5. καὶ οὐ, καθὼς ἠλπίσαμεν, ἀλλ' ἑαυτοὺς ἔδωκαν πρῶτον] *and not, as we hoped*, their substance, *but they gave themselves also first to the Lord.* On this ellipse, see Acts v. 4. 1 Cor. xv. 10. *Winer*, p. 439. We had indeed expected *their substance*, for we have had experience of their love (see xi. 9), but they went beyond our hopes, and *gave themselves.*

Thus he shows that, to the honour of the Macedonians, they were not puffed up by their own works of charity, nor were so elated by them, as to neglect other things, as if in giving their *money* they had done all that was needed. No: they not only gave their money, but *themselves.* (*Theoph.*) Thus also he obviates an objection that he had a personal end to serve in these collections; and shows that it was not the *money* of the *Corinthians* that he desired so much as *themselves.* (See xii. 14.)

7. λόγῳ] *language*,—utterance of prophecy and tongues. See 1 Cor. i. 5.

8. διά] i. e. δοκιμάζων διὰ, *testing, proving, by means of.*

9. δι' ὑμᾶς ἐπτώχευσε πλούσιος ὤν] *He, being rich, became a beggar*, πτωχὸς, on our account. Πτωχὸς is more humble and destitute than πένης. (See vi. 10.) *Christ* reduced Himself to *penury*, for us, in order that ye might become rich thereby.

Another *privilege* of *suffering*: it renders us like Christ.

Christ became πτωχὸς, a *beggar*, and in the persons of His poorer brethren He asks for and receives *alms.* See Matt. xxv. 40.

Behold Him Who is rich, and Who made Himself poor for our sakes. *By Him all things were made* (John i. 3). It is a greater thing to make gold than to have it. You may be rich in gold and silver and cattle; but *you* could not *make them.* But see Him Who was rich. *All things were made by* Him. Now see Him Who made Himself poor. The *Word was made flesh*, and *dwelt among us* (John i. 14). Who can conceive His riches? And now think on His Poverty. He is conceived in the Virgin's womb. *O paupertas!* He is born in a poor inn, wrapped in swaddling clothes, laid in a stable; He, the Lord of heaven and earth, the Maker of Angels, the Creator of all things, Visible and Invisible, is fed at the breast of His Mother, veils His Majesty, is taken and bound, and scourged, and buffeted, and crowned with thorns, nailed to a tree, pierced with a lance. . . . *O paupertas! Augustine* (Serm. 14).

10. οὐ μόνον τὸ ποιῆσαι, ἀλλὰ καὶ τὸ θέλειν προενήρξασθε] *Ye pre-commenced*,—that is, *ye originated of your accord, ye* took the *initiative, before* (πρὸ) ye received any instigation *from me, ye pre-commenced* not only the *act* (of beneficence), but the *desire.*

The *priority* to which the Apostle here refers, is *not* (as some have supposed) with regard to the *Macedonian* Christians. This would have been an invidious comparison.

But the meaning is,—'Ye *anticipated* all suggestions from *me.*' There is a refined delicacy in this statement, in which he *gives* to them (as it were) *precedence* to *himself*, their Teacher. *Ye* outran *my* wishes and requests, by *your love.*

It is to be observed, that in all this discourse concerning Almsgiving, St. Paul lays the main stress on the *cheerfulness* and *eagerness* to give, by which genuine Charity is characterized, and which God most loves, in all offerings to Him. Cp. Exod. xxv. 2; xxxv. 5. The Macedonians *besought* him to receive their alms. And the *Corinthians* (he says) anticipated *his appeal*, by their *own desires* to give.

There is therefore something very significant and instructive in this sentence, where τὸ θέλειν, the *desire*, is placed *above* τὸ ποιῆσαι, the *act.* For the *act* of giving might be only done at the instigation of *others.* But the *desire* to give is a *free motion* of the *giver.* And where the *desire* is, there will be the *act*; but the act is sometimes done without the desire to do it.

It may also be remarked that St. Paul applies this word προενάρχομαι to *Titus* (*v.* 6), as well as to the *Corinthians*; and these are the only passages where the word occurs in the New Testament. Titus is commended as αὐθαίρετος, *v.* 17, in his appeals for alms. He anticipated St. Paul's wishes, and voluntarily undertook the task of suing for the benevolence of the Corinthians in aid of the poor Christians at Jerusalem. He προενήρξατο τὴν χάριν. But to the honour of the Corinthians, be it said, they anticipated the appeal by their own spontaneous offers of aid,—προενήρξαντο τὸ θέλειν.

St. Paul adds also that this alacrity of theirs was displayed in the *past year*, (see next note,) in order to show that he does not claim to *himself* the credit of having first excited it by his own Epistle.

Observe how the Apostle shows that the Corinthians came forward to this labour of love without exhortation from others; and of their own free will. A salutary lesson to all Christian Congregations. *Chrysostom.*

— ἀπὸ πέρυσι] *from last year.* Cp. ix. 2; and see authorities in *Wetstein*, ἡ πέρυσι κωμῳδία (*Aristoph.*), αἱ πέρυσι πρέσβειαι (*Demosth.*), πέρυσι ἐπιδημῶν (*Theophrast.*). *Not*, therefore, necessarily, "*a year ago.*"

The time to which St. Paul refers might have been not more than *nine months* before. It must have been, however, before the writing of his First Epistle, which was sent in the same year as the Second to the Corinthians. See the *Introduction*, p. 145.

On the use of ἀπὸ in measures of *time* and *place*, see Acts xxviii. 23, and *Winer*, pp. 375. 491, 492.

St. Paul had shown to the Corinthians (*v.* 1—4) that the *Macedonians* had come forward and pressed him to admit them to be his partners in making the collection for the poor. But he would not *disparage* the *Corinthians* by *extolling* those of *Macedonia.* He therefore records *their* free overtures of a similar kind. He reminds them not only of their own *acts*, but of their *desires.*

And he does not say ἐνήρξασθε, but προ-ενήρξασθε ἀπὸ πέρυσι. I therefore now am only exhorting you (he means) to *accomplish* that to which *you yourselves*, willingly outrunning all exhortation from me, stimulated yourselves to do with all promptitude and alacrity. *Chrys.* He makes their own acts to become like exhortations to themselves.

11, 12. ἐκ τοῦ ἔχειν κ.τ.λ.] from, and *according* to your means. *Winer*, p. 329. ἐκ signifies the *standard* by which a thing is measured, as in "*ex* pede, Herculem."

The sense is unfolded in the following verse. If the alacrity of mind of the giver is *manifestly set forth* as an offering to God (like the "*panes propositionis*," or *shewbread*), according to what a man may have (which God knows), it is acceptable to Him, and is not estimated according to what he has not. *Elz.* corrects τις after ἔχῃ, but this is not in B, C*, D, E, F, G. As to the difference of the conditional ἔχῃ and the definite ἔχει, see *Winer*, p. 275, and *Meyer* here.

ἐὰν ἔχῃ εὐπρόσδεκτος, οὐ καθὸ οὐκ ἔχει. 13 Οὐ γὰρ, ἵνα ἄλλοις ἄνεσις, ὑμῖν δὲ θλῖψις, ἀλλ' ἐξ ἰσότητος, ἐν τῷ νῦν καιρῷ τὸ ὑμῶν περίσσευμα εἰς τὸ ἐκείνων ὑστέρημα· 14 ἵνα καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα, ὅπως γένηται ἰσότης, 15 [i] καθὼς γέγραπται, Ὁ τὸ πολὺ, οὐκ ἐπλεόνασε· καὶ [i] Exod. 16. 18.
ὁ τὸ ὀλίγον, οὐκ ἠλαττόνησε.

16 [k] Χάρις δὲ τῷ Θεῷ τῷ δόντι τὴν αὐτὴν σπουδὴν ὑπὲρ ὑμῶν ἐν τῇ καρδίᾳ [k] ver. 6. Col. 3. 17. Rev. 17. 17.
Τίτου, 17 ὅτι τὴν μὲν παράκλησιν ἐδέξατο, σπουδαιότερος δὲ ὑπάρχων αὐθαίρετος ἐξῆλθε πρὸς ὑμᾶς.

18 [l] Συνεπέμψαμεν δὲ μετ' αὐτοῦ τὸν ἀδελφὸν, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ [l] ch. 12. 18.

Cp. *Aug.* in Ps. 103, "Coronat Deus in te bonitatem, ubi non invenit facultatem. Nemo dicat, 'non habeo,' Caritas de sacculo non erogatur;" and *S. Leo* (Serm. iv. de Jejun.), "æquatur merito qui distat impendio. Potest par esse animus ubi dispar est census" (*A Lapide*); and see on Mark xii. 42, 43. Luke xxi. 2, 3.

15. *καθὼς γέγραπται κ.τ.λ.*] *as it is written.* Exod. xvi. 18, LXX, where the words are *μετρήσαντες γομὸρ, οὐκ ἐπλεόνασεν ὁ τὸ πολὺ, καὶ ὁ τὸ ὀλίγον* (al. *ἔλαττον*) *οὐκ ἠλαττόνησε.*

Thus the Holy Spirit, speaking by St. Paul, reveals to us another specimen of the *moral* and *spiritual* meaning of the dealings of Almighty God with the Israelites under the *Levitical Law.* See on 1 Cor. ix. 9, *οὐ φιμώσεις βοῦν ἀλοῶντα.*

The command of God was, that the *manna*, which the several members of the same tent (*συσκήνιοι*) had gathered, should be put together into *one common stock*, that it should be *συνηγμένον, συλλελεγμένον* (see LXX), and then be *meted out* with an *homer;* and when this was done, it was so ordered by Almighty God, that when the whole was measured out, *each* person *had exactly an homer*, neither more nor less (Exod. xvi. 16—18).

God thus condemned covetousness. *Chrys.*

God not only gave the manna, but ordered it to be measured out, so that none should abuse His gift by selfishness. *Theodoret.*

This St. Paul applies as a practical lesson to the members of the Christian Church. They are all *συσκήνιοι*, inmates of the same spiritual tent (*σκηνή*); travellers together through the wilderness of this world to the same heavenly Canaan. It is God who rains down the manna of His bounty in their temporal wealth. What they gather is *His.* And they may *not* gather only for *themselves.* What is gathered by them, is to be regarded by them as belonging to *others*, so that there may be a liberal communication of God's gifts to all; and that the needs of their poorer brethren may be supplied from their abundance, and that there may be an equality. Thus God *admits* them to the high *privilege* of being fellow-workers with Himself in His own munificence to men.

17. *σπουδαιότερος*] *more zealous* than to need any exhortation from me. Cp. Acts xxv. 10. Phil. ii. 28. Other examples of this use of a *comparative*, with relation to something understood, may be seen in *Winer*, p. 217.

— *ἐξῆλθε*] *he went forth*, and now goes. The aorist is used here as in the next verse. See next note, and *Meyer* and *Alford* here.

18. *Συνεπέμψαμεν*] We now *send* with him. The aorist is used in this case as *ἔγραψα, scripsi, dictavi.* See Acts xxiii. 30, and below, ix. 3.

— *τὸν ἀδελφὸν, οὗ ὁ ἔπαινος ἐν τῷ εὐαγγελίῳ*] *the brother, of whom the praise* (is) *in the Gospel throughout all the Churches.* A more significant expression than "whose praise is in the Gospel." It indicates that *the* praise, which the person here described desires and has, is not any praise from *men*, but the approval of *God*, for his work in the *Gospel.*

To whom does the Apostle refer, under this honourable title?

The person here mentioned, as sent together with Titus to Corinth, and as one, the praise of whom is in the *Gospel throughout all the Churches*, had (as appears from St. Paul's statement, v. 19) been appointed by the Churches to be St. Paul's *fellow-traveller* and *coadjutor* in the administration of the alms now in course of collection for the relief of the poor Christians at *Jerusalem;*

Therefore this person must have been not only one who was sent with this Epistle, but also one of those who afterwards *accompanied St. Paul* to *Jerusalem* on his subsequent visit to that City "*with the alms and offerings*," which, soon after the date of this Epistle, he carried with him (Acts xxiv. 17) in the journey to Jerusalem, described in the Acts of the Apostles, xx. 4—xxi. 17.

This consideration at once excludes *Barnabas*, whom some have supposed to be here meant;

Of those persons who are mentioned in Acts xx. 4 as St. Paul's *fellow-travellers*, *Sopater* is also excluded, because he went with St. Paul as far as *Asia* only, and not to Jerusalem. *Timothy* also is excluded, because he is associated with St. Paul in writing this Epistle (i. 1), and could not have been *sent* with Titus.

There remain *Aristarchus*, *Secundus*, *Gaius* of Derbe, *Tychicus*, *Trophimus*, and *St. Luke.*

Of those just mentioned, *only St. Luke* appears to have been St. Paul's constant *fellow-traveller to Jerusalem.* Those others (he says) went before, and waited for *us* at Troas; and *we* sailed from Philippi to them at Troas. See Acts xx. 5.

It is evident also, from the perpetual recurrence of the words *we* and *us* in every stage of St. Paul's journey from Troas (Acts xx. 6) to Jerusalem (xxi. 17), that *St. Luke* was St. Paul's fellow-traveller from Corinth to that City.

It has been said with much confidence by some in recent times, that, in using the word *Gospel*, St. Paul does not here refer to *any written* Gospel, and particularly not to *St. Luke's* Gospel, which (they affirm) was not then written.

But even although it be supposed for argument's sake, that St. Luke's Gospel had not as yet been written, yet they who believe that St. Paul wrote by divine inspiration, may be allowed to suppose that the holy Apostle's words were so ordered by the Holy Ghost that they might have *afterwards* a wider meaning, beyond the range of the immediate circumstances under which they were written.

We need not, therefore, despise the argument supplied, *à posteriori*, by the fact that *St. Luke's* praise was certainly, if not then, yet soon afterwards, and has ever since been, *throughout all the Churches*, by means of his *written Gospel.* And we need not disparage the application made of these words to St. Luke by ancient Christian Writers such as *Origen*, *Primasius*, and *S. Jerome* (Epist. 50, ad Paulin.), "Actorum noverimus scriptorem *Lucam* esse medicum, *cujus laus est* in Evangelio;" and again (in Ephes. c. 1), "Loquitur de *Lucâ*, cujus laus," &c., and by the *Church of England* in her Collect for *St. Luke's Day*,—an application fully justified by the event.

The gifts, which qualified St. Luke for *writing* the Gospel and the Acts, had, it is probable, previously recommended him also for *preaching* the Gospel orally, especially to those persons, viz. the inhabitants of *Macedonia* and *Achaia*, of whom and to whom St. Paul is now writing.

The excellency of St. Luke's Greek style marked him out, *à priori*, for that purpose. And Church-History points to St. Luke as having written his Gospel *there.* "Lucas, Medicus, discipulus Pauli Apostoli, in *Achaiæ Bœotiæque* partibus volumen condidit." *Jerome* (Cat. Scr. Ecc. c. 7).

Thus we are brought to the question, Has it ever been proved, that St. Paul does *not* refer here to a *written* Gospel, and consequently not to the Gospel of *St. Luke?*

Certainly not.

The words here are "the praise of whom (is) in the Gospel *throughout all the Churches.*"

It is not easy to see, how the praise of any one, and particularly how the praise of any of those who were St. Paul's fellow-travellers to Jerusalem (whose names are supplied by the Acts), could be said to be *throughout all the Churches* by means of *mere oral* teaching;

The words seem plainly to point to some *written document*, circulated, like St. Paul's *own Epistles* at this time, by *copies through the Churches*, and probably *read* publicly in them, as those Epistles were, and as was the case with the Scriptures of the Old Testament.

Such a document as this, relating the acts and words and sufferings of Christ, would in all probability have been provided for the Churches of Asia and Greece, who would be very desirous

διὰ πασῶν τῶν ἐκκλησιῶν· [19] [m] οὐ μόνον δὲ, ἀλλὰ καὶ χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν συνέκδημος ἡμῶν, ἐν τῇ χάριτι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν, πρὸς τὴν τοῦ Κυρίου δόξαν καὶ προθυμίαν ἡμῶν, [20] στελλόμενοι τοῦτο, μή τις ἡμᾶς μωμήσηται ἐν τῇ ἁδρότητι ταύτῃ τῇ διακονουμένῃ ὑφ' ἡμῶν, [21] [n] προνοούμενοι καλὰ οὐ μόνον ἐνώπιον Κυρίου, ἀλλὰ καὶ ἐνώπιον ἀνθρώπων.

m 1 Cor. 16. 3, 4. ch. 4. 15. ver. 9. 12—14. Phil. 4. 18, 19.
n Prov. 3. 4. Rom. 12. 17. Phil. 4. 8. 1 Tim. 5. 14. Tit. 2. 5, 8. 1 Pet. 2. 12.

to have such a history; and who were distinguished by their literary endowments and pursuits, and to whom St. Paul had now been preaching the Gospel for more than seven years.

See above on 1 Thess. i. 9.

As to the *Gospel* of *St. Luke*, we know from himself that it was written *before* the *Acts* (Acts i. 1. Luke i. 1), the composition of which, in all probability, was not later than A.D. 63, only *four* or *five* years *after* the date of this second Epistle to the Corinthians (see on Acts i. 1, and the *Introduction* to St. Luke's Gospel, p. 168, and the *Introduction* to this Epistle, p. 145).

If, as Christian Antiquity believed, and as many reasons suggest, St. Paul refers to some one of the written Gospels here, when writing to the Churches of Achaia, it is most probable that he refers to that written by *St. Luke*.

St. Paul himself seems to be *quoting* from St. Luke's Gospel in 1 Thess. v. 3. 1 Cor. x. 27, and to call it *Scripture* in 1 Tim. v. 18.

That Gospel was specially designed for the use of the Greeks, and, as early testimonies affirm, was written in *Greece*, and under the superintendence of *St. Paul* (see the *Introduction* to it, p. 157).

Supposing this to be so, we may next observe, that there is peculiar propriety in the fact, that St. Paul, the inspired Apostle of the *Gentile* Churches, here sets his Apostolic seal on that Gospel, the *Gospel* of *St. Luke*, which was specially designed for *Gentile* use.

Observe also, the person here mentioned by St. Paul was chosen and appointed by the *suffrages* of *the Churches* (ἐχειροτονήθη, *v.* 19) to be St. Paul's coadjutor in an important mission, and to convey the alms of the Gentile Churches to Jerusalem.

This incident confirms the supposition that the person in question was St. Luke.

He was St. Paul's intimate friend and companion. Who more likely than he to be associated with St. Paul?

The person in question was also well known, and highly esteemed *by all the Churches* for his labours in the *Gospel*, and he was chosen also for that reason.

If St. Luke's Gospel had been written and circulated, it would have commended him to the Churches for such a mission.

Here also we may, perhaps, recognize the *reason* for what *Dr. Paley* has noticed as surprising, viz. that the *purpose* for which St. Paul went to Jerusalem is never expressly mentioned in St. Luke's work, the *Acts of the Apostles*, but only comes out incidentally in the report there given of one of St. Paul's speeches. (Acts xxiv. 17.)

Probably *St. Luke's own modesty* restrained him from mentioning a circumstance which redounded so much to *his own honour*, lest he should be suspected of praising himself (Prov. xxvii. 2), who had been elected by the Churches to accompany the great Apostle in this embassy of love.

Another reason for supposing that St. Paul here refers to *St. Luke* is as follows:—

It is observable that St. Paul here mentions Titus by *name*.

Why does he not also mention by *name* this companion of *Titus?* Why does he not mention by *name* him, "whose praise is in the Gospel in all the Churches?"

May it not be, because he was St. Paul's fellow-traveller, and because he was already designated as the historian of *his Acts*, and because to praise such a person by name might have been inexpedient, as savouring too much of that spirit which eulogizes those from whom it expects to receive praise in return?

Certainly there was something more than accidental in the fact, that a person who was so constant an attendant on St. Paul, as St. Luke was, in his journeyings, voyages, and imprisonments, and who was chosen by the Holy Ghost to write the history—the only history—of his Acts, as well as one of the Gospels, has received so little notice by *name* from St. Paul in his fourteen Epistles. He is there mentioned only three times, and this merely in a very cursory way, Col. iv. 14. Philem. 24. 2 Tim. iv. 11.

What can be the reason of this silence?

None more probable, it seems, can be assigned, than that the Apostle would thus show, that the blessed Evangelist St. Luke acted, wrote, and suffered, with a higher aim than for praise, even from the lips of an Apostle, and that he whose *praise* is in the *Gospel* needed no *other praise*; and that the Apostle would not expose himself to the imputation of having purchased the honourable record he has received from the Apostolic historian, by panegyrizing the historian himself.

Such considerations as these may perhaps also throw some light on an interesting question which will have suggested itself to the student of St. Paul's history and writings;

Why a person so eminent as *Titus* was, as a fellow-worker of St. Paul, is *never* mentioned *by name* in the Acts of the Apostles by *St. Luke*, who often mentions *Timothy?*

Was there any relationship between them? *Titus* is seen first at Antioch (see Gal. ii. 1), which was probably the native place of *St. Luke*. He was a Hellenist (Gal. ii. 3) perhaps of that City, and Titus was associated with St. Luke (if the above exposition be correct) in this work of charity for the poor Christians at Jerusalem.

Did St. Luke feel a delicacy in praising by name a person who seems to have been his co trustee in this important and delicate matter of collecting and administering those *pecuniary collections* in Macedonia and Achaia? Or was Titus instrumental with St. Luke in composing and publishing the Acts of the Apostles? And did the same reasons, which deterred St. Luke from mentioning his *own name* in the work of which he was the author, and which records events at which he was present, and in which he took a leading part, deter him from mentioning that of *Titus* also?

Doubtless, if the truth were now known, as it will be hereafter, the reason would be seen to be one alike honourable to St. Titus and St. Luke. Even now, knowing what we do of *St. Titus* from this and other Epistles of *St. Paul*, we may be sure that St. Luke's *silence* concerning him is the silence of respect and love.

Lastly, if the above reasonings are sound, it is interesting and satisfactory to reflect that the *writer of the Acts of the Apostles* was not only connected by ties of personal friendship with St. Paul, the *Apostle* of the Gentiles, but that he was *appointed* by the suffrage of the *Churches* (*v.* 19) to be his *fellow-traveller* in that important mission to Jerusalem, which was the occasion of so many benefits to the Church, and led eventually to St. Paul's testimony to the Gospel at Rome; and that in reading the Acts of the Apostles, we read a History composed by one who received a public witness from the Churches, and who was set apart by their voice for intimate association with the Apostle whose history he relates.

19. χειροτονηθείς] *chosen*, properly by show of hands. See Acts xiv. 23, and *Wetstein* here.

— ἐν] *in the matter of.* So B, C, and many Cursives.— *Elz.* σύν.

— πρὸς τὴν τοῦ Κυρίου δόξαν] *with a view to the glory of God.*

— καὶ προθυμίαν ἡμῶν] to promote *our ready zeal*,—our prompt alacrity, and eager desire.

Do not think, therefore, that we are jealous of the interference of others in this collection. We *desired* to have a coadjutor; and one has been given us to further our zeal.

Elz. has ὑμῶν here against the authority of the best MSS.

20. στελλόμενοι] *shunning.* The Metaphor is from navigation (see *Gloss. Phrynich.*, ap. *Wetstein*, ἡ μεταφορὰ ἀπὸ τῶν ἱστίων, cp. Iliad, i. 433): shifting, furling, shortening, or reefing our sails, so as to avoid the injurious effects of a gale of calumny from suspicious men.

On St. Paul's use of *nautical* terms, particularly after a *voyage*, and in addressing maritime people, as the Corinthians, see above on Acts xx. 20, ὑπεστειλάμην, and Gal. ii. 12.

— ἁδρότητι] *abundance;* said of a rich harvest or wealthy freight, as here. St. Paul compares himself to a mariner, sailing with a rich cargo of spiritual merchandise and Christian beneficence towards Jerusalem; and he says that he so pilots the vessel, as to decline the winds of envious censure, to which, on account of the riches of his freight, he was exposed.

21. προνοούμενοι] *providing.* So *Elz.* and C, I, K, and *Coptic*, *Gothic* Versions, and *Clem.*, *Chrys.*, *Theodoret*, and Cursive MSS. Some MSS. (B, D, E, F, G) have προνοοῦμεν γὰρ, but this seems too direct an expression of self-commendation. The participle introduces the reason for a particular act, in a delicate and modest manner. See LXX in Prov. iii. 4, whence the quotation is; and cp. Rom. xii. 17, and *S. Polycarp* ad Philipp. 6, προνοοῦντες ἀεὶ τὸ καλὸν ἐνώπιον Θεοῦ καὶ ἀνθρώπων.

22 Συνεπέμψαμεν δὲ αὐτοῖς τὸν ἀδελφὸν ἡμῶν, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλάκις σπουδαῖον ὄντα, νυνὶ δὲ πολὺ σπουδαιότερον πεποιθήσει πολλῇ τῇ εἰς ὑμᾶς. 23 [o] Εἴτε ὑπὲρ Τίτου, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός· εἴτε ἀδελφοὶ ἡμῶν, ἀπόστολοι ἐκκλησιῶν, δόξα Χριστοῦ. o Phil. 2. 25.

24 [p] Τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν, καὶ ἡμῶν καυχήσεως ὑπὲρ ὑμῶν, εἰς αὐτοὺς ἐνδείξασθε εἰς πρόσωπον τῶν ἐκκλησιῶν. p ch. 7. 14. & 9. 2.

IX. 1 [a] Περὶ μὲν γὰρ τῆς διακονίας τῆς εἰς τοὺς ἁγίους περισσόν μοί ἐστι τὸ γράφειν ὑμῖν· 2 [b] οἶδα γὰρ τὴν προθυμίαν ὑμῶν, ἣν ὑπὲρ ὑμῶν καυχῶμαι Μακεδόσιν, ὅτι Ἀχαΐα παρεσκεύασται ἀπὸ πέρυσι· καὶ ὁ ἐξ ὑμῶν ζῆλος ἠρέθισε τοὺς πλείονας. a Acts 11. 29. Rom. 15. 26. 1 Cor. 16. 1. ch. 8. 4. b ch. 8. 10, 19, 24.

3 [c] Ἔπεμψα δὲ τοὺς ἀδελφούς, ἵνα μὴ τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν κενωθῇ ἐν τῷ μέρει τούτῳ· ἵνα, καθὼς ἔλεγον, παρεσκευασμένοι ἦτε· 4 μή πως, ἐὰν ἔλθωσι σὺν ἐμοὶ Μακεδόνες, καὶ εὕρωσιν ὑμᾶς ἀπαρασκευάστους, καταισχυνθῶμεν ἡμεῖς, ἵνα μὴ λέγωμεν ὑμεῖς, ἐν τῇ ὑποστάσει ταύτῃ. c ch. 8. 6, 17—22. 1 Cor. 16. 2. Tit. 3. 1.

5 Ἀναγκαῖον οὖν ἡγησάμην παρακαλέσαι τοὺς ἀδελφούς, ἵνα προέλθωσιν πρὸς ὑμᾶς, καὶ προκαταρτίσωσι τὴν προεπηγγελμένην εὐλογίαν ὑμῶν ταύτην ἑτοίμην εἶναι οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν. 6 [d] Τοῦτο δέ, ὁ σπείρων φειδομένως φειδομένως καὶ θερίσει· καὶ ὁ σπείρων ἐπ' εὐλογίαις ἐπ' d Prov. 11. 18. & 19. 17. & 22. 9. Gal. 6. 8.

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22. *τὸν ἀδελφὸν ἡμῶν*] *our brother.* Perhaps Silas, *ἀνὴρ ἡγούμενος ἐν τοῖς ἀδελφοῖς*, who had been with St. Paul as his fellow-labourer at Corinth (Acts xviii. 5, and see Acts xv. 22. 27. 32. and 40; xvi. 19. 25. 29; xvii. 4. 10. 14. 2 Cor. i. 19), and had been associated with St. Paul in writing to the Macedonian Churches. (1 Thess. i. 1. 2 Thess. i. 1.)

23. *ὑπὲρ Τίτου*] *concerning Titus.* On this use of *ὑπὲρ* see 2 Cor. i 6. 8. 2 Thess. ii. 1. *Winer*, p. 343.

— *ἀπόστολοι ἐκκλησιῶν*] *envoys of Churches.* "Sent by the Churches." (*Chrys.*) The word *ἀπόστολοι*, used here with a genitive, and that of a *human* society, and without an article, is not to be confounded with the words *οἱ ἀπόστολοι*, *the* Apostles (i. e. of Christ); nor does it give any countenance to the notion, that the title of *Apostle* was given as a designation to others besides the Twelve, and Matthias, Paul, and Barnabas. Cp. on Rom. xvi. 7.

24. *ἐνδείξασθε*] *show ye.* So C, D**, E**, K, L, and most Cursives. B, D*, E*, F, G have *ἐνδεικνύμενοι*, *showing.*

CH. IX. 2. *ὑμῖν*] *to you;* emphatic, *you* who have already shown your good-will. (viii. 10.)

2. *καυχῶμαι Μακεδόσιν*] *I am glorying to the Macedonians.* Cp. *v.* 4. Therefore this Epistle was probably written from Macedonia. See Introduction.

— *ἀπὸ πέρυσι*] *from last year.* See viii. 10.

3. Ἔπεμψα] *I send* the brethren (mentioned viii. 17—22) with this Epistle. Ἔπεμψα is used as ἔγραψα, *scripsi, I write;* the reference being to the time when the letter would be read by the receiver, to whom the *writing* and the *sending* of it would be acts of the *past.* See Acts xxiii. 30. Above, viii. 18. Phil. ii. 28. Philem. 11. *Winer*, p. 249.

4. *ἐὰν—Μακεδόνες*] if *any Macedonians* come with me on my visit to Corinth. It appears from Acts xx. 4 that Aristarchus and Secundus of *Thessalonica* were with him there.

— *τῇ ὑποστάσει ταύτῃ*] *this firm reliance—this confidence.* See *Wetstein* here, and Heb. iii. 14. *Elz.* adds *τῆς καυχήσεως*, which words are not found in B, C, D*, F, G, and are probably a gloss from xi. 17.

5. *εὐλογίαν*] *εὐλογία* = בְּרָכָה (*beracah*), and is used for it by LXX as:

(1) A *blessing*, Gen. xxvii. 12. 36. 38. 41. Cp. Gal. iii. 14. Eph. i. 3. Heb. vi. 7. James iii. 10. Rev. v. 12, 13;

(2) A *thank-offering*, a *gift* or *bounty.* Gen. xxxiii. 11, *λάβε τὰς εὐλογίας μου.* Josh. xv. 19, *δός μοι εὐλογίαν.*

As *Theodoret* observes here, St. Paul when speaking of offerings of beneficence in this discourse concerning alms, does not speak of them as *gifts* proceeding from one person to another, but rather as *κοινωνίαν*, *communication* of what belongs *to many*, and not to the possessor only (viii. 4; ix. 13. Cp. Heb. xiii. 16. Rom. xii. 13. Gal. vi. 6. Phil. iv. 15); and as a *χάριν*, *grace*, as something freely bestowed by *God*, like *manna* (cp. 1 Cor. xvi. 3. 2 Cor. viii. 6. 19; ix. 8. 14), in order to be *freely* and *thankfully dispensed* by men to others.

He also calls it *εὐ᾽ογίαν*, a word used by him in speaking of the Holy Communion (1 Cor. x. 16) as that in which men offer the eucharistic sacrifice of praise and thanksgiving, and on which they implore *His blessing.*

Thus, then, the Holy Spirit, speaking by the Apostle, represents Almsgiving not only as a *duty* necessarily following on the mutual communion of the members of Christ's bod᾽y, but as a *privilege;* an act of eucharistic Worship, due to God, the sole Author and Fountain of all blessings and graces, spiritual and temporal; and therefore to be a joyful effusion of benediction and beneficence.

— *μὴ ὡς πλεονεξίαν*] *not as matter of covetousness.* Do not imagine, that *we* desire to extort your alms from you as a benefit to *ourselves*, from which we expect to reap any worldly gain (*ὡς πλεονεκτοῦντες*, *Chrys.*), but rather we wish to procure thereby a *blessing* to *you.* Do not therefore give grudgingly, as those who are constrained to give; but give joyfully, as those who are *receiving* a *blessing* by *giving* to others. (*Chrys.*, *Theoph.*)

Cp. Phil. iv. 17, "Not that *I* desire a *gift*, but *fruit* that may abound to your account." And see below, xii. 17, *ἐπλεονέκτησα ὑμᾶς;*

6. *ὁ σπείρων φειδομένως*] *he that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully.*

This text confirms the doctrine, that there will be *different degrees of bliss and glory* hereafter (see on Luke xix. 17. John xiv. 2, 3. 1 Cor. xv. 41, 42), as also *different degrees* of *punishment* (see Matt. xi. 22. Luke xii. 47). Cp. *Chrys.* in 1 Cor. Hom. xli. *S. Ambrose* in Luc. vi. *S. Aug.* Enchir. c. 3; de Civ. Dei ii. c. 3; and in Ps. cl.

The Apostle teaches, that we must all be made manifest before the Judgment Seat of Christ; and lest you should say that we shall be so made manifest, in order that the good may receive good things *in equal* degrees one with another, and the bad may receive evil things, he adds, in the same Epistle, that he who soweth in blessings will reap in blessings, and he that soweth sparingly will reap sparingly; and though both *reap*, yet their harvest will differ in measure and quantity. *S. Jerome* (c. Jovin. ii. tom. vi. pt. 2, p. 217).

From the measure, which is according to the subject of *sin*, there are, in that eternity of *punishment*, *varieties*, whereby may be gathered a rule much built upon in Holy Scripture,—that *degrees* of wickedness have answerable *degrees* in the weight of their endless *punishment.* God is not wanting to the world in any necessary thing for the attainment of eternal life, though many things be necessary now, which, according to our first condition, we needed not. He bestoweth now eternal life, as His own free and undeserved gift; together also with that general inheritance and lot of eternal life, *great varieties of rewards* proportioned to the very *degrees of those labours*, which to perform He Himself by His *grace enableth. Hooker*, book v. Appendix, No. i. p. 722. Cp. *Hooker*, Eccl. Polity, ii. 8. 4. See also *Bp. Bull*, Sermon i. p. 168.

The words *ὁ σπείρων ἐπ' εὐλογίαις literally* mean, *He that*

εὐλογίαις καὶ θερίσει. 7 [e] Ἕκαστος καθὼς προῄρηται τῇ καρδίᾳ, μὴ ἐκ λύπης ἢ ἐξ ἀνάγκης, ἱλαρὸν γὰρ δότην ἀγαπᾷ ὁ Θεός. 8 [f] Δυνατὸς δὲ ὁ Θεὸς πᾶσαν χάριν περισσεῦσαι εἰς ὑμᾶς, ἵνα ἐν παντὶ πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύητε εἰς πᾶν ἔργον ἀγαθὸν, 9 [g] καθὼς γέγραπται, Ἐσκόρπισεν, ἔδωκε τοῖς πένησιν, ἡ δικαιοσύνη αὐτοῦ μένει εἰς τὸν αἰῶνα. 10 [h] Ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι καὶ ἄρτον εἰς βρῶσιν χορηγήσει καὶ πληθυνεῖ τὸν σπόρον ὑμῶν, καὶ αὐξήσει τὰ γενήματα τῆς δικαιοσύνης ὑμῶν· 11 [i] ἐν παντὶ πλουτιζόμενοι εἰς πᾶσαν ἁπλότητα, ἥτις κατεργάζεται δι' ἡμῶν εὐχαριστίαν τῷ Θεῷ, 12 [k] ὅτι ἡ διακονία τῆς λειτουργίας ταύτης οὐ μόνον ἐστὶ προσαναπληροῦσα τὰ ὑστερήματα τῶν ἁγίων, ἀλλὰ καὶ περισσεύουσα διὰ πολλῶν εὐχαριστιῶν τῷ Θεῷ, 13 [l] διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν Θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ, καὶ ἁπλότητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας, 14 [m] καὶ αὐτῶν δεήσει ὑπὲρ ὑμῶν ἐπιποθούντων ὑμᾶς διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν.

15 Χάρις δὲ τῷ Θεῷ ἐπὶ τῇ ἀνεκδιηγήτῳ αὐτοῦ δωρεᾷ.

X. 1 [a] Αὐτὸς δὲ ἐγὼ Παῦλος παρακαλῶ ὑμᾶς διὰ τῆς πραΰτητος καὶ ἐπιεικείας τοῦ Χριστοῦ, ὃς κατὰ πρόσωπον μὲν ταπεινὸς ἐν ὑμῖν, ἀπὼν δὲ θαρρῶ εἰς ὑμᾶς. 2 [b] Δέομαι δὲ τὸ μὴ παρὼν θαρρῆσαι τῇ πεποιθήσει, ᾗ λογίζομαι τολμῆσαι ἐπί τινας τοὺς λογιζομένους ἡμᾶς ὡς κατὰ σάρκα περιπατοῦντας· 3 ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα· 4 [c] τὰ γὰρ ὅπλα τῆς στρατείας

e Exod. 25. 2. & 35. 5. Deut. 15. 7. Eccl. 35. 11. Rom. 12. 8. f Phil. 4. 19.
g Ps. 112. 9.
h Isa. 55. 10. Hos. 10. 12.
i ch. 1. 11. & 4. 15.
k ch. 8. 14. & 4. 15.
l Matt. 5. 16. John 15. 8. Acts 4. 21. & 11. 18. & 21. 19, 20. Gal. 1. 24.
m ch. 8. 1.
a ver. 10. 1 Cor. 2. 3.
b ch. 13. 2. & 4. 21.
c ch. 6. 7. Jer. 1. 10. Eph. 6. 13. 1 Thess. 5. 8.

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soweth with blessings from himself *will reap with blessings* from God. Ἐπὶ = *on* or *at*, as the moving principle and accompaniment. See vii. 13; ix. 13. 1 Cor. xiv. 16; xvi. 17.

Almsgiving is spiritual husbandry, which returns a rich harvest to the husbandman. Sow thankfully in alms, and you will reap joyfully in blessing. Cp. Gal. vi. 7.

7. προῄρηται] *he hath purposed.* So B, C, F, G. *Elz.* προαιρεῖται. The perfect tense is preferable. St. Paul charitably supposes that the Corinthians *have* already *made up their minds* to give liberally.

— ἱλαρὸν δότην] *a cheerful giver.* Cp. Prov. xxii. 8, ὁ σπείρων φαῦλα θερίσει κακὰ . . . ἄνδρα ἱλαρὸν καὶ δότην εὐλογεῖ ὁ Θεός.

9. καθὼς γέγραπται] *as it is written.* Ps. cxii. 9. See *Dr. Barrow's* Spital Sermon on this text (Serm. xxxi. vol. ii. pp. 136—206), which has almost exhausted the subject on which it treats—"The Duty and Reward of Bounty to the Poor." See particularly there, pp. 194, 195.

— Ἐσκόρπισεν] *He winnowed* out, and gave of His winnowings to the poor. St. Paul keeps up the metaphor of the husbandman. He *sows* in alms, and *reaps* a rich harvest. He *winnows* his harvest, and gives thereof to the poor. See on Matt. xxv. 24.

10. χορηγήσει—πληθυνεῖ—αὐξήσει] He *shall supply*, &c. So the best MSS., in the *future* tense.—*Elz.* has χορηγήσαι κ.τ.λ. in the *optative* mood.

On the sense of χορηγέω,—properly said of a wealthy person *supplying* the requisite *funds* for the equipment and training of a tragic χορὸς,—see the authorities in *Wetstein* here. Cp. on 2 Pet. i. 5.

— γενήματα] Luke xii. 18.

— δικαιοσύνης] *of righteousness.* See Matt. vi. 1.

11. πλουτιζόμενοι] *being enriched.* A *nominativus pendens* evolved from the preceding words. Cp. Rom. xii. 9. Heb. xiii. 5. Eph. iv. 2. Col. iii. 16. So δοξάζοντες, *v.* 13. Cp. *Winer*, p. 505.

13. διὰ τῆς δοκιμῆς] *through the proof.* Cp. viii. 2. 8, and *Winer*, p. 340.

— δοξάζοντες] *glorifying.* The nominative is evolved from πολλῶν εὐχαριστιῶν, *others glorify* God, and give Him thanks *by means of and through the proof*, &c. See note on *v.* 11.

The sense is, Do not suppose that the only benefit of this collection will be that thus relief will be provided for the necessities of the Saints. No; glory will thence redound to God. All who see how you have received the Gospel, and have submitted yourselves to the Lord, and how you have proved your Christian love by aid to your poorer brethren at a distance, and to all men, will praise God, Who is the author of all the graces seen in your acts. You also will receive the fruit of prayers offered on your behalf. Blessed therefore be God for His unspeakable gift! *Theodoret.*

— ἐπὶ τῇ ὑποταγῇ] *upon the subjection to your confession, with regard to the Gospel of Christ;* that is, upon your compliance with the principles of your Christian profession; which you proved to be sincere, by your acts. On the genitive, cp. x. 5, ὑπακοὴ τοῦ Χριστοῦ, *Winer*, § 30, p. 167.

— ἁπλότητι] See above, viii. 2, and below, Rom. xii. 8.

The word ἁπλότης denotes specially that disinterested candour, and unambitious simplicity, and genuine openness of heart and hand which God specially loves in those who give alms. Cp. *Loesner*, p. 262, citing examples from *Philo* on this usage, who combines the word with ἀκακία. Opif. 36 B, 39 C.

14. αὐτῶν δεήσει] glorifying God *on account of the prayer of them* (the recipients of your alms) *on your behalf, who long after you, by reason of the exceeding grace of God, shed upon you.* This is another occasion of glory to God.

Ch. X. 1. παρακαλῶ διά] *I exhort you by Christ's gentleness,* as the instrument and means through which I would move you. Cp. Rom. xii. 1; xv. 30. 1 Cor. i. 10.

— κατὰ πρόσωπον μὲν ταπεινός] *who when present am mean among you, but when absent am bold towards you.* The Apostle here quotes the language of his adversaries, who thus disparaged his personal appearance. Cp. *vv.* 7 and 10. See *Nicephor.* H. E. ii. 37. *Joh. Malelas*, Chron. x. p. 257, on the traditions concerning St. Paul's stature and personal presence; and *Chrys.*, vol. v. p. 992, ὁ τρίπηχυς ἄνθρωπος.

Κατὰ πρόσωπον, *face to face*, is opposed to ἀπὼν here, as in Acts iii. 13; xxv. 16. On the word ταπεινὸς see below, Rom. xii. 16.

2. Δέομαι δὲ, τὸ μὴ παρὼν θαρρῆσαι] *But I beseech you* (to take care) *that I may not, when present, be bold. Chrys. Winer*, p. 288.

— λογίζομαι] *I reckon.*

— ἐπί τινας τοὺς λ.] *against certain persons,—namely, those that reckon*, &c. St. Paul in these two Epistles always spares the *names* of his opponents and accusers. See 1 Cor. iv. 18.

— κατὰ σάρκα] *according to the flesh:* opposed to κατὰ Πνεῦμα, according to the *Spirit*. See v. 16. Hence *Justin Martyr*, p. 497, ἐν σαρκὶ τυγχάνουσιν, ἀλλ' οὐ κατὰ σάρκα ζῶσιν.

4. τὰ γὰρ ὅπλα] *for the weapons of our warfare.* Another use of metaphors from *military life*, by means of which he had described the martial struggles, and victorious successes, of the Christian Ministry. See on ii. 14—16; iv. 1—17.

The Armies of Imperial Rome, her Camps, and her campaigns, her legionary organization and discipline; her forts and citadels, military roads and bridges, trophies, triumphal processions, triumphal arches, triumphal columns,—objects which presented themselves to St. Paul in his travels through the Roman empire, and were very familiar to his readers, supply the Apostle with imagery which is consecrated and christianized by him, and

ἡμῶν οὐ σαρκικὰ, ἀλλὰ δυνατὰ τῷ Θεῷ πρὸς καθαίρεσιν ὀχυρωμάτων, [5] [d] λογισμοὺς καθαιροῦντες, καὶ πᾶν ὕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ Θεοῦ, καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν τοῦ Χριστοῦ, [6] [e] καὶ ἐν ἑτοίμῳ ἔχοντες ἐκδικῆσαι πᾶσαν παρακοὴν, ὅταν πληρωθῇ ὑμῶν ἡ ὑπακοή.

d 2 Esdr. 14. 34. 1 Cor. 1. 19. & 3. 19. Isa. 2. 11, 12.

e ch. 13. 2, 10.

[7] [f] Τὰ κατὰ πρόσωπον βλέπετε; Εἴ τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι, τοῦτο λογιζέσθω πάλιν ἀφ' ἑαυτοῦ, ὅτι καθὼς αὐτὸς Χριστοῦ, οὕτω καὶ ἡμεῖς. [8] [g] Ἐάν τε γὰρ καὶ περισσότερόν τι καυχήσωμαι περὶ τῆς ἐξουσίας ἡμῶν, ἧς ἔδωκεν ὁ Κύριος ἡμῖν εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, οὐκ αἰσχυνθήσομαι· [9] ἵνα μὴ δόξω ὡς ἂν ἐκφοβεῖν ὑμᾶς διὰ τῶν ἐπιστολῶν,—[10] [h] ὅτι αἱ μὲν ἐπιστολαί, φησι, βαρεῖαι καὶ ἰσχυραὶ, ἡ δὲ παρουσία τοῦ σώματος ἀσθενὴς, καὶ ὁ λόγος ἐξουθενημένος·—[11] τοῦτο λογιζέσθω ὁ τοιοῦτος, ὅτι οἷοί ἐσμεν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ.

f 1 Cor. 14. 37. & 3. 23. & 9. 1 Gal. 1. 11—13 & 2. 5—9.

g 1 John 4. 6. ch. 7. 14. & 12. 6. & 13. 10.

h 1 Cor. 2. 3, 4. ch. ver. 1.

[12] [i] Οὐ γὰρ τολμῶμεν ἐγκρῖναι ἢ συγκρῖναι ἑαυτοὺς τισὶ τῶν ἑαυτοὺς συνιστανόντων· ἀλλὰ αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες, καὶ συγκρίνοντες ἑαυτοὺς ἑαυτοῖς, οὐ συνιοῦσιν.

i ch. 3. 1. & 5. 12.

[13] [k] Ἡμεῖς δὲ οὐκ εἰς τὰ ἄμετρα καυχησόμεθα, ἀλλὰ κατὰ τὸ μέτρον τοῦ κανόνος οὗ ἐμέρισεν ἡμῖν ὁ Θεὸς μέτρου ἐφικέσθαι ἄχρι καὶ ὑμῶν· [14] [l] οὐ γὰρ

k 1 Cor. 12. 11. ch. 11. 18. & 12. 5, 6. Eph. 4. 7.

l 1 Cor. 4. 15. & 3. 5, 10. & 9. 1.

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is made subservient to describe the conflicts and conquests of the Cross.

— δυνατὰ τῷ Θεῷ] *mighty, God-ward.* Though they may seem foolishness *to the world*, yet they are *strong to God.* Weak though they may be *man-ward*, yet powerful they are *God-ward*: for whatever *we* bind on earth, is bound in *heaven* (Matt. xvi. 19; xviii. 18); whatsoever the Ministers of Christ do lawfully in His Name, and by His Authority, is ratified by His Omnipotence.

Whether they remit or retain sins, whatsoever is done by way of orderly and lawful proceeding, the Lord Himself hath promised to ratify. *Hooker*, vi. 4. 2. Other similar passages may be seen in *Theoph. Anglican.* ch. xiii. xiv.

The dative τῷ Θεῷ, *God-ward*, is here used as in Acts vii. 20, ἀστεῖος τῷ Θεῷ. Cp. *Winer*, p. 221.

9. ἵνα μὴ δ. ὡς ἂν ἐκφοβεῖν] *that I may not seem as if I would terrify you by letters.*

This is the only passage in the New Testament where ἄν is used with an Infinitive, as in classical Greek it often is. Cp. Matth. G. G. 597. Ἄν is very rarely used in the New Testament with the Optative after Conjunctions and Relatives, but ἐὰν takes its place. Cp. *Winer*, p. 277.

On the rare use of ἄν in the *Septuagint*, even with the Aorist Indicative, see above on Luke xvii. 6.

— διὰ τῶν ἐπιστολῶν] *by my letters.*

10. φησί] *saith one*,—as *inquit* and *ait* in Latin. Any one says, whom the writer does not care to specify by name. *Horat.* Sat. i. 1. 62, "Nil satis est, *inquit*." *Heindorf*, p. 146. So φησὶ is used indefinitely, as here, in the best Greek authors. *Wolf* ad *Demosth.* Lept. p. 288; and in LXX, Wisd. xv. 12. *Winer*, p. 462. As was before observed, St. Paul never mentions his accusers by *name* in these Epistles.

12. ἐγκρῖναι] *to approve*: a metaphor from the athletic games, in which they who were admitted to be competitors for the prize were said ἐγκρίνεσθαι, and they who were rejected were said ἐκκρίνεσθαι. See *Aristid.* Panath. p. 109, and *Wetstein* here.

— συγκρῖναι] *to compare.* Cp. 1 Cor. ii. 13.

— ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες] *measuring themselves among themselves.* Something more than ἑαυτοῖς simply. The ἐν marks that the measurement was confined *within themselves*, instead of its being extended to *others beyond* and *without* (ἔξω) themselves.

But *we* do not measure ourselves at all; but we labour in the field which *God has measured* out for us. Cp. *Horat.* Sat. ii. 2. 114:

"Videas *metato* in agello
. . . . . fortem mercede colonum."

13. κατὰ τὸ μέτρον κ.τ.λ.] *according to the measure* of our *rule* or line (see preceding note), *which God assigned to us as a measure to reach even to you.* Cp. Rom. xii. 3, ἑκάστῳ ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως.

Almighty God marked out to St. Paul his duty, not only in *direction*, but also in *extent*. The Apostle, zealous as he was, did not venture to *deviate* from its *direction*, nor to *exceed* its *extent*.

God's will to him was not only a κανὼν, but a μέτρον,—a κανὼν in *direction*, and a μέτρον in *extension*.

The Apostle therefore says, we boast according to the μέτρον or *extent* of the κανὼν, or *rule* of *direction*, which *God* allotted to *us* (not *we* assigned to *ourselves*), as a measure to extend even to you. The κανὼν marked out our *direction towards* you, the μέτρον was our commission of *extension to* you.

Here is a lesson to all Christians, not to *swerve from*, nor to *go beyond*, the *line of their own duty*; not to deviate from its direction by intruding into other men's duties, so as to become ἀλλοτριοεπίσκοποι (1 Pet. iv. 15), nor yet to fall short of the point to which God has appointed them to reach.

A warning also to Churches, not to usurp and invade the spiritual provinces assigned to others.

The metaphor here (say *Chrys.* and *Theophyl.*) is either from a Vineyard, which a Landlord measures out to be cultivated by his labourers, or from a Territory, which a King assigns to the generals of his forces, to be subdued by them.

God has allotted the world to His Apostles and their successors, to be conquered by them as soldiers for Christ, and to be tilled by them as His husbandmen.

It is observable, that the Psalmist (Ps. xix. 4, explained by Rom. x. 18) speaks of the *line* of the Preachers of the Gospel as extending, like that of the Natural Elements themselves, to the *ends of the earth.* "Their *Line* is gone out through all the earth, and their *words* to the end of the world." And it is probable that the Apostle refers here to the Psalmist's words. Cp. Rom. x. 18.

St. Paul's μέτρον of *extension* is described by himself in Gal. ii. 8, 9. Rom. i. 14; and God interfered from time to time, by special revelation, to declare His κανόνα of *direction*. See Acts xvi. 6. 9, 10.

— κανόνος] (1) Rule, from קָנֶה, *kaneh* (Ezek. xl. 5), κάννα, κανών, Latin *canna* (reed), Engl. *cane*, a measuring rod or *rule*.

Hence the *Canon* of *Scripture*; which is, as it were, put into the hands of the Church by the Holy Spirit, Who wrote the Canonical Books of Holy Scripture, as the *Rule* by which all Doctrines are to be measured. Cp. 1 Pet. iv. 11, and the authorities cited in the Editor's Lectures on the *Canon of Scripture*, p. 6, and below on Rev. xi. 1.

The word is used by St. Paul here and Gal. vi. 16. Phil. iii. 16.

(2) κανὼν also is used for the *line* which marks a special allotment of labour and assignment of territory, and the *course* along which a person was to run; hence it was an athletic term; see *Jul. Pollux*, iii. 151, τὸ μέτρον τοῦ πηδήματος κανών.

Consequently, κανὼν came to signify a state of life, a τάγμα, a λειτουργία, function or ministry. Thus *S. Clement*, in his Epistle to the Corinthians, 41: ἕκαστος ἐν τῷ ἰδίῳ τάγματι εὐχαριστείτω τῷ Θεῷ, μὴ παρεκβαίνων τὸν ὡρισμένον τῆς λειτουργίας αὐτοῦ κανόνα.

This appears to be its sense here. And St. Paul himself explains it by his expression στοιχεῖν κανόνι (Gal. vi. 16. Phil. iii. 16; and see here, *vv.* 15 and 16), to *walk* by a *line* measured

ὡς μὴ ἐφικνούμενοι εἰς ὑμᾶς ὑπερεκτείνομεν ἑαυτούς· ἄχρι γὰρ καὶ ὑμῶν
m Rom. 15. 20. ἐφθάσαμεν ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ· 15 [m] οὐκ εἰς τὰ ἄμετρα καυχώμενοι
ἐν ἀλλοτρίοις κόποις, ἐλπίδα δὲ ἔχοντες, αὐξανομένης τῆς πίστεως ὑμῶν, ἐν
ὑμῖν μεγαλυνθῆναι κατὰ τὸν κανόνα ἡμῶν εἰς περισσείαν, 16 εἰς τὰ ὑπερέκεινα
ὑμῶν εὐαγγελίσασθαι, οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἕτοιμα καυχήσασθαι.
n Isa. 65. 16. Jer. 9. 23, 24. 1 Cor. 1. 31. o Prov. 27. 2. Rom. 2. 29. 1 Cor. 4. 5. a ch. 5. 13. & ver. 16. & 12. 6. b John 3. 29. Col. 1. 28. 1 Cor. 4. 15. c Gen. 3. 4. John 8. 44. Col. 2. 4, 8.
17 [n] Ὁ δὲ καυχώμενος, ἐν Κυρίῳ καυχάσθω· 18 [o] οὐ γὰρ ὁ ἑαυτὸν συνιστάνων
ἐκεῖνός ἐστι δόκιμος, ἀλλ' ὃν ὁ Κύριος συνίστησιν.
XI. 1 [a] Ὄφελον ἀνείχεσθέ μου μικρόν τι ἀφροσύνης· ἀλλὰ καὶ ἀνέχεσθέ
μου. 2 [b] Ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ· ἡρμοσάμην γὰρ ὑμᾶς ἑνὶ ἀνδρὶ παρθένον
ἁγνὴν παραστῆσαι τῷ Χριστῷ· 3 [c] φοβοῦμαι δὲ, μήπως, ὡς ὁ ὄφις ἐξηπάτησεν
Εὔαν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτω φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἁπλότητος
καὶ τῆς ἁγνότητος τῆς εἰς τὸν Χριστόν.
d Gal. 1. 7, 8.
4 [d] Εἰ μὲν γὰρ ὁ ἐρχόμενος ἄλλον Ἰησοῦν κηρύσσει ὃν οὐκ ἐκηρύξαμεν, ἢ
e 1 Cor. 15. 10. ch. 12. 11. Gal. 2. 6.
Πνεῦμα ἕτερον λαμβάνετε ὃ οὐκ ἐλάβετε, ἢ εὐαγγέλιον ἕτερον ὃ οὐκ ἐδέξασθε,
καλῶς ἀνείχεσθε. 5 [e] Λογίζομαι γὰρ μηδὲν ὑστερηκέναι τῶν ὑπερλίαν ἀπο-

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and marked out as a guide; in which sense, the *line* itself may be called a *regula*, or *rule*.

14. *οὐ γὰρ ὡς μὴ κ.τ.λ.*] *for we are not overstretching ourselves, as if we were not reaching unto you.* We are not *straining* ourselves by an *unnatural* effort (as it were) to grasp at you, as if you were not *within* our arm's length. *For* (he adds) we *arrived* at you, we *did attain* to you (*ἐφθάσαμεν*) in our appointed range of preaching *the Gospel*. On the difference between *οὐ* and *μὴ* here, cp. 1 Cor. ix. 26. *Winer*, p. 421.

— *ἐφθάσαμεν*] *we arrived.* Luke xi. 20. Rom. ix. 31. Phil. iii. 16. St. Paul might well say this, for he had been at Corinth, and had preached *the Gospel* there for *a year and six months* with great success. Acts xviii. 11.

15. *ἐν ὑμῖν μεγαλυνθῆναι*] to *grow in, by*, and *with* your growth.

17. Ὁ δὲ *καυχώμενος*] *But he that glorieth, let him glory in the Lord.* 1 Cor. i. 31.

18. *οὐ γάρ*] *αὐτεπαινέτους μισεῖ Θεός. Clemens Rom.* c. 30.

— *συνιστάνων*] So B, D, E, F, G.—*Elz.* συνιστῶν. The form *συνιστάνοντες* may probably be the correct one in iv. 2; vi. 4. Cp. iii. 1, and above, *v.* 12.

CH. XI. **1.** Ὄφελον] Cp. 1 Cor. iv. 8. *Winer*, § 41, p. 270.

— *ἀνείχεσθε—μικρόν τι ἀφροσύνης*] *Would that ye could bear with me in a little folly!*—"utinam sustineretis modicum quid insipientiæ." (*Vulg.*) So B, D, E, and *Lach.*, *Tisch.*, *Meyer*, *Alf.* *Elz.* inserts *τῆς* before *ἀφροσύνης*, which would give the sense "*my* folly," which is less suitable here. Cp. *v.* 16, *μικρόν τι καυχήσωμαι*.

2. *Ζηλῶ γὰρ ὑμᾶς Θεοῦ ζήλῳ*] *For I am jealous over you*, and *zealous for you, with a godly jealousy and zeal.* See above on Gal. iv. 17, 18, which affords the best comment on this passage.

— *ἡρμοσάμην*] *I betrothed you:* when I preached to you at Corinth. Prov. xix. 14, *παρὰ Κυρίου ἁρμόζεται γυνὴ ἀνδρί*. Do not suppose, that, because I speak of *jealousy*, I wish to have *myself* regarded by you as the *Bridegroom*. No, I am only the paranymph. I have not sought you for myself, but I have brought you as a bride to Christ. "He that hath the bride is the Bridegroom"—Christ—and He alone (John iii. 29).

On this use of *ἁρμόζομαι* in the *Middle* Voice, see *Loesner*, p. 321.

— *ὑμᾶς—παρθένον ἁγνήν*] *you as a pure Virgin.* The Church is like the blessed Mary, a Virgin and a Mother. *S. Aug.*, Serm. i. de Verb. Dom., "Ecclesiæ concessit Christus in Spiritu, quod Mater Ejus habuit in corpore, ut et Mater et Virgo sit." Serm. 16, de Temp., "Ecclesia Mater est visceribus charitatis, Virgo integritate fidei." *S. Ambrose* ad Ev. S. Luc. xv. 18, "Vir Christus est, Uxor Ecclesia; caritate Uxor, integritate Virgo."

And such is the duty of each Christian soul, espoused to Christ in baptism, and pledged to be true to Him, in purity of faith and holiness of life, in hope of being admitted to share in the future bliss of the Bride glorified in heaven.

As *Aug.* says (Serm. 93), "In *corde omnes virginitatem* habere debent," and he compares the Christian soul to the wise Virgins in Matt. xxv. 1—13, where see note; and (in Johann. Tract. 13), "Virginitas mentis est integra fides, solida spes, sincera charitas."

— *ἑνὶ ἀνδρί*] *to one husband.* Christianity is the Marriage of the soul to Christ, as the single object of affection, expressed in *v.* 3 by *ἁπλότης*, and distinguished from the spiritual Polygamy of Heathenism, and the spiritual Fornication of Heresy.

3. *φοβοῦμαι δὲ, μήπως, ὡς ὁ ὄφις ἐξηπάτησεν Εὔαν*] *but I fear lest by some means, as the serpent deceived Eve.* A clear assertion of the reality of the appearance of Satan in the form of a serpent to Eve in Paradise. Cp. Rev. xx. 2, *τὸν ὄφιν τὸν ἀρχαῖον, ὅς ἐστι διάβολος*.

As Adam was a type of Christ, so Eve, the spouse of Adam, and "the Mother of all living," was a type of Christ's Church. As Eve was taken from the side of Adam when asleep, so the Church was formed from the side of Christ on the Cross. As Eve was united to Adam by God, so the Church to Christ. And as the Devil tempted Eve, so he tempts the Church. Compare what St. John reveals in the Apocalypse (xii. 9—17), of the *Serpent's* rage against the *Woman* (i. e. the Church) in the wilderness.

— *ἐξηπάτησεν*] *deceived.* Compare the statement in 1 Tim. ii. 14.

St. Paul dwells mainly on the *subtlety* of this false Teacher; he describes him as *πανοῦργος*, as a *δόλιος ἐργάτης* (*v.* 13), disguised as an *Angel of light*.

It appears, then, that this false Teacher did not *openly impugn* the Apostle's *doctrine* (cp. *v.* 4), but attempted surreptitiously to *supplant* his *authority*.

— *τῆς ἁπλότητος*] the *singleness* of your love, and reverence and devotion to Christ as your *one Husband*.

— *καὶ τ. ἁγνότητος*] *and the purity.* Not in *Elz.*, but in B, D, E, F, G.—D, E place *τῆς ἁγνότητος* first. Cp. 2 Cor. i. 12, where *ἁγιότητι* and *ἁπλότητι* are interchanged in the MSS. by reason of their similarity (ΑΠΛΟΤΗΤΙ and ΑΓΙΟΤΗΤΙ), which probably occasioned the omission of one of the two substantives here. Ἁγνότητος has a special reference to *παρθένος ἁγνὴ* in *v.* 2.

4. *Εἰ μὲν γὰρ ὁ ἐρχόμενος*] *For if he that cometh preacheth another Jesus* —. There is a severe censure in these words, which is carefully to be noted. Ὁ *ἐρχόμενος* is he who *cometh*; i. e. he who is *not sent* with a regular ordination and *mission*. This is the true character of an *unauthorized* Teacher, such as St. Paul here describes; and is the term which our Lord Himself had used in this sense in the Gospel where He says that all who *came* before Him were thieves and robbers. See note on John x. 8.

Hence *ὁ ἐρχόμενος* here, the Teacher who *sends himself*, is *contrasted* with the *Apostle* who *is sent* by *another*, namely, by Christ. And therefore St. Paul, speaking of *himself* here, as distinguished from this *self-sent comer*, who would have supplanted him (*v.* 5), says, "I reckon that *I* was in no respect behind the chiefest *Apostles*." See also on xii. 12, "Truly the signs of *the Apostle* were wrought by me among you in miracles and mighty works;" where *ὁ ἀπόστολος* is opposed to *ὁ ἐρχόμενος*.

4, 5. *ἄλλον Ἰησοῦν κηρύσσει—καλῶς ἀνείχεσθε. Λογίζομαι γὰρ—ἀποστόλων*] You might well have tolerated him, if he is able to reveal to you *another*, or *second*, Jesus (*ἄλλον, not ἕτερον*: see above on Gal. i. 7), an *additional Saviour* (cp. John xiv. 16, *ἄλλον παράκλητον*), *besides the* Jesus who was preached to you by *me*. And you might reasonably have borne with your new self-sent Instructor, *if* you are now *receiving* (*λαμβάνετε*) from him a *different* Spirit (*ἕτερον*) from that Holy Ghost Who

στόλων. 6 [f] Εἰ δὲ καὶ ἰδιώτης τῷ λόγῳ, ἀλλ' οὐ τῇ γνώσει· ἀλλ' ἐν παντὶ φανερωθέντες ἐν πᾶσιν εἰς ὑμᾶς.

7 [g] [*] Ἢ ἁμαρτίαν ἐποίησα ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ Θεοῦ εὐαγγέλιον εὐηγγελισάμην ὑμῖν; 8 [h] [*] Ἄλλας ἐκκλησίας ἐσύλησα, λαβὼν ὀψώνιον πρὸς τὴν ὑμῶν διακονίαν· 9 καὶ παρὼν πρὸς ὑμᾶς καὶ ὑστερηθεὶς οὐ κατενάρκησα οὐδενός· τὸ γὰρ ὑστέρημά μου προσανεπλήρωσαν οἱ ἀδελφοὶ ἐλθόντες ἀπὸ Μακεδονίας· καὶ ἐν παντὶ ἀβαρῆ ὑμῖν ἐμαυτὸν ἐτήρησα, καὶ τηρήσω. 10 [i] [*] Ἔστιν ἀλήθεια Χριστοῦ ἐν ἐμοί, ὅτι ἡ καύχησις αὕτη οὐ φραγήσεται εἰς ἐμὲ ἐν τοῖς κλίμασι τῆς Ἀχαΐας. 11 [k] Διατί; ὅτι οὐκ ἀγαπῶ ὑμᾶς; ὁ Θεὸς οἶδεν. 12 [l] [a] Ὃ δὲ ποιῶ καὶ ποιήσω, ἵνα ἐκκόψω τὴν ἀφορμὴν τῶν θελόν-

f 1 Cor. 1. 17. & 2. 1, 13. Eph 3. 4. ch. 4. 2. & 5. 11. & 12 12.
g ch. 12. 13, 16. 1 Cor. 9. 6, 12.
h Acts 20. 33. & 12. 13. 1 Thess. 2. 9. 2 Thess. 3. 8. Phil. 4. 10, 15.
i Rom. 9. 1. 1 Cor. 9. 15.
k ch. 6. 11. & 12. 15.
l 1 Cor. 9. 12.

has been bestowed upon you through me. And you might well have borne with him, *if* you yourselves *are accepting* (δέχεσθε) a different Gospel from that which you have already *accepted* at *my* hands.

That is,—*If* my *Apostleship* to you had been *defective* (εἰ ὑστέρησεν) either in the terms of *salvation* which I preached to you in *Jesus* my Saviour, or in the supplies of the *Holy Spirit* which were dispensed to you by me in my Gospel, and by the effusion of grace in the Sacraments and laying on of hands, administered by me,—if, in a word, I, your Apostle, had *failed* in my Apostolic work; and *if* this self-sent Comer is able to supply my failings, and to make you abound more largely in spiritual wealth (πλουσιωτέρους ὑμᾶς ποιεῖ κατὰ χάριν, *Chrys.*), then, indeed, *you might well* have borne with *him*.

But none of these suppositions can be admitted; *for*, I *reckon that I have not fallen short in any respect of the very chiefest Apostles* (cp. xii. 11, τῶν ὑπερλίαν ἀποστόλων). So *Chrys.* and others. Or these words may be ironical, and signify "*those over much Apostles*" (*Beza, Olshausen, De Wette, Meyer*, A. V. R.). See also xii. 11. And this my Apostolic power was made *manifest* among you in *all things* (*v.* 6); and the signs of *the Apostle* (*the sent Ambassador* of Christ, contrasted with the *self-ordained Comer*, ὁ ἐρχόμενος) *were wrought among you in miracles and mighty works* (xii. 12).

Observe, that this false Teacher, to whom St. Paul alludes, does not appear to have ventured to *censure* the Apostle's *teaching*; but only to have insinuated certain objections against the mere externals of St. Paul's ministry; such as his personal appearance, his address, his utterance, his not taking wages of the Corinthians (*vv.* 6, 7); and, on such pleas as these, to have set himself up as a rival to the Apostle.

Here, then, is a warning against those, who say in fair speeches, and with a flattering semblance of friendship, that they have no objections to make against the *Doctrines* of the Church, and yet *separate* themselves from her Communion; and perhaps obtrude themselves as rival Teachers against her lawfully sent and ordained Ministers, or abet those who are guilty of doing so. Their case is one of Schism—simple and formal Schism—which is condemned here by the Apostle, and in his former Epistle, as a carnal work; 1 Cor. iii. 1—5.

6. ἰδιώτης τῷ λόγῳ] *untutored in speech*, not a professional rhetorician. Cp. 1 Cor. xiv. 16, and Acts iv. 13, on the proper signification of ἰδιώτης.

S. Augustine (de Doctr. Christ. iv. 7) supposes that St. Paul is only adopting the language of his accusers here; for (says *Aug.*) the Apostle was not, nor could he allow himself to be, rude in speech ("*imperitus sermone*"), his eloquence being unrivalled.

This is true; but ἰδιώτης τῷ λόγῳ does not mean one who is *not eloquent* as a speaker, but one who has not learnt eloquence by the rules of rhetorical Schools: and in *this* sense the Apostle was ἰδιώτης τῷ λόγῳ, at the same time that he surpassed in eloquence all who had been trained in the schools of human Oratory.

— οὐ τῇ γνώσει] *not in knowledge*. What matters it, then, as to my *speech?* What am I the worse, even if I be not tutored by your Greek Teachers? What is the use of a key of gold, if it cannot unlock the treasures of divine Knowledge? and what is the harm of a key of *wood*, if it *can* open them? *Aug.* (de doctr. Christ. iv. 26.)

7. Ἢ ἁμαρτίαν ἐποίησα;] *Did I commit a sin?* Irony.

— δωρεὰν—εὐηγγελισάμην] *I preached gratuitously*. I waived my right to ministerial wages from you. This was done for your spiritual edification (see 1 Cor. ix. 4—12); and yet even this is now turned as an argument *against* me, as if I had no confidence in my own claim to maintenance from those who were taught by me!

9. καὶ ὑστερηθεὶς] *and being reduced to want*, I—your Apostle—who had not been a whit *lacking* in my *spiritual* gifts to *you* (*v.* 5), even I was allowed by you to *lack*, in your *carnal dues* to me!

— οὐ κατενάρκησα] A word full of meaning, for which it is not possible to find an equivalent in English;

The metaphor is from the fish νάρκη, or *torpedo*, which attaches itself to other creatures, and produces torpor in that to which it attaches itself, and then endeavours to derive *nourishment* from it. See *Athen.* vii. p. 314, C, νάρκη θηρεύει εἰς τροφὴν ἑαυτῆς τὰ ἰχθύδια, προσαπτομένη καὶ νάρκαν ποιοῦσα. Hence *Hesych.* κατενάρκησα = κατεβάρυνα. Cp. below, xii. 14, where the word is repeated.

I was not like a torpedo to any among you; I did not *attach myself* to any for the purpose of *first rendering him torpid* by my touch, and then sucking nourishment from him, and *preying* upon him.

This might be truly said of False Teachers, who attach themselves to the unwary, and beguile them into a state of lethargy and swoon-like trance (which they call faith) with the spiritual *narcotics* of their delusive doctrines; and then, having spoiled them of their Reason and their Conscience, make them their victims, and prey upon them.

Too many in the present age may know by painful experience what this spiritual κατανάρκησις is.

— τὸ γὰρ ὑστέρημα—Μακεδονίας] *for the brethren who came from* the poorer *Macedonia* to the wealthy *Corinth supplied* my *needs*. This allusion to the *supply* of St. Paul's wants at *Corinth* by the brethren (Silas and Timothy) coming to him with gifts from the Churches of *Macedonia*, is explained in the history of his visit to Corinth in the Acts of the Apostles; see xviii. 3—5, and notes there.

10. οὐ φραγήσεται] *this glorying of mine shall not be obstructed*, as by a φραγμὸς or *fence*. St. Paul uses the expression φράττειν στόμα, to shut and stop the opening of the mouth as by a *hedge*, Rom. iii. 19. Heb. xi. 33.

The introduction of this figure of a φραγμὸς, or work of defence, thrown across an outlet to block it up, and to prevent the ingress of something from without, which endeavours to enter it, and the application of this metaphor to the *regions* of *Achaia*, may perhaps have been suggested to St. Paul by the frequent endeavours to obstruct the passage of the Isthmus of Corinth, in order to prevent aggressions from the North.

"Nothing can be more obvious and natural than the project of erecting works of *defence* across the *Isthmus* for the protection of the Peninsula ('*the regions of Achaia*') . . . so we find that this operation is often alluded to in ancient History. See *Herod.* viii. 71. *Diodor. Sic.* xv. 68. *Xenophon* (Hell. vii. 1)." *Col. Leake* (Morea iii. 297).

Some foundations of this *Isthmian wall* still remain, which was a work of the Corinthians, and a part of that system for defending the Corinthia which the position of Corinth naturally suggested. *Leake* (iii. 304).

St. Paul is writing from the North of the Isthmus—from Macedonia. He has told the Corinthians that the line of his spiritual Province reaches to Corinth (x. 14), and he now adds that no *obstructions* of theirs can exclude and *fence him* off from displaying his power, and from glorying in Christ, "*in the regions of Achaia.*"

12. ἐκκόψω τὴν ἀφορμήν] *I will cut off the means of attack*. Another military metaphor. Those false Teachers among you perhaps think to block up my entrance to you at Corinth, as if I were an invader and an enemy.

But my stratagem—which they think to defeat—will have the effect, as it was designed to have, of cutting off their ἀφορμὴν, or sallying place, from their stronghold, in which they have fenced themselves, and from which they think to attack me.

On the word ἀφορμὴ, see below, Rom. vii. 11.

των ἀφορμὴν, ἵνα ἐν ᾧ καυχῶνται εὑρεθῶσι καθὼς καὶ ἡμεῖς. [13] [m] Οἱ γὰρ τοιοῦτοι ψευδαπόστολοι, ἐργάται δόλιοι, μετασχηματιζόμενοι εἰς ἀποστόλους Χριστοῦ. [14] Καὶ οὐ θαῦμα, αὐτὸς γὰρ ὁ Σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός· [15] [n] οὐ μέγα οὖν, εἰ καὶ οἱ διάκονοι αὐτοῦ μετασχηματίζονται ὡς διάκονοι δικαιοσύνης· ὧν τὸ τέλος ἔσται κατὰ τὰ ἔργα αὐτῶν.

[16] [o] Πάλιν λέγω, μή τις με δόξῃ ἄφρονα εἶναι· εἰ δὲ μή γε, κἂν ὡς ἄφρονα δέξασθέ με, ἵνα κἀγὼ μικρόν τι καυχήσωμαι. [17] [p] Ὃ λαλῶ, οὐ κατὰ Κύριον λαλῶ, ἀλλ' ὡς ἐν ἀφροσύνῃ, ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως. [18] [q] Ἐπεὶ πολλοὶ καυχῶνται κατὰ τὴν σάρκα, κἀγὼ καυχήσομαι. [19] [r] Ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων φρόνιμοι ὄντες· [20] [s] ἀνέχεσθε γὰρ, εἴ τις ὑμᾶς καταδουλοῖ, εἴ τις κατεσθίει, εἴ τις λαμβάνει, εἴ τις ἐπαίρεται, εἴ τις εἰς πρόσωπον ὑμᾶς δέρει.

[21] [t] Κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἠσθενήσαμεν· ἐν ᾧ δ' ἄν τις τολμᾷ, ἐν

m Acts 15. 1, 24. & 20. 30. Gal. 1. 7. & 2. 4. & 4. 17. & 6. 12. Phil. 3. 2. Tit. 1. 10, 11.
n Phil. 3. 19.
o ch. 12. 6, 11.
p ch. 9. 4.
q ch. 10. 13. & 12. 6. Phil. 3. 3, 4.
r 1 Cor. 4. 10.
s Gal. 2. 4. & 4 9.
t Phil. 3. 4, 5.

— *ἵνα—εὑρεθῶσι καθὼς καὶ ἡμεῖς*] *in order that they may be found even as we.* Let it not be supposed that St. Paul indulges any vindictive feeling against his adversaries. No: in his Christian charity, he wishes that God may turn their hearts, and that they may be brought *to the same temper of mind as himself;* and that they may cease to vaunt themselves against him, and *be found to be as he is*, in what they glory; that is, that they may not glory in themselves, but in *the Lord*, as he does, and may do all *for the glory of God.* 1 Cor. i. 31. 2 Cor. x. 17, "Let him that glorieth glory in the Lord." Cp. 2 Thess. i. 4. 12. Gal. vi. 14. 2 Cor. xi. 30; xii. 9.

Compare his charitable speech when in bonds at Cæsarea, "I would to God that all who hear me this day, might *become such as I also am, save these bonds*" (Acts xxvi. 29).

Our Blessed Lord had set the example of endeavouring to cut off occasion for the indulgence of evil passions, and of removing stumbling-blocks from the way of His bitterest enemies, and of winning them over (if they would be won) by love and wisdom, to Himself.

It is hardly necessary to observe, that St. Paul cannot mean, that wherein the false teachers glory in preaching the Gospel *freely*, they may be found even as *we;* for their objection to him was, that he did not venture to claim wages; and they did not preach without reward. See *v.* 20. 1 Cor. ix. 12.

14. *αὐτὸς γὰρ ὁ Σατανᾶς*] *for even Satan himself transformeth himself into an angel of light.* See *Mede's* Essay, Works, p. 225; *Bp. Sanderson*, i. p. 244; note above on Matt. vii. 16. 20; and *Dr. South's* Sermon, preached before the University of Oxford, on this text, and applying it to the History of the Christian Church, and to that of the Church of England (Sermons, iii. pp. 450—495, and inserted in Christian Institutes, iv. pp. 1—35).

16. *κἂν ὡς ἄφρονα δ. μ.*] *receive me—even though ye receive me* (*καὶ ἐὰν δέξησθέ με*) *as a fool.* Cp. Mark vi. 56. Acts v. 15. *Winer, Meyer.*

17. *Ὃ λαλῶ, οὐ κατὰ Κύριον λαλῶ*] *What I am now saying, I am not saying according to the Lord;* that is, not according to the *Lord*, but by *constraint* from *you*, who *extort* these words of glorying from me.

Yet he does not thereby deny his own *Inspiration* in what he now writes, as has been alleged by some.

The case of *self-praise* is like that of some other things uttered by the tongue, which are not in themselves *according to the Lord* (*κατὰ Κύριον*), but are even from the Evil One (*ἐκ τοῦ πονηροῦ*). They owe their origin to *men's bad passions*, and to their *strifes* and differences. But yet they are, under certain circumstances, expedient and necessary, and are conducive to the glory of God.

Such particularly are *Oaths*, as Christ Himself and His Apostles teach And therefore God Himself does not refuse to confirm His promises by an *oath* (Heb. vi. 16, 17), and He authorizes and prompts holy men, on fit occasions, to *swear*. See above on Matt. v. 34.

So *self-praise*. It is *ἐκ τοῦ πονηροῦ*. But, like an *oath*, it may, under certain circumstances, on account of the bad passions and jealous calumnies of men, become expedient and necessary, especially for those, who, like St. Paul, have the public duties of a sacred ministry to discharge, and whose official character cannot be disparaged without injury to God and the Church, whose Ministers they are.

And it is not unworthy of remark, that St. Paul concludes this vehement burst of self-collaudation with a solemn *oath*. See below on *v.* 31.

Self-praise in the mouth of St. Paul is like the sword of the Philistines in the hands of David,—a suitable instrument for destroying the enemies of God.

As *Bp. Sanderson* observes (i. 119) on this case of St. Paul, "Your undervaluing of me (your Apostle) to the great *prejudice* of the *Gospel*, but advantage of false Teachers, hath made that glorying *now necessary*, which had been otherwise but *vanity* and *folly*."

It was therefore a function worthy of that Divine Spirit, Who inspired the Apostle in writing this Epistle for the edification of the Church in every age, to direct him in this difficult task of vindicating himself. Cp. *Lee* on Inspiration, Lect. vi. pp. 297, 298.

Consequently, St. Paul distinctly asserts here that he is not to be regarded as *ἄφρων*, *v.* 16. *Let no man think me a fool*, he says, but if you do think me so, receive me as such, that I also may boast a little. Cp. xii. 6.

Indeed, we may magnify God's goodness in thus overruling evil for good, so as to make evil itself ministerial to His glory.

If the Evil Spirit had not tempted his emissaries at Corinth to array themselves as *angels of Light* (*vv.* 14, 15), and to set themselves up as rivals of St. Paul, and to disparage his authority, and to depreciate his acts, the Church of Christ would never have possessed this and the following chapters of this Epistle, and would never have known what it now does of the triumphs of divine Grace working in the heroic actions, and patient sufferings, and glorious revelations of St. Paul. See above, *Introduction*, p. 75.

Even now it must be remembered, that this self-vindication falls short of all that could be said on this point.

Much more of Apostolic labour is to be added to this record, written about ten years before his martyrdom. But from what *is* recorded, the rest may be inferred; and that is reserved for the Revelation of the Great Day.

18. *κατὰ τὴν σάρκα*] A stronger expression than *κατὰ σάρκα*. They not only glory *κατὰ σάρκα*, but *κατὰ τὴν σάρκα, according* to *their* flesh, i. e. their carnal and external advantages.

19. *ἀνέχεσθε κ.τ.λ.*] *φρόνιμος ἡδέως μωρῶν ἀνέχῃ. Theophil. Antioch.* (ad Autol. iii. p. 119.)

20. *λαμβάνει*] *taketh wages.* See *v.* 8, *ἄλλας ἐκκλησίας ἐσύλησα λαβὼν ὀψώνιον.* And so *Chrys.* And though this was not an act of *violence*, yet, as it was a *permanent charge*, the payment of such wages might well be noted as a proof of *ἀνοχὴ* on the part of the Corinthians with respect to *others*, especially when they did not give such a regular maintenance to *St. Paul.* See also this use of *λαμβάνειν* in connexion with *μισθὸν*, 1 Cor. iii. 8; and applied to *tithes*, Heb. vii. 8, 9; and *λῆψις*, Phil. iv. 15. Cp. also 3 John 7, *μηδὲν λαμβάνοντες* (*taking no wages* for *ministerial* service) *ἀπὸ τῶν ἐθνικῶν.* See above, note on 1 Cor. ix. 6, in illustration of the fact that such payment would be regarded as a burden by the Corinthians, and other *Gentile* Christians.

— *εἰς πρόσωπον—δέρει*] *smiteth you on the face*, as an insult (Matt. v. 39. Luke xxii. 64. Acts xxiii. 2. 1 Cor. iv. 11. 1 Tim. iii. 3), and perhaps, fanatically, with a pretence of divine enthusiasm and prophetic zeal. Cp. 1 Kings xxii. 24. Neh. xiii. 25. Isa. lviii. 4. *Bengel.*

21. *Κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡ. ἠ.*] *I am speaking this with reference to dishonour*, to which I have been subjected by some among you. Cp. vi. 8, *διὰ δόξης καὶ ἀτιμίας.* On this use of *κατὰ*, see Phil. iv. 11, *οὐχ ὅτι καθ' ὑστέρησιν λέγω.* Acts iii. 17. I am pleading apologetically, as one who would defend himself from ignominy. I am entreating you to *bear* with me, as if I were a burden to you! I am thus *debasing myself, as if it* were *true that I were feeble;* whereas the fact is, the weapons that

ἀφροσύνῃ λέγω, τολμῶ κἀγώ. 22 [u] Ἑβραῖοί εἰσι; κἀγώ· Ἰσραηλῖταί εἰσι; κἀγώ· σπέρμα Ἀβραάμ εἰσι; κἀγώ· 23 [v] διάκονοι Χριστοῦ εἰσι; παραφρονῶν λαλῶ, ὑπὲρ ἐγώ· ἐν κόποις περισσοτέρως, ἐν πληγαῖς ὑπερβαλλόντως, ἐν φυλακαῖς περισσοτέρως, ἐν θανάτοις πολλάκις· 24 [x] ὑπὸ Ἰουδαίων πεντάκις τεσσαράκοντα παρὰ μίαν ἔλαβον, 25 [y] τρὶς ἐρράβδίσθην, ἅπαξ ἐλιθάσθην, τρὶς ἐναυάγησα, νυχθήμερον ἐν τῷ βυθῷ πεποίηκα, 26 [z] ὁδοιπορίαις πολλάκις, κινδύνοις ποταμῶν, κινδύνοις λῃστῶν, κινδύνοις ἐκ γένους, κινδύνοις ἐξ ἐθνῶν, κινδύνοις ἐν πόλει, κινδύνοις ἐν ἐρημίᾳ, κινδύνοις ἐν θαλάσσῃ, κινδύνοις ἐν ψευδαδέλφοις· 27 [a] κόπῳ καὶ μόχθῳ, ἐν ἀγρυπνίαις πολλάκις, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις, ἐν ψύχει καὶ γυμνότητι· 28 [b] χωρὶς τῶν παρεκτὸς, ἡ ἐπίστασίς μοι ἡ καθ' ἡμέραν, ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν. 29 Τίς ἀσθενεῖ, καὶ οὐκ ἀσθενῶ; [c] τίς σκανδαλίζεται, καὶ οὐκ ἐγὼ πυροῦμαι; 30 [d] Εἰ καυχᾶσθαι δεῖ, τὰ τῆς ἀσθενείας μου καυχήσομαι. 31 [e] Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου Ἰησοῦ Χριστοῦ

u Acts 22. 3 Rom. 11. 1.
v ch. 6. 4, 5. Acts 9. 16. & 21. 11. 1 Cor. 15. 10, 31.
x Deut. 25. 3.
y Acts 16. 22. & 14. 19.
z Acts 9. 23. & 14. 5. & 17. 5. & 19. 28. & 20. 3. 2 Thess. 3. 8.
a ch. 6. 5. 1 Cor. 4. 11.
b Acts 20. 18, &c. Rom. 1. 14.
c 1 Cor. 9. 22.
d ch. 12. 5. & 9. 10.
e Rom. 1. 9. & 9. 1. ch. 1. 23. Gal. 1. 20. Phil. 1. 8. 1 Thess. 2. 5.

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we wield are mighty (x. 4), and we can do all things through Him Who strengtheneth us (xii. 9. Phil. iv. 13).

But let me now change my tone,—*If any one is bold, I am bold also.*

22. Ἑβραῖοι] *Hebrews.* Acts vi. 1. Phil. iii. 5.

23. ἐν κόποις] *in labours. This* is the subject of my glorying. Not the earthly advantages which I had enjoyed, but the *sufferings* which I endured.

On St. Paul's actions and sufferings, as recorded in these verses, see the eloquent passages in *Greg. Nazian.* Orat. ii. pp. 38—40.

24. παρὰ μίαν] *save one.* See Deut. xxv. 3. *Josephus,* Antt. iv. 8, speaks of πληγὰς μιᾶς λειπούσης τεσσαράκοντα. See also the Rabbinical Authorities in *Wetstein's* note here, on the scrupulous care of the Jews in this matter.

On the penal discipline exercised among the Jews by scourging in the *Synagogue,* see on Acts xxvi. 11. Cp. Acts xxii. 19, δέρων κατὰ τὰς συναγωγάς. And cp. Matt. xxiii. 34, μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν.

On the use of παρὰ here, cp. *Winer,* p. 360.

25. ἐρράβδίσθην] *I was beaten with rods* by *heathen* Magistrates, as at Philippi. (Acts xvi. 22.)

— ἅπαξ ἐλιθάσθην] *once was I stoned* at Lystra. (Acts xiv. 19.) He had been *almost* stoned at *Iconium.* (Acts xiv. 5.)

It is observable—

(1) That of these sufferings, viz. *beating with rods, stoning, shipwreck,* which were endured by St. Paul *within* the period contained in the Acts of the Apostles, the greater number are *not* mentioned in that History by St. Luke.

And (2) that the History of St. Luke itself concludes about *five* years before St. Paul's Martyrdom, and therefore leaves a large portion of his sufferings altogether unnoticed.

But (3) that St. Luke gives a record of *one beating with rods* (Acts xvi. 22), of *one stoning* (Acts xiv. 19), and of *one shipwreck,* suffered by St. Paul (Acts xxvii. 41).

This is according to the plan of that History (as is observed above in the *Introduction* to that Book, p. xii), viz. to present the world with *specimens* of what was done and suffered by *one* or *two* Apostles as *specimens* of the Apostolic body, and to leave the rest to be inferred from those one or two cases; "ab *uno* Disce *omnes.*"

— νυχθήμερον—πεποίηκα] *I have passed a night and a day in the deep,* i. e. the deep *water,* with no rest for the sole of my feet (on the ground) for that time. That this is the natural interpretation (which is given by *Chrys., Theophyl.,* and others) seems clear, especially from the connexion of the words with what precedes, ἐναυάγησα. I suffered shipwreck thrice; and on one occasion, after being wrecked, did not reach the land for a night and a day, but remained in the deep water, swimming and tossed by the waves for that time.

Observe the use of the *perfect* here, and compare above, vii. 5.

28. χωρὶς τῶν παρεκτός] *apart from the other things;* which are παρὰ, *beside,* and ἐκτὸς, *without.*

— ἡ ἐπίστασίς μοι ἡ καθ' ἡμέραν] *that which presseth upon me daily.* "Instantia mea quotidiana." *Vulg.*

Ἐπίστασις is used in this sense in 2 Macc. vi. 3, ἡ ἐκ κακίας ἐπίστασις. And *Theophrast.* (C. Pl. ii. 9. 1) speaks of the ἐπίστασις πνευμάτων, "the continual stress of winds." And in *Soph.* (Antig. 225), φροντίδων ἐπιστάσεις may be rendered "curarum instantias, pressuras." *Elz.* has ἐπισύστασίς μου. But ἐπίστασις is in B, D, E, F, G, and μοι is in B, F, G.

— ἡ μέριμνα πασῶν τῶν ἐκκλησιῶν] *the care of all the Churches. If* there was any *one* Visible Head of *all the Churches* among the Apostles, it was not St. Peter, but St. Paul. Cp. note above on Acts xiii. 9 as to the *Western Church.*

29. Τίς ἀσθενεῖ—πυροῦμαι;] *Who is weak,* and I do not sympathize with him in his weakness? To the weak I become weak, in order to save the weak. (See on 1 Cor. ix. 22.) *Who has a stumbling-block thrown in his way* by another, and *I am not* immediately *fired* (πυροῦμαι) with sorrow, shame, and indignation at this outrage against one for whom Christ died (see 1 Cor. viii. 9—11), and at this breach of Christian Charity? (Rom. xiv. 15.)

30. τὰ τῆς ἀσθενείας] I will glory, not in my *miracles,* but in my *infirmities;* not in what I have *done,* but what I have *suffered.* "*Vincit* qui *patitur.*" See further the note at end of the chapter.

31. Ὁ Θεὸς—οἶδεν] *God—knoweth;* a solemn adjuration (see above, 1 Cor. xv. 31. 2 Cor. i. 23), proving the great weight and importance of what he has said; and showing that, however he *might seem* to be speaking as a *fool* (ἄφρων), yet this ἀφροσύνη or *folly* was like μωρία Θεοῦ, the *foolishness of God,* as the Greeks *accounted* the Gospel (1 Cor. i. 21—23); and that, if he had been "*beside himself,*" it was to God. (2 Cor. v. 13.) See above on *v.* 17.

— Ὁ Θεὸς καὶ Πατήρ] *God,* Who is also *the Father of our Lord Jesus Christ.* See on Tit. ii. 13.

— οἶδεν—ὅτι οὐ ψεύδομαι] God *knoweth that I lie not.*

In what?

Not in the record that he had just been giving of his sufferings. These were public and notorious, and needed no such solemn adjuration.

But the Apostle's meaning is (and this is carefully to be noted, for otherwise the connexion of what precedes and what follows cannot be understood), Almighty God, the Omniscient Searcher of hearts, knows that I lie not in saying that I *glory* in my *infirmities.* He knows that I do not glory (as some do) in any supernatural endowments and spiritual gifts, such as *working of miracles, speaking with tongues,* and *prophecy,* but (what perhaps *you cannot believe,* and therefore I call *God to attest* the truth of what I say) that the things in which I most glory are my *infirmities:* the *ignominies* to which I have been exposed, and which I have now recorded, in being publicly *beaten* and *scourged,* and treated with contumely by my own *kindred,* the Jews, and by treacherous Christians; and the dangers and hardships by sea and land which I have endured, and from which I never delivered myself *miraculously,* or was rescued by any splendid interference of God in my behalf.

As he says in another place (2 Cor. xii. 9, 10), "Of myself I will not glory save only in my *infirmities.* I glory in *reproaches,* in *necessities,* in *persecutions,* in *distresses.*"

And why does he glory in *these?* His answer is, Because by *sufferings* I am made like Christ; and because the power and goodness of *God* is most glorified in making use of so *weak* and *despised* an instrument as I am seen to be, in order to work out His great and gracious purposes; because *God's strength* is made perfect in *my weakness.* (2 Cor. xii. 9.) And since *God's glory,* and not my own glory, is the aim and end of all my actions, and since my doctrine to you is, "let him that glorieth, *glory in the Lord*" (1 Cor. i. 31. 2 Cor. x. 17); and since the Lord is most glorified in my weaknesses, therefore I glory in them,—and God, Who knows the secrets of my heart, *knoweth that I lie not,* when I say that I glory in *them.*

The *connexion* of this solemn declaration with what *follows,* will be pointed out at the close of the next note.

f Acts 9. 24, 25. οἶδεν, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύδομαι. 32 f Ἐν Δαμασκῷ ὁ ἐθνάρχης Ἀρέτα τοῦ βασιλέως ἐφρούρει τὴν Δαμασκηνῶν πόλιν πιάσαι με·
g Josh. 2. 18. 1 Sam. 19. 12. 33 καὶ διὰ θυρίδος ἐν σαργάνῃ g ἐχαλάσθην διὰ τοῦ τείχους, καὶ ἐξέφυγον τὰς χεῖρας αὐτοῦ.

32. ὁ ἐθνάρχης Ἀρέτα] *the Ethnarch*, or Governor (according to the sense of the word as illustrated by *Wetstein*), appointed by *Aretas* the king (of Arabia Petræa), *was guarding the city* (ἐφρούρει). And in Acts ix. 24 it is said, the Jews *were watching* the *gates* of the city (παρετηροῦντο τὰς πύλας) day and night, in order to kill him. He therefore did not attempt to escape by the *gates*, but over the *wall*.

Observe, that St. Paul here describes Damascus as "the city of the *Damascenes*;" by which he seems to intimate that Damascus was not altogether subject to *Aretas*, but had some independent jurisdiction left, at the same time that Aretas had an Ethnarch there.

Damascus seems to have been then in the condition of a city nominally free, under the protection of a superior power.

As to the circumstances under which *Aretas the king* was enabled to exercise his influence at *Damascus*, and appoint an Ethnarch or Governor there, see above, "*Chronological Synopsis*" prefixed to the Acts of the Apostles, and notes on Acts ix. 2 and 24, where the incident here mentioned is described. Cp. *Wieseler*, Chronol. Synops. pp. 167—176. *Dr. Kitto's* Illustrations, pp. 153—5, and *Howson*, i. pp. 99—101.

After πιάσαι με *Elz.* adds θέλων, against the preponderance of the best MSS.

33. διὰ θυρίδος] *by a window*, probably in a house built on the city wall. *Wetstein.*

— ἐξέφυγον] *I escaped.* On the question as to the lawfulness of *flight in persecution*, in reference to the duty of the *Christian Pastor*, see on Matt. x. 23. St. Paul had *not* as yet been ordained to the *Apostleship*, when he escaped from Damascus (see Acts xiii. 3), and he knew that he was designed by Christ to preach the Gospel "to all men" (Acts xxii. 14; xxvi. 17), and he reserved himself for the work to which he would be afterwards ordained. He gave no scandal to the disciples by his flight; for it is specially mentioned that *they* aided him in it. Acts ix. 25. Cp. Acts xvii. 14. See also Acts viii. 1; xiv. 6.

32, 33.] But what, it may be asked, is the *connexion* between this incident at *Damascus* (which *seems* to be introduced very abruptly) and what *goes before*, and what *follows?*

A reply to this question has in part been suggested in the note on *v.* 31, οὐ ψεύδομαι. It may be continued as follows;

(1) As to what *precedes*.

St. Paul had called God to witness, that the things which he himself gloried in were his *infirmities*—not his miraculous powers and supernatural gifts—but the *reproaches*, *insults*, *ignominies*, *distresses* which he had *suffered*, without the *exercise* of *any miracle* to rescue him from them, as some might have expected would have been wrought for so great an Apostle, and as had been done more than once in the case of *St. Peter*. See Acts v. 19; xii. 7—11.

The reason why he gloried in his *infirmities* (as has been already stated), was because by suffering and shame he was made most like Him Who was "a Man of sorrows;" and Who "came to His own, and His own received Him not;" and because *God* was most *glorified* in working such wonderful results, as He had done, in the conversion of so many souls, by an instrument so *weak* and so *despised* by men as Paul was, and because the Gospel which he preached was thus shown to be not of man, but of God. 2 Cor. iv. 7.

God, Who alone sees the inmost recesses of the heart, and Whom I solemnly call to witness, *knoweth that I lie not* in thus glorying,—*not* in miracles and other supernatural gifts, which may bring glory to *me*,—and in which some other men (e. g. the Corinthian false Teachers) might be disposed to glory, but in my *sufferings* and indignities, which have exposed me to contempt, but which bring *glory* to *Him*.

He now proceeds to illustrate and confirm this solemn adjuration by a signal example;

In Damascus—that great City, the capital of Syria—whither, as you know, I had gone, invested with secular power and dignity, an envoy from the Jewish Sanhedrim, with full powers to execute their mandates; and where, if I had preferred worldly glory to the *offence of the Cross of Christ*, I should have been honourably entertained and aided by the Ethnarch of Aretas, the king, there I, who present myself before you as no whit inferior to the very chiefest Apostles, even there I was exposed to great danger. But I did not work any wonder to deliver myself, nor did God interfere to rescue me. I was watched by a military force, and was in great peril; but I, the Apostle of the Lord, did not go boldly forward, and encounter, and put to flight, my enemies, as the Prophets of old—Moses, Elijah, and Elisha—did theirs (2 Kings i. 10. Luke ix. 54. 2 Kings ii. 24), nor was I delivered by any glorious miracle, as Daniel of old (Dan. vi. 22), or as Peter in later days (Acts v. 19; xii. 7), but (mark, I confess the truth) I *fled away* from mine enemies. And the mode of my escape was ignominious and contemptible. I was let down concealed—and as if I were not a man, but consigned as a mere bale of goods—*in a basket through a window* in a house built on *the wall*, and so *I escaped their hands*. This was the manner in which I, who had come down to Damascus in worldly power, pomp, and glory, skulked away and absconded from it. I, the zealous persecutor of Christianity, endured this shame for Christ.

Believe me, then, I hide nothing from you,—my fears, my weaknesses, my most ignominious adventures. No; I *glory* in *them*. And why? Because they are the things which prove the power and love of *God*, in effecting such mighty works by one so weak.

Probably, this escape from Damascus had been made the occasion of obloquy against St. Paul. Probably, he had been taunted with it as a base and cowardly act, unworthy of an Apostle, by some of his adversaries and rivals at Corinth. He does not disguise the circumstance; he glories in it. He even reserves it for the *last place* in the catalogue of his sufferings for Christ.

(2) Next, as to the connexion of these two verses with what *follows*.

Observe the striking contrast.

He had said, that if he gloried, he would glory in the things concerning his *infirmities*: and he had therefore recounted *them*. He had just detailed one of the most humiliating (his escape from Damascus) as the climax of them all.

He now goes on and says, "To glory, verily, is not expedient for *me*." Οὐ συμφέρει, It is not profitable or edifying (1 Cor. vi. 12; x. 23) for *me*. Remark μοι, *for me*, reserved for the last emphatic place: To glory is not expedient for such an one as *me*, in any thing which concerns *myself*. In *myself* I am nothing but weakness. I know this, and I will act upon this knowledge. *For* I will now proceed to visions and revelations vouchsafed to me by the Lord.

Γὰρ is introduced here, as often, where a proposition is followed by the discussion of it, "ubi propositionem excipit tractatio." See *Bengel*, xii. 58; and cp. 1 Cor. xi. 26, and *Winer*, p. 403. Cp. *Æschyl.* Theb. 42, ἄνδρες γὰρ ἑπτὰ κ.τ.λ.

Observe also the contrast between μοι, *for me*, and Κυρίου, *of the Lord*, corresponding to each other at the *ends* of the two clauses.

See also μοι explained by ἐμαυτοῦ in xii. 5. I will not glory of *myself*, abstractedly *as myself*, save only in *my infirmities*. But I *will* glory of what has been *done to me* and *in me* by the love and power of *the Lord*.

Mark then the striking character of the transition from *himself*, simply as *himself*,—from Paul, simply as Paul,—to Paul *the Apostle*, enlightened by Visions of the *Lord*. Observe the transition from Paul simply as *a man*, to Paul as a man *in Christ*: from the σκεῦος ὀστρακινὸν (2 Cor. iv. 7) to the σκεῦος ἐκλογῆς (Acts ix. 15); from the *earthen vessel* of his own human weakness, to the *chosen vessel* of divine Grace.

I (he may now be understood to say), who in fear and trembling and in darkness was *let down* in a *basket through a window in the wall*, and *so escaped by* flight from Damascus (such I am simply *in myself*, weak and contemptible), I, the same Paul, as a man *in Christ*, and favoured with visions of the *Lord*, was *caught up* to the *third heaven*. I, who had been *let down* in the basket through a window, was *carried up* above the clouds through the golden portals of heaven (cp. Rev. iv. 1) to the bright regions of glory, and I was *caught up* to *Paradise*, to the peaceful abode of the blessed, and *heard unutterable words, which it is not lawful for a man to reveal*.

How striking the contrast! how sublime the transition! From Paul, the *earthen vessel*, *let down* in the basket at Damascus, to Paul, the *chosen vessel*, *caught up* by the Spirit to the third heaven, and to Paradise!

Hence the connexion is obvious; and it is to be regretted that, by the break made by the end of the chapter, the one part of this glorious picture of the great Apostle, drawn by his own hand, should ever be read without the other.

XII. [1] Καυχᾶσθαι δὴ οὐ συμφέρει μοι· ἐλεύσομαι γὰρ εἰς ὀπτασίας καὶ ἀποκαλύψεις Κυρίου.

[2] [a] Οἶδα ἄνθρωπον ἐν Χριστῷ, πρὸ ἐτῶν δεκατεσσάρων, εἴτε ἐν σώματι, οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος, οὐκ οἶδα, ὁ Θεὸς οἶδεν, ἁρπαγέντα τὸν τοιοῦτον ἕως τρίτου οὐρανοῦ. a Acts 9. 3. & 14. 6. & 22. 17. 1 Cor. 15. 8.

[3] [b] Καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον, εἴτε ἐν σώματι, εἴτε ἐκτὸς τοῦ σώματος, b Luke 23. 43.
οὐκ οἶδα, ὁ Θεὸς οἶδεν, [4] ὅτι ἡρπάγη εἰς τὸν παράδεισον, καὶ ἤκουσεν ἄρρητα ῥήματα, ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλῆσαι.

Ch. XII. 1. Καυχᾶσθαι δή] *To glory, verily, I know, is not expedient for me; for* (γὰρ) *I will proceed to* speak of *Visions and Revelations from the Lord.*

On the meaning and connexion of this with what precedes, see above, the note on xi. 32, 33.

These Visions and Revelations are described as *of the Lord*, that is, from Christ. So the Apocalypse is entitled "the Revelation of Jesus Christ." See on Rev. i. 1.

B, D, E, F, G have καυχᾶσθαι δεῖ, which has been received by *Scholz* and *Lachmann*, not *Tisch.* But this is another example of error, propagated even in the oldest MSS. by identity of sound of letters, i. e. in this case of ει and η. The Codex Sinaiticus has δὲ, which a later hand has altered into δεῖ.

2. Οἶδα ἄνθρωπον] *I know* (*not* to be translated "*I knew*") *a man.* This is St. Paul himself, as is clear from *v.* 7.

— πρὸ ἐτῶν δεκατεσσάρων] *fourteen years ago.* On this use of πρὸ see John xii. 1. *Winer*, pp. 491, 492.

Fourteen years, reckoned inclusively, carry us back to the time of St. Paul's *ordination* to the *Apostleship*, which must not be confounded with the time of his *conversion* to Christianity. See note on Acts xiii. 2, ἀφορίσατε δή.

The "Visions and Revelations of the Lord," his rapture into the "Third Heaven" and into "Paradise," appear to have been vouchsafed to him at the time of his Ordination to the Apostleship of the Gentiles.

Probably they were vouchsafed to *St. Paul*, because *he* was called by God to endure more sufferings, and to "*labour more abundantly*" than the rest of the Apostles. And they were vouchsafed to him at *that* particular *crisis*, because he was then going forth, for the *first time*, as an Apostle and Missionary of Christ.

He was about to incur shame and suffering, both from Jews and Gentiles, for the sake of the Gospel.

The long series of his afflictions and humiliations for Christ, which St. Luke has recorded in the Acts, and which St. Paul himself has enumerated here, was then about to commence. It was therefore very reasonable that he, who was going forth to suffer for the Lord, should then have "Visions from the Lord;" that he should have Revelations from the Lord, of the *glory* to be enjoyed hereafter.

If, therefore, a conjecture may be permitted as to the *place* in which these Visions were vouchsafed to the Apostle, we should not perhaps be in error if we were to specify *Antioch.* See on Acts xiii. 1—4.

These glorious Visions had been vouchsafed to the Apostle as long as *fourteen years before.*

St. Paul had been resident at Corinth *for a year and six months*, and he had written an Epistle to the Corinthians.

And yet he had never as yet *disclosed to them the glorious privileges* which the Lord had vouchsafed to himself in these *Visions* and *Revelations.*

Here is an exemplary pattern of modesty and humility, and a signal proof of his constraint and reserve in speaking of *himself.*

Here is also a clear evidence, that, when he now relates these Visions and Revelations vouchsafed to him by the Lord, it is by compulsion and necessity (cp. *Theodoret*, *Theophyl.*); and that the thorn "in the flesh" had done the work, for which it was given him by God, that he might not be elated by them, *v.* 7.

— εἴτε ἐν σώματι, οὐκ οἶδα, εἴτε ἐκτὸς τοῦ σώματος] This was not therefore a *trance*, but a *local translation.* If it had been only a *trance* or *ecstasy*, he could not have *doubted* whether he was in the body or no. For in all *such* visions the soul and body *remain united.*

St. Paul says that he was *caught up*; his only doubt is whether this rapture was a translation of his *body* and *soul* together, or a translation of his *disembodied spirit alone.*

This sentence, therefore, shows that the *soul*, when separated from the body, has powers of perception. If not, it could not have been a matter of *doubt* with St. Paul, whether he was out of the body or no, when he was translated to heaven and to Paradise, and heard what he did there.

It therefore confirms the doctrine, that the *soul*, when separated from the body by *death*, does not sleep. See on Luke xii. 4; xvi. 23; xxiii. 43.

2—4. ἁρπαγέντα—ἕως τρίτου οὐρανοῦ—ἡρπάγη εἰς τὸν παράδεισον] *I know a man in Christ fourteen years ago—whether in the body I know not, or whether out of the body I know not, God knoweth—such an one caught up even unto the Third Heaven.*

And I know such a man—whether in the body or out of (or *apart from*, χωρὶς) *the body, I know not, God knoweth, that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for man to utter.*

In *v.* 3, for ἐκτὸς (the reading of ℵ and of D**, E**, F, G, I, K, M), some MSS., B, D*, E*, have χωρίς.

St. Paul speaks here of *two* several raptures or translations to *two* several places.

(1) *A rapture to the Third Heaven.*

(2) *Another rapture to Paradise.*

He distinguishes the places themselves by two several names. And he distinguishes them also by the *prepositions* which he uses to characterize those two raptures respectively.

He was carried up *as far as* the third *heaven.*

He was also carried *into Paradise.*

Accordingly we find (as has been well shown by *Whitby* and *Wetstein* here, and on Luke xxiii. 43) that the ancient Writers carefully distinguished between the two.

Thus *S. Irenæus* (ii. 34), "Paulus, *usque* ad *tertium cœlum* raptum se esse significans; et *rursum* delatum esse in Paradisum. Quid illi prodest *aut* in Paradisum introitus, *aut* in tertium cœlum assumptio?"

See also *Tertullian*, de Præscr. c. 24, and *Justin M.* and *Methodius*; and (of the moderns) *Bp. Jeremy Taylor*, quoted in *Grabe's* note to *Irenæus*, l. c.

So *S. Jerome* (Ep. ad Joh. Hieros. c. 3), "Quis audiat Origenem in tertio cœlo nobis donantem Paradisum?" And see *Jerome* in Ezek. xxviii. *Epiphan.* Hær. 64, Δὶς ἀναληφθεὶς ἐναργῶς (Παῦλος) ἅπαξ μὲν ἕως τρίτου οὐρανοῦ, ἅπαξ δὲ εἰς τὸν παράδεισον. And *Athanasius*, *Gregory Mag.*, and *Primasius* in *Bengel's* note here.

With regard now to these two several places—

(1) *The Third Heaven.*

This is generally understood by ancient Christian Writers to be the *highest heaven.*

It is true, indeed, that some Rabbinical writers speak of the *seventh* heaven as the highest. See the authorities in *Wetstein* here. But other Jewish teachers specify the *third* heaven as the *highest*, and as equivalent to the "*heaven of heavens.*" See the note of *Grotius* and *Bengel*, who says that the Hebrew Dual (*shamayim*) bespoke *two* heavens, but the revelation of the glory of the *third* or *highest*, was reserved to the New Testament.

It is also evident, that St. Paul would not have used the words he does here, saying that he was caught up (ἕως) *as far as* to the *third* heaven, if there had been as many as *four* degrees of heavenly glory *beyond* and *above* it.

We may therefore conclude with ancient Christian Authors, that when St. Paul says that he was caught up *as far as* to the *third heaven*, he means that he was translated into the company of the Angelic Hierarchy, and that he mingled with the Seraphim, and had the fruition of the Beatific Vision; and that thence was kindled within him that ardour of zeal, and fire of love, and light of knowledge, with which he inflamed and illuminated the world. Cp. *A Lapide* here, and *Augustine*, super Gen. ad literam, 12; "*Tertium cœlum* dicitur Visio intellectualis Dei; Ipsius Dei cognitio."

(2) *Paradise*, i. e. the place of peace, of joy, to which the souls of the *righteous* are *carried immediately on their dissolution from the body*, and in which place they remain till the last Trump shall sound, and the General Resurrection shall take place; when their bodies will be raised, and reunited to their souls, and they will be "caught up into the air," and will receive their full reward, according to their works, from the Everlasting Judge, and

e ch. 11. 30.

5 c Ὑπὲρ τοῦ τοιούτου καυχήσομαι· ὑπὲρ δὲ ἐμαυτοῦ οὐ καυχήσομαι, εἰ μὴ ἐν ταῖς ἀσθενείαις μου.

d ch. 10. 8. & 11. 16.

6 d Ἐὰν γὰρ θελήσω καυχήσασθαι, οὐκ ἔσομαι ἄφρων· ἀλήθειαν γὰρ ἐρῶ· φείδομαι δὲ, μή τις εἰς ἐμὲ λογίσηται ὑπὲρ ὃ βλέπει με, ἢ ἀκούει τι ἐξ ἐμοῦ.

e Job 2. 6, 7. Luke 13. 16. 1 Cor. 4. 5.

7 e Καὶ τῇ ὑπερβολῇ τῶν ἀποκαλύψεων ἵνα μὴ ὑπεραίρωμαι, ἐδόθη μοι σκόλοψ

be *for ever*, in soul and body, in *heavenly* glory with the Lord. (1 Thess. iv. 17.)

The word *Paradise* is of Eastern origin (Heb. פַּרְדֵּס, Neh. ii. 8. Eccles. ii. 5. Cant. iv. 12), and signifies a Royal garden or park, girt with an enclosure, adorned with trees and shrubs and flowers, and stocked with beasts and birds, and watered with fair rivers. Hence it is applied in the Septuagint version of the Old Testament (Gen. ii. 8—10, &c.) to that region, that *Gan*, גַּן, *Eden*, עֵדֶן, or 'Garden of delight,' which was intersected with Rivers, and planted with every tree *pleasant to the sight and good for food*, and in which our first Parents were placed by God, to keep it and dress it.

Though the word *Paradise* in its literal sense signifies a place fenced off from common ground, and much more beautiful than it; and though it means a Royal *Park*, and though the *Park leads to* the Palace, yet *the Park* is not *the Palace*. So likewise, in its *figurative* sense, Paradise means a place separate from, and much more delightful than, Earth; but it is not the heavenly Palace of the Great King.

The Place called Paradise is *not* the *perpetual* abode of the souls of the righteous. The word itself denotes that it is a *temporary* resting-place; an abode of delightful but *transitory* sojourn. It signifies a royal demesne, a fair park, a beautiful enclosure, *leading* to the *Royal Palace* of the Great King; but it is not the Palace itself. The *spiritual* Paradise is filled with unspeakable joys, and it *leads* to the Spiritual Palace, to Heaven itself, to the everlasting abode of the Saints of God; but it is *not Heaven*. It conducts to the royal mansion of the Eternal King, but it is *not* that Mansion itself.

And as the presence of Eastern Kings was oftener vouchsafed to their Paradise or Park than to other places, so Scripture teaches, that the Souls which are in Paradise have a nearer fruition of the Divine Presence than they had on Earth, and therefore are said to be "in the hand of God," and to be "with Christ," and so are unspeakably happy; yet they have not *as yet* attained the *supreme* and *perfect* joys of the beatific Vision, to which they will be admitted after the General Resurrection and Day of Judgment.

Hence *Tertullian* (Apol. 47) says, "*Paradisum* nominamus locum divinæ amœnitatis, recipiendis *sanctorum spiritibus* destinatum."

The word Paradise is found in numerous passages in the Greek Septuagint Version of the *Old* Testament, but it is *never* used for *Heaven*. In the *New* Testament the word Paradise is found three times only, once in Luke xxiii. 43, once in the Revelation of St. John (Rev. ii. 7), and once here (2 Cor. xii. 4), where the Apostle speaks of his own Visions and Revelations of the Lord, and where he distinguishes between the Vision which he had of *Paradise* and that other Vision with which he was favoured of the *third Heaven*.

Almighty God, in order to qualify St. Paul for encountering all the trials which awaited him, and to teach us by him, of how little account all earthly sufferings are, when compared with the joys of the future state, was pleased to reveal to him, not only the full and final joys "such as eye has not seen, nor ear heard," which are reserved in *Heaven* for all God's faithful Servants, but to show him also *the* joys of *Paradise*, joys (the Apostle says) of such transcendent felicity, *that it is not for man to utter them*, to which the souls of the righteous are admitted *immediately* on their delivery from the burden of the flesh.

It was St. Paul's personal knowledge of these *two successive states*,—the one the *immediate*, the other the *final*, state of the departed Soul of the faithful Christian,—the one the *first state of his soul* at the very moment of his dissolution, and during the interval between it and the day of Judgment; and the other the state of his soul from the day of Judgment through the countless ages of Eternity, which elicited from the Apostle those memorable words, "*I reckon* (λογίζομαι, that is, I, who have full knowledge of the fact, pronounce) that the *sufferings* of this present time are not worthy to be compared with, or put in the scale against, the *glory* that shall be revealed in us." (Rom. viii. 18.) Therefore, he also said, "*I long* to depart, and to be with Christ, which is far better. (Phil. i. 23.) When we are absent from the body, we are present with the Lord." (2 Cor. v. 8.)

But knowing that his happiness, though *great*, in Paradise, would not be *perfected*, until his mortal *body* was raised from the dead at the coming of Christ to Judgment, he says (2 Cor. v. 4), "We that are in this tabernacle (of the body) do groan, being burdened, not that we would be unclothed, but we would be *clothed upon*" (2 Cor. v. 2); that is, we long for the *general* Resurrection, we long to be arrayed in our *heavenly* body, like unto Christ's glorious body, and to enter into the *full* enjoyment of a blessed Eternity. And he encourages all the faithful with the assurance, that "*when* Christ, who is their life, shall appear again in His glorified body, they also shall appear with Him in glory." (Col. iii. 4.)

It may, perhaps, be asked here, If *Paradise* is the place to which the souls of the righteous are conveyed *immediately* after their dissolution, and if the *Third Heaven* is the region of everlasting *bliss* and *celestial glory*, why did St. Paul mention his rapture into Paradise *after* his rapture into the Third Heaven?

This question may be answered by reference to our Lord's words to the penitent thief (Luke xxiii. 43), *To-day* shalt thou be with Me in *Paradise*;

The penitent thief had prayed to Christ that he might be remembered by Him in the *future* glory of His kingdom (*v.* 42). Christ gave him more than he asked; He gave him an *immediate* reward, that of *Paradise*, to which his soul would be conveyed on that self-same day, and which would be *preparatory* and *introductory* to the greater and everlasting bliss of the heavenly *kingdom*. See note on Luke xxiii. 43.

So it is with St. Paul. He had a vision of the *heavenly glory*. But this was not all. Nor, indeed, would *that* Vision have ministered all the comfort which he needed under suffering, and which was ministered to him by the Vision of *Paradise*. For the bliss of *heaven* is posterior to the Resurrection and Day of Judgment, which might be *very distant*, and (as the event has shown) were very distant from St. Paul. But the joys of *Paradise* being *immediate*, and being introductory to heavenly glory, would afford him the greatest comfort, and inspire him with the greatest courage under suffering, and would give to Martyrdom the character of a blessed and immediate transition from a world of sin and sorrow to a state of holiness and joy.

7. ἐδόθη μοι σκόλοψ τῇ σαρκί] *there was given a thorn to me*, and to that *part* of me which is σὰρξ, *flesh*,—as distinguished from my πνεῦμα or *spirit*. On this use of the double *dative*, the former describing the *person*, the second specifying the *member*, or *part* of the person, as in the Homeric expression δίδου δὲ οἱ ἡνία χερσὶν, see *Winer*, p. 197. The word σκόλοψ (root σκάλλω, *fodio*) is used by LXX for a *thorn*. Num. xxxiii. 55, σκόλοπες ἐν τοῖς ὀφθαλμοῖς, said of the nations of *Canaan* in relation to the *Israelites*. So Ezek. xxviii. 24, σκόλοψ πικρίας καὶ ἄκανθα ὀδύνης: and Hos. ii. 6, φράξω τὴν ὁδὸν αὐτῆς σκόλοψι. This is doubtless its sense here.

What was this σκόλοψ, or *Thorn*, which was *given* to St. Paul?

It cannot be (as has been supposed by some) an affection of the *eyes* consequent on the glare of light at his Conversion. The σκόλοψ was not *given* him *then*, but some years after (see on *v.* 2). And it is more likely that by his Conversion to Christianity he was enlightened not only spiritually, but physically. Cp. Acts ix. 18.

This conjecture of some in modern times, that the great Apostle laboured under physical deficiency of eyesight, rests on no grounds of Holy Scripture or primitive Tradition. Cp. on Acts xxiii. 5.

This *thorn* was in the *flesh*,—that is, in the *outer man*; and it was *given* him (observe the word *given*) as a *gracious* dispensation, in order that he might not be *exalted* above measure (he *repeats* this *twice*) by the *transcendent altitude* (τῇ ὑπερβολῇ) and *exceeding sublimity and glory* of his Revelations. It was a *gift* bestowed on him as a *remedy* and *safeguard* against spiritual *Pride* and *Presumption*.

He was *endowed* with this *infirmity* lest he should fall from the truth, and in order that he might escape the sin of elation against God by pride. *Irenæus* (v. 3).

This *thorn* must have been therefore something *external*, which might expose him to disparagement from censorious men, and depress all aspirations of self-complacency, by the chastening discipline of worldly scorn.

Cp. *Bp. Bull's* Sermon on this subject, Serm. v. vol. i. pp. 117 and 126, and *Prof. Lightf.* on Galatians, pp. 169—175.

Accordingly, St. Paul speaks of it in another place as a "trial

τῇ σαρκὶ, ἄγγελος Σατᾶν, ἵνα με κολαφίζῃ, ἵνα μὴ ὑπεραίρωμαι. 8 Ὑπὲρ τούτου τρὶς τὸν Κύριον παρεκάλεσα ἵνα ἀποστῇ ἀπ' ἐμοῦ· 9 f καὶ εἴρηκέ μοι, Ἀρκεῖ σοι ἡ χάρις μου· ἡ γὰρ δύναμίς μου ἐν ἀσθενείᾳ τελειοῦται.

f Phil. 4. 13. Col. 1. 11. Heb. 11. 34.

in his flesh," which made him an object of contempt to some, and tried *their* affection and reverence for him. He praises the Galatians (iv. 14), because they did not set at nought and scoff at (οὐκ ἐξουθενήσατε οὐδὲ ἐξεπτύσατε) this trial in his flesh, but accepted him as an Angel of God, as Christ Jesus,—as one who was *chastened* by *suffering*, as He was. The *thorn* in his flesh reminded them that he was a minister of Him Who was *crowned with thorns*. (Mark xv. 17. John xix. 5.)

Hence we may account for the mention of it *here*. Doubtless, among those at *Corinth* who carped and cavilled at the Apostle, especially at his personal presence (2 Cor. x. 10), some indulged in sneers on his physical infirmity, which sometimes probably made itself manifest in his address; and they used it as an occasion for disparaging his office and discrediting his ministry, as if in his *bodily presence he was weak*, however much he might attempt to intimidate and overawe them, when he was absent, by menaces in his *letters* (x. 10).

What was the explanation (they might ask with bitter irony) to be given of this bodily affliction? Was it likely, that God would visit a favoured Apostle of Christ with such an infirmity, and thus damage his success in preaching the Gospel?

St. Paul answers this question, and solves the objections arising from it;

The *thorn* in his flesh (he says) was a *gift* from God—ἐδόθη μοι. And why was it *given?* In order that I should not be too much *lifted up* by the exceeding altitude of my *Revelations* from Him.

It is therefore a mark of His *favour*. It is a consequence and a memento of the *privileges* I have received from Him. It may remind you, as it does me, of the abundance of my Revelations. It is even a badge of my office, a credential of my ministry.

God would take care that the success of his ministry (for which he was zealous) should not be impaired by his infirmity. "My grace," God has said (εἴρηκε—*has said once for all*), "is sufficient for thee: My strength is perfected in thy weakness." The weaker the instrument, the greater the triumph of God's grace, which enables that instrument to do what it does, and accomplishes such mighty works by its means.

They who read Scripture with awe, and contemplate with reverence the Saints of old, will not indulge in inquisitive and profitless speculations on the precise nature of this thorn in the flesh of St. Paul.

The Holy Spirit does not gratify such curiosity as this. He tells us that the holy Apostles were men *of like passions with ourselves*. (Acts xiv. 15.) And we know from the present instance, that the great Apostle of the Gentiles, he who *laboured more abundantly than the rest* (1 Cor. xv. 10), and with the most blessed fruit from his labours, and who had a great abundance of Visions and Revelations in the Lord, was also afflicted by some visible infirmity in his body, which might expose him to contempt from his hearers, and was designed by God to *keep him humble*, and also to *test their* dutiful *love* for the Apostle of Christ.

But the Holy Spirit does not give any minute personal details concerning the external appearance of the Holy Apostles. He does not perpetuate any of the flaws and blemishes of our feeble and frail humanity which might have been visible in their form or features. He abstracts all that is accidental and temporary in the portrait, and presents us with a beautiful ideal picture of what was essential and is eternal, and so gives us a truer likeness of them. And who would wish to mar this divine work, by intruding into it what was merely earthly and temporary? who would wish to know what St. Paul's thorn in the flesh was? Who would wish to associate him with any bodily blemish, now that all the "spots and wrinkles" of mortality have disappeared, and he has been transfigured by the bright illuminations of the Holy Ghost, and his soul has passed into *Paradise;* and he enjoys the blessed assurance that he will be clothed hereafter with a glorified body, and dwell in soul and body in the infinite felicity of *the third heaven?*

See further what has been said on this subject in the *Introduction* to the *Acts* of the *Apostles*, pp. xii, xiii, or p. 6, new edit.

— ἄγγελος Σατᾶν] He calls the thorn in his flesh *a messenger of Satan* to *buffet* him. "*Sudem* refert datum sibi Angelum Satanæ" (*Tertullian*, de Fugâ, c. 3, and de Pudic. 13) "a quo colaphizaretur, ne se extolleret." And yet St. Paul says that it was *given* him (i. e. by God) in order that he might not be *too much exalted* by the exceeding glory of his revelations.

A very important declaration, teaching,

(1) That physical evils are from Satan, who assails holy men, *in order to torment them*. Similarly it was revealed by the Holy Spirit in the history of *Job*, that his afflictions were *from Satan* (Job ii. 6, 7); and our Lord Himself declares that the woman in the Gospel, whom He calls a daughter of Abraham, and who was bowed together with a spirit of infirmity for eighteen years, had been bound by *Satan*. (Luke xiii. 16.)

(2) That *God*, Who is Almighty and All-merciful, *permits Satan* to visit holy men with severe afflictions, in order that those afflictions may be made subservient to His own wise and gracious purposes. He thus overrules evil with good, and defeats Satan with his own weapons. God *permitted* Satan to afflict Job, that his patience might be tried and be an example to every age. He *permitted* Satan to bind the daughter of Abraham for eighteen years, that her faith might be a pattern to all, and that Christ's power and love in loosing her – touching only the hem of His garment with faith – might be known. And He *permitted Satan* to afflict the Apostle with the thorn in his *flesh*, in order that he who had been caught up into the Third Heaven might be saved from the peril of pride, by which Satan fell from heaven; He permitted him "to fall under the Devil's scourge, that he might not fall into the Devil's sin" (*Bp. Bull*); and that God's grace and power might be displayed and glorified in and through his weakness. Cp. *Tertullian* (de Fugâ, c. 2).

God permitted Satan to buffet the Apostle by a Thorn; but under the transmuting influence of God's grace working with St. Paul's free will, that Thorn has been made, as it were, to bloom and "blossom as the rose," for an unfading garland of glory to the Apostle's head.

Therefore he says: "Most gladly will I then glory in my infirmities; for when I am weak, then am I strong."

"*Ne extollar datus est mihi stimulus carnis meæ angelus Satanæ.* O venenum quod non curatur nisi veneno! O antidotum quod quasi de Serpente conficitur et propterea theriacum nuncupatur! Serpens enim ille superbiam persuadet dicens *Gustate et eritis sicut dii.* (Gen. iii. 5.) Superbiæ persuasio ista est. Unde cecidit serpens inde nos dejecit. Meritò ergo venenum serpentis de serpente sanatur. Quid ait Apostolus *Ter Dominum rogavi ut auferret?* Deus precanti aderat. Videte quid ter roganti responderit, 'Sufficit tibi *gratia mea.*' Ego, medicus optimus, novi in quem tumorem pergat id quod *volo sanare.* Quiesce, sufficit tibi *gratia mea; non* sufficit tibi *voluntas tua.*" *S. Augustine* (Serm. 163). See also Serm. 354.

8. Ὑπὲρ τούτου] *Concerning this.* On this use of ὑπὲρ = Heb. עַל, and Latin *super*, see 2 Cor. i. 8, and 2 Thess. ii. 1; and see *Winer*, p. 343.

— τρὶς] *thrice* in *three* prayers, consequent perhaps on three several severe assaults of *temptation*. Job is tempted by Satan *thrice*,—(1) by the loss of his goods; (2) of his children; (3) of his health. Our Lord is tempted by Satan *thrice*. (Matt. iv. 1—11. Luke iv. 1—13.) Peter was tempted by Satan *thrice*. (Matt. xxvi. 34—75. Luke xxii. 31.) And after his fall was enabled by Christ to profess his love *thrice*. (John xxi. 17.)

— ἵνα ἀποστῇ ἀπ' ἐμοῦ] *in order that he might depart from me.* St. Paul had claimed the power of delivering the incestuous Corinthian *to Satan*. (1 Cor. v. 5.) He here represents himself as buffeted by a "messenger of *Satan*," and desiring, but not able, to free himself from the visitation.

He affirms that he also had proved his Apostleship by *miracles* (*v.* 12).

Yet he never pretends that he worked any miracle to *heal himself* of his severe bodily infirmity, which exposed him to disparagement and obloquy.

We learn these things *from himself*,—an evidence of his veracity, and of his confidence in the truth of his cause. No enthusiast would have written thus. The exception proves the rule. The candid avowal of weakness confirms the assertion of power.

Thus also we see the principles by which the miraculous powers given to the Apostles were regulated by God. St. Paul himself tells us that *he lacked* bodily sustenance (xi. 9), and was often *in hunger, thirst, in cold and nakedness* (xi. 27); and that he had a *thorn in his flesh*, by which Satan buffeted him, and which exposed him to reproach. Yet we never hear that he was authorized or enabled to exert his miraculous powers in order to provide *himself* with *food*, or to *heal himself* of *sickness*. They who were more privileged by God than other men in *working miracles*, were not exempted by Him from enduring *severe afflictions*. Indeed, they were as much depressed *below* other men in their *sufferings* as they were raised *above* them by their *miracles*. They were designed by Almighty God to be *exemplary* to the world in *suffering;* which they would not have been, *if* they

Ἥδιστα οὖν μᾶλλον καυχήσομαι ἐν ταῖς ἀσθενείαις μου, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. 10 Διὸ εὐδοκῶ ἐν ἀσθενείαις, ἐν ὕβρεσιν, ἐν ἀνάγκαις, ἐν διωγμοῖς, ἐν στενοχωρίαις ὑπὲρ Χριστοῦ. Ὅταν γὰρ ἀσθενῶ τότε δυνατός εἰμι.

g ch. 11. 1, 16, 17. 1 Cor. 15. 8—10. Eph. 3. 8.
11 g Γέγονα ἄφρων· ὑμεῖς με ἠναγκάσατε· ἐγὼ γὰρ ὤφειλον ὑφ' ὑμῶν συνίστασθαι· οὐδὲν γὰρ ὑστέρησα τῶν ὑπερλίαν ἀποστόλων, εἰ καὶ οὐδέν εἰμι.

h Rom. 15. 19. 1 Cor. 9. 2. ch. 6. 4. & 11. 6.
12 h Τὰ μὲν σημεῖα τοῦ ἀποστόλου κατειργάσθη ἐν ὑμῖν ἐν πάσῃ ὑπομονῇ, σημείοις καὶ τέρασι καὶ δυνάμεσι.

i 1 Cor. 9. 12. ch. 11. 7, 9.
13 i Τί γάρ ἐστιν ὃ ἡττήθητε ὑπὲρ τὰς λοιπὰς ἐκκλησίας, εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατενάρκησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην.

k Acts 20. 33. ch. 13. 1. 1 Cor. 4. 14, 15. & 10. 33.
14 k Ἰδοὺ, τρίτον τοῦτο ἑτοίμως ἔχω ἐλθεῖν πρὸς ὑμᾶς, καὶ οὐ καταναρκήσω ὑμῶν· οὐ γὰρ ζητῶ τὰ ὑμῶν, ἀλλὰ ὑμᾶς· οὐ γὰρ ὀφείλει τὰ τέκνα τοῖς γονεῦσι θησαυρίζειν, ἀλλ' οἱ γονεῖς τοῖς τέκνοις.

l ch. 1. 6 & 6. 12, 13. Col. 1. 24. 2 Tim. 2. 10.
15 l Ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι ὑπὲρ τῶν ψυχῶν ὑμῶν· εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν ἧττον ἀγαπῶμαι.

16 Ἔστω δὲ, ἐγὼ οὐ κατεβάρησα ὑμᾶς, ἀλλὰ ὑπάρχων πανοῦργος δόλῳ ὑμᾶς ἔλαβον.

m ch. 7. 2.
17 m Μή τινα ὧν ἀπέσταλκα πρὸς ὑμᾶς, δι' αὐτοῦ ἐπλεονέκτησα ὑμᾶς;

n ch. 8. 6, 16, 18, 22.
18 n Παρεκάλεσα Τίτον, καὶ συναπέστειλα τὸν ἀδελφόν· μήτι ἐπλεονέκτησεν ὑμᾶς Τίτος; οὐ τῷ αὐτῷ πνεύματι περιεπατήσαμεν; οὐ τοῖς αὐτοῖς ἴχνεσι;

o ch. 5. 12. & 11. 31. 1 Cor. 10. 33.
19 o Πάλιν δοκεῖτε ὅτι ὑμῖν ἀπολογούμεθα; κατέναντι Θεοῦ ἐν Χριστῷ λαλοῦμεν· τὰ δὲ πάντα, ἀγαπητοὶ, ὑπὲρ τῆς ὑμῶν οἰκοδομῆς.

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had wrought miracles for *their own benefit*. Their history shows that the true principle of the Gospel of Christ is imitation of Christ; that it is *sacrifice of self for the good of others*, and *for the glory of God*.

As to the causes of the *non-exertion* of the miraculous power of the Apostle, in order to heal the infirmities of his *own friends*, e. g. of Timothy, see below on 1 Tim. v. 23.

9. εἴρηκε] *He hath said.* Observe the force of the perfect tense. *God hath said* it; I remember it well. *He* has said it, Whose word is Yea and Amen. He has said it once for all. Man prays thrice, but God speaks once. He has spoken it; and the force of that speech still abides with me, and works its work upon me. Cp. εἴρηκε, Heb. i. 13; iv. 4.

Although the *petitions* of holy men are *not* always *granted*, yet their *prayers* are always *heard*. God sometimes shows His *love* to them by *denying* them their requests; and in this denial He gives them what He, Who is omniscient and all-merciful, knows to be best for them, and so deals with them *according to their prayers*, which are always framed and uttered in a spirit of submission to the divine Will. Cp. *Augustine* (in Joann. Tract. 6).

"Apostolus ad voluntatem non est exauditus, sed est exauditus *ad salutem*. Paulo Apostolo negavit quod oravit; sæpe *malis* hominibus *dat* Deus ad *damnationem*; huic *negavit* ad *sanitatem*." "Rogavit Dominum ut auferret stimulum carnis a quo colaphizabatur, aliquem forte dolorem corporalem, et dicit Deus *sufficit* tibi *gratia mea*, &c. Ego novi quem curo. Tanquam emplastrum mordax urit te, sed *sanat te*." *Augustine* (in Ps. xxvi. xcviii., Serm. 47. 154).

On the other hand, Almighty God often *punishes evil* men by *giving them* what they *most desire*;

The *Devil's petition* was *granted* by God, when the Devil asked leave to tempt Job; and so the Devil was worsted. God gave the Israelites their desire, and they perished in their lust. (Ps. lxxviii. 30.)

Doubtless, Satan exulted in being allowed to buffet St. Paul. But how much shame has thence recoiled upon Satan from his conflict with the Apostle! and how much glory to God, and how much benefit to the Church! Cp. *Augustine* (Serm. 354).

— ἡ γὰρ δύναμίς μου] *for My Power.* A*, B, D*, F, G, and also ℵ, omit μου; and this reading deserves attention, *Power is perfect* in *weakness*. ℵ has τελεῖται, and so A, B, D*, F, G, and this probably may be the true reading.

— Ἥδιστα—μᾶλλον] *Most gladly will I therefore glory rather* (i. e. rather than *faint*) *in my infirmities* (i. e. rather than in my *miracles*). On this combination, see vii. 13.

10. ἐν στενοχωρίαις] B has καὶ στ., and so ℵ.

11. Γέγονα ἄφρων] *I am become a fool.* Perhaps this may be put *interrogatively*, "*Have I become a fool?* If so, *ye constrained* me." St. Paul does *not* allow that he is ἄφρων. See xi. 16; xii. 6. *Elz.* adds καυχώμενος here, an explanatory gloss, not found in the best MSS.

— τῶν ὑπερλίαν ἀποστόλων] See xi. 5.

12. τοῦ ἀποστόλου] *of the Apostle*, as distinguished from all *other men*; and especially as distinguished from all *false Teachers*, who are not *sent* by Christ (ἀπόστολοι), but are mere *comers* (ἐρχόμενοι). See above, xi. 4.

On this use of the *definite article*, see above on John iii. 10, ὁ διδάσκαλος, and John xviii. 10, τὸν δοῦλον.

13. ἡττήθητε ὑπέρ] *ye were lessened*—were worse off—*above the other Churches*. A remarkable use of ὑπὲρ, *above*, with something of an *oxymoron* in it, a favourite figure with St. Paul (see Rom. xii. 11), Ye were *lessened* and *abased above*; and perhaps marking that the ἧττα or *loss* (if ἧττα it was) was a proof of St. Paul's love, and so a *privileye*. There is a gentle tone of delicate irony and affectionate playfulness in the whole sentence, especially in the words, *Forgive me this wrong.*

— εἰ μή] *unless.* See on 2 Cor. iii. 1.

— κατενάρκησα] See on xi. 9.

14. τοῦτο] So the best MSS.; not in *Elz.*

15.] On this text, see *Bp. Andrewes'* Sermons, ii. p. 98.

— ἀγαπῶν] ℵ has ἀγαπῶ, and so the *Coptic* and *Sahidic* Versions.

16. Ἔστω δέ] *But be it so.* A supposition. He recites an *objection* of his adversaries. *I*, they say, *do not burden you in my own person*; I did not venture to do it, they *allege*; I was not straightforward and courageous enough to do it *myself*; but with a sort of moral cowardice, and being by nature (ὑπάρχων) *crafty, I caught you by guile.* I ensnared you by an artifice, by a mere semblance of disinterestedness, in order to make you my prey by means of *others my emissaries*. Cp. *Theophyl.*, and see *Bp. Sanderson*, ii. p. 349.

17, 18. ἀπέσταλκα] *I have sent.* The sense of this and the following verses seems to be, I am charged with craftiness in *suborning others* to be my agents in promoting my personal interests. *If* this were true, then the persons of whom I have made choice to be my delegates to you, *would* be of *such a character* as to be fit ministers of my artful and covetous designs.

But what is the case? *Who* are they? *Titus* and *the brother*. You know Titus by experience. *Their* character is a guarantee of *my* integrity. The choice which I have now made is a proof that the allegation just recited is false.

18. τὸν ἀδελφόν] *the brother*; perhaps St. Luke (see viii. 18), or the brother mentioned viii. 22.

19. Πάλιν] *Are ye thinking that we are again pleading our own cause before you?* Is this your present surmise? It is a very erroneous one. We are pleading before *God*, not *you*. We *are speaking in Christ* not *for our own glory*, but for His; and we are doing this and all things *for your edification*.

A, B, F, G have πάλαι here, and so ℵ and *Vulg.*, which has

20 [p] Φοβοῦμαι γὰρ, μήπως ἐλθὼν οὐχ οἵους θέλω εὕρω ὑμᾶς, κἀγὼ εὑρεθῶ ὑμῖν οἷον οὐ θέλετε· μήπως ἔρεις, ζῆλος, θυμοὶ, ἐριθεῖαι, καταλαλιαὶ, ψιθυρισμοὶ, φυσιώσεις, ἀκαταστασίαι· 21 [q] μὴ πάλιν ἐλθόντος μου ταπεινώσῃ με ὁ Θεός μου πρὸς ὑμᾶς, καὶ πενθήσω πολλοὺς τῶν προημαρτηκότων, καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ καὶ πορνείᾳ καὶ ἀσελγείᾳ ᾗ ἔπραξαν.

p 1 Cor. 4. 21. ch. 10. 2. & 13. 2, 10.
q ch. 3. 2.
r Rom. 13. 13. 1 Cor. 5. 9—11 & 6. 15 - 18. Gal. 5. 19. Eph. 5. 5, 6. Col. 3. 5. 1 Thess. 4. 3—7 Heb. 13. 4.

XIII. 1 [a] Τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς· ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα. 2 [b] Προείρηκα καὶ προλέγω, ὡς παρὼν τὸ δεύτερον, [b] καὶ ἀπὼν νῦν, τοῖς προημαρτηκόσι, καὶ τοῖς λοιποῖς πᾶσιν, ὅτι ἐὰν ἔλθω εἰς τὸ πάλιν οὐ φείσομαι· 3 [c] ἐπεὶ δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, ὃς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν. 4 [d] Καὶ γὰρ εἰ ἐσταυρώθη ἐξ ἀσθενείας, ἀλλὰ ζῇ ἐκ δυνάμεως Θεοῦ· καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν σὺν αὐτῷ ἐκ δυνάμεως Θεοῦ εἰς ὑμᾶς.

a ch. 12. 14. Num. 35 30. Deut. 17. 6. & 19. 15. Matt. 18. 16. John 8. 17.
b ch. 12. 21. & 1. 23.
c Matt. 10. 20.
d Phil. 2. 7, 8. 1 Cor. 9. 2. 1 Pet. 3. 18.

5 [e] Ἑαυτοὺς πειράζετε εἰ ἐστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε· ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι Ἰησοῦς Χριστὸς ἐν ὑμῖν ἐστιν, εἰ μήτι ἀδόκιμοί ἐστε; 6 Ἐλπίζω δὲ ὅτι γνώσεσθε ὅτι ἡμεῖς οὐκ ἐσμὲν ἀδόκιμοι. 7 [f] Εὐχόμεθα δὲ πρὸς τὸν Θεὸν, μὴ ποιῆσαι ὑμᾶς κακὸν μηδέν· οὐχ ἵνα ἡμεῖς δόκιμοι φανῶμεν, ἀλλ' ἵνα ὑμεῖς τὸ καλὸν ποιῆτε, ἡμεῖς δὲ ὡς ἀδόκιμοι ὦμεν· 8 οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀληθείας, ἀλλ' ὑπὲρ τῆς ἀληθείας· 9 [g] χαίρομεν γὰρ ὅταν ἡμεῖς ἀσθενῶμεν, ὑμεῖς δὲ δυνατοὶ ἦτε· τοῦτο καὶ εὐχόμεθα, τὴν ὑμῶν κατάρτισιν.

e 1 Cor. 11. 28.
f ch. 6. 9.
g ch. 11. 30. & 12. 5, 9, 10.
h 1 Cor. 4. 21. ch. 2. 3. & 10. 2, 8. & 12. 20, 21.
i 1 Cor. 1. 10. Rom. 12. 16, 18. & 15. 5. Phil. 2. 2. 1 Pet. 3. 8. Heb. 12. 14.
k Rom. 16. 16. 1 Cor. 16. 20. 1 Thess. 5. 26. 1 Pet. 5. 14.

10 [h] Διὰ τοῦτο ταῦτα ἀπὼν γράφω, ἵνα παρὼν μὴ ἀποτόμως χρήσωμαι κατὰ τὴν ἐξουσίαν ἣν ἔδωκέ μοι ὁ Κύριος εἰς οἰκοδομὴν, καὶ οὐκ εἰς καθαίρεσιν.

11 [i] Λοιπὸν, ἀδελφοὶ, χαίρετε, καταρτίζεσθε, παρακαλεῖσθε, τὸ αὐτὸ φρονεῖτε, εἰρηνεύετε· καὶ ὁ Θεὸς τῆς ἀγάπης καὶ εἰρήνης ἔσται μεθ' ὑμῶν.

12 [k] Ἀσπάσασθε ἀλλήλους ἐν ἁγίῳ φιλήματι· ἀσπάζονται ὑμᾶς οἱ ἅγιοι πάντες.

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been adopted by some Editors, *Lach.*, *Tisch.*, *Alf.* And this reading affords a very good sense; *Long ago ye are deeming that we are commending ourselves.* Πάλιν is in D, E, I, K, and the majority of Cursive MSS., Versions, and Fathers. It is confirmed also by iii. 1, ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν.

The confusion of ΠΑΛΑΙ and ΠΑΛΙΝ is frequent in MSS. And there is no instance in the N. T. where πάλαι stands at the beginning of a sentence. And πάλαι appears to mark a *past* time as contrasted with the present (as in Heb. i. 1), whereas the Apostle is speaking of *present* surmises. And the sense given in the English Authorized Version, and in many Ancient Versions, where the sentence is rightly represented as interrogatory, appears more forcible and just than that arising from the reading πάλαι δοκεῖτε.

Ch. XIII. 1. Τρίτον τοῦτο ἔρχομαι] *This is the third time that I am intending to come to you.* So Jud. xvi. 15, τρίτον τοῦτο. Num. xxii. 28, LXX. John xxi. 14.

St. Paul had been *once*, and *only once*, at Corinth, viz. in the visit described in Acts xviii. 1—11, which visit lasted a *year and a half*, and ended about three years and a half before this Epistle was written.

That ἔρχομαι may have the sense of *I am now intending to come*, is evident from his words written at *Ephesus*, 1 Cor. xvi. 5, Μακεδονίαν διέρχομαι, I am *now intending to go* through *Macedonia*.

That the visit he was now intending to pay to Corinth, and which he did pay soon after these words were written, was only a *second* visit, may be inferred from his words above (i. 15), "I was desirous to come to you before this, that you might have a *second* benefit." And again (xiii. 2), "I have said before, and now premonish you, as though I were present the *second time*."

This sense of his words τρίτον τοῦτο ἔρχομαι, is further cleared by what he had said just before (xii. 14), "This is the third time that I am *in readiness* (ἑτοίμως ἔχω) to come to you."

He had been ready once, and *did* come; *he* had been *ready* again, but did *not* come, because *they* were *not ready* to *receive* him (see 2 Cor. i. 23); he had even been very *desirous* to come, but *their disorders* had prevented him from coming.

He, for his part, is *now ready* a *third time* to come to them. But whether he will actually *now come* or no, is dependent on something else, namely, on whether *they*, on their side, make themselves ready, by godly repentance and amendment, to *receive* the visit which he is ready and desirous to pay.

Thus he reminds them that *his absence*, which some among them had misinterpreted and censured (2 Cor. i. 15—17), was not due to any levity, fickleness, estrangement, or failure on *his part*. On the contrary, in *will* and *desire* this was the *third* time in the course of four years that he was with them. And if he was absent longer from them, his absence would not be due to himself, but to them. They might secure his presenceby readiness for it; but would forfeit it by unreadiness. Other reasons for this interpretation may be seen above in the note on 2 Cor. ii. 1.

— ἐπί] ℵ has ἵνα before ἐπὶ—a reading which does not seem to be cited from any other uncial MS., but from one Cursive, 35.

— ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν] Every matter that has been *spoken* (ῥῆμα, see on Luke i. 38) shall be established *at the mouth of* at least *two witnesses*, and, if it may be so, of *three*. From Deut. xix. 15, LXX; and see Deut. xvii. 6. John viii. 17, and Heb. x. 28, i. e. on the testimony of not *less than two*. Compare Titus iii. 10, αἱρετικὸν μετὰ μίαν (one at least) καὶ (and if it may be) δευτέραν νουθεσίαν παραιτοῦ.

St. Paul appeals to his *three intentions* to come to Corinth as *three witnesses* that he is *in earnest* in what he says, and as three pledges that what he says, will be done. Ἀντὶ μαρτυριῶν τὰς παρουσίας αὐτοῦ τιθεὶς καὶ τὰς παραγγελίας, says *Chrys.* And so *Œcumen.*; and *Theophylact* says, Almighty God threatens the sinner, and for a time forbears to punish. But at last, after reiterated warnings, He executes judgment. So the Apostle. He says that in the same manner as every controversy is determined on the testimony of two or three witnesses, so the sentence which he has often threatened will be executed unless they repent.

4. εἰ] *if* —. Omitted by B, D*, F, G, K, and ℵ, and *Lach.*

— ζήσομεν] On this form of the future, see *Winer*, p. 80.

5. Ἑαυτούς] *yourselves.* Emphatic. Do not examine *me*, your Apostle, but examine *yourselves.*

— εἰ μήτι] *unless haply* (which God forbid!) *ye are reprobates.* On this use of εἰ μήτι, see above, iii. 1.

10. Διὰ—γράφω] *For this cause I, being absent, write these things, that I may not when present deal sharply.* On St. Paul's habit of trying the lenitive process of *writing* an *Epistle*, before he resorted to that of a personal *visit*, see above, *Introduction* to Galatians, p. 39.

12. ἐν ἁγίῳ φιλήματι] *with a holy kiss.* See above, 1 Thess. v. 26. 1 Cor. xvi. 20; below, Rom. xvi. 16.

13 Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος μετὰ πάντων ὑμῶν.

13. Ἡ χάρις τοῦ Κυρίου] *The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all.* *S. Athanasius* (Ep. iii. ad Serapion. § 6, p. 555) refers to this Benediction in proof of the Doctrine of the distinct personality of each of the Three Persons of the *Ever-Blessed Trinity*. "Egregium de SS. Trinitate testimonium." (*Bengel.*)

Compare the remarkable parallel, Jude 20, 21.

The Three Persons are named in this *Benediction*, which has been adopted by the *Christian Church;* and is a full exposition of the doctrine of the Trinity less explicitly expressed in the *Levitical Benediction*, which God Himself prescribed to be used (Num. vi. 23—26), and in which the word יְהוָה, JEHOVAH (= Κύριος (LXX), the LORD), is repeated *thrice.*

In like manner *S. Clement* of Rome (Frag. 7) recites a primitive form of *Christian Adjuration*, in which the Three Persons of the Blessed Trinity are expressed as they are here in the *Apostolic Benediction*, Ζῇ ὁ Θεὸς, καὶ ὁ Κύριος Ἰησοῦς, καὶ τὸ Πνεῦμα Ἅγιον.

The Son is here named *before* the Father—a proof of His *co-equality*. Cp. 2 Thess. ii. 15.

As to the evidence of the same doctrine from the Baptismal Formula, see Matt. xxviii. 19, and *Waterland's* Moyer Lectures, Serm. viii.

In order to understand the force of this Benediction, it is to be observed,—

(1) That all spiritual Blessings come *from* (ἐκ) God the FATHER, *through* (διὰ) God the SON (see 1 Cor. viii. 6), and *by* God the HOLY GHOST.

The *Love* of God is the one source and inexhaustible well-spring of all spiritual blessings to men; and these blessings are *conveyed* to us through the Son, in "Whom all the Fulness of the Godhead dwells" (Col. i. 19), and Who took our Nature, and is our Emmanuel, "God with us," and has made us members of His Body, and has become the *Channel* of Grace to *us*. And so we have "*all received* of His fulness, and *Grace* for Grace." (John i. 16.)

This Grace, flowing *through* the Son *from* the source of the Father's *Love*, is *applied* personally and individually to us, and made energetic to our spiritual *New Birth* and *New Life* in this world, and everlasting salvation in the world to come, by the operation of the *Holy Ghost*, Who overshadowed our Nature in the Blessed Virgin's Womb (Luke i. 35), and Who enabled her to conceive and to bring forth Christ, Who is the Second Adam; and so wrought the New Birth of our Nature, which was regenerated by the Incarnation of Christ; and Who, by His personal *Communion* with us, bestows, *communicates*, and *applies* the Grace flowing from the Father through the Son, for our personal Regeneration in Baptism, and forms Christ within us; and by His renovating and quickening operation makes Christ to dwell in us, and makes us to dwell in Him. See below on Titus iii. 5.

(2) These divine operations of the Three Persons of the Ever-Blessed Trinity, in the World of Grace, are analogous to their workings respectively in the world of Nature.

God the Father made the World, but this work of Creation was wrought through the Son (John i. 1, 2. Heb. i. 2), and by the vivifying influence of the Holy Ghost. See on Matt. iii. 16 Cp. Gen. i. 2.

(3) Also, the effusion of all grace to us from the Father, through the Son, and by the Holy Ghost, was declared at the Baptism of Christ, God and Man, when the voice of the Father proclaimed Jesus to be His well-beloved *Son*, and the Holy Ghost came upon Him from heaven as a Dove. (Matt. iii. 16, 17.)

(4) This Benediction is to be understood also as declaring not only the manner of the *descent* of Blessings from God to us, but also the means of our *ascent* to God;

This latter article of our faith is expressed by St. Paul thus:—Christ came and preached to you that were afar off, and them that are nigh. For *through Him* we both have access *by* one *Spirit* unto the *Father*. (Eph. ii. 17, 18.)

Subscription to the Epistle.

"From *Philippi* in Macedonia." So the *Gothic* Version, and B***, and other authorities. Perhaps correctly. See the Introduction to the Epistle.

INTRODUCTION

TO THE

EPISTLE TO THE ROMANS.

I. St. Paul himself has supplied the best materials for an Introduction to this Epistle. These will be found in his speeches, recorded in the Acts of the Apostles, and in his Epistle to the Galatians, and in portions of his two Epistles to the Corinthians [1].

The Discourse which he delivered, in his first Missionary Tour, in the Synagogue at Antioch in Pisidia, contains the germ of the argument which he afterwards unfolded in this Epistle.

In that address he declared to the Jews, that he was commissioned to proclaim the fulfilment of the Promise made unto their fathers, and now accomplished in the Gospel of Jesus Christ, Whom God has raised from the dead; and that through Him Forgiveness of Sins is now preached, and *that every one who believes in Him is justified* from those things, from which men could *not be justified by the Law of Moses* [2].

The jealousy of the Jews, and the joy of the Gentiles, on the announcement of this intelligence, as described by the Sacred Historian, and the results of the Apostle's preaching at Antioch to these two communities, present a significant specimen, and display a vivid picture of the feelings produced in the minds of the Jewish and Gentile population throughout the world by the preaching of St. Paul.

On referring to that narrative [3], the reader will recognize a practical exhibition of some of the main difficulties with which the Apostle had to contend in writing the Epistle to the Romans.

The treatment which he afterwards experienced, in his second Missionary journey, from the Jews of Thessalonica, who were filled with envy against him, because he preached to the Gentiles [4], and because he proclaimed, that salvation was now offered to them on equal terms with the Jews; and the inveterate rancour, with which they excited the suspicions of the civil Magistrates against him, and with which they pursued him to Berœa [5], will afford further insight into the state of mind with which the Jews, and many of the Jewish Christians, regarded the Apostolic declaration of Free Grace offered to all Nations in Christ.

The same feeling which had shown itself at Antioch in Pisidia, and at Thessalonica, manifested itself also in the cities of Corinth [6] and Ephesus [7], and followed St. Paul to Jerusalem.

This feeling is exhibited in a striking manner in the narrative of the Acts of the Apostles, where it is related, that when St. Paul addressed the Jews in their own tongue from the stairs of the Castle, overhanging the platform of the Temple, at Jerusalem, they kept silence, and listened with attention to his speech, till he uttered the words which had been spoken to him by Christ, "Go; for I will send thee *far off* unto the *Gentiles*." Then they lifted up their voice, and cried, "Away with him, he ought not to live;" they shook their garments, and tossed dust into the air, and would have killed him, if he had not been rescued by the Roman power [8].

[1] See 1 Cor. i. 23, 24. 30; x. 1—12; xv. 56, "The strength of sin is the Law" (2 Cor. iii. 6—18; v. 14—21).
This consideration illustrates the importance of studying the Epistles of St. Paul in chronological order, and with special reference to the historical commentary provided for them in the Acts of the Apostles.

[2] Acts xiii. 32—39.

[3] Acts xiii. 42—51.

[4] Ib. xvii. 5. Cp. 1 Thess. ii. 15, 16.

[5] Ib. xvii. 6—13.

[6] Ib. xviii. 5, 6—12.

[7] Ib. xix. 9.

[8] Ib. xxii. 1. 21—24.

In his speech before Felix, at Cæsarea, the Apostle asserted the harmony of the *Gospel* with all that is written in the *Law and the Prophets*[1]; and in his appeal to King Agrippa he affirmed, that the reason of the jealousy of the Jews was no other than this, that he preached to them and to *the Gentiles* the doctrine of Repentance and Conversion; and that he had taught nothing that was not in accordance with what their *Prophets* and *Moses* had said concerning the Passion and Resurrection of Christ; and that He should be the *first*, on His Resurrection from the Dead, to publish Light to the Jewish Nation, and to *the Gentiles*. . . . King Agrippa, believest thou *the Prophets?* I know that thou believest[2].

Thus the Apostle constantly presented two main assertions to his hearers; and the sacred Historian, his faithful companion, St. Luke, takes care to give special prominence to them, as fundamental principles of the Gospel, namely,

(1) That Remission of Sins, and Everlasting Life, are offered freely by Almighty God *to all men*, whether Jews or Gentiles, in Christ, and in *Christ alone*, and

(2) That this Divine Plan of *Universal Redemption* is not at variance with His previous Revelation in the Holy Scriptures of the *Old Testament*, and with His *particular dispensation* to the *Jews*, in the *Levitical Law*, and with His *choice* of them as His people; but had been pre-announced by those Scriptures, and had been prefigured by that Law and Dispensation, as their own fulfilment and consummation.

Three of the speeches, which have been just mentioned, were delivered by St. Paul *after* the date of the Epistle to the Romans; but *before* his *arrival* in the *City of Rome*. His first act on reaching Rome, was, as we find in the Acts of the Apostles, to desire the personal attendance of the principal Jews of that city[3]. His discourse to them, and its consequences, are very expressive of his own feelings, and theirs; and supply a clear illustration of the Epistle which he had addressed, about three years previously, to the inhabitants, especially the Jews and Jewish Christians, of that city. "For the *hope of Israel*," he says, "I am bound with this chain;" and he reasons with them from morning to evening "concerning *Jesus*, both out of the *Law* of Moses and *the Prophets*." And some believed, and others did not believe; and when they agreed not among themselves, and departed from him, Paul reminded them of the prediction of *their own Prophet*, Isaiah, foretelling the *unbelief* of the Jews[4], and said, "Be it known, therefore, to you, that the salvation of God is sent to the *Gentiles, and they will hear it*[5]."

The next important help for a profitable study of the Epistle to the Romans, is to be found in the Epistle to the Galatians.

This assistance is rendered more valuable and interesting by the *similarity* of *substance*, and *difference* of *circumstances*, of the two Epistles;

The *Galatian* Church consisted mainly of persons who had been originally *Gentiles;*

The *Roman* Church was mainly composed of *Jewish Christians;*

The *Galatian* Church had been founded by *St. Paul;*

But the *Roman* had *not* been *visited by him* when he addressed it in his Epistle;

The *Galatians* had been beguiled by *Judaizing Teachers* to forsake the faith as taught by St. Paul, and to adopt the ceremonies of the Levitical Law, as necessary to salvation;

The *Romans* had been trained in conformity to those ceremonies from their infancy.

St. Paul had already had a difficult task to perform, in *recovering* the *Gentile Christians* of *Galatia* from the false position into which they had been betrayed, and in rescuing them from the dangerous delusion of building on any other foundation than the merits of Christ, and of placing their hopes of justification and everlasting salvation on works done by themselves in conformity with the Levitical Law, which he shows to have had only a manuductory office, in bringing mankind, regarded as in a state of spiritual pupilage, to maturity and manhood in Christ[6].

He had now the still more arduous duty of endeavouring to persuade the *Jewish Christians* and *Jews* of *Rome*, to regard the Mosaic Law as only a provisional and preparatory Dispensation, and as designed by God to *prove man's guilt*, but as totally *unable to remove it;* and as intended to lead the way to the full and final Revelation conceived in the Divine Mind from Eternity, and now at length displayed in the Gospel, wherein the Righteousness of God is communicated to men in Christ, the Incarnate Word, reconciling the World to God, by the offering of Himself, in their

[1] Acts xxiv. 14.
[2] Ib. xxvi. 19—27.
[3] Acts xxviii. 17—23.
[4] Isa. vi. 9.
[5] Acts xxviii. 20. 23. 25. 28.
[6] Gal. iii. 24, 25.

flesh, and as their Representative; and as joining together *all who believe*, whether Jews or Gentiles, as fellow-members in Himself [1].

There is good reason to believe, that the labour of love which the Apostle had performed in writing to the Churches of *Galatia*, had been attended with success, and that they had been restored by his efforts to the true foundation, from which they had lapsed, of Faith in the merits of Christ, as their only ground of Justification [2].

The work in which he was now about to engage, in addressing the *Jews and Jewish Christians* at *Rome*, was beset with far greater difficulties than those which he had encountered in writing to the *Gentile Christians* of *Galatia*.

In the Epistle to the Galatians he had addressed himself to *Gentiles*, who had recently fallen into error.

But here, in the Epistle to the Romans, he had to contend against the inveterate prejudices of the *Jews;* prejudices consecrated, as they thought, by their national religion for many generations.

In the Epistle to the Galatians, he had dwelt upon the ceremonial provisions of the Levitical Law, and had shown their transitory character. But this was only a small portion of his argument [3] with the Jews. They might be ready to waive all claims to Justification from conformity to the Levitical *Ritual;* but it did not therefore follow, that they would not firmly maintain a claim to Justification on the ground of their Obedience to the *Moral Law*, promulgated by God from Mount Sinai.

II. In order to understand the peculiar character of the difficulties which beset the Apostle, and the drift of the arguments by which he labours to surmount them in the Epistle to the Romans, we must endeavour to realize the feelings of the Jews and Jewish Christians whom he is addressing, and to place ourselves in their position.

With this view let us bear in mind the following facts:

1. The Jews regarded themselves as the *elect people* of God. They had been distinguished for many centuries by Him, Who does all things wisely, and had been separated by Him from all the other Nations of the World, for some adequate reason, which they imagined to be no other than some *special merit, inherent in their own race*, deriving its origin from Abraham, the Father of the Faithful, the Friend of God.

They could not, therefore, readily accept the Apostle's proposition, that all marks of spiritual distinction between themselves and the Gentiles were now to be effaced; and that the religious privileges which they had inherited, and had hitherto enjoyed for so many generations, were suddenly to be withdrawn; and that *all Nations* were to be henceforth placed on an equality, and to be received as brethren and fellow-members of an Universal Church; and that this Universal Church of Christ was paramount and supreme *above* the *Hebrew race;* that it had claims to superior antiquity and to higher dignity in the Divine Counsels; that it had been *foreknown* by God *antecedently* to the choice of the Jewish Nation, and had been *foreordained* by Him even *from Eternity* [4]; and that they themselves, as a separate People, were now to be superseded by it in the favour of God; and that they could have no hope of His favour, and of everlasting salvation, unless they were received into the Church of Christ.

Such declarations as these seemed to them to involve a sentence of national disfranchisement, and also to expose the Immutable God to a charge of fickleness and caprice, as imputing to Him an alteration of purpose with respect to their own Nation, His own favoured People; or as even arraigning the Almighty with imbecility, as if He were not able to maintain His own, and had been frustrated in a design prosecuted for Two Thousand years, but now, as it seemed to them, rashly reduced to an abortion in the Gospel preached by St. Paul.

[1] Rom. iii. 22; xvi. 25, 26.

[2] See above, *Introduction* to the Epistle to the Galatians, pp. 36—42.

[3] St. Paul seems designedly to have distributed his argument with the Jews into three parts,

(1) As to the *Ceremonial Law*—specially handled in the Epistle to the *Galatians*.

(2) The *Moral Law*—in that to the *Romans*.

(3) *The dignity of the Priesthood*, and *Legislation* of the Sinaitic Dispensation, as compared with that of CHRIST—in the Epistle to the *Hebrews*.

Thus these three Epistles constitute a complete body of *Christian Apologetics* in reply to *Jewish objections;* with the *exception* of one part of the Christian argument; namely, that which relates to the *Prophecies* of the Old Testament concerning the *Messiah*, and shows that they have been *fulfilled* in *Jesus Christ*.

This portion of the work *had been* accomplished in the *Gospel of St. Matthew*. And it is probable that it would have been undertaken by St. Paul, in his zeal for the conversion of the Jews, if it had not been already done by another.

[4] Rom. viii. 29, 30; xvi. 26.

2. The Jews could also point to the fact, that the *only written Revelation* that had ever been hitherto vouchsafed by Almighty God to Mankind, had been made to *themselves*. The Law had been given them from Mount Sinai, with awful manifestations of the Divine Majesty. It had been promulgated with signs and wonders. The Two Tables had been enshrined in the Holy of Holies under the Wings of the Cherubim[1]. The whole Pentateuch had been placed by God's command in that divine sanctuary. Its holiness was thus attested by God Himself[2]. All infractions of the Mosaic Law had been sternly punished. Its mandates were published in order to be obeyed. Obedience to them must, therefore, as they thought, be possible. And if so, it must entitle the obedient to Reward from that Righteous God Who had promulgated the Law.

A doctrine, such as St. Paul's, which represented the Mosaic Law as having only a preparatory and provisional character, and not as perfect in itself, but as designed by its Divine Author to lead to a perfect Dispensation, the Gospel of Jesus Christ, and to be, as it were, merged in it; and which affirmed that this Gospel was the consummation, for which the Patriarchs and Prophets, and all the holy men who lived before, and under, the Law, had yearned with longing aspirations, as the fulfilment of all their hopes, was in their eyes a disparagement of the Law, and of its Divine Author.

Besides, the Apostle's assertion, that the Law was *unable to give Life*, but *brought with it Death*[3], and that all their claims to reward, grounded on their own supposed obedience to the Law, were only treacherous and illusory, and that, if they were to be judged by the Law, apart from the merits of that Jesus Whom their Priests and Rulers had killed by a death which their Law declared to be *accursed*[4], they had no hope of salvation—was, in their opinion, an outrage against all the holy men of their own Nation who had lived and died under the Law, and against the Almighty Being Himself Who had given the Law in order that they might live thereby, and had communicated to it, as they supposed, His own Divine Attributes of perfection.

3. St. Paul preached Christ Crucified as *the end of the Law* for Righteousness *to all who believe*[5]. He also preached the *Divinity* of Christ[6]. And on the ground of that doctrine of *Christ's Godhead* he rested his assertion of the *infinite* merits of Christ, "God manifested in the flesh[7]," incorporating all by Faith in Himself, offering an acceptable sacrifice for all, taking away the sins of all, and having the same universal relation to *all mankind* by *Grace*, that the common Parent of all, *Adam*, had by *Nature*[8]; and by virtue of the two Natures, the Divine and Human, united in His one Person, being no other than "the LORD our RIGHTEOUSNESS" pre-announced by the Prophets[9], the very *Righteousness of God to us*[10], *that we might be made the Righteousness of God in Him*[11].

But this Doctrine of a *suffering* Manhood in Christ was very obnoxious to the Jews, who looked for a temporal Deliverer, and placed their hopes of *future* national emancipation from the Heathen Rule of Rome, and of national aggrandizement, in the triumphs to be achieved, as they fondly hoped, by their expected Messiah.

Nor was the assertion of Christ's *Divinity* more acceptable to them[12]. They were tenacious of what they supposed to be the true Doctrine of the *Divine Unity*. They were not, therefore, prepared to accept the doctrine of the Atonement, and man's consequent Justification, as preached by St. Paul; inasmuch as that Doctrine rests on two fundamental verities,—namely, the *sufferings* of Christ as *man*, and the *infinite virtue* and *universal efficacy* of those sufferings, because they were endured by Him Who is God[13].

4. The treatment which Christ had experienced from the Chief Priests and People of the Jewish Nation at Jerusalem, presented another obstacle, and rendered the reception of the Gospel a difficult thing for the Jews. *If* Jesus, whom they had crucified, was indeed the promised Messiah, as St. Paul affirmed; if he had been pre-announced as such by Moses and the Prophets, if also He is a Divine Person, coequal with the JEHOVAH of their own Scriptures, if He Who is "the Christ according to the flesh, is also GOD over all, Blessed for ever, Amen[14]," then it must be acknowledged that in rejecting Him, the Jewish Nation had been guilty of an act of blindness and of impiety which no language could describe.

[1] Deut. x. 2. 5.
[2] Ib. xxxi. 9. 24—26.
[3] vii. 10—13. Gal. iii. 21.
[4] See Gal. iii. 13.
[5] Rom. x. 4.
[6] ix. 5.
[7] 1 Tim. iii. 16.
[8] Rom. v. 14—18.
[9] Jer. xxiii. 6; xxxiii. 16.
[10] 1 Cor. i. 30.
[11] 2 Cor. v. 21.
[12] Hence arises one of the strongest proofs of the doctrine of the *Divinity* of *Christ*; and of the doctrine of the *Trinity*. See above on Acts ii. 36.
[13] Hence the expressive and emphatic combination in Rom. ix. 5, Χριστὸς τὸ κατὰ σάρκα, ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, concluded with a solemn ἀμήν. Cp. xvi. 27.
[14] ix. 5.

The recognition of the doctrines preached by St. Paul, concerning Christ, involved therefore a sentence of condemnation on their own Hierarchy and Nation—the favoured People of God.

Such difficulties as these beset the Apostle addressing the Jewish Nation, for whose special benefit he wrote the Epistle to the Romans.

He had to perform a task like that of the Father in our Lord's parable of the Prodigal Son. Indeed, with reverence be it said, in this divinely inspired Epistle, the Father of all Himself, Who had now graciously received the Younger Son, the Gentile World, with gladness into His Own House, the Universal Church of Christ, comes out and entreats the Elder Brother, the Jewish Nation, to enter the House, and join with Him in joy, because his "brother was dead and is alive again, he was lost, and is found[1]."

From these considerations it will appear that the present Epistle necessarily assumed a peculiar form. It may be called an "*Apology* for the *Gospel against Judaism*."

This, its *apologetic* character, must be constantly borne in mind, in order that the writer's design and language may be duly understood. St. Paul is necessarily led to state the *objections* of the Jews. But he was also bound to do this with Christian Charity.

Hence some parts of the Epistle are constructed in the shape of a *Theological Dialogue*.

The Apostle, with that Christian kindness which imparts a holy beauty and grace to his character and language, often identifies *himself* with his *adversaries*, and states *their* objections as if they were *his own*. He enters into their feelings, sympathizes with them in their difficulties, and even seems to be swayed by their prejudices; he puts himself in their place, and speaks for them.

Objections are introduced by him without any notice of the name of the objector, who finds himself refuted without any personal reflections on himself.

In this way successive allegations are disposed of, with true oratorical skill, blended with genuine Christian courtesy.

The suddenness of the transitions from one objection to another, and the delicate tact and refined sympathy for his opponents, with which the objections are stated and answered, have doubtless been the occasions of some difficulty to the reader.

Besides, the typographical form in which the Epistle is often represented, either as broken up into single verses, or else exhibited in long paragraphs, without any note of transition, or any intimation of the apologetic and interlocutory character of the Epistle, has served to increase the difficulty.

But if the reader is on the alert, and applies to the Epistle some of that lively sensibility and sympathetic effusion of heart with which it is written, these difficulties will disappear; and those very characteristics, which at first may have occasioned embarrassment in his mind, will only serve to increase his affection and veneration for the inspired writer of the Epistle.

III. We are led by these preliminary remarks to take a summary view of the contents of the Epistle itself.

The Apostle begins with proving,—

(1) That the *whole world is guilty before God;*

(2) That *all therefore need a Redeemer;*

(3) That *a Redeemer has been provided for all in Christ.*

His *Jewish* readers would readily admit the first assertion as to *human guilt*, as far as it concerned the *Gentiles;* but *not* in respect to *themselves*.

1. In making this general affirmation, the Apostle takes care to state, that the Gentiles had not been *left* by God *without a Law*. He asserts that they had from the beginning, the Original and Universal Law, of Natural Reason and Human Conscience. Indeed *if* they had *not* been under a *Law* they could *not* be guilty of *Sin*. For, the *essence* of *Sin* is, that it is the *transgression* of the *Law;* and where there is *no Law*, there is *no transgression*[2].

He shows that Law is as ancient as the Creation. Indeed it is older than the Creation. It is a necessary consequence of the Divine Attributes of the Everlasting Himself[3].

He affirms that Almighty God had never "left Himself without a witness" in the world:

[1] See above on Luke xv. 11—28.

[2] Rom. iv. 15; v. 13. 20; vii. 8. 1 Cor. xv. 56.

[3] Rom. i. 19—21. 32; ii. 14—16. As *Hooker* says, "The seat of Law is the bosom of God" (I. xvi. 8).

that the visible Creation proves the existence, and wisdom, and love, and power of the Creator. The Elements and the Seasons, the Sky, Sea, and Earth are His Preachers, and Evangelists to the World. "The invisible things of Him are clearly seen from the creation of the world; even His Eternal Power and Godhead, being perceived by means of the things that are made; so that they," the Heathen, "are without excuse, if they do not know and serve God[1]."

2. Thus he prepares the way for the statement of the important truth, that the Mosaic Law, as to its Moral provisions, was not an *original*, or *independent Code*, but came in, as it were, *indirectly* and *accidentally*, "because of transgressions[2];" and was only a *republication* of the *antecedent, original, universal unwritten Law*, which Mankind had received from God at the beginning, and which still remained engraven in the *Conscience* of the Gentile world, though its characters had been bedimmed by sin.

Having stated that the *Heathen* had always possessed *a Law*, and that they were *guilty* before God, *because* they did *not obey that Law*[3], and therefore had no hope of Salvation in *themselves*, he next proceeds to show that the *Jews* were not in a better condition than the Heathen.

This he proves from the testimony of those very *Scriptures* which the Jews had received from God Himself, and in the possession of which they justly gloried as their distinguishing privilege, and which could not be gainsayed by them, because they were "the oracles of God[4]," and which affirm their guilt, and testify that there is "none righteous, no not one." ALL are *under* sin; *all fail of the glory of God*[5]; *all*, therefore, *need a Redeemer*.

But God has not left Mankind in a state of despair. He has mercifully devised a remedy co-extensive with the disease; He has graciously provided a Restoration not less universal than the Fall.

All are *unrighteous* in themselves; but the *righteousness of God* is freely offered *to all*, whether Jews or Gentiles, *in Christ*[6].

It is offered, by virtue of Christ's Incarnation and Death, Whom God hath "*set forth to be a propitiation*" for the sins of all, by fulfilling the Law of Obedience for all, suffering the penalty due for the sins of all, and exhibiting at once God's infinite hatred of sin, and His immense love for sinners.

This Righteousness is to be laid hold of by a lively *Faith* in the cleansing and saving efficacy of the Blood of Christ[7].

St. Paul is thus brought to his main conclusion, that the Evangelical Doctrine of Universal Redemption in Christ, is not a contravention of the Mosaic Law, but a fulfilment of it. "Do we make void the Law through Faith? God forbid! Nay, but we establish the Law[8]."

He next proceeds to *reply* to some *objections* raised by *the Jews*.

1. From the *case of Abraham*.

The Jews alleged, that Abraham was justified by something *inherent in himself;* and they pleaded, that they, his posterity, could be justified in the same manner. St. Paul shows, that *Abraham* was *not* justified by any thing in *his own flesh*[9],—that is, in his own nature,—irrespectively of *God's Spirit;* but that he was justified, because he did not lay his foundation on any thing in himself, but built himself upon the Word of God. Abraham was not justified by reliance on himself, but by dependence upon God; he was not justified by trusting to any supposed merits of his own, but by firm assurance in the promises of God; he was not justified by looking *downward*, and *inwardly, on himself;* but by looking *upwards*, and *externally*, and, as it were, *projecting himself out of himself*, and by dwelling, by *Faith, in God*. He was justified, by emptying himself of himself, in order to be filled with God.

He reminds the Jews, that Abraham was not justified by *the Law*, nor by *Circumcision*, but was justified long *before* the *Law* was given[10], and even *before* he was *circumcised*[11]; and therefore Justification cannot rest on the foundation of Circumcision, or of the Law.

Abraham, he shows, was justified; *not*, however, as the father of the *Jewish* race, but as the

[1] Rom. i. 20. We may compare the handling of the same argument in St. Paul's *speeches* at Antioch in Pisidia, and at Athens, as recorded by St. Luke (Acts xiv. 17; xvii. 24—29); and in this coincidence, and also in the treatment of the doctrine of *Justification*, in another *speech* of St. Paul reported by St. Luke (Acts xiii. 39), we may recognize interesting evidences of the *unity* of St. Paul's character as a speaker and a writer, and of the harmonious truthfulness of St. Luke's narrative.

[2] Rom. iii. 20; v. 20; vii. 8. Cp. Gal. iii. 19. 23.

[3] i. 21—32.

[4] iii. 1—19.

[5] iii. 23.

[6] iii. 21, 22. See note.

[7] iii. 22—26.

[8] iii. 31.

[9] iv. 1. See note.

[10] iv. 13.

[11] iv. 10.

father of all of *every nation*, who are *children* of his *Faith*[1], and believe in God Who raised Jesus Christ from the dead, "Who was delivered to die for our sins, and was raised again for our Justification[2]."

2. Yet further. The Apostle not only goes back to Abraham, the Father of the Faithful, but to *Adam*, the Father of the *whole human race*.

He shows that *Universal Redemption* in *Christ* is provided by God's love as a gracious remedy correlative to, and coextensive with, *universal guilt in Adam*. As *all* men are by nature in *Adam*, and as *all men* sinned and *fell in Adam*[3], so *all* men are *by grace in Christ*, and rise in Him from the grave of sin, and are accepted in Him by God[4].

St. Paul raises the *doctrinal superstructure* of *Universal Redemption* on the *historical basis of Original Sin*.

3. He is thus led further to disabuse the Jews of their erroneous notions concerning their own *Law* as a *Moral Code*.

They regarded it as originally and absolutely designed for the Jewish Nation, and as intended by God to be an *instrument* of *Justification* to them.

But the Apostle carries their thoughts backward from themselves, and from Mount Sinai, even to Adam in Paradise.

He shows the *essence* of the Law *there*. The *disobedience* of Adam proved the *pre-existence* of *Law;* and the universal prevalence of Death, the consequence of Sin, proved the universality of Law.

All sinned in Adam, all fell in Adam, and all die in Adam. Even Infants, who are not guilty of actual sin, are subject to death[5]. And why? Because they also are in Adam; they fell in him, and in him they die[6].

The Law, in its moral essence, is coeval with Creation, and coextensive with the World.

Why then was the Levitical Law given on Mount Sinai?

That Law came in, as it were, by a side-door[7], in order to *prove the universality of man's sin*. It came in *incidentally* and *parenthetically*, and in order to show,—by giving new clearness and firmness to the dim and worn-out outlines of the original universal Law of Ethics, vouchsafed by God to mankind at the beginning, and by refreshing and re-illuminating its faded characters,—how far mankind had declined and degenerated from that primitive standard. It came in, in order to be a witness of human delinquency and depravity, and in order to humble the haughty imaginations of mankind, who were fondly enamoured of themselves, and vainly supposed that they were able to live up to the requirements of their moral nature, by their own unassisted reason and unregenerate will; and it came in, in order to reveal them to themselves, and to display them in the revolting hideousness and authentic features of their own moral turpitude, and so to put them out of conceit with themselves, and thus to reduce them from their intellectual intoxication to a state of moral sobriety; and to prove to them their need of a Saviour, and of the cleansing blood of Christ, and of the regenerating and renewing influences of the Holy Ghost; and to prepare them to receive with meek and humble thankfulness the gracious dispensation of the Gospel, in which a healing stream is poured forth from the side of Christ hanging on the cross on Calvary, and stems and throws back, in a retroverted current, and with superabundant power, all the tide of pollution, which had flowed downwards from the Tree of Knowledge in Paradise and from the Disobedience of Adam, and had tainted all his posterity, and had streamed forth in the countless channels of its dark waters through every age of the world[8].

4. But here another objection arose. Did not such a doctrine as this afford *encouragement* to *sin?* If the consequences of Adam's sin were overruled for good by Divine Grace in Christ,—if the loss of Paradise by the first Adam had been made, under God's controlling power and love, to be ministerial to the attainment of the far greater glory and felicity of Heaven, through the Second Adam; if heavenly blessedness, far exceeding all the bliss that had been enjoyed by Adam in Paradise, had been freely poured forth from the exhaustless well-spring of God's love on mankind incorporated in Christ, and dwelling in Him by Faith, would it not be permissible, might it not be even expedient, to *continue in sin, in order that grace may abound*[9]*?*

This question, as the Apostle shows, is founded in ignorance of the primary principles of the Christian Profession.

[1] iv. 11.
[2] iv. 25.
[3] v. 12.
[4] v. 15—19.
[5] v. 14.
[6] 1 Cor. xv. 22.
[7] παρεισῆλθεν, v. 20, and above on Gal. iii. 19, 20.
[8] Rom. v. 12—21.
[9] vi.

According to the terms of Holy Baptism, by which he is engrafted in Christ, the Christian is *dead to sin*, and *born anew unto righteousness*[1]. If he were to continue in sin, he would be *falling backward* into the state of death from which he has now been delivered, instead of going forward in his spiritual life of grace, into which he has been born anew. He would be sinking again into the slavery of Satan, instead of going onward to the *glory of the liberty* of *the children of God*[2]. He would be falling downwards into everlasting misery, instead of rising upward to eternal felicity.

Therefore, the Apostolic assertion that the Christian is no longer under the Law (that is, is no longer under the *rigour* and the *curse* of the Law[3]), but is under Grace, affords no countenance to sin.

On the contrary, it is by *Divine Grace alone*, which he receives by virtue of his membership in Christ, that he is able to overcome sin, and to obey God's law, and to bring forth fruit unto holiness, and to attain the proper end of his existence, the free gift of God, in Christ, everlasting life[4].

5. But some persons might allege, that such reasonings as these implied a disparagement of the Divine Wisdom and Goodness in giving the Mosaic Law. Was it consistent—they might ask—with those attributes of the unchangeable God, to publish, with dread solemnities, a Law of such a character, that those persons to whom it was given should be eventually released from some of its provisions, especially its penal enactments? And was this release to be regarded by them as having been antecedently contemplated, and previously provided for by Him Who had given the Law, and even as a natural and a necessary consequence and consummation of the Law itself?

Was not the Law from God? Certainly it was. Is not God infinitely good? Assuredly He is. Was then the Law Sin[5]? Heaven forbid! Was it not, like its Author, holy, just, and good[6]? Doubtless it was. What then was its purpose?

The Apostle shows that man's relation to the Law might be changed, and had been changed, without any disparagement of the Law itself.

Marriage is instituted by God. But the Levitical Law itself had provided that a Wife might marry a second Husband after the decease of the first[7].

The Law—as far as its *rigour* and *curse* are concerned—is now *dead* to *us*. *That rigour* and *curse*, which was not the consequence of *man's nature* (as it came originally from God), but was due to the *corruption* of man's nature, created at first pure and in the image of God, had been removed by the Death of Christ[8], suffering for the sake of man. The Law being dead, we are now free to be espoused to Him, our heavenly Bridegroom, Who has married our nature, and has joined us to Himself in holy wedlock; and has given life to the Universal Church by His own Death on the cross, as Adam gave life to Eve, "the mother of all living," formed from his side as he slept.

But shall we say that "the Law is sin," because we are delivered from its rigour and curse by Christ? Heaven forbid! St. Paul here leads us to look back on the state of man *before* the Law had been given from Mount Sinai.

In the loving fulness of his Apostolic heart, by which he made himself "all things to all men[9]," he identifies himself with Human Nature, in its primitive Universality, as it existed *before* the Decalogue.

Sin is the *transgression* of *Law;* and "where *no Law* is, there is *no transgression.*"

It is true that there never was a time when Human Nature was without Law.

But in the course of many ages after the Fall, the voice of primeval Law became feebler and feebler. Its characters, inscribed on the human Conscience, became more and more faint and evanescent. Man was almost without the presence and consciousness of Law; and by consequence he was almost also without the knowledge of sin. Sin itself seemed to be laid asleep. It was, as it were, dead[10]. A miserable state of ignorance, it is true, but one of comparatively little responsibility[11].

While man was dreaming away his life in this spiritual swoon of unconsciousness, suddenly the Trumpet of God sounded on Mount Sinai; and a Law, clear in its tones, like the loud voice of the Trumpet with which it was given, was promulgated by Him. This solemn sound aroused the human Conscience from its slumber; and with it awakened Sin. It showed to man what was the will of

[1] vi. 3, 4.
[2] vi. 11—17. 23.
[3] See on vi. 15.
[4] vi. 22, 23.
[5] vii. 7; ii. 12.
[6] vii. 12.
[7] vii. 1—3.
[8] vii. 6.
[9] 1 Cor. ix. 22.
[10] Rom. vii. 8. Compare our Lord's words, "If I had not come . . . they had not had sin." John xv. 22. 24.
[11] See vii. 7.

God. It displayed God's Law before his eyes; a Law which, in its *moral provisions*, was no *new creation*, but was a *re-publication* of the old original Law, under which man had been from the beginning. It showed to him Sin, in its true character, as rebellion against the Will, and violation of the Law, of God. And it did more than this. The Law of God, the All Pure and All Holy, encountered Human Depravity face to face. It arraigned Human Nature: and summoned it to appear before its Judgment-Seat.

And what was the consequence?

Man, impatient of control, and exasperated by interference, resented this manifestation of God's Law. Elated by the pride of his stubborn will, tainted by the disease of his disordered nature, and weighed down by the heavy load of inveterate evil habits, he was indignant at the voice of Law; he hated Law even *because* it *was* Law; he spurned at it, and kicked against it, because it was *holy*, and *just*, and *good*, and was therefore offensive to him in his unholiness, injustice, and wickedness; he rebelled, audaciously and impiously rebelled, against the Law of God, even *because* it was the Law of God.

Yet, all the while, Man's *Conscience* and Man's *Reason* could not deny that the Law was good. *They* were on the side of the Law. But his *Conscience* and *Reason* were under the tyranny of his *Will* and *Appetite*, and their voice was drowned by the vociferous clamour of his *Lusts*.

Human Nature was then like a Civil Government amid the turbulence of a Revolution, when the ignobler members of the Commonwealth gain the ascendancy, and hold in thraldom those who ought to rule. The inner voice of Conscience and of Reason, which ought to exercise a Royal Supremacy over Human Nature, but which uttered their mandates in vain, and were powerless to overrule the madness of the rebellious democracy and furious mob of excited and inflamed Passions and Appetites, served only to show, to what a miserable condition of bondage Human Nature was reduced.

Thus by reason of man's corrupt and wretched condition, the publication of the Law could *not remove* sin, but only *displayed*, *provoked*, and *aggravated* it. It showed the foulness and loathsomeness of man's moral disease, and caused his wounds to fester, and made sin to be more exceeding sinful[1].

Well, therefore, might the Apostle exclaim, in the name of suffering Humanity, "O wretched man that *I am*, who shall deliver *me* from the body of this death?" Well might he reply from the bottom of his heart, "*I* thank God, through Jesus Christ our Lord[2]."

Jesus Christ has saved me from *myself*. He, God of God, the Everlasting Son of the Everlasting Father, has taken Human Nature, and by becoming Incarnate, and being born for me, has done for me what by reason of the weakness of my flesh the Law could not do. He, the Incarnate God, has even made *my flesh, by which I fell*, to be the instrument of my *rising again;* He, by *suffering death* for me, which He could not do unless He had taken my flesh, has *delivered* me from *the body of death*, the penalty of the Law; and has raised me to life, and has infused His Divine Spirit into my nature, and has imparted to me His Righteousness; and at the same time that He has taken away the *curse* of the Law, He has enabled me to perform the *righteous requirement* of the Law[3]; and has given to me, in His own glorious Resurrection in the flesh, a pledge of my Resurrection in His likeness, if I continue in Him.

Therefore, I am under the strongest obligations to live, not after the Flesh, but after the Spirit[4].

6. They, who thus live, are sons of God by adoption, and are heirs of all things in Christ, and will be glorified together in Him.

Therefore they *rejoice in tribulation*, because it was *His* path *to glory*, and is also *theirs;* and they are not staggered by sufferings, because in their own sufferings, and in the vanity and bondage of all earthly things, they recognize a consequence of the Fall, and a cause of thankfulness for their own Recovery, and a pledge of future emancipation into glory for those who are redeemed in Christ[5].

They know that *all things work together for good* to them who *love God*, and who see a *proof* of *His* love to them in the fact, that they themselves *have been called* into His Church Universal, according to His purpose, which He purposed in Christ from the beginning. All things work together *for good* to those who *love God*, and were foreknown in Christ by Him, and foreordained for conformity to the likeness of His own Son, so that He might be the First-born among many brethren, and who in due course of time were *called* by Him into His Church, and *justified* by their Baptism into Christ's body, and have been *glorified* by their union with Him[6].

[1] vii. 13.
[2] vii. 24, 25.
[3] viii. 1—4.
[4] viii. 9—12.
[5] viii. 7—28.
[6] viii. 8—30.

Yes, God *has glorified* them already in Christ. For we may regard this blessed consummation of *glory* as *already realized*, when we look at what God *has* done for us *all*. Since He spared not even His own Son, but delivered Him up to death for *us all*, how is it possible that He should not likewise, together with this gift of Him, *freely give us all things?* Since He has raised Him, Who is our *Head*, to glory, will He not raise *us*, who are His *Members?* Yes, *Christ's* Resurrection is a pledge of *our* Resurrection, *His* Ascension is an earnest of *our* Ascension.

Who, therefore, can now bring any condemnatory charge against *us who love God*, and who are shown, by His gracious *acts* to us, to be greatly *beloved of Him*, and who are therefore authorized to call ourselves the *elect people* of God? It is *God who justifieth us,—Who is he that condemneth us*[1]*?* When we behold Christ, Who took our Nature, and died in our flesh for us all, now raised from the dead, and enthroned in our Nature at the Right Hand of God,—when we behold Him ever living to pray for us, there we see our own Justification, our own Exaltation, our own Glorification[2].

May we not therefore speak *of ourselves* (as far as God's will is concerned) as *already saved*[3], and *glorified* in Christ? May we not feel assured, that, *if we* do *our part*,—we, whose Nature Christ has taken, and for whom He died, such is the immensity of His Love, and Who has carried that Nature into heaven, we, who have been made sons of God in Him, cannot fail of everlasting salvation? for it is written, that "*every one* that *believeth* in Him shall *not be confounded*[4]."

7. This declaration, that God now offers salvation to *all men* in Christ, and that *all*, of every nation, who embrace that offer, and comply with its conditions, and dwell by faith in Christ, are God's *elect people*, could not fail to raise the question concerning the relation of the *Jews* to God under the *Gospel*.

Are not the Jews His *elect people?* Were not *they* chosen by Him, and set apart by a special mark as His own? Did He not therefore see in them some *special merit, on account of which* He was induced to make this distinction between them and all other nations? Have they been cast off by Him? Is He then changeable and inconstant? Is not this assertion of His election of an *Universal* Church, from all nations in Christ, irreconcileable with the love and faithfulness of Him Who is infinitely Good, and ever the same?

8. The answer to these questions had been in part anticipated by the Apostle.

He had spoken of the *Universal Church* of all faithful people as *foreseen* and *foreordained in Christ*[5]. All members of the *Christian Church* are the *Elect People* of God even *from Eternity*[6].

The choice of the *Jews*, as God's favoured people, was, like the giving of the Mosaic Law, a *parenthetical* act.

The Law of *Moses* was a *posterior* promulgation of the Original Law of Eternal and Immutable Morality. It came in *subsequently* and *accidentally*, "because of transgressions[7]."

So the *Choice* of the *Jews*. It was not God's *primary purpose*. His antecedent and original design was to save *all* in *Christ*. The *subsequent* choice of a particular People, the Jews, could not frustrate that original purpose. No. It *prepared* the way for *its effect*.

The Apostle meets the question of the Jews, concerning the alleged inconsistency in the divine counsels, by a full acknowledgment of the special privileges of the *Jewish Nation;* and he happily sums up his recital of their national prerogatives, by the solemn asseveration, that from out of *them* "sprung the Christ according to the Flesh, Who is over all, God blessed for ever. Amen[8]." This, he reminds them, is their greatest privilege; and he invites them to accept the *Gospel* as their own *national inheritance in Christ*.

He then grounds his answer on the foundation of God's Sovereignty. God chooses whom He wills. Even in the case of Abraham, He showed this. He chose the seed of Abraham by *Sarah*, and not by Hagar or Keturah[9]. "In *Isaac* shall thy seed be called." This was still more remarkable in the case of *Isaac's children*, born of the *same mother* at the *same birth*. He *loved Jacob, and hated Esau*[10]. They who are chosen are not themselves the *cause* of the choice. They have *not* entitled

[1] viii. 33.
[2] viii. 15—34.
[3] St. Paul therefore says, "according to His mercy He *saved* us, by the washing of Regeneration and the renewing of the Holy Ghost" (Titus iii. 5).—He speaks of our *salvation* as a thing already *done;* for it *is done*, as far as God's part is concerned. It remains only for us to do ours. Cp. Eph. ii. 5. 8.
[4] ix. 33.
[5] viii. 28—30, where see note.
[6] See Eph. i. 4—11.
[7] See above, p. 191.
[8] ix. 5.
[9] ix. 7. 9.
[10] ix. 10—13, where see note.

themselves to be chosen, by any thing inherent in themselves, or by reason of their *own works* [1]. It is not from their merits, either *actual* or *foreseen*, but only from *God's love*, that the choice proceeds. That which God *loves* in those whom He foreknows and chooses, is *His own work* in them. And that which He *hates* in those whom He rejects, is their own *sin*.

Here is an answer to the Jewish notion, that they had been constituted to be God's *elect people* on account of *their own deserts*.

9. In reading these declarations of the Apostle, certain principles are to be borne in mind.

God is Sovereign Lord of all. He is the sole Author of all good in man.

He also *foreknows* all men from Eternity, and *foresees* what every man will be. All things are present to Him at once.

He *loves* the *good* and *holy*. But it is not *on account* of any thing *inherently* good *in themselves* (as distinguished from goodness *derived* from *God*), and growing out *of themselves* as from a *root*, that He loves them. But He loves in them His own image and His own work. He loves in them His own Nature. He loves in them the work of Christ, and of the Holy Ghost. He loves *that work*, not resisted, not marred, and frustrated by them, but cherished in them [2], by a right exercise of their *Free-will*, which is *His gift*. He loves His own People foreseen and foreknown from Eternity in Christ.

So likewise what He *hates* in the *wicked*, is not any thing which He Himself has made, or foreordained in them. What He hates in them, is not *the Nature* which He has given them; but it is *that Nature spoiled* and *corrupted* by their *own sin*; it is that Nature perverted and depraved by their abuse of the good gifts of Reason, Conscience, Grace, and Free-Will, which He in His love has bestowed upon them.

And in choosing according to His own Sovereign Will and Pleasure, He chooses nothing unjustly, arbitrarily, capriciously, and unreasonably. "There are no *antinomies* with God [3]." Whatsoever He does, He does "by the *counsel* of His Will [4]." He is the King of whom it is written, that "The King's *Power* loveth *Judgment*." The exercise of His Sovereign *Power* is ever guided and regulated by His infinite *Justice*, infinite *Wisdom*, and infinite *Love*.

10. The Sovereignty of God, Who is infinitely wise, just, holy, and merciful, is clearly seen in the case of those who proudly resist His Will.

His Power is shown even in their Rebellion against it. And the mightier the human Rebel is, so the punishment inflicted on him by the divine Justice is more signal; and the conquest achieved over him by the divine Power is more glorious.

Therefore the Apostle well chooses the example of Pharaoh, a Royal Rebel against God [5]; one whose resistance against Him appeared to be triumphant for a time, during the long period in which he held God's people in bondage; one whose pride and stubbornness defied the divine Majesty and Omnipotence, which displayed itself in mighty works, calling him mercifully to repentance, and chastening him justly for his sins.

In the end God conquered Pharaoh by means of Pharaoh's own acts. He *punished* him by his *sins*. He chastised him by his hardness of heart. In order that Pharaoh might not imagine that he by his power had triumphed over God, and in order that others might not be led by him to presume and to resist God, He declared to Pharaoh that He had raised him up on high *in order* that He might show by him His power, and in order that His Name might be proclaimed in all the Earth by his means [6].

The display of God's *sovereignty* to the world is the *end* which He has in view in raising up *all*, who are raised, to high dignity and royal estate. And this purpose is *not frustrated*, although they resist Him, as Pharaoh did. The *end* is always sure; for it is an end fixed by God. The *means* are left *free* to *man*. Men may choose the good, and they may choose the evil; they may obey God, and they may rebel against Him. This is by God's own permission; for He has given them Free-Will. If they obey Him, as God desires and commands and invites them to do by many gracious promises of reward, then His glory is promoted *directly* by their actions, they are admitted to be *fellow-workers with Him*, and are *rewarded by Him*. But even if they *resist* Him, in defiance of His commands, and in spite of His threats and encouragements, still His purpose, in raising them up to eminence, is not defeated by them. Whether they obey Him, or rebel against

[1] ix. 11.
[2] See on ix. 13.
[3] *Hooker*, Appendix, book v.
[4] See Eph. i. 5—11. Ps. xcix. 4.
[5] ix. 17.
[6] ix. 17

Him, the *end*, which is His glory, is *always attained*. His design cannot be frustrated by their sin. Indeed, if they rebel against Him, the attainment of His end is made *more triumphant* by their endeavours to prevent it. The irresistible Might and Majesty of the Divine Conqueror is made more illustrious even by the pride and power of the human Rebel who is conquered. The glory of God is displayed in the overwhelming of Pharaoh and of his host when engaged in an act of rebellion against Him; and plunged down, in the fiercest paroxysm of their rage and fury against heaven, into the lowest depths of the Red Sea.

11. Let no one, on the ground of God's irresistible *Power*, proceed to arraign God's *Justice*. It is enough for us, that God, Who is infinite in Wisdom and Goodness, acts as He does. God's Sovereign Omnipotence is never at variance with His Infinite Justice. *Therefore who art thou, O man, that repliest against God*[1]*? Shall the thing formed say to him that formed it, Why hast thou made me thus*[2]*?* He has *power, if* He had so willed it, to create one vessel to honour, and another to dishonour.

But[3], instead of doing this, He, in His great long-suffering, *bears with vessels of wrath*, fitted by *themselves* for destruction[4]; and at last overtaken, like Pharaoh, by that destruction for which they had *prepared themselves*.

Thus by them He shows His power; and makes them to be a warning to others against sin. The Wicked, preaching to others by their punishment, are like the Poet's Theseus, who cries with a loud voice through the darkness of the shades below, in which he is imprisoned,

"Discite justitiam moniti, et non temnere Divos[5]."

On the other hand, God shows the riches of His glory on *vessels of mercy* which He Himself *prepared* for glory[6].

Here then is your answer. You Jews, who complain, that if God has chosen an Universal Church in Christ, He has dealt unfairly with you His Elect People, may see *yourselves* also *chosen here*. *Every one* who believeth in Christ shall *not be confounded*[7]. This Universal Church is for *Jews* as well as for Gentiles. Indeed, salvation is *first* offered to *you*[8]. And it is for Gentiles as well as for Jews; as *your own Prophets* foretold that it would be[9]. And the goodness of the God of Abraham is magnified by the extension of His grace in Abraham's seed, which is Christ, to all who show themselves to be children of Abraham, by imitating Abraham's Faith.

True it is, that while *Gentiles* have been received as God's people, and have attained to that Righteousness, which God offers to all through faith in Christ[10], many *of you have failed* of the glory designed for you by God. And why? Because you build yourselves on a *wrong foundation*. Because you build yourselves *on yourselves*, and not, as your father Abraham did, on something *external to himself*, namely, on the Rock of Salvation, which God has provided for you, and which many of you (as your own Prophets forewarned you would be the case) have made to be for yourselves *a stone of stumbling*, and *Rock of offence*[11].

This is no new thing. You had previous intimation of it from Moses. He told you that no one can be justified by the Law. It is only he whose obedience is *perfect*, that can hope for Justification thereby. But this is not your case. It is not the case of any man. No man's obedience *is* perfect. Christ alone fulfilled all Righteousness.

12. But your Scriptures speak to you also of *another* mode of Justification, a method which is not from man, but from God; one which is built by Faith on Christ. And this foundation is *universal*. It is the same for all, whether Jew or Gentile, *for there is no difference. Every one who believeth on Him shall not be ashamed.* The same God *is rich in mercy to all who call upon Him*. He therefore sends Preachers to all. He pre-announced in your Scriptures this Universal Evangelization. Our office in preaching to the Gentiles (an office which you regard with hatred and indignation) is pre-supposed by your own Scriptures. It is pre-announced in the Old Testament, and is there blessed by God[12]. And He pre-announced also in your Scriptures, that many of *you* would *reject* the offer, and that it would be *received* by the *Gentile* world[13].

Therefore the doctrine which we preach, of Universal Redemption by Christ, and of Justification by Faith in Him, is not, as you allege it to be, a new doctrine; it is contained in the Scriptures which have been in your hands for many hundred years.

But do not therefore suppose, that God, in receiving the *Gentiles*, has *rejected you*. You may,

[1] ix. 20.
[2] ix. 20.
[3] Observe the transition marked by δὲ, ix. 22.
[4] ix. 22.
[5] Virg. Æn. vi. 620.
[6] ix. 23.
[7] ix. 33; x. 4. 11.
[8] Rom. i. 16. Acts xiii. 46; xxviii. 27.
[9] ix. 24 - 26.
[10] ix. 30; x. 4.
[11] ix. 32, 33.
[12] x. 15.
[13] x. 19—21.

perhaps, imagine that the number of the Jews who have accepted God's offers in Christ, is small. Some certainly have accepted them. I, myself, who have been called to be the Apostle of the Gentiles, am an Israelite, of the seed of Abraham, of the tribe of Benjamin[1]. There is a remnant according to the election of Grace[2]. There is a residue of faithful Israelites building on God's free favour in Christ, and not relying for hopes of Justification on any supposed merit of their own. The rest, it is true, have been blinded. It was prophesied in your Scriptures that so it would be[3].

Here also, in His own due time, God will overrule evil with good. His design is to provoke you to godly jealousy by means of the Gentiles[4]. His purpose will be effected in its season, and so "all Israel will be saved[5]."

IV. 1. The Eighth, Ninth, Tenth, and Eleventh Chapters, to which we have now been referring, have been made the groundwork of controversies concerning *Predestination*, *Election*, and *Reprobation*.

These questions will be considered further, as far as the language of the Epistle requires, in the course of the notes on those Chapters.

But a general observation, in addition to what has been already said on this subject, may be offered here with respect to them.

How did the question of *Predestination* come under St. Paul's consideration in this Epistle at all?

It did *not* arise with reference to the future salvation of *any particular individuals*, as contrasted with *other individuals*.

But it was produced by the opinion of the *Jews*, that they themselves, as a *Nation*, were the *elect People* of God; and that, as such, they had *special merits* of their own, entitling them, *nationally*, to such a favour from Him.

It arose from the allegation of the Jews, that the Apostle, in affirming that God had now received an *Universal Church* in Christ as His *chosen people*, was charging Him, Who is unchangeable and all-wise, with inconstancy and vacillation, or with lack of forethought or foreknowledge, as revoking a privilege awarded by Himself to the Jewish People, and as transferring or extending that privilege to others, the Gentiles, from whom they, the Jews, had been severed and kept apart, as an Elect People, by God. This consideration may serve to remove the difficulties that have been found by some in these Chapters.

2. It is certain, that the Apostle is not here treating professedly the question of *personal* Election or Reprobation. He has his eye fixed on a very different subject, namely, on the blessed truth, that God had chosen in Christ an Universal Church, as His elect People, from the beginning.

St. Paul's purpose is, to show the entire conformity, harmony, and consistency, of this previous choice, with another no less certain fact, namely, God's choice of the Jews as His peculiar people.

It is also certain, that the Apostle nowhere asserts, that God has created *any one* for *wrath* and *destruction*. But, on the contrary, St. Paul has declared, that God "spared not His own Son, but delivered Him up for *us all*[6];" and he has said more than once in this Epistle that "*every one* who *believes in Him will not be confounded*[7]."

He teaches, that God has foreknown and foreordained to salvation an Universal Church; and that He has purchased to Himself that Church by the precious blood of his Dear Son, and that He has chosen, as His own elect People, *all*, whether Jew or Gentile, of every nation under heaven, who are incorporated in the Body of Christ, and constantly abide in Him by Faith.

3. God's *primary* Will and Predestination is, that *all* men should be saved.

"He will have *all men* to be saved" (says St. Paul), "and to come to the knowledge of the truth[8]."

It is God's Will also, that every man should have *Free-Will*. "Ipse nos velle vult." And therefore it is God's will, that all should be able to receive or reject the offer of salvation made to *all* men in Christ.

God *predestinates* every man to be *free* in the exercise of his will. And He gives *Grace*, in order to *quicken* our *will*. And He gives us Reason, Conscience, and Scripture, to guide it. It is also God's Will, that all they who *freely accept* the terms of salvation which are *freely* made by Him,

[1] xi. 1, 2. Cp. 13.
[2] xi. 5.
[3] xi. 7—10.
[4] x. 19; xi. 14.
[5] xi. 25, 26.
[6] Rom. viii. 32, where see note.
[7] ix. 33; x. 11.
[8] 1 Tim. ii. 4. Titus ii. 11. 2 Pet. iii. 9.

should be *saved;* but that they who *abuse* their *free-will* and *reject* what He offers, and what He *desires* them to accept [1], shall fail of salvation, and incur punishment and perdition.

Therefore it may be truly said, that God *predestinates* the *faithful* to *salvation;* and *predestinates* the *unbelieving* to *destruction.*

This is what St. Paul declares, when he says that God "is the Saviour of *all* men," that is, in desire and design. This is His primary *predestination.* But then the Apostle adds, "*specially* of them that *believe* [2]." In *desire,* He predestinates *all* men unto salvation; and He predestinates the *faithful,* in *act.*

4. But in making this statement, we must not fall into the *Arminian* error, which represents *man's* goodness, foreseen by God, as the *ground* of God's *predestination* of the *godly.*

God *predestinates* the *godly to salvation;* but the primary *cause* of that Predestination on God's side is His *Love;* and the primary cause of it on man's side is *not* any thing inherent in *man* as *man,* but it is the work of *God* in man; it is the *Nature created* by *God,* and taken by *Christ;* it is man seen by God, not as man is in *himself,* but as he *was* originally when formed in God's image, and as he *is,* by *grace,* now that he is *restored* and created *anew* in *Christ,* Who has taken man's nature, and has made man a member of Himself, and a temple of the Holy Ghost, by Regeneration and Justification. It is *man redeemed,* and *sanctified,* and *dwelling* in *Christ,* and *not* resisting God's grace, but abiding in Christ *unto the end,* who is the object of God's love and the subject of His Predestination. Man's Faith in God is indeed a *condition* of that Predestination, but God's Love to man in Christ is its *cause.*

Almighty God foreknows from Eternity *who* will be saved. But God's Foreknowledge, though it *foresees every thing, forces nothing.* He foreknows every thing that will be; but nothing will be *because* He foreknows it. And *man* has not *divine* prescience. *Man* cannot tell *who* will be saved. No man can be sure even of *his own* salvation [3]. And man cannot read the heart, and pronounce sentence on *others.* And man must speak as man, and not as God. It is not for *him* to usurp the judgment-seat of God. Man can only speak from what he sees. And wherever he sees that God has freely given all the necessary means of grace and salvation, there, in Christian charity, "which hopeth all things," he ought to presume that God's good counsel will not be frustrated by man's sin, to man's own loss and destruction. St. Paul therefore speaks of *all* his brethren in Christ as "called and holy [4]," and he regards *all* Christian men and women as "*the elect people of God* [5];" and, in a like spirit, his brother Apostle St. Peter exhorts all Christians to "give diligence to make their calling and election sure [6]."

5. It is remarkable, that (as if in order to clear away all doubt on this subject) St. Paul commences the *next* Epistle which he wrote, namely, that to the Ephesians, by addressing them *all* as *predestinated* in Christ. The preamble of the Epistle to the Ephesians is the best elucidation of, and corollary to, the doctrine of Predestination as taught in the Epistle to the Romans.

With regard to *our own* predestination, the Apostle teaches us to look for the *evidence* of it (as far as it can be seen) in what *God has done for us;* and in *our own lives.*

"All things," he says, "work together for good to them that *love God,* to them that are *called* according to His purpose [7]."

The *fact* that we have been *called* by God into His Church is a proof of *His Love* to us. The *fact* that He *has* given His only-begotten Son "for us *all,*" is another proof of His immense *Love* to *us.* It is a pledge that He will deny us nothing, if we are faithful to Him, but will "freely give us all things." It is an earnest of future glory.

Our *own* love to Him is also a proof of His love to us; for our love to Him is a fruit of His Spirit given to us, and working in our hearts.

We *have been called* by Him, we *have been justified* by Faith in Him and *have received* the Seal of Pardon in Baptism [8], and *have been born anew* in Christ; and *if* we feel that *we love Him,* if we see the fruits of that love in our actions, if we recognize the likeness of Christ in ourselves, and of His life in our lives, then we may humbly hope and believe, that we *have been predestinated* by Him to life eternal.

[1] Deut. v. 29. Ezek. xviii. 32; xxxiii. 11. Matt. xxiii. 37. Rom. x. 21.

[2] 1 Tim. iv. 10.

[3] Cp. note above on 1 Cor. ix. 27.

[4] See on Rom. i. 6, 7. 1 Cor. i. 2.

[5] See on Eph. i. 4—11. Col. iii. 12. Cp. 1 Thess. i. 4. 1 Pet. ii. 9; v. 13. So the *apostolic Father S. Ignatius* calls the entire Ephesian Church ἐκλελεγμένην, Eph. i., and of Tralles ἐκλεκτήν: and the ἐκλεκτοί are opposed to the *heathen* in *Martyr. Polycarp.* 16.

[6] 2 Pet. i. 10.

[7] Rom. viii. 28.

[8] See on 1 Cor. vi. 11, and Rom. v. 1. 9.

For, says the Apostle, "whom God foreknew, them He did predestinate to be conformed to the likeness of His Son, and whom He did predestinate, them He also *called*, and whom He called, them He *justified*[1]." Our *Calling*, therefore, and *Justification*, together with our love to Him, are evidences of our *Predestination*. "Whom He justified, them (in His divine will and design) He also *glorified*." And "if He be for us, who shall be against us? who shall *separate* us from the *love of Christ?*" what can hinder this predestination of us (who have been *called*, and who *love* God) from taking *effect?* Nothing. For, in all our afflictions, "we are more than conquerors through Him that *loved* us. I am persuaded, then, that nothing will be able to separate us from the *love of God* in Christ." And, therefore, by His grace, we will *continue* in His love; and we know that he who "*endureth* to the end shall be saved[2]."

This is the language of St. Paul; this is the language of the Christian Church[3].

6. The Calvinistic scheme of Predestination fails, when it attempts to account for the introduction of the question of Election in this Epistle. It cannot explain the presence of the topic here[4].

It fails also, when it endeavours to reply to the Apostle's Jewish objectors.

If the Calvinistic interpretation of these chapters is applied to the solution of the questions, by which the Jews, with whom the Apostle is arguing, pressed St. Paul, it will be found to be wholly inadequate to the purpose.

Indeed, that Interpretation would involve the Apostle in an irrelevant and weak paralogism, which would recoil on himself to his own discomfiture and confusion. Of little avail would it have been for him to assure the Jews (who supposed themselves to be God's elect), that *some few, unknown persons*, had been predestined by God to salvation, under the Gospel, and that *all the rest*

[1] Rom. viii. 29, 30.

[2] Matt. x. 22.

[3] See on Rom. viii. 29, 30. Eph. i. 5—11.

[4] The following summary of the Calvinistic doctrines, as far as they bear on the questions mentioned above, is derived from the editor's Occasional Sermons (First Series, p. 87), where other authorities on the subject are collected:—

"God," says Calvin, "preordained and forewilled Adam's fall," and "all are born of the same corrupt mass of perdition," and "out of this mass God elects some." (*Calvin*, De Prædest. pp. 607, 608. 613. Inst. iii. 23, §§ 3, 4. 7. Comm. in Rom. ix. 23.) "Predestination," he says, "is the eternal decree of God, by which He determined what He would do with every man. For all men are not created on equal terms; but to some of them eternal life is preordained, and to others eternal condemnation. Therefore, accordingly as a person is created for one or other of these two ends, so, I affirm, he is predestinated either to life or death." (*Calvin*, Inst. III. c. xxi. § 5.) They who are called to a state of salvation are *few* in number compared with those who are left in a state of perdition. "The Grace of God," he says, "does not rescue many from eternal death, and it leaves the world in that perdition to which it is doomed." (*Calvin*, Inst. III. xxii. § 7.)

He teaches, that they who have once received grace can never fall away.

"They," he says, "who are *once* engrafted by Christ into His body, can never perish; for Christ will exert the power of God to preserve them, which power is greater than all. They who are incorporated in Christ can never fail of salvation." (Inst. III. ii. § 12. III. xxii. § 7; xxi. § 7.)

He defines saving faith to be a *personal* assurance in the *individual* that he himself will be saved. Thus: "Faith is a firm and certain knowledge of God's goodwill to *ourselves*; and he only is a true believer, who, being persuaded of God's fatherly love to himself, and relying on His promises to himself, has an undoubting confidence in his own future salvation." (Inst. III. ii. § 16.)

All they who will *fail of salvation*, are represented by Calvin as created for *the purpose* of being condemned eternally.

"Almighty God," he says, "created them for shame in life, and for perdition in death." (Inst. III. xxiv. § 12.)

"They are born from their mother's womb devoted to inevitable destruction." (Inst. III. xxiii. § 6.)

Hence Calvin is far from allowing that Christ died *for all men*: or that offers of salvation are made freely by God in Him to all, and that the merits of His sufferings extend to all nations in every age.

On the contrary, he thus speaks:—"How comes it to pass that the fall of Adam has involved so many nations, with their infant children, irremediably, in everlasting perdition? How, but because it so pleased God? '*Decretum quidem horribile, fateor!*' 'A horrible decree! I grant it.' But no one can deny that God foreknew it, because He *Himself had* so *foreordained it*." (Inst. III. xxiii. § 8.)

Hence it is alleged by him, that Free-Will is no essential part of man's nature. He says, "Man's desires and endeavours have no part in working out his salvation." (*Calvin*, Inst. III. xxiv. § 1.) "It is not in man's power to refuse or to accept divine grace." (Inst. II. iii. § 11.) "God," he says, "so moves the will, not (as for many ages it has been taught and believed) as if it were in our choice whether we will resist or obey the motions of grace. We must repudiate the assertion so often iterated by Chrysostom, in which he says (see *Chrys.* in Joann. vi. 44), that 'whom God draws, He draws willing to be drawn.'" (Inst. II. iii. § 10.)

Hence the sounder Confession of the Lutherans, to be subscribed by their Clergy, thus speaks:—

"The false and erroneous doctrine of the Calvinists concerning Predestination and Providence, is as follows:—

"I. That Christ did not die for all, but only for the elect.

"II. That God created the greatest part of men for damnation, and willeth not they should be converted and live.

"III. That the Elect and Regenerate cannot lose their faith, or forfeit the grace of the Holy Ghost, or be damned, although they commit heinous sin.

"IV. That those who are not elect are necessarily damned, and cannot be saved .... although they live holy and blameless lives." (From Articuli Visitatorii a Ministris Ecclesiarum, &c. ad subscribendum propositi anno Christi 1592. See *Hase*, Libri Symbolici, p. 866, ed. Lips. 1837.)

Hence it may readily be inferred, what the teaching of Calvin is concerning the Sacrament of Baptism. "It is a great error," he says, "to imagine that Sacraments confer grace, provided we do not oppose to them the bar of mortal sin" (which is the case with infants). "This opinion," he adds, "is *pernicious*, *deadly*, *diabolical*." (Inst. IV. xiv. § 14.)

"In Baptism there is no virtue of Regeneration or Salvation, but only a knowledge and assurance of them." (Inst. IV. xv. § 2.)

"Baptism is not represented as an effectual means of grace, but a sign and assurance to the *elect* that God pardons their sins." (Inst. IV. xv. §§ 1. 10; xvi. § 22.)

"The children of *believers* are baptized, not in order that they may *be made* therein the children of God; but they are thus, by a sacred sign, received into the Church because they *already belong* to Christ's body." (Inst. IV. xv. §§ 20. 22.) And one of Calvin's disciples says, that "St. Augustine greatly erred in attributing too much efficacy to Baptism; for he did not perceive that it was only an outward mark of Regeneration, but asserted, that by the act of Baptism we are regenerate, and adopted, and engrafted into the family of Christ."

of mankind had been eternally condemned as Reprobates, and were doomed by an irresistible decree to eternal perdition.

Yet this is the assertion which the Calvinistic interpretation imputes to St. Paul!

7. Let us turn from this erroneous interpretation to that of Primitive Antiquity.

The whole of the Apostle's argument then becomes clear and convincing. It becomes also persuasive, encouraging, and attractive.

You Jews allege that you are the Elect People of God; and that by our preaching of the doctrine of Universal Redemption and of Justification by Faith in Christ, you are disinherited. Heaven forbid! God's gifts are without repentance[1]. The *first* offer of the Gospel is made to *you*. Believe in Christ. Then you also, yes, all of you, are God's People. Then you are God's elect. You are His favoured Heritage in a far higher sense than you were before, or could ever have hoped that you would be. You are sons of God in Christ, you are united to one another as fellow-members in Him Who comes from you "according to the flesh," and is also "God over all, blessed for evermore. Amen[2]."

V. The doctrine of St. Paul thus expounded is followed appropriately and logically by a series of *practical* precepts concerning ordinary duties[3].

Such exhortations would have no rational connexion with the foregoing argument of the Apostle, *if* he had intended to show, (as the Calvinistic theory alleges that he did,) that men are what they are, by a fatal necessity, and that the greater part of mankind were created, by the Father of the Saviour of the World, in order to be eternally lost!

But these exhortations follow naturally from the Apostle's statement, that as we are all by nature in Adam, so by grace we are all in Christ; and that as we are all members of Christ, so the law of our being is Love[4].

Consequently the latter parts of the Epistle are of a *practical* character. Its *precepts* naturally arise from the *doctrinal* assertions of the Epistle, that—

(1) All are guilty before God; that (2) all need a Saviour; that (3) Christ died for all; and that (4) we are all one body in Him.

Therefore let not the strong judge the weak, nor the weak judge the strong. Let the brother who has been rescued from Heathen Idolatry, and has been received into the Church of Christ, not censure him who has passed from the Law to the Gospel, and from the Synagogue into the Church. But let Gentile Christians and Jewish Christians "bear one another's burdens, and so fulfil the Law of Christ;" and let them join together in praising God with one heart and mouth, and so fulfil the prophecies of the Old Testament[5].

After sundry salutations to brethren at Rome, he closes the Epistle with a Doxology, in which he expresses the main doctrine of the whole. He there claims for the Gospel its true title. He declares it to be the Mystery hidden in the Divine Counsels from Everlasting; and to have been pre-announced by the Prophets; and to be now manifested by the command of God to all Nations for the obedience of Faith in Christ.

Thus he asserts the precedence of the Gospel over the Law, and declares that the calling out from all Nations of an Universal Church in Christ was God's design before the foundation of the world[6].

VI. On the whole it may be affirmed, that the great characteristic of this Epistle is its Universality.

It is addressed to the great Capital of the Fourth and Last Monarchy of the world. It confutes the exclusive notions of the Jewish People, who would have limited God's mercies to themselves. It proves from the Jewish Scriptures, as well as from the World's History, that all are guilty before God. It proclaims the universal prevalence of human corruption, and the universal effusion of divine grace. It declares the Universality of sin and death overflowing on mankind from the Fall of the First Adam; and it preaches the Universality of Redemption, Justification, and Sanctification procured for the World by the death of the Second Adam, Jesus Christ.

It displays Mankind alienated from God by the one, and reconciled to God by the Other. It

[1] Rom. xi. 29.
[2] ix. 5.
[3] xii. 1—20; xiii. 1—14.
[4] xii. 4—6; xiii. 8.
[5] xv. 8—12.
[6] xvi. 25—27. See Eph. i. 3—8. 2 Thess. ii. 13.

exhibits all men as reunited to Him,—in His Will and desire,—as sons of God by adoption in Christ. It declares that Jews and Gentiles are joined to one another, and to God in Him, Who is both God and Man, Jesus Christ; and Who is both the Seed of the Woman, and was also born under the Law, and thus belongs to both Gentiles and Jews. It represents them all as knit together in One Universal Church, foreknown by God from Eternity, and purchased by the precious Blood of His beloved Son. And it affirms, that, in this Church Universal, God offers freely, fully, and actually the gift of the Holy Ghost and of Eternal Life to all who *believe* in *Christ*, and who *dwell* by *Faith* and *Love* in Him, and endure stedfastly unto the end.

It may, indeed, seem strange and surprising, that an Epistle designed as a refutation of narrow theories concerning the saving efficacy of Christ's Death, and distinguished by its bold declarations of God's immense Love to Mankind in Christ, should have been perverted by some into an occasion and instrument for disseminating narrow notions, similar to those which it was intended to banish from the world.

But this is no new thing. The most wholesome spiritual food is often abused by the Evil One into the most noxious poison.

There is, however, little fear that any should be beguiled by these erroneous perversions, if the Apostle's aim in writing this Epistle be steadily kept in view; and if the persons to whom and by whom it was written, and if the time and the circumstances of its composition, be carefully borne in mind; and if the reader does not allow his mind to dwell exclusively or mainly on single expressions occurring here and there in the Epistle[1], but considers their relation to the context, and to the whole scope of the Epistle, and to the other Epistles of St. Paul, and to the general Teaching of Holy Writ, not as expounded by some few Expositors of comparatively recent date, but as interpreted by the consentient doctrine and concurrent practice of the Universal Church of Christ in her Creeds, Prayers, and Administration of Sacraments, and in other Symbols of Faith, and in the writings of her ancient and best Divines; and if this work be performed with fervent Prayer to the Holy Ghost, Who inspired the heart of the Apostle to unfold fully to the world the blessed truth which was proclaimed by Christ Himself, "*God so loved the world, that He gave His Only-Begotten Son, that whosoever believeth in Him should not perish, but have everlasting Life*[2]."

On the Doctrine of JUSTIFICATION, *and on the Teaching of St.* PAUL *on this subject, compared with that of St.* JAMES.

I. The following summary of Propositions (which will be more fully illustrated in the course of the Notes on this Epistle) may serve to prepare the way for the consideration of this subject, especially as treated by St. Paul to the Romans and to the Galatians:—

(1) Almighty God is infinitely holy, and hates sin.

(2) Man is by nature in a state of sin, and liable to God's wrath.

(3) The word "*to justify*," as applied in Holy Scripture to man in his fallen state, signifies to *acquit*, to *absolve*, to declare and pronounce him *not guilty*, by a judicial act[3]. And Justification signifies *acquittal*, a grant of *pardon*, a *discharge* from *penalty*, an *acceptation* of man *as just*[4], and entitled as such (as long as he remains in a justified state) to the everlasting salvation promised by God to the righteous.

(4) He Who thus *justifies* man, is GOD. "It is God that justifieth[5]."

(5) The first *moving cause* of man's Justification by God, is God's infinite Love, and free Grace, and Favour to man.

(6) The *meritorious cause* of Man's Justification by God, is the sacrifice offered by the Son of God, Who took man's *nature*, and became our Second Adam and Head, summing up all mankind in Himself; so that in Him we were created anew, and became in Him a new Man, and are made the sons of God by adoption[6]; and Who in our nature fulfilled perfectly the Law of God by a sinless Obedience, and at length died in that nature on the Cross for the sins of the whole world, in order to redeem it from the bondage of sin, and to reconcile God to man by the plenary propitiation, satisfaction, and expiation then made by the infinite value of the blood of Him Who is God and

[1] See below on xii. 6, and above on 1 Cor. ii. 13.

[2] John iii. 16.

[3] See Gal. ii. 16; iii. 8. 11. 24; v. 4. Rom. ii. 13; iii. 24. 26. 28. 30; iv. 2. 5; v. 1. 9; viii. 30. 33.

[4] The question whether the word "*to justify*" is used by St. Paul to describe an *infusion* of a *quality* of Righteousness, as well as the act of our *acquittal*, by reason of *imputation* to us of *Christ's Righteousness*, will be considered below in the notes on iii. 17–26. Cp. on i. 17.

[5] Rom. viii. 33.

[6] Eph. ii. 15. Gal. iv. 5. Eph. i. 5.

Man, and Who purchased Mankind to Himself by the price of that blood, and redeemed them by that ransom from everlasting death to everlasting life in Himself, and who incorporates and engrafts us as members in Himself, so that God sees us in Christ, and accepts us "in the Beloved [1]," Who is "the Lord *our* Righteousness [2]," and is made by God "Righteousness to *us* [3], so that *we* might become the *Righteousness of* God in Him [4]."

(7) The *immediate* and *efficient* cause of man's Justification is the operation of the Holy Ghost, who *applies* to man personally and individually, the benefits, which have been procured for *all* by the *meritorious* cause (the death of the Son of God), and *are* derived to us *through* Him from the Origin of all good, the Love of God the Father [5].

(8) Thus the Three Persons of the Ever-Blessed Trinity are seen co-operating in the work of man's Justification.

The first cause is God the Father and Creator of all; *from* Whom are all things.

The second cause is God the Son, the Redeemer; *through* Whom are all things

The third is God the Holy Ghost, the Sanctifier; *by* Whom are all things.

(9) The Holy Ghost applies the benefits of Christ's death by certain *instrumental means*, appointed by God for the conveyance of those benefits to man, and deriving their virtue from the meritorious efficacy of Christ's death, and administered by those whom God "hath set in the Church," and hath empowered by the Holy Spirit "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ [6]."

The first of these *instrumental* means, on God's part, is the Sacrament of Holy Baptism, whereby the justifying efficacy of Christ's blood is applied to man, and man is regenerated, and made the child of God by adoption, and engrafted into the body of Christ [7].

This first application of that meritorious efficacy *would suffice* for man's deliverance from the penalty of sin, and for his everlasting salvation, *if* he did not *subsequently* fall into *actual* sin.

But "in many things we offend all [8]." Consequently, *other* means have been appointed by God, for the *Restoration* of the sinner to his justified state, by the application of the meritorious efficacy of Christ's death.

This work of *Restoration* is specially performed by the operation of the Holy Ghost through the Ministry of Reconciliation [9]; particularly by the administration of the Holy Sacrament of the Communion of the Body and Blood of Christ, wherein pardon is sealed and dispensed to the faithful and penitent receiver, and he is re-instated in the favour of God.

A man is *born anew* in Baptism, the Sacrament of *Regeneration* [10]. But the new life then *given* needs continual *renovation* and *increase*. We are justified once, but the Justification once given needs constant reparation.

There is this difference, however, between Regeneration and Justification; Regeneration is *new Birth*, and is never repeated. It takes place *once*, and once *only*. The same life which is given in the new birth, is afterwards quickened and increased in Renovation.

But Justification is the grant of pardon and a title to heaven; and this grant may be forfeited, this title may be cancelled, and a *new grant* and a *new title* may be necessary.

To speak strictly, the word "to *justify*" signifies (as was before said) to *acquit*, to *declare* just, and to *accept* and to *treat as just*. It does not properly mean to *make* just.

Justification on God's part is *not*, in the strict sense of the term, the *infusion* of righteousness and holiness into *man*. This work is properly the work of God in *Regeneration* and subsequent *Renovation*. It is the work, not so much of *Justification* as of *Sanctification*. God justifies, when He grants *pardon;* He sanctifies, when He gives *grace*.

Thus much may be premised concerning the work of *Justification* on the part of *God* the *Agent*.

(10) It is now requisite to consider Justification on the side of *man* the *recipient*.

St. Paul teaches that the essential requisite on *man's* side for the reception of Justification from *God*, is *Faith*.

Faith is that habit of mind, which does not build on any thing that is intrinsic and inherent in *man's own self* (such as works done by his own strength), but looks *outward* and *upward* for mercy

[1] Eph. i. 3—6.
[2] Jer. xxiii. 6; xxxiii. 16.
[3] 1 Cor. i. 30.
[4] 2 Cor. v. 21.
[5] See on 2 Cor. xiii. 13.
[6] Eph. iv. 11—13.
[7] See Acts ii. 38; ix. 6, and note on Rom. iii. 21—28; iv. 25, and Gal. iii. 26, 27. 1 Cor. vi. 11; xii. 13. Titus iii. 5—7.
[8] James iii. 2
[9] 2 Cor. v. 18, 19. John xx. 23.
[10] Titus iii. 5.

and strength and salvation, and lays its foundation upon the *promises* and acts of *God*, in Christ, God and man, dying for the sins of the world, and relies and rests on the meritorious efficacy of His blood.

St. Paul affirms that man is justified by God in respect of, and by means of, *Faith*[1] in Christ.

He does *not* represent our *Faith* as the *principal* cause of our Justification; for, *God's mercy* is the principal cause.

Nor does he represent *our Faith* as the *meritorious* cause of our Justification; for, this is to be sought in Christ's *death*.

Nor does he represent our *Faith* as the *efficient* cause of our Justification; for, this is to be found in the gracious operation of God the Holy Ghost.

Nor does he represent our *Faith* as the *instrumental* cause in *God's* hand for bestowing pardon on us. For, the ordinary instruments and means by which God works in justifying us are the Holy Sacraments and the ministry of the Word, by which He applies to sinners the meritorious efficacy of Christ's death.

But he represents Faith as the *instrument* on *our* side, by which we rely on God's word, and appeal to Him for mercy, and receive a grant of pardon, and a title to the Evangelical promises from God.

"It is God Who justifieth;" and He reads the heart. He knows whether or no we have *Faith;* and of *what kind* our Faith is. And He has taught us by St. Paul, that the wages of *sin* is *death*[2]; that "neither circumcision availeth any thing, nor uncircumcision: but *Faith working* by *Love*[3];" that we have been made free from sin, and have become servants of God, that we should have our *fruit unto holiness* and the end everlasting life[4]; that for this cause Christ died for all, in order that we, who live by His death, should not live unto ourselves, but unto Him that died for us[5] and rose again; and that they who have "believed in God must be careful to *maintain good works*[6];" and that we are created in Christ Jesus unto *good works*[7]; and that though we have *all Faith*, but have not *Charity*, we are *nothing*[8]; and that we shall be *judged* hereafter *by our works*, and be rewarded *according* to our *works*[9].

It is indeed the peculiar office and proper function of *Faith*, to *rely* on God, and to *discern* and *receive* God's free pardon bestowed on us in virtue of the death of Christ.

Faith is the *eye* by which we see, and the *hand* by which we stay ourselves on God's truth, and rest on His power and love, and lay hold on His grace.

But as, in order to see any object aright, the eye must be a living and healthful eye; and as, in order to receive, lay hold on, grasp, and retain what is offered to it and put into it, the hand must not be a dead, cold, and palsied limb, but be firmly strung with sinews, and warmed by a free circulation of blood; so the Faith which discerns, receives, and retains God's grace and pardon, is a clear-sighted, vigorous, energizing faith, having its spiritual eye opened and cleansed by the Holy Spirit, and its spiritual hand nerved by Hope and warmed by Love; so that it may work its proper works of piety, holiness, and charity, and may receive their proper reward at the Great Day of account.

II. We are hence led to the following question:—

How is the *Doctrine* of Justification, as stated by *St. Paul* in his Epistles to the Galatians and the Romans, to be regarded in relation to the Doctrine as afterwards[10] stated by *St. James* in his General Epistle?

(1) St. Paul says, λογιζόμεθα πίστει δικαιοῦσθαι ἄνθρωπον, χωρὶς ἔργων νόμου[11], i. e. *we reckon that a man is justified by Faith, apart from the works of the Law.*

St. Paul uses here the *dative* case πίστει: and his meaning is, that we are justified by faith as by an *instrument;* and that the *only* instrument, on *our* side, by which we receive pardon from God, is *Faith.*

(2) St. James says, ὁρᾶτε τοίνυν ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως

[1] See notes on Rom. v. 1, and cp. Rom. i. 17; iii. 22—30; iv. 1—25; ix. 32. Gal. ii. 16—20; iii. 8—26; v. 5. Cp. Phil. iii. 9, 10. Acts xiii. 38, 39.
[2] Rom. vi. 23.
[3] Gal. v. 6.
[4] Rom. vi. 22.
[5] 2 Cor. v. 15.
[6] Titus iii. 8.
[7] Eph. ii. 10.
[8] 1 Cor. xiii. 2.
[9] Rom. ii. 6; and see 1 Cor. iii. 8. 2 Cor. v. 10. Eph. vi. 8. Col. iii. 25. Cp. Matt. xvi. 27; xxv. 31—46. Rev. ii. 23; xxii. 12.
[10] On the *date* of the Epistle of *St. James*, see below, the *Introduction* to it.
[11] Rom. iii. 28.

μόνον[1],—that is, "Ye see, therefore, that man's justification proceeds *from* works, and not *from Faith* only."

St. James uses the *genitive* case with the preposition ἐκ, prefixed to both ἔργων and πίστεως.

He does not say that we are justified *by* works (ἔργοις); and St. Paul says that we are justified *by* Faith (πίστει[2]).

But the Apostle St. James teaches that our Justification *proceeds* from, and comes out of, Faith (ἐκ πίστεως); but that it does not proceed or arise from it only (μόνον), but comes from works also.

His meaning may be illustrated thus;

We quench our thirst *from out of* (ἐκ) a *river* (ἐκ ποταμοῦ) which *proceeds* from out of (ἐκ) a *well-spring* beneath the earth. We gather food from off a *tree* which grows from a *root* beneath the ground. We could not quench our thirst from the river, unless the water flowed out of the subterranean spring; we could not gather food from the tree unless it grew from the subterranean root.

The subterranean spring and the subterranean root are the proper and primary means and instruments by which we receive natural refreshment and food from the bounty of the Creator, Almighty God.

But the spring and the root are not the only things from which we receive them. They are derived to us from the river that flows from the source, and from the tree that grows up from the root.

So Faith is the proper means by which we receive the spiritual refreshment and food of pardon and grace from God; but it is *that* Faith which does not hide itself beneath the earth, but flows forth in a healthful stream, and grows up in a fruitful tree, of a holy and religious life.

Some writers on this subject have said that good works are only *Fruits* of Justification.

This assertion is manifestly at variance with the teaching of *St. James*, who says that a man is justified ἐξ ἔργων καὶ οὐκ ἐκ πίστεως μόνον[3], *from works, and not from faith only.*

He represents Justification as *proceeding from* works; and not works as proceeding from Justification.

Other writers say, that Works are *conditions* of Justification.

But this assertion is not strictly accurate, if works are taken in their proper sense of outward, visible acts.

The truth may be expressed more clearly by the affirmation, that the only proper instrumental mean of Justification, on man's side, is *such* a *Faith* as is approved by God, Who sees the heart, and knows the future, and who can foresee all *contingencies;* that is, Who not only knows how every man *will* act, but how he *would* act under circumstances which *might* arise, and yet may not arise.

The instrumental means of Justification is *such* a Faith as either actually does good works, or is desirous to do them, by acting or suffering, when God gives the occasion, and which acts and suffers with an eye fixed on God, as the only giver of all pardon and grace, in virtue of the merits of Christ, and with a single view to God's glory, and with a deep sense of its own weakness and unworthiness, and with an absolute renunciation of all notions of merit in itself, and with an abiding persuasion that, though it can claim no reward on account of its works, yet it will be tested by its works, and rewarded hereafter according to its works.

III. With regard to the use of the word *Faith* by *St. Paul*, in the Epistles to the Galatians and Romans, as compared with its use by *St. James*, it is to be remembered that the two Apostles are writing with two totally different objects before them.

They had two different questions to solve, and they had two different classes of adversaries and errors to encounter and refute.

Judaism presented itself to them in two different aspects, in regard to this great question concerning man's Justification.

(1) There was the rigid Judaism which sought for Justification by the *works* of the Law.

(2) There was that other form of Judaism which boasted that it alone had clear *knowledge* (γνῶσις) of God; and that it had *Faith* in Him; and imagined that *this* would suffice for Justification *without Good Works.*

The first form of Judaism is that which is encountered by St. Paul in these two Epistles.

The second form of Judaism is that which is condemned by St. James.

St. Paul maintains the *Evangelical* grace and virtue of *Faith* in the merits of Christ, as opposed to all proud notions of righteousness grounded on *legal works* and *human deserts.*

[1] James ii. 24. [2] Rom. iii. 28. [3] James ii. 24.

St. James asserts the necessity of an *operative Faith* of the heart and life, in opposition to a mere *speculative assent* and *barren persuasion* of the mind.

St. Paul encounters the self-righteousness of the Jew, by pointing to the example of *Abraham* the *Father* of the *faithful*, whose seed the Jews boasted to be. St. Paul shows by the history of Abraham, as written by God Himself in the Ancient Scriptures delivered to the Jews, that their father Abraham, although eminent in obedience, was not justified by works meriting a reward from God as wages due to them, but was justified by God's free grace to which he looked by Faith. He *believed* in God's promise, and his faith was imputed to him for righteousness[1].

St. James, on the other hand, is refuting those who trusted to a mere speculative faith, as confidently as the others did to their legal obedience. And *he* shows that Abraham's faith was not a mere assent of the mind, or a mere nominal profession, but was a living, operative Faith; that "Faith *wrought* with his works, and that from (ἐκ) his works his faith was made perfect[2]."

Faith is the root of works, and unless works spring from that root they are counted as dead in God's sight. But Faith without works is also dead, being alone[3]. Indeed, in God's eye it is not really *Faith*, although it may assume the *name* of faith. It does not bring forth the proper fruit by which Faith is exercised, increased, proved, and known, and which God expects to find growing upon it.

Such a Faith, falsely so called, is like the barren Fig-tree, luxuriant only in leaves, to be withered by the breath of Christ[4].

St. James agrees with St. Paul, and supplies what it was not within the immediate scope of St. Paul's argument to express in the Epistles to the Romans and Galatians on the article of Justification.

St. Paul teaches that in order to be *justified* by God, we must not *rely* on any thing in ourselves as having any *merit*, but solely on *God's free grace in Christ*.

Similarly, St. James represents us as *freed* from the rigour of the Law of Works, and as living under the Covenant of Grace, which he calls the *perfect* Law of *Liberty*[5].

St. Paul represents Faith as the instrumental means on our part for receiving grace from God. But he teaches also throughout his Epistles the indispensable necessity of Charity and of good works.

St. James in like manner asks, "What profit is it, if a man *say* that he have Faith, if he have not works? can Faith save him[6]?" He contends against a *nominal* Faith; he condemns a hollow profession of Faith in words, on the part of those who bore no fruit of Faith in their deeds. He vindicates the character of genuine justifying Faith, by rebuking the pretensions of a specious hollow Hypocrisy, calling itself by the sacred name of Faith. He says that such a Faith as that, is *dead*[7], and that it is not better than the Faith which the Devils have, who believe in God and tremble[8]: that Abraham's Faith is exemplary to us because it was an *operative* Faith[9], a faith receiving perfection from its works (ἐκ τῶν ἔργων): and that as the human body apart from the spirit (χωρὶς πνεύματος) is dead, so likewise Faith separated from *the* works which are to be expected from it (χωρὶς τῶν ἔργων) is dead also[10]. He teaches that our Justification does not proceed from (ἐκ) Faith only, but from works also[11], which manifest the life and perfect the growth of Faith.

Thus the teaching of each of the two Apostles, St. Paul and St. James, mutually supports, illustrates, and completes that of the other[12].

The one, St. Paul, refutes all presumptuous notions of human merit, and establishes the great doctrine of God's free grace, and the plenary virtue and efficacy of Christ's sufferings.

The other, St. James, condemns the specious semblance of empty professions, and asserts the doctrine of human free-will and human responsibility; and declares that the Sufferings of Christ are not only meritorious, but exemplary; and that they do not offer any pretext or plea for man's sin, nor afford any cloak or shelter for those who wilfully break His laws.

The one, St. Paul, in these two Epistles, warns us against Pride; the other, St. James, denounces Hypocrisy. Both show the dignity of Faith rightly so called; the one by declaring that it looks up to Him Who alone can justify the sinner, and that it relies only on God's promises and attributes, and on the obedience and sufferings of Christ, and on the gracious workings of the Holy

[1] Rom. iv. 1—16.
[2] James ii. 22.
[3] ii. 17. 20.
[4] Matt. xxi. 19.
[5] James i. 25; ii. 12.
[6] ii. 14.
[7] ii. 17.
[8] ii. 19.
[9] ii. 21, 22.
[10] ii. 26.
[11] ii. 24.
[12] Compare *Introduction* below to the Epistle General of St. James. The true doctrine is well expressed by *Hooker* (I. xi. 6): "'This is the work of God, that ye *believe* in Him whom He hath sent' (John vi. 29); not that God doth require nothing unto happiness at the hands of men, save only a *naked belief* (for Hope and Charity we may not exclude), but that *without belief all other things are as nothing*; and it is the *ground* of those other divine virtues."

Ghost in the divinely appointed means of pardon and grace, and does not place any trust in any fancied deserts of its own.

The other declares the true character of genuine Faith, as distinguished from the specious counterfeits which too often call themselves by its name.

Thus the two holy Apostles join together in teaching, that the Faith by which we are justified is that living Faith, which fixes its eyes stedfastly on God's love, and moves habitually in harmony with His Will and Word.

IV. In the last place, it is carefully to be remembered, that St. Paul himself, having, in these two Epistles, to the *Galatians* and to the *Romans*, contended earnestly against that form of Judaism which sought to justify itself by the works of the Law, combats no less strenuously that other form of Judaism condemned by St. James, which imagined that it could approve itself to God by a vain and hollow γνῶσις, or *knowledge*, and by a mere speculative profession of Faith, barren of Good Works.

This he has done in his later Epistles, especially in his two Epistles to Timothy, and in his Epistle to Titus.

In those three Epistles St. Paul delivers to Timothy and Titus, the chief Pastors of the Churches of Ephesus and Crete, a solemn charge to stop the mouths of those who make a profession that they *know* God, but in works deny Him [1], and who have the form of godliness but deny its power [2]. Such a γνῶσις or science, is, he declares, falsely so named [3]. And he insists in the strongest terms [4], that all who profess Faith in God must be careful to maintain Good Works [5]; and thus he declares his entire accordance, when treating of the same subject, in the teaching of his brother Apostle St. James.

On the Date of the Epistle *to the* Romans.

This Epistle was probably written in the spring of A.D. 58, at Corinth, or in its neighbourhood.

This may be inferred from the following circumstances:—

1. St. Paul, when he wrote it, had never been at Rome, but had been desirous to visit it *for many years*, ἀπὸ πολλῶν ἐτῶν [6].

2. He had no longer any occasion to *remain* where he was [7], but was now setting out on a journey to Jerusalem with a collection gathered from Macedonia and Achaia for the poor Saints at Jerusalem [8].

3. From Acts xxiv. 17, compared with 1 Cor. xvi. 1—4, 2 Cor. viii. 1—4, it appears that he carried such a collection from Achaia and Macedonia to Jerusalem, on his visit to Jerusalem after his *second visit* to Achaia.

4. He mentions in the Epistle, Timotheus, Gaius, and Sosipater (Sopater), as with him [9]. And these persons are described, in the Acts of the Apostles, as being with him on his *second* visit to Achaia [10].

5. He commends to them Phœbe, a deaconess of Cenchreæ, which was the eastern harbour of *Corinth*.

Hence we may infer, that the Epistle to the Romans was written in Achaia (as was supposed by *Origen*, *Theodoret*, and others of the ancients), at *Corinth* its capital, or at its port *Cenchreæ* [11], at the close of St. Paul's second visit to Southern Greece, viz. in the spring of A.D. 58.

[1] Tit. i. 16.
[2] 2 Tim. iii. 5.
[3] 1 Tim. vi. 20.
[4] Tit. iii. 8.
[5] It is observable that the term "*good works*" occurs no less than fourteen times in these three short Epistles of St. Paul. See 1 Tim. ii. 10; iii. 1; v. 10 (twice). 25; vi. 18. 2 Tim. ii. 21; iii. 17. Tit. i. 16; ii. 7. 14; iii. 1. 8. 14; and see below, the *Introduction* to those Epistles.
[6] Rom. xv. 23.
[7] Ib.
[8] xv. 26.
[9] xvi. 21. 23.
[10] Acts xx. 2—4.
[11] See on Acts xx. 2, and Rom. xvi. 1.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.

I. [1] [a] ΠΑΥΛΟΣ, δοῦλος Ἰησοῦ Χριστοῦ, κλητὸς ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, [2] [b] ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις, [3] [c] περὶ τοῦ Υἱοῦ αὐτοῦ, τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα, [4] [d] τοῦ ὁρισθέντος Υἱοῦ Θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, [5] [e] δι' οὗ ἐλάβομεν χάριν καὶ ἀποσ-

a Acts 9. 22. & 13. 2, 9. Gal. 1. 15.
b Acts 3. 18. Tit. 1. 2. Gen. 3. 15. & 22. 18. & 26. 4 & 49. 10. Deut. 18. 15. 2 Sam. 7. 12. Ps. 132. 11.

Isa. 4. 2. & 7. 14. & 9. 6. Jer. 23. 5. & 33. 14. Ezek. 34. 23. & 37. 24. Dan. 9. 24. Micah 7. 20.
Matt. 1. 1, &c. Luke 1. 32. & 3. 23, 31. Acts 2. 30. & 13. 23. 2 Tim. 2. 8.
c ch. 9. 1—22. John 1. 14. Ps. 132. 11.
d John 10. 30, &c. Acts 13. 32, 33. Heb. 1. 5. & 5. 5, 6.
e Rom. 12. 3. & 15. 15, 16. 1 Cor. 15. 9, 10. Eph. 3. 8.

TITLE. Πρὸς Ῥωμαίους] So A, B, C.

CH. I. 1. Παῦλος] On the name *Paul*, see on Acts xiii. 9, and cp. *Origen* here.

— δοῦλος Ἰησοῦ Χριστοῦ] *a bondsman of Jesus Christ.* So *St. James*, i. 1, and *St. Peter*, 2 Pet. i. 1, *St. Jude* 1, and *St. John*, Rev. i. 1, who says also, τοῖς ἑαυτοῦ δούλους τοὺς προφήτας. Other men in the beginning of their Epistles, especially those which they addressed to the Roman people, recited their own titles as Rulers, Kings, or Conquerors; but the Apostles claim to be heard as δούλους, *bondsmen*,—*bondsmen* of *Jesus Christ*.

— κλητός] Not *self-called* (αὐτό-κλητος), but *called to be an Apostle* by Christ and the Holy Ghost. See 1 Cor. i. 1.

— ἀφωρισμένος] *set apart* and dedicated, ἐκλελεγμένος, διακεκριμένος (*Hesych.*), not only by an ἀφορισμὸς from my mother's womb (Gal. i. 15), but specially by the ἀφορισμὸς of the Church at Antioch, at the express mandate of the Holy Ghost, to ordain me to the Apostleship. See on Acts xiii. 2 (the best comment upon this text), where the Holy Ghost says, Ἀφορίσατε (the word here used by St. Paul) δή μοι Σαῦλον εἰς τὸ ἔργον ὃ προσκέκλημαι αὐτὸν, so that he was both κλητὸς and also ἀφωρισμένος: he was not only *called* by God, but was also visibly *set apart* for the Apostolic office by an outward *mission* and *ordination*, at His command.

2. ὃ προεπηγγείλατο κ.τ.λ.] *which* (Gospel) *God promised afore by his Prophets in the Holy Scriptures* (of the Old Testament) *concerning His Son who was born of the seed of David.*

St. Paul thus anticipates and obviates a *Jewish* objection, that the *Gospel* preached by himself, the Apostle of the Gentiles, and proclaiming salvation to *all Nations* (*v.* 5) on equal terms, in Christ, was at variance with the *Law* of *Moses;* and he affirms that the Gospel is the *fulfilment* of the promises of God made in the *Holy Scriptures* by the *Prophets* of the Old Dispensation; and, particularly, of the divine promise to David the King and Prophet of the Jewish Nation.

He begins and ends his Epistle with this declaration, which contains the substance of the argument of the whole. See below, xvi. 25—27.

3. ἐκ σπέρματος Δαυὶδ κατὰ σάρκα] *from the seed of David according to the flesh* (Acts ii. 30. 2 Tim. ii. 8).

Hence it may be inferred that *Mary*, as well as *Joseph*, was of the house and lineage of David. See on Luke iii. 23.

4. τοῦ ὁρισθέντος Υἱοῦ Θεοῦ] *Who was defined* (as distinguished from all others) by a divine *decree*, and proclaimed *to be the Son of God. Chrys., Theophyl.*

The best exposition of this text is Psalm ii. 7, where Christ says, after His Crucifixion, and at his Resurrection, "I will declare the *decree* (חק, *chok*) whereby THE LORD said unto me, *Thou art My Son, this day have I begotten Thee. Sit Thou at My Right Hand until I make Thy foes Thy footstool.*"

— κατὰ πνεῦμα ἁγιωσύνης] *according to the Spirit of Holiness* which was in Him, by which He was anointed (Luke iv. 18. John x. 36. Acts iv. 27; x. 38. Heb. i. 9), and by which He was declared to be the Messiah, the Son of God, and by which Spirit He worked (Matt. xii. 28. Acts ii. 22), and overcame the spirits of darkness; and by which He offered Himself (Heb. ix. 14), and which *Spirit of Holiness* being in Him, rendered it impossible that he, the *Holy One* of God, should be holden by the *bonds of Death* and the Grave, and *see corruption*. Cp. Acts ii. 24—27.

Therefore, as the *first Birth* of Jesus, namely, that from the womb of His Virgin Mother, was by the operation of the Holy Ghost (Luke i. 35), so likewise His *second Birth*, that from the Tomb, by which He was the *first-born* of the dead (Col. i. 18. Rev. i. 5), was due to the energy of the same Divine Person, the Holy Ghost. Cp. below, viii. 11, and see *Chrys., Theodoret*, and next note.

— ἐξ ἀναστάσεως νεκρῶν] *from the Resurrection of the dead.* Observe, he does not say only from "*the* Resurrection of *Christ*," but from *the Resurrection of the Dead* generally. Christ was conceived by the Holy Ghost. *The Spirit of Holiness* in Him rendered it impossible for Him to *see corruption* (Acts ii. 27; xiii. 35). *According to the* working of that *Spirit* He was raised from the dead (below, viii. 11), and was declared to be the Son of God with *power*, displayed in that glorious Victory. And not only so, but by virtue of His Incarnation, and by reason of the mystical union of all His Members with Him,—*His* Resurrection was *their* Resurrection; *they* all rise from the dead and are made alive in Him (see 1 Cor. xv. 22), by means of the *Spirit* which dwelleth in them (viii. 11), and which they have by their union with Him. And thus He was *declared to be the Son of God with power, according* to the working of *the Spirit of Holiness, from the Resurrection of the Dead.* His glorious title of Sonship in power arises and springs forth *from* that blessed consummation, *the Resurrection of the Dead.*

5. ἐλάβομεν χάριν καὶ ἀποστολήν] *we received* (at our ordination) *Grace and Apostleship.* "*Gratiam* ad laborum patientiam, *Apostolatum* ad prædicationis auctoritatem." *Origen.*

I, no less than the other Apostles, received grace and Apostolic commission and authority (*Chrys.*) from God through Christ (cp. xii. 3; xv. 15. 1 Cor. iii. 10. Eph. iii. 7, 8), with a view to the ὑπακοὴ πίστεως, *obedience* of *faith;* that is, in order that I might bring all Nations to that *faith* which manifests itself in hearkening to the Word, and in obedience to the Will, of God. See Rom. xv. 18; xvi. 26. 2 Cor. x. 5. Gal. v. 6. 1 Pet. i. 14. 22.

f ch. 9. 24. 1 Cor. 1. 2.
g Acts 9. 13. 1 Cor. 1. 2.

τολὴν εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν ὑπὲρ τοῦ ὀνόματος αὐτοῦ, 6 [f] ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ Χριστοῦ, 7 [g] πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ ἀγαπητοῖς Θεοῦ κλητοῖς ἁγίοις, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

h Eph. 5. 20. Heb. 13. 15. 1 Pet. 2. 5. 1 Thess. 1. 8.
i Rom. 9. 1. 2 Cor. 1. 23. & 11. 31. Gal. 1. 20. Phil. 1. 8. 2 Tim. 1. 3.
k ch. 15. 23, 32. 1 Thess. 3. 10. 1 ch. 15. 29.

8 [h] Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ Χριστοῦ περὶ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ· 9 [i] μάρτυς γάρ μου ἐστὶν ὁ Θεὸς, ᾧ λατρεύω ἐν τῷ πνεύματί μου ἐν τῷ εὐαγγελίῳ τοῦ Υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως μνείαν ὑμῶν ποιοῦμαι, 10 [k] πάντοτε ἐπὶ τῶν προσευχῶν μου δεόμενος, εἴπως ἤδη ποτὲ εὐοδωθήσομαι ἐν τῷ θελήματι τοῦ Θεοῦ ἐλθεῖν πρὸς ὑμᾶς· 11 [l] ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικὸν εἰς τὸ στηριχθῆναι ὑμᾶς, 12 [m] τοῦτο δέ ἐστι συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλήλοις πίστεως, ὑμῶν τε καὶ ἐμοῦ.

m ch. 15. 32.

n ch. 15. 23. 1 Thess. 2. 18.

13 [n] Οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, ὅτι πολλάκις προεθέμην ἐλθεῖν πρὸς ὑμᾶς, καὶ ἐκωλύθην ἄχρι τοῦ δεῦρο, ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν. 14 [o] Ἕλλησί τε καὶ βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις, ὀφειλέτης εἰμί· 15 οὕτω τὸ κατ' ἐμὲ πρόθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγγελίσασθαι.

o 1 Cor. 9. 16. Acts 28. 2.

— *ὑπέρ*] *in behalf of His Name*, or *for His Name's sake*, as 2 Cor. v. 20, *ὑπὲρ Χριστοῦ πρεσβεύομεν*.

6, 7. *κλητοὶ—κλητοῖς*] *called*. He gives emphasis to this word, by repeating it. As your father Abraham was called by God, so you in obeying the Gospel are *the called* of God. He thus declares that in embracing Christianity the Jews are God's people, and that *all* who are members of the Visible Church (*ἐκκλησία*) are *the called* of God. See below, viii. 30.

— *ἁγίοις*] *holy*: properly, separated by *dedication to God*. Another comfortable assurance to the *Jews*. They had been distinguished by God as "*a holy nation*" (Lev. xx. 8. Ezek. xx. 12). St. Paul assures them that they did not lose that title by accepting *Christianity*, but enjoyed its privilege in a higher sense than before. He regards all the faithful whom he addresses, as *called* and *holy*, not in themselves, but by virtue of their holy calling (2 Tim. i. 9. Heb. iii. 1), and by the grace and holiness of *Him* who has called them, and has so obliged them to holiness of life. "Be ye holy; for I am holy" (1 Pet. i. 16).

He applies this title without distinction to *them all*, intimating thereby that God offers grace sufficient for them *all*, and that all may be meet to be partakers of the inheritance of the Saints in light. See above on 1 Cor. i. 2. 1 Tim. ii. 4.

Men are not called by God because they are already holy; but they are made holy because they *are called*. *Augustine*.

— *χάρις καὶ εἰρήνη*] *Grace and Peace*. See on 1 Thess. i. 1.

An ancient Father uses this salutation as an argument against the *Pelagian Heresy*. "Cunctæ prope Epistolæ Apostoli hoc habent principium *Gratia* Vobis et *Pax*; et simili fine clauduntur" (see above on 1 Thess. v. 28); and he observes that St. Paul, who was more eminent in labours than the rest, is a signal example of humility, ascribing all his powers to divine *Grace*. "Vas Electionis humilitate dejectus, imo Conscientiâ fragilitatis suæ, loquitur *Ego minimus* Apostolorum," &c. *Jerome* adv. Pelagianos Dial. ii. p. 515.

8. *Πρῶτον μὲν εὐχαριστῶ*] *First of all I render thanks*. As usual, the Apostle begins with a sentiment by which he expresses his gratitude to God, and conciliates the good will of those to whom he writes. Cp. 1 Thess. i. 2. 2 Thess. i. 3. 1 Cor. i. 4.

— *περὶ*] So A, B, C, D*, K, and others, and *Griesbach*, *Lachm.*, *Tisch.*, *Meyer*, *Alford*. *Elz. ὑπέρ*.

10. *εἴπως—εὐοδωθήσομαι*] *if haply I shall be prospered on my way*, so as to *come to you*.

The verb *εὐοδοῦν τινα* signifies *to lead prosperously on a journey*. See Gen. xxiv. 27. 48.

Hence in Greece and Asia, at this day, the parting wish to travellers is *καλὸν κατευόδιον*, *buon viaggio*.

St. Paul compares his ministry to a *journey*; and his desire is, that it may be so prospered as to bring him to Rome.

— *ἤδη ποτέ*] *now at length*. His prayers in this respect were granted about three years after this was written, A.D. 61.

11. *ἐπιποθῶ*] *I long earnestly*. See xv. 23. 32, and 2 Cor. v. 2; ix. 14. Phil. i. 8; ii. 26.

— *εἰς τὸ—ἐμοῦ*] *to the end that ye may be established in the faith; that is* (for, think not that I am so presumptuous as to imagine that the benefit will be wholly *yours*), *that I also may be comforted with you, each by the faith that is in the other, both you and me*. The faith of the Teacher grows with that of his hearers, and so all edify one another in love.

13. *ἐκωλύθην*] *I was hindered*. See above on 1 Thess. ii. 18. Cp. below, xv. 22.

— *τινὰ καρπόν*] So the best MSS. *Elz. καρπόν τινα*. Cp. *τὶ χάρισμα*, *v.* 11.

14. *Ἕλλησί τε καὶ βαρβάροις*] *To Greeks and Barbarians*, i. e. to *all* the world. St. Paul was now at Corinth, among the Greeks, and he speaks according to their *ideas*, in which all who did not speak Greek were *βάρβαροι*.

"Huic nomen *Græcè* est Onagos fabulæ. Demophilus scripsit; Marcus vortit *barbarè*, i. e. *Latinè*." *Plautus*, Asinar. Prolog. 10. Cp. *Horat.* 1 Ep. ii. 7, "*Græcia Barbariæ* lento collisa duello." *Juvenal*, Sat. vi. 156, and note above on Acts xxviii. 4. *Cicero* indeed says (de Fin. ii. 15), "non solum *Græcia* et *Italia* sed etiam omnis *Barbaria*." The word does not necessarily convey any notion of inferiority, but only of distinction of language and race.

— *ὀφειλέτης εἰμί*] *I am a debtor*. I only *pay a debt* when I preach to *all the world*. Cp. 1 Cor. ix. 16; xi. 23. 2 Cor. v. 14. *Bp. Sanderson*, iv. p. 80.

Another proof of the gift of "divers languages" for preaching the Gospel. How could St. Paul be said to *owe the debt* of the Gospel to *all the world*, if he had not the *means* of paying it? And how could he pay it without the coinage of intelligible words? See on Acts ii. 4; xiv. 11; xxviii. 2, and *Theodoret* here.

St. Paul spake with *tongues more than all* (1 Cor. xiv. 18), and this *χάρισμα* laid him under an obligation to preach to all.

Hence an ancient Father well says, "Arbitror Paulum diversis gentibus effectum esse debitorem, quòd omnium *gentium linguis* eloqui suscepit, *per gratiam* Spiritus Sancti" (1 Cor. xiv. 18). So *Origen*; who thus refutes some recent allegations, that there is no evidence of a belief in the second and third centuries that the Apostles possessed and exercised the power of speaking foreign languages, for preaching the Gospel. See above on Acts ii. 3—8.

If the Apostles were debtors, not only to the Jews, but to the Grecians and Barbarians too, then they must have had the *tongues* not only of the *Jews*, but of the *Grecians and Barbarians* to pay *this debt*, to discharge the duty, "*Ite prædicate*," "Go ye and preach" to all. And this was a special favour from God, for the Propagation of His Gospel far and wide, this division (or distribution) of Tongues (to the Apostles at Pentecost and Sion), which was a reversing of the curse of Babel. *Bp. Andrewes* (on the sending of the Holy Ghost, iii. 123).

See above, notes on Acts ii. 4; xiv. 11; xxviii. 2. 1 Cor. xii. 10. 28. 30; xiv. 2. 5, 6. 19.

15. *οὕτω τὸ κατ' ἐμὲ πρόθυμον*] *so there is the readiness of mind on my part* (*κατ' ἐμέ*); whatever, on the side of *God*, may be ordered by His Will (*κατὰ Θεὸν*), to which my will is subject, and will be conformed.

16 [p] Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέλιον· δύναμις γὰρ Θεοῦ ἐστιν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι.

17 Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται, [q] Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.

18 [r] Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ ἀπ' οὐρανοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ

p Ps. 40. 10. 2 Tim. 1. 8. 1 Cor. 1. 18. & 15. 2.
q Hab. 2. 4. John 3. 36. ch. 3. 21. Gal. 3. 11. Phil. 3. 9. Heb. 10. 38.
r Eph. 5. 6.

On this use of κατὰ, see vii. 22; viii. 1. 1 Cor. iii. 3; xv. 32. Eph. i. 15.

τὸ πρόθυμον is nearly equivalent to ἡ προθυμία, as ii. 4, τὸ χρηστὸν for ἡ χρηστότης. Cp. below, viii. 3; ix. 22. So 1 Cor. i. 25, τὸ μωρὸν, τὸ ἀσθενές. Phil. iv. 5, τὸ ἐπιεικές. Cp. *Philippi*, p. 28.

St. Paul here, as often, *omits* the *verb*. See ii. 8. 2 Cor. ix. 6. Gal. v. 13, especially the *verb substantive* ἐστὶ, 2 Cor. xi. 22. Eph. iii. 1. 2 Tim. iii. 16. Cp. *Meyer*, who however does not combine τὸ with πρόθυμον, but with κατ' ἐμέ. But the article τὸ seems to be best so joined, and so *Reiche*, *Glöckler*, *Philippi*, *Fritzsche*, and others. See *Meyer*, p. 44, and *Winer*, Gr. § 34, p. 210.

— καὶ ὑμῖν] *even to you*, who dwell in a City renowned for its intelligence, literature, and learning. *Fritzsche.*

16. Οὐ γὰρ ἐπαισχύνομαι] *For I am not ashamed of the Gospel.* An answer by anticipation to a supposed objection, as usual with the Apostle, "Paulus solet, quidquid *alius* objicere potest, antequàm objiciatur, edisserere." *Jerome* (ad Hedib. qu. 11); see above, p. 189. The objection had been suggested by the word *Rome*—the imperial Metropolis of Heathenism—where Christianity was *despised* (Acts xxviii. 22), and where a fierce Persecution would ere long rage against it. Cp. *Apollinar.* in Catenâ here.

I am not ashamed to preach "Christ crucified" (1 Cor. i. 23) even in the most powerful and learned Cities of the Heathen world.

— τὸ εὐαγγέλιον] *Elz.* adds τοῦ Χριστοῦ, with some MSS., but not found in A, B, C, D*, E, G, and the earliest Fathers.

— Ἰουδαίῳ τε πρῶτον] *both to the Jew first. First*, in having a prior claim, as the covenanted people of God: first, therefore, in the season of its offer (cp. Matt. xv. 24. Rom. iii. 2; ix. 5), but not in the condition of the recipients *after* its acceptance.

For, he adds, the Gospel is the power of God unto salvation unto *every man believing*, τῷ πιστεύοντι, that is, *on his acceptance of its terms by Faith*, which is the hand by which the soul takes hold of Christ's Righteousness.

By the word πιστεύοντι, *believing*, the Apostle prepares the way for the declaration of the functions of *Faith* in the next following verses.

17. Δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται] *For the Righteousness of God is therein revealed from faith unto faith.*

This significant phrase, "the *Righteousness of God*," is not to be lowered, weakened, and impaired, so as to mean only the *method* of *Justification* by which God acquits and justifies mankind (*Fritz.* p. 47, *De Wette*, and others). But it is the very Righteousness of God Himself, which is both imputed and imparted to men in Jesus Christ, "the Righteous" (1 John ii. 1), Who is "the Lord our Righteousness" (Jer. xxiii. 6; xxxiii. 16); and who, being God from everlasting, and having also taken the nature of Man, and having made us members of Himself in Baptism, is made Righteousness to us (1 Cor. i. 30), and does effectually, by His Incarnation, and by our Incorporation into Him, *justify* us *believing* on Him, and making Him ours by Faith, so that we may not only be acquitted by God, but may become the righteousness of God in Him (2 Cor. v. 21).

This Righteousness is called the Righteousness of *God*, because it is *not* of *man* (see iii. 22; x. 2), but of *God only*, and is revealed in Christ, in order to take away *man's unrighteousness*, and to *declare* us righteous in Christ, which is the work of *Justification*: and also *to make* us righteous in Him, which is the work of *Sanctification*.

See above, Introduction to this Epistle, pp. 201—4, and below on iii. 24—26.

This Righteousness of God, which was *kept secret* in *former* ages, is now *revealed* to the World for the first time in the *Gospel*, and is made available to man by *Faith unto Faith*, that is, by Faith growing continually, and rising from one degree to another, going on from *strength to strength* (Ps. lxxxiv. 7), and receiving *grace for grace* (John i. 16), till it is transformed from *glory to glory* (2 Cor. iii. 18).

The opposite to this is described by a similar phrase below, vi. 19, τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, *one degree of wickedness unto another*. Cp. Jer. ix. 3, in the Hebrew, and 2 Cor. ii. 16.

By this expression, ἐκ πίστεως εἰς πίστιν, *from* or *out of Faith* (as a *root*), *unto Faith* (as the *tree*), St. Paul enters on his great argument concerning *Faith*, as the proper organ, on *man's side*, of Justification—that is, the organ by which man *trusts* in *God* (and *not* in *himself*), and lays hold of the Righteousness of Christ slain for the sins of the whole world, and delivering His own members from a state of guilt, and raising them to one of favour with God.

By the words ἐκ πίστεως, he declares that Faith is the *root* of the Christian life, and by adding εἰς πίστιν, he guards against the supposition that the Christian life *consists only* in the *root*, and shows that it is continually growing with fresh increments from the small seed (Matt. xvii. 20) to greater altitude and vigour, putting forth new leaves and branches, and bringing forth new fruit in due season; but still it is ἐκ πίστεως εἰς πίστιν. The vital principle is *one*—Faith, the "prora et puppis" of the Christian life. Cp. *Theophyl.*, *Bengel*. See also St. Paul's account of his own spiritual growth and life, Phil. iii. 9—14.

This is well expressed by the great African Father and Bishop: "We were *called*, when we were made Christians. Men are baptized; all their sins are forgiven them; they are *justified* from sin. We cannot deny this. Yet there still remains a warfare against the Flesh, the World, and the Devil. We *have been* justified. But our righteousness grows, as we advance. Therefore, let every one of you who has already been placed in a justified state (when he received remission of sins 'by the washing of Regeneration,' and when he received the Holy Ghost) advance day by day; and let him look to himself whether he is making progress: let him grow and ripen, till he is perfected. Man *begins* with *Faith*; and if you have in you that faith which *worketh by love* (Gal. v. 6), you already belong to the number of the *predestinate*, *called*, and *justified*. (Rom. viii. 29, 30.) Therefore let Faith grow in you. We live by *Faith* as long as we are on the road, as long as we are in the journey of our mortal pilgrimage, as long as we are in the body; but when we come to our journey's end, then we shall *see* Him as He is." *Augustine* (Serm. 158).

— Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται] *But the just shall live by faith.* (Habak. ii. 4.) This was said by the Prophet Habakkuk to encourage the Jews when fainting under the oppression of the Chaldeans. Have faith in God. He will send you a deliverer. Cyrus, a type of Christ, was raised up, as God had promised (Isa. xliv. 28); he conquered and destroyed the Chaldean king in his revelry, and restored the Jews to Jerusalem, and enabled them to rebuild the Temple, an emblem of the Church in glory.

The Apostle applies this prophecy of Habakkuk to the Christian Church, and to his own argument concerning the blessings of eternal life, consequent on *Faith* in Christ. This application was specially appropriate, in reference to his *Jewish* fellow-Christians, who were thus taught that the temporal promises to their fathers in the Old Dispensation had a spiritual fulfilment to themselves in the New.

Concerning this prophecy and its relation to the Doctrine of *Justification by Faith*, see above on Gal. iii. 11; v. 11.

The conjunction δὲ, *but*, contains a warning, that, while the just shall live by *faith*, the *unjust*, who does *not believe*, shall *perish*, and so it is introductory to what follows.

18. Ἀποκαλύπτεται γὰρ ὀργὴ Θεοῦ] *For the Wrath* of God (as well as the *Righteousness* of God, *v.* 17) *is being revealed* in the Gospel. The Apostle had prepared the way for this declaration by saying, "*but* the *just* shall *live* by *Faith*;" implying that the *unbelieving* and *unjust* should *not live*.

He had stated, that by a gracious method of *Universal Justification*, Eternal Life is now *being revealed* in the Gospel both to Jew and Gentile.

He now takes occasion to guard against abuses of that doctrine, by stating that a righteous process of *Universal Judgment* is also revealed in the same Gospel.

He shows the reasonableness of this, from the fact, that every one who lives is a *responsible agent*, as being subject to some *Law*, either that of

(1) Natural Reason, or

(2) Written Revelation,

Or to both, and therefore all, without exception, must render an account of themselves to God, Who will judge them all at the Great Day. He thus also answers an allegation, grounded by some on the fact, that God *passed by* the sins of the Heathen without intervening to punish them in *this world*. See below,

s Acts 17. 24, &c. ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων, 19 [s] διότι τὸ γνωστὸν
t Ps. 19. 2, &c. Acts 14. 17. τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς, ὁ Θεὸς γὰρ αὐτοῖς ἐφανέρωσε· 20 [t] τὰ γὰρ
ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται, ἥ τε
u Eph. 4. 7. ἀΐδιος αὐτοῦ δύναμις καὶ θειότης, εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους, 21 [u] διότι
γνόντες τὸν Θεὸν οὐχ ὡς Θεὸν ἐδόξασαν, ἢ εὐχαρίστησαν, ἀλλ' ἐματαιώθησαν
ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδία· 22 φάσκον-
v Deut. 4. 15, &c. Ps. 106. 20. Wisd. 12. 23, &c. Isa. 40. 17, 18. Acts 17. 29. τες εἶναι σοφοὶ ἐμωράνθησαν, 23 [v] καὶ ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ
ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν, καὶ τετραπόδων, καὶ
ἑρπετῶν.
x Ps. 81. 12. Acts 14. 16. 24 [x] Διὸ καὶ παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν
εἰς ἀκαθαρσίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυτοῖς, 25 οἵτινες μετήλ-
λαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ
κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.

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iii. 25. 29. All men are under some Law. Sin is the breach of Law. God is always angry with sin; but His anger against it is now *displayed* more clearly in the Gospel.

Since also the Wrath of God is *revealed* in the Gospel, all have now a clear *warning* of God's purpose to judge the World. Cp. Acts xvii. 30, 31.

— *τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων*] *holding, keeping down, the Truth in ungodliness*, as in a prison-house. Men have incarcerated the Truth, and hold her a captive under restraint and durance, with the bars and bolts of a depraved will and vicious habits, so that she cannot go forth and breathe the air, and see the light, and do works suitable to her own nature. See *Chrys.*, *Aug.* (Serm. 141), *Theophyl.*, *Œcumen.*

19. *διότι τὸ γνωστὸν τοῦ Θεοῦ*] *Quia quod notum est Dei.* (*Vulg.*) *Because that which is known of* (concerning) *God, is manifest in them:* that is, is clearly displayed among men, *as men*, generally. That which *we* know of God's justice is not nidden from any, but is made *manifest* to all men by His *works*.

S. Basil therefore (Hexaëmeron 1) called the Natural World *θεογνωσίας παιδευτήριον*, a School of the knowledge of God. Almighty God has two Books, in which men may read His attributes,—the Book of Nature and the Book of Scripture; and He has two Temples, in which He is to be worshipped,—the World and the Church.

— *ὁ Θεὸς γάρ*] So the best MSS.—*Elz. ὁ γὰρ Θεός. For God Himself made it manifest to them* by creation.

20—23.] These verses are quoted by *S. Hippolytus*, the scholar of *S. Irenæus*, in his recently recovered Philosophumena, pp. 99, 100.

20. *τὰ γὰρ ἀόρατα*] *for the unseen things of Him are seen from the creation of the world, being understood by*, and in, *His works*.

The words *from the creation of the world* may signify either

(1) From the *time* of the Creation; that is, from the *beginning* of the world,—compare Matt. xiii. 35. Mark x. 6. 2 Pet. iii. 4,—or

(2) From the *structure* and *fabric* of the world. *Theodoret*; and so *Luther* and others. See *Meyer*, p. 54.

The former appears to be the better sense; the latter being contained in what follows.

The meaning is, that God *never left Himself without a witness* (Acts xiv. 17); and that, long before the Mosaic Law was given, and *ever since* the Creation, men have had clear evidence of God in His *works*.

This truth was confessed by the Heathens. See *Cicero* (de Nat. Deor. ii. 6. 26, and Tuscul. Quæst. i. 29): "Deum non *vides*, tamen Deum *agnoscis* ex *operibus* ejus." *Aristot.* (de Mundo, vi.): *πάσῃ θνητῇ φύσει γενόμενος ἀθεώρητος ἀπ' αὐτῶν τῶν ἔργων θεωρεῖται ὁ Θεός.*

On this argument (viz. the proof of the Attributes of God from the Works of Creation), compare *Wisdom of Solomon*, cap. xiii.; *Clemens Romanus*, i. 20; *Athanasius*, ad Gentes, § 35, p. 27; and *Barrow's* Sermon "on the Being of God proved from the Frame of the World," iv. 141, where (p. 161) he thus expounds this text: "The invisible things of God, *by the make and constitution of the world*, are clearly seen . . . . so that they are inexcusable who from hence do not know God, or knowing Him, do not render Him due glory and service."

— *ἀΐδιος αὐτοῦ δύναμις*] The *eternity* of God is proved from the *corruptible* nature of the visible world. *Cyril.*

— *θειότης*] *divinity*. The word *θειότης* expresses the attributes of the *Θεότης*; the divine features of the Deity; the God-like working of the Godhead. Cp. Col. ii. 9.

The words *εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους* are also capable of two meanings; they may either signify—

(1) *so that* they are without excuse. Cp. this use of *εἰς τὸ* below, vii. 5; or

(2) *to the intent* that they may be without excuse. See *Meyer*, and A. V. R. (Authorized Version Revised), p. ix.

The former—which is the translation of the ancient Expositors, and *Reiche*, *De Wette* (p. 20), *Philippi* (p. 37), and others—seems to be the preferable rendering. For it can hardly be thought, that the conviction, confusion, and condemnation of men was any part of the divine *plan* in Creation, although it followed as a *consequence* from it.

21. *διότι*] *because* —. This word *introduces* the *reason* why they are without excuse, and are punished.

— *γνόντες τὸν Θεόν*] Observe *τὸν Θεὸν*, *the one God*; they knew the one true God, and yet they worshipped many false gods.

— *ἐν τοῖς διαλογισμοῖς*] *in their disputations*; in their intellectual *reasonings*, and philosophical *disputings*,—in which they imagined themselves to be most ingenious and subtle (cp. 1 Cor. iii. 20),—even *in* them, and *by* them, they were reduced to *vanity* (see Eph. iv. 17), and all their proud intelligence became mere hollowness and emptiness.

— *καρδία*] St. Paul places the seat of infidelity in the *heart*; it is the *heart* which is *ἀσύνετος*, without *understanding*; "the *fool* saith in his *heart*, that there is no God" (Ps. xiv. 1); "the evil *heart of unbelief*." (Heb. iii. 12. Cp. John vii. 17.)

22. *φάσκοντες εἶναι σοφοί*] *professing to be wise, they became fools.* Intelligence is no safeguard against Superstition. Knowledge puffeth up. (1 Cor. viii. 1.) It often engenders Pride, and Pride is punished by God with spiritual Blindness, which is the mother of Idolatry. "Vindicat Deus in animâ aversâ à se exordio pœnarum ipsâ cæcitate." *Augustine*, Serm. 117.

"Cæcitas mentis est pœna peccati, quâ cor *superbum* dignâ animadversione punitur" (c. Julian. Pelag. v. 3). See also *Aug.* in Ps. ii. and v. on spiritual Blindness as the necessary consequence of Unbelief and Disobedience to God. See 2 Pet. i. 9.

23. *καὶ—καὶ—καί*] Observe this repetition, marking successive stages of their moral and intellectual degradation: ending in the transmutation of the living God of heaven into the likeness of unclean reptiles crawling upon earth!

See also the emphatic *καὶ* in the next verse, marking the retribution for all this.

24. *τοῦ ἀτιμάζεσθαι τὰ σώματα*] *to dishonour their bodies.* They *dishonoured God* by vile corporeal representations of Him, and He punished them by corporeal debasements of themselves.

25. *οἵτινες*] *who*—or rather, "*in that they*," or "*seeing that they*," "quippe qui." Such is the usual difference between *οἵτινες* and *οἱ*; the former generally introduces the *reason* of the statement that precedes it. Cp. 1 Pet. ii. 11.

— *τῷ ψεύδει*] *the lie.* Idolatry is emphatically called *τὸ ψεῦδος*, *the lie*, in Scripture. (Isa. xxviii. 15; xliv. 20. Jer. xiii. 25), because the gods whom Idolaters worship, do not even *exist*, and yet they worship them in the place of Him Who is the *Cause* of *all existence*, and Who is *the Truth*. Cp. *Severian*, and above, 2 Thess. ii. 11, and 1 Cor. viii. 4.

— *παρὰ τὸν κτίσαντα*] *beside*, and *rather than*, the Creator, 'præ Creatore,' and so as eventually to exclude Him. *Hilary* (de Trin. 12). Cp. *v.* 26, *παρὰ φύσιν*.

From this text a strong argument may be derived against

(1) The *Arians*, who assert Christ to be a Creature, and yet profess to *worship* Him; and

26 [y] Διὰ τοῦτο παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας. Αἵ τε γὰρ θήλειαι αὐτῶν μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν· 27 ὁμοίως τε καὶ οἱ ἄρσενες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισθίαν ἣν ἔδει τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπολαμβάνοντες.

28 Καὶ καθὼς οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα· 29 πεπληρωμένους πάσῃ ἀδικίᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ, μεστοὺς φθόνου, φόνου, ἔριδος, δόλου, κακοηθείας, 30 ψιθυριστὰς, καταλάλους, θεοστυγεῖς, ὑβριστὰς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς κακῶν, γονεῦσιν ἀπειθεῖς, 31 ἀσυνέτους, ἀσυνθέτους, ἀστόργους, ἀνελεήμονας· 32 [z] οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν, οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι.

[y] Lev. 18. 22, 23 Eph. 5. 11, 12.

[z] Hos. 7. 3. Ps. 50. 18.

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(2) Against those who pay *religious worship* to any *creature*;

According to *Scripture*, *no one* is to be *worshipped* who is *not God* by nature (Gal. iv. 8); no *creature*, but the *Creator* only. (Rom. i. 25.) From whence it is evident that there is no *middle* between *Creator* and *creature*, Creator and creature being opposites: so that a creature cannot be Creator, nor Creator a creature. Scripture knows nothing of *creature-worship*, nothing of *inferior*, *relative*, or *mediate* worship distinct from *divine*; nothing of *two worships*, of different *kinds*,—either before the Gospel or after. The one fundamental rule of Worship, from Genesis down to Revelation, is to worship *God alone*,—the *God of Israel*, the *Jehovah*, the *Creator*, *Sustainer*, *Preserver* of all things. There was never any distinction made of *supreme* and *inferior* sacrifices, vows, oaths, prayers, protestations. *All religious* worship is God's *peculiar*, all of the same nature, and of like import and significancy. *Waterland* (iv. p. 359, "The Scriptures and the Arians compared").

— εὐλογητός] בָּרוּךְ (*baruk*), *blessed*; to be distinguished from μακάριος, also translated in English by *blessed*; but the latter is applied to *men*: the former only to *God*. See ix. 5.

26, 27. Διὰ τοῦτο—ἀπολαμβάνοντες] A dark picture of Heathenism, but fully verified from the writings of what has been called the most brilliant age of the most intellectual Nations of the world, e. g. from those of *Aristophanes*, *Catullus*, *Horace*, *Sallust*, *Suetonius*, *Tacitus*, *Juvenal*, and *Martial*.

It is also important to observe, that the same Divine Spirit Who gives this fearful catalogue of vices consequent on the Infidelity of mankind in the *past* ages of the world (*vv.* 29—32) has drawn a similar picture of what yet *remains* to be revealed in the *future*. See the words of the Apostle in 2 Tim. iii. 1—9.

The results of the Infidelity which will display itself in the world, will, it is to be feared, in one respect be worse than those of former ages, inasmuch as Christianity is a clearer Revelation than any that had previously been vouchsafed to the world, and the sin of Apostasy from it, and the punishment due to such Apostasy, will be proportionably great.

26. ἀτιμίας] *of dishonour*. See above on 1 Thess. iv. 4; below, Heb. xiii. 4.

28. οὐκ ἐδοκίμασαν] (1) They did not apply the proper *tests* to discover the truth, and

(2) They did not *approve* it (Phil. i. 10); and therefore God punished them by giving them over to be the victims of their own νοῦς, now no longer γνήσιος and καθαρὸς, but κίβδηλος and ἀδόκιμος, *reprobate*. The *punishment* was proportioned and adjusted to the *sin*; and this exact moral retribution is expressed more strongly by the *paronomasia* between ἐδοκίμασαν and ἀδόκιμον.

The metaphor is from metals; and the fate of the mind which does not seach for, examine, and approve the truth, may be described in the Prophet's words, "How is the gold become dim, and the most fine gold changed." (Lam. iv. 1.) "Thy silver is become dross." (Isa. i. 22.) "Reprobate silver shall men call them, because the Lord hath rejected them." (Jer. vi. 30.)

These verses (26, 27) are quoted by *S. Hippolytus* l. c. p. 100.

On the Laws of Nature cognizable by man (in opposition to the later theory of Locke), see *Hooker*, i. 8. 10.

— τὰ μὴ καθήκοντα] *the things that are not convenient*. See on Eph. v. 4.

29. ἀδικίᾳ] *Elz.* adds πορνείᾳ, which is not found in the best MSS., and is rejected by *Lach.*, *Tisch.*, *Alf.*

— κακοηθείας] *ill-nature*; that malignant habit, which turns every thing, however good, into evil, and lives on the poison which it makes for itself. Cp. *Aristot.* Rhet. ii. 13. *Wetstein*, ii. 27. *Schleusner* in *v. Trench*, Syn. N. T. § xi.

30. ψιθυριστὰς] *backbiters*; properly *whisperers*, 'susurrones,' clandestine propagators of calumnious reports; and so distinguished from the following word, καταλάλους, *slanderers*, persons guilty of *evil-speaking*, privately and in public.

— θεοστυγεῖς] *haters of God*. So the Authorized English Version, after *Theodoret*, *Suidas*, *Œcumenius*, *Grotius*, and *Syriac* Version; and so *Passow*. This sense seems most consistent with the context. The Apostle is describing here the *sins* of the Heathen, and not their *punishment*; and it was competent for him to pronounce that they were *haters of God* (for this was seen from their own words and works), but it was not for him to declare that they were hated by God. Perhaps, therefore, the *active* sense is preferable, although the passive, "hated by God," has been adopted, as most consistent with analogy, by many recent Expositors (*Fritzsche*, *Meyer*, *De Wette*, *Alford*, *Philippi*), and by the learned Revisers of the English Authorized Version. The argument from analogy is not conclusive for the *passive* sense: θεομισὴς is 'a hater of God' (*Aristoph.* Av. 1555), and why not also θεοστυγὴς? Compare also iii. 18.

— ὑβριστὰς, ὑπερηφάνους, ἀλαζόνας] Insolent and injurious in *acts*, proud in *thoughts*, and boastful in *words*. Cp. *Fritzsche*, and *Trench*, Syn. § xxix.

31. ἀσυνθέτους] *fœdifragos*; *truce-breakers*: μὴ ἐμμένοντας ταῖς συνθήκαις, Gloss. N. T. *Alberti*, p. 94. Cp. Jer. iii. 7. 10, LXX.

— ἀστόργους] *Elz.* adds ἀσπόνδους, not in A, B, D*, E, G, nor in ℵ*.

32. τὸ δικαίωμα τοῦ Θεοῦ] the *righteous decree* or *requirement of God*. Δικαίωμα is that which δεδικαίωται, i. e. has been counted just, and has been ordained and decreed, and is enforced as just. See ii. 26; viii. 4.

Hence, in a secondary sense, it signifies the statute *kept*, by righteous *obedience*; and a justified *state*. See v. 18.

— οἵτινες—οὐ μόνον αὐτὰ ποιοῦσι—πράσσουσι] *who, although they well know the just sentence of God, that they who practise* (πράσσουσι) *such things are worthy of death, not only do them, but even patronize those who practise them.*

In the word πράσσω (from περάω, περαίνω, *Buttmann*, Lexil. § 95) the idea of continuance and repetition in several acts is brought out more clearly than in ποιῶ. Compare below, ii. 1, 2, 3; vii. 14, 15, 16. 20, 21.

And the word συνευδοκεῖν aggravates the offence; for he who does evil is carried away by his own passion, but he who *patronizes* it in *others* does it deliberately, and with malice prepense inflames the passions of others. See *Œcumen.*, *Bengel*, *Meyer*.

It is well said by *Dr. South* (in a Sermon on this text), that "the innate principle of self-love, that very easily and often blinds a man, as to any impartial reflection upon himself, yet for the most part leaves his eyes open enough to judge truly of the same thing in *his neighbour*, and to hate that *in others* which he allows and cherishes *in himself*. And therefore when it shall come to this, that he approves, embraces, and delights in sin, as he observes it even in the person and practice of *other men*; this shows that the man is wholly transformed from the creature that God first made him; nay, that he has consumed those poor remainders of good that the sin of Adam left him; that he has worn off the very remote dispositions and possibilities to virtue; and in a word, has turned grace first, and afterwards nature itself out of doors."

a 2 Sam. 12. 25. Matt. 7. 1.

II. [1] [a] Διὸ ἀναπολόγητος εἶ, ὦ ἄνθρωπε πᾶς ὁ κρίνων, ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κατακρίνεις, τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. [2] Οἴδαμεν δὲ ὅτι τὸ κρῖμα τοῦ Θεοῦ ἐστὶ κατὰ ἀλήθειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας.

[3] Λογίζῃ δὲ τοῦτο, ὦ ἄνθρωπε, ὁ κρίνων τοὺς τὰ τοιαῦτα πράσσοντας, καὶ ποιῶν αὐτά, ὅτι σὺ ἐκφεύξῃ τὸ κρῖμα τοῦ Θεοῦ; [4] [b] ἢ τοῦ πλούτου τῆς χρηστότητος αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας καταφρονεῖς, ἀγνοῶν ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς μετάνοιαν σὲ ἄγει; [5] [c] κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν θησαυρίζεις σεαυτῷ ὀργὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύ-

b ch. 9. 23. Isa. 30. 18. 2 Pet. 3. 9, 15.

c Deut. 32. 34. James 5. 3.

Ch. II. 1. Διὸ ἀναπολόγητος] *Wherefore thou art inexcusable, O man, whosoever thou art* (whether Jew or Gentile) *that judgest.*

An answer on the part of the Apostle (as usual with St. Paul, see i. 16) to a supposed objection.

Yes (the Jew might say), all that you have just now said concerning the moral condition and consequent misery of the *Heathen* is true. But what is that to *us? We* are God's elect. We are His privileged people. We have His Law. We have the Holy Scriptures.

True (the Apostle may be now supposed to reply), and therefore *you* are without excuse, for (as he has just said, i. 32) it is declared in God's just decree (*δικαίωμα*) that *all* who do such things are worthy of death; and "we all know this" to be so (*v.* 2). And you Jews who condemn the Heathen, practise yourselves the sins which ye condemn in others. And it is not by *hearing* the law of God that you can be justified, but by *doing* it. (See *v.* 13.) It is not *γνῶσις*, but *πρᾶξις* that will save you. And therefore you are liable to the same, nay rather to *greater*, condemnation than the Heathen; inasmuch as you sin against clearer light and a more explicit Law than they. You, therefore, who are first in privileges, will be first in punishment (*v.* 9); and you will be condemned at the Great Day even by some of them whom you condemn, who, though they have not the Law, yet are Law unto themselves; and though they have not the *letter* of the Law written on tables of *stone*, yet show the *work* of the Law written in the fleshly tables of their own *hearts*. (*vv.* 14, 15. 27.)

— ἄνθρωπε] *O man.* He does not say ὦ Ἰουδαῖε, *O Jew!* but he says, and says *twice*, ὦ ἄνθρωπε, *O man.*

Why does he adopt this general designation?

(1) Because, the proposition he is about to state is one of *universal* application.

(2) Because he would approach the Jew with gentleness, and not exasperate and alienate him by any abrupt denunciation.

(3) Because *if* the Jew does those things with which St. Paul here charges him, he has disinherited himself: he is no longer worthy of the name of Ἰουδαῖος, but is a mere ἄνθρωπος (not ἀνὴρ), in a lost state. See ii. 28, 29, and on Rev. ii. 9; iii. 9, as to the word Ἰουδαῖος; and on the word ἄνθρωπος, see 1 Cor. iii. 3, 4.

— ἐν ᾧ] *in that wherein.*

— κρίνεις] *thou judgest, condemnest.* See xiv. 4. 10.

— τὸν ἕτερον] *thy neighbour;* for, whatever thou mayest think, the *Gentile is* thy neighbour. Cp. xiii. 8. 1 Cor. vi. 1; x. 24. Luke x. 29. 36.

2. Οἴδαμεν] *We* (who are Jews and have the Scriptures) *know.* The Apostle charitably and wisely identifies himself with the Jews, with whom he is arguing, and proceeds from the common ground of Holy Scripture to conciliate and convince them.

3. σύ] *thou* —, emphatic: as σὲ, *v.* 4.

4. ἀγνοῶν] *not considering* and *acknowledging.* (Acts xiii. 27. 1 Tim. i. 13.) See on Acts xv. 18; xxiii. 5.

— τὸ χρηστόν] *the kindness* (ἡ χρηστότης). See on i. 15. Titus iii. 4.

— ἄγει] *is leading, designs to lead.* So 1 Cor. x. 33, ἀρέσκω, I try to please. 1 Cor. xvi. 5, Μακεδονίαν διέρχομαι, I am designing to pass through Macedonia.

The word ἄγει, *leads*, intimates not only the *will* of *God*, but also the *will* of *man*. God leads, but man *may* refuse to be led. "Deus ducit *volentem duci*," as *Bengel* says, "ducit suaviter, non cogit necessitate."

5. θησαυρίζεις σεαυτῷ ὀργήν] *thou treasurest for thyself wrath.* It is not God who treasureth it up for thee (*Chrys.*), but thy destruction is *from thyself.* Θησαυροί εἰσιν ὥσπερ ἀγαθῶν οὕτω καὶ κακῶν παρὰ τῷ Θεῷ, *Philo*, Alleg. ii. p. 80. Deut. xxxii. 33. 35. Prov. i. 18, θησαυρίζουσιν ἑαυτοῖς κακά. James v. 3, πῦρ ἐθησαυρίσατε.

This passage occupies an important place in the Pelagian controversy concerning *Human Free-Will, Divine Foreknowledge,* and *Divine Grace.*

See the Dialogue on these questions in the works of *S. Jerome*, where the argument for Free-Will is thus stated:—

Critobulus. Quid ergo juvat atque coronat in nobis Deus et laudat quod Ipse operatus est?

Atticus (Orthodoxus). Voluntatem nostram, quæ obtulit omne quod potuit; et laborem, qui contendit ut faceret; et humilitatem, quæ semper respexit ad auxilium Dei.

Crit. Ergo si non fecimus quod præcepit, aut voluit nos adjuvare Deus, aut noluit. Si voluit et adjuvit, et tamen non fecimus quod voluimus, non nos, sed ille superatus est. Sin autem noluit adjuvare, non est culpa ejus, qui voluit facere, sed illius qui adjuvare potuit, et noluit facere.

Att. Non intelligis διλήμματον tuum in grande blasphemiarum decidisse barathrum, ut ex utraque parte, aut invalidus sit Deus, aut invidus, et non tantum ei laudis sit, quod bonorum auctor est et adjutor, quantum vituperationis, quòd mala non coercuit. Detrahatur ergo illi, cur Diabolum esse permiserit, cur passus sit, et hujusque patiatur quotidie aliquid in mundo mali fieri. Quærit hoc *Marcion*, et omnes Hæreticorum canes, qui *Vetus* laniant *Testamentum*, et hujuscemodi syllogismum texere consueverunt;

Aut scivit Deus hominem, in paradiso positum, prævaricaturum esse mandatum illius; aut nescivit.

Si scivit, non est in culpa is qui præscientiam Dei vitare non potuit, sed ille qui talem condidit, ut Dei non posset scientiam devitare.

Si nescivit, cui præscientiam tollis, aufers et divinitatem.

Hoc enim genere in culpa erit qui elegit Saül futurum postea regem impiissimum. Et Salvator aut ignorantiæ, aut injustitiæ tenebitur reus, cui in Evangelio sit loquutus: *Nonne vos duodecim ego elegi Apostolos, et unus de vobis diabolus est?* (Joh. vi. 70.) Interroga Eum, cur Judam elegerit proditorem? cur ei loculos commiserit, quem furem esse non ignorabat? Vis audire rationem. Deus præsentia judicat, non futura. Nec condemnat ex præscientia, quem noverit talem fore, qui sibi postea displiceat: sed tantæ bonitatis est, et ineffabilis clementiæ, ut eligat eum, quem interim bonum cernit, et scit malum futurum, dans ei potestatem conversionis et pœnitentiæ, juxta illum sensum Apostoli: *Ignoras quia benignitas Dei ad pœnitentiam te adducit? secundum duritiam autem tuam et cor impœnitens thesaurizas tibi iram in die iræ et revelationis justi judicii Dei, qui reddet unicuique secundùm opera ejus.*

Neque enim ideo peccavit Adam, quia Deus hoc futurum noverat; sed præscivit Deus, quasi Deus, quod ille erat propria voluntate facturus. Accusa ergo Deum mendacii quare dixerit per Jonam: *Adhuc tres dies et Ninive subvertetur.* (Jonah iii. 4.) Sed respondebit tibi per Jeremiam: *Ad summam loquar contra gentem et regnum, ut eradicem et destruam et disperdam illud. Si pœnitentiam egerit gens illa à malo suo, quod loquutus sum adversùs eam, agam et ego pœnitentiam super malo quod cogitavi ut facerem ei. Et ad summam loquar de gente et regno, ut ædificem et plantem illud: si fecerit malum in conspectu meo, ut non audiat vocem meam; pœnitentiam agam super bono, quod loquutus sum ut facerem ei.* (Jer. xviii. 8; xxvi. 13.) Indignabatur quondam et Jonas, cur Deo fuerit jubente mentitus: sed injusti mœroris arguitur, malens cum pernicie innumerabilis populi verum dicere, quàm cum tantorum salute mentiri. Ponitur ei exemplum: *Tu doles super hedera* sive *cucurbita, in qua non laborasti, neque fecisti ut cresceret, quæ sub una nocte nata est, et una nocte periit: et ego non parcam Ninive civitati magnæ, in qua sunt plus quàm centum viginti millia hominum, qui nesciunt quid sit inter dexteram et sinistram suam?* (Jonah iv. 10, 11.) *S. Jerome* (Dialog. adv. Pelag. iii. p. 536).

— ἐν ἡμέρᾳ ὀργῆς] *in the Day of Wrath. Now*, on earth, temporal blessings may be given to sinners; but at the last Great Day of everlasting recompense, when He shall render to every man according to his work, His vengeance shall manifest His wrath, and the righteousness of His judgment shall be revealed to every eye in the condign punishment of unreconciled sinners. *Bp. Sanderson* (Serm. iii. 5. 63).

ψεως δικαιοκρισίας τοῦ Θεοῦ, [6] [d] ὃς ἀποδώσει ἑκάστῳ κατὰ τὰ ἔργα αὐτοῦ, [7] τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγαθοῦ δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι ζωὴν αἰώνιον, [8] [e] τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ πειθομένοις δὲ τῇ ἀδικίᾳ, ὀργὴ καὶ θυμός, [9] θλῖψις καὶ στενοχωρία ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν, Ἰουδαίου τε πρῶτον καὶ Ἕλληνος, [10] δόξα δὲ καὶ τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν, Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι. [11] [f] Οὐ γάρ ἐστι προσωποληψία παρὰ τῷ Θεῷ· [12] [g] ὅσοι γὰρ ἀνόμως ἥμαρτον ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν νόμῳ ἥμαρτον διὰ νόμου κριθήσονται· [13] [h] οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ' οἱ ποιηταὶ νόμου δικαιωθήσονται.

[14] Ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῇ, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσι νόμος, [15] οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου

d Job 34. 11. Ps. 62. 12. Jer. 17. 10. & 32. 19. Matt. 16. 27. ch. 14. 12. 1 Cor. 3. 8. 2 Cor. 5. 10. Rev. 22. 12.
e Job 24. 13. 2 Thess. 1. 8.
f Deut. 10. 17. Gal. 2. 6. Eph. 6. 9. Col. 3. 25. 1 Pet. 1. 17.
g Luke 12. 47.
h Matt. 7. 21. James 1. 22, 25. 1 John 3. 7.

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8. *τοῖς δὲ ἐξ ἐριθείας*] *to those who act* from a principle of *factious* and *self-seeking* resistance to God. Cp. Phil. i. 16.

On the sense of *ἐριθεία*, see above on Gal. v. 20, the Excursus of *Fritzsche* here, pp. 105. 143—148, and *Philippi*, p. 56.

On the use of *ἐκ*, *out of*, as from a *root*, cp. iii. 26; iv. 12. 14.

— *ὀργὴ καὶ θυμός*] *anger and fury*. So the best MSS. *Elz.* has *θυμὸς καὶ ὀργή*. *Θυμὸς πρόσκαιρος, ὀργὴ πολυχρόνιος* (*Ammon.*). *Θυμὸς* is fitly placed after *ὀργὴ*, for it is *iræ excandescentia*. (*Cic.* Tusc. iv. 9.) *Ὀργὴ* is the *heat of* the *fire*, *θυμὸς* is the bursting *forth* of the *flame*. See below, Rev. xix. 15.

St. Paul, in the rapidity of his style, omits the verb. See i. 15.

There is something very expressive in the change of structure of the sentence, and in the omission of the Verb here. It is Almighty God Who *ἀποδώσει ζωὴν αἰώνιον*. It is His primary *design* and *desire* to give eternal life to *all*. (1 Tim. ii. 4.) But *man's* destruction is brought down by man on *himself*, *Deo nolente*. (Hos. xiii. 9.) Cp. *Œcumen.*

9. *θλῖψις καὶ στενοχωρία*] *affliction and distress*. Cp. 2 Cor. iv. 8, *ἐν παντὶ θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι*. Cp. Isa. viii. 22, LXX; below, viii. 35. The former word represents the *act* by which a man is cast down and dashed to the ground, the latter the *state* in which he is kept by continued *pressure* and constraint.

— *Ἰουδαίου πρῶτον*] *of the Jew first*. The servant who knew his Lord's will, and did not do it, and will be beaten with many stripes, is the Jew; the servant who knew it not, is the Gentile. (Luke xii. 47, 48.) *Origen.*

11. *προσωποληψία*] *respect of persons*. A, D, G have *προσωπολημψία*, which reading has been received by *Lachmann*, and some other Editors, here and elsewhere, Acts x. 34. James ii. 9. So *πρόσλημψις* below, xi. 15.

This form with *μ* is probably an Alexandrine one. (*Sturz.* de Dialect. p. 130.) But it is very doubtful whether it ought to be admitted into the N. T.; or, if it is admitted into the N. T., it ought, by parity of reason, to be received also into the editions of *Herodotus*, *Thucydides*, and *Plato*, inasmuch as it is found in ancient MSS. of those Authors. But it is probably due to a vicious pronunciation of the Copyists, who sounded *β* and *π* as *μ*. See *Thilo*, Cod. Apocryph. N. T. p. 288, and *Fritzsche*, p. 110, here.

12. *ἀνόμως*] without the *written* law. For all have *some* Law (*v.* 15), otherwise they could not *sin*; for where no Law is, there is no transgression. (Rom. iv. 15; v. 13. 20, and 1 Cor. xv. 56.) Sin is the transgression of the Law. (1 John iii. 4.)

— *ἀνόμως καὶ ἀπολοῦνται*] *will also perish* without the *written* Law; that is, they will not be dealt with according to the rigour of *that* Law; but they will be judged by *that* Code which is written, not on tables of stone, but on the fleshly tables of the heart (2 Cor. iii. 3, and see *v.* 15),—"the common law of the world" (*Bp. Andrewes*, i. 290), the code of Conscience and of Reason.

13. *νόμου*] *of the Law*. *Elz.* has *τοῦ νόμου*, but *τοῦ* is not in A, B, D, G.

14. *Ὅταν γὰρ ἔθνη τὰ μὴ νόμον ἔχοντα*] *For whenever Gentiles*—that is, any Gentiles—*they who have not the Law*. He does not say *τὰ ἔθνη*, *the* Gentiles, for that would be contrary to the supposition of the general moral depravity of the Heathen world, already described, i. 22—32.

— *τὰ μὴ νόμον ἔχοντα*] *they who have not the Law*, the *written* Law. See below, *v.* 17. He does not say *τὰ μὴ ἔχοντα νόμον*, but he says *τὰ μὴ νόμον ἔχοντα*. The word *νόμον* is placed emphatically as the first word; and the possession denied to the Gentiles is that of *the* Law, not of *a* Law; for all men have *some* law.

— *φύσει τὰ τοῦ νόμου ποιῇ*] *when they do by nature the precepts of the Law* of Moses. When they do them, *φύσει*, *by Nature*, as distinct from *θέσει* or *written* Law. When they do them *φύσει*, by *Nature* rightly understood, and as distinguished from the *vices* of a *corrupt* Nature, in which sense St. Paul uses *φύσις*, Eph. ii. 3.

In the Nature of Man, *rightly understood*, Conscience reigns and judges, and exercises royal Supremacy, and Sovereignty, and Judicial authority over the Will and Appetites of Man; and is, as it were, the Governing Power (subject always to the Supreme Law of God) in the constitution of Human Nature considered as a whole.

This dominion of Conscience is called by *Origen* here, "Naturalis Lex quæ communiter omnibus hominibus inest."

Consequently, whenever Passion domineers over human nature, it is guilty of *usurpation*; and when man allows this to be the case, he is guilty of violating the Law of his Nature, which is the work of God.

See *Bp. Butler's* Sermons ii. and iii. on Human Nature, and the Preface to them: cp. *Hooker*, I. viii., and II. ii. and viii.

On this important subject the reader may consult the expositions of *Hooker*, *Bp. Sanderson*, and *Bp. Butler*, brought together in vol. i. of the Christian Institutes by the late Master of Trinity College, Cambridge, *Dr. Wordsworth*, i. pp. 121. 145, *note*. 174. 562. 569. 572, 573.

See also the Edition of the three Sermons of *Bp. Butler*, published by his successor, one of the restorers of the true System of Ethics in that University, the *Rev. William Whewell*, *D.D.*; and compare the Sermon of their great predecessor, *Dr. Isaac Barrow*, "On the *Being* of *God*, proved from the frame of *Human Nature*," Works, iv. pp. 163—183.

The subject is fully treated in the fourth Lecture of *Bp. Sanderson*, de Conscientiâ (vol. iv. pp. 65—90), particularly pp. 71—81, following *Hooker*, II. ii. 1—6, and II. viii. 6, 7, and confuting the Puritan theory that man is subject to no Law but that of the Written Word; and the tenets of the school of Hobbes, followed by Locke and others, that there are no principles of Ethics written by the finger of God in the heart of man. Against such a system of Philosophy the Heathens themselves reclaimed. See *Soph.* Antig. 450—455, and even *Juvenal*, xiii. 192.

— *ἑαυτοῖς εἰσι νόμος*] *they are to themselves Law*. *Νόμος* is not to be rendered *a* Law (for *a* Law may be an unjust Law, and there is but *one* Moral Law), nor yet does it here mean the *Mosaic* Law, as far as it was *Mosaic*, and was delivered specially to the *Jews*, and as distinguished from the antecedent, unwritten, universal Code of Morality, engraven on the Human Conscience, and promulgated by God, at the beginning of the World, as the Common Law of Human Nature.

The Apostle means, that when Gentiles, which have not the Law of Moses, do the works of *that* Law (which was only a *republication* of the primeval Code of Ethics), "they are to themselves Law," in her abstract dignity, "whose seat is the bosom of God, her voice the harmony of the world." (*Hooker*, I. xvi. 8.) Cp. *Aristot.* Eth. Nic. iv. 14, *ὁ ἐλεύθερος οὕτως ἕξει, οἷον νόμος ὢν ἑαυτῷ*.

15. *οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου*] *inasmuch as they display* the *work of the Law*, even of the Mosaic Law itself, *written on their hearts*; for there is but *one* Moral Law, Eternal, Immutable, Universal; and the *Mosaic* Law, in its *moral* enactments, was only a Transcript and Republication of the Original and Eternal Law of Ethics, graven on Man's Conscience, Reason,

γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, καὶ
i Matt. 25. 31. Acts 17. 31. 1 Cor. 4. 5. μεταξὺ ἀλλήλων τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων, 16 [i] ἐν
ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων κατὰ τὸ εὐαγγέλιόν μου διὰ
Ἰησοῦ Χριστοῦ.

j ch. 9. 4. John 8. 33, 41. 17 [j] Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπαναπαύῃ νόμῳ, καὶ καυχᾶσαι ἐν
k Phil. 1. 10. Θεῷ, 18 [k] καὶ γινώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέροντα, κατηχούμενος
l Matt. 23. 16. John 9. 34, 40, 41. ἐκ τοῦ νόμου, 19 [l] πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,
20 παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως
m Ps. 50. 16, &c. Matt. 23. toto. καὶ τῆς ἀληθείας ἐν τῷ νόμῳ, 21 [m] ὁ οὖν διδάσκων ἕτερον σεαυτὸν οὐ διδάσκεις ;
ὁ κηρύσσων μὴ κλέπτειν κλέπτεις ; 22 ὁ λέγων μὴ μοιχεύειν μοιχεύεις ; ὁ βδε-
n ch. 9. 4. λυσσόμενος τὰ εἴδωλα ἱεροσυλεῖς ; 23 [n] ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβά-
o 2 Sam. 12. 14. Isa. 52. 5. Ezek. 36. 20, 23. σεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις ; 24 [o] τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς
βλασφημεῖται ἐν τοῖς ἔθνεσι, καθὼς γέγραπται.

25 Περιτομὴ μὲν γὰρ ὠφελεῖ ἐὰν νόμον πράσσῃς· ἐὰν δὲ παραβάτης νόμου ᾖς,
ἡ περιτομή σου ἀκροβυστία γέγονεν. 26 Ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα
τοῦ νόμου φυλάσσῃ, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται,
27 καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ γράμματος
καὶ περιτομῆς παραβάτην νόμου ;

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and Heart, in the time of his innocency, and grounded on the everlasting foundation of the Attributes of God.

On this use of *οἵτινες, quippe qui*, see i. 25. 32, *Meyer, Philippi*, and "Revised Version," p. ix.

— *μεταξὺ ἀλλήλων*] *between one another; invicem, inter se.* On this use of *μεταξὺ*, see Acts xv. 9, *διέκρινε μεταξὺ ἡμῶν καὶ αὐτῶν*. Matt. xviii. 15.

Man needs not *external* witnesses or accusers. He has them in his own breast, *αὐτόθεν ἐξ αὐτῶν λογισμῶν ἡ ἁμαρτία παρίσταται. Œcumen.*

The *λογισμοὶ* here specified are man's inward reasonings, reckonings with himself, with which he audits the accounts of his own conduct, at a "Session holden in his own heart, which is a forerunner of the great Session that is to ensue." *Bp. Andrewes* (iii. 334).

The *λογισμοὶ* of man are here represented as Witnesses testifying, and as Advocates pleading, *inter se*, i. e. *for* and *against* him, in the Court of his *Συνείδησις* or Conscience, which is God's Vicegerent and Deputy, holding an Assize in his heart, and administering Justice in God's Name, according to the Law, which is given by Him "Who is the only Lawgiver that is able to save and to destroy." (James iv. 12.) Cp. *Bp. Sanderson*, de Conscient. Præl. ii. 2, vol. iv. p. 24, who cites *Menander*, p. 358, *βροτοῖς ἅπασιν ἡ Συνείδησις θεὸς*, and Prælect. iv. Serm. iv. 9, vol. ii. p. 113, and Serm. vi. 23—25, vol. iii. p. 237, and iv. pp. 15. 72.

Not but that these *λογισμοὶ* themselves are acts of Conscience also, which performs the part of a *Monitor* and Counsellor "de faciendis, ▪ *Testis* de factis, and also ▪ *Judex* de rectène an malè factis." See *Sanderson*, Præl. i. 27, who observes that St. Paul is speaking here of Heathens; and that he teaches here that *every man*, however unholy, has a Conscience, though depraved; and that, at the Fall of Man, Conscience itself was not lost, but its rectitude and integrity were impaired; and that when we are born again in Baptism we do not receive the infusion of *another* Conscience, but our Conscience, which was before unclean, is washed by the blood of Christ, and is cleansed by Faith, and is enlightened by the Holy Spirit, in order that it may please God.

16. *ἐν ἡμέρᾳ*] *in the day when God will judge the secrets of men.* This seems to follow on *v.* 10; the introduction and continuation of the Parenthesis being marked by the conjunction *γὰρ*, repeated four times, *vv.* 11, 12, 13, 14. Still there is a connexion between this verse and what *immediately precedes*. For, as *Origen* observes, *Conscience*, which exercises a judicial office in the present life, will exercise it in a special and solemn manner at the *Great Day*. It will be the accuser of the evil, the acquitter of the good. It will be even, as it were, an Assessor of the Judge Himself. And so *Bp. Pearson* (Art. vii. on the Creed) explains the words, who says, "Conscience is a witness bound over to give testimony for or against us at *some Judgment after this life* to pass upon us."

17. *Εἰ δέ*] *But if. Elz.* has *ἴδε*, but *εἰ δὲ* is found in A, B, D*, E, K, and the preponderance of MSS. is in its favour, and is received by *Griesb., Scholz, Lach., Tisch., Alf., Bloomf.*

Observe the argument in *ἐπ—ονομάζῃ*, thou hast a title in *addition* to (*ἐπὶ*) that which other men possess. The sense is, *But* if thou who art not only a *rational man*, as the Gentiles are, endued with Reason and Conscience, and having the Volume of God's Works open before thee (see i. 19; ii. 14), but hast an *additional privilege* and *title*, and art also named *a Jew* (*Ἰουδαῖος*), one who by his very name professes to *praise* God, (see *v.* 29, and Rev. iii. 9), one who has been specially favoured by God, one who has the lively oracles of His written Word (iii. 2). *If thou* art a Jew in *name*, then show thyself a Jew in *deed*.

Elz. has *τῷ* before *νόμῳ*, but it is not in A, B, D*; and *νόμος* has the force of a proper name, as in *v.* 14, and signifies here, as usual, the *positive written Law*. See *Meyer, Alf.*, and *Philippi*, p. 59.

18. *δοκιμάζεις τὰ διαφέροντα*] *thou discernest the things that are more excellent.* Having the touchstone of the written Law in thy hand, art able to ascertain and recognize that which is genuine and true, and to distinguish it from what is spurious and false, and (as far as thy reason is concerned) *approvest* it as such. See above, i. 28, and 1 Cor. iii. 13; and below, Phil. i. 10.

— *κατηχούμενος*] *being orally instructed.* See Luke i. 4, and on Luke ii. 46, as to the use of catechetical instruction among the Jews.

20. *μόρφωσιν*] *model; 'formam* honesti,' Cic. de Off. i. 5. So *exemplar, effigies, species, τύπος*, are used in the philosophical writings of Antiquity, for an ideal personification of Virtue. See *Bentley* on Freethinking, p. 278, near the end.

21, 22. *κλέπτεις—μοιχεύεις ;*] *dost thou steal? dost thou commit adultery?* See the sins charged, and the woes denounced, by our Lord, on the Jewish Teachers and Rulers, Matt. xxiii. 13—28; and the description given by St. James of the state of morals at Jerusalem, v. 1—6; and by *Josephus* at the time of the siege, B. J. iv. 3. 3; v. 9. 4. 13. 6; and his remarkable confession v. 10. 5, that "no City had ever suffered such miseries, nor did any age produce a generation more fruitful in wickedness, since the beginning of the World."

As to the prevalence of *μοιχεία* among the Jews, see John viii. 9.

— *ἱεροσυλεῖς*] *Thou who abhorrest the idols* of the heathen, dost *thou rob the temple of God?* Particularly in tithes and offerings. (Mal. i. 8. 12. 14; iii. 10.) A very common sin among the Jews, and for which Ananias, the High Priest, was specially notorious (*Joseph.* Ant. xx. 9. 2); thus imitating the sin for which his namesake, Ananias, was struck dead by God. (Acts v. 2. 5.)

The profanation of the Temple, twice punished by our Lord, was also a public example of *ἱεροσυλία*. (Matt. xxi. 13. John ii. 14.)

24. *καθὼς γέγραπται*] *as it is written.* He proves the sinfulness of the Jews from their *own Scriptures*, on the ground of which they claimed and enjoyed pre-eminence over the Gentiles. See iii. 1, 2. Cp. Isa. lii. 6. Ezek. xxxvi. 19. *Surenhus.* p. 437.

27. *κρινεῖ*] *will judge: κατακρινεῖ* (Matt. xii. 41), will rise up in the judgment against thee. (*Œcumen.*) Ἐλέγξει σὲ (so

28 p Οὐ γὰρ ὁ ἐν τῷ φανερῷ Ἰουδαῖός ἐστιν, οὐδὲ ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή, 29 q ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας ἐν πνεύματι οὐ γράμματι· οὗ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων ἀλλ' ἐκ τοῦ Θεοῦ.

III. 1 Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου, ἢ τίς ἡ ὠφέλεια τῆς περιτομῆς; 2 a Πολὺ κατὰ πάντα τρόπον· πρῶτον μὲν γὰρ ὅτι ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ. 3 b Τί γὰρ εἰ ἠπίστησάν τινες; μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει; 4 c μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθὴς, πᾶς δὲ ἄνθρωπος ψεύστης, καθὼς γέγραπται, Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.

p John 8. 39. ch. 9. 7.
q Deut. 10. 16. & 30. 6. Jer. 4. 4. Col. 2. 11. Phil. 3. 2, 3. 1 Pet. 3. 4. 1 Cor. 4. 5.
1 Thess. 2. 4.
a Deut. 4. 8. Ps. 147. 19, 20. ch. 2. 18. & 9. 4.
b Num. 23. 19. ch. 9. 6. 2 Tim. 2. 13. Heb. 4. 2.
c Ps. 51. 4. & 62. 9. John 3. 33.

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read for ἐλέγξῃσε) *ὁ τὸ σημεῖον μὴ ἔχων, τὰ δὲ τοῦ σημείου κατορθώσας, ὡς μὴ κατορθώσαντα. Origen* (in Caten. p. 4).

— *ἡ ἀκροβυστία*] *the Uncircumcision*, i. e. the Gentile world, as the Jews are called *ἡ περιτομὴ*, the *Circumcision*. See Phil. iii. 2.

On the word *ἀκροβυστία*, see 1 Cor. vii. 18.

— *τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου*] *thee, who through the letter and circumcision transgressest the law.* Διὰ signifies here something more than the *state* in which the agent is (as iv. 11; xiv. 20. 2 Cor. ii. 4; iii. 11); it intimates in the present passage (as an aggravation of the sin) that the Jew *breaks through* the barriers with which the Law fences him in. So iv. 11, *οἱ πιστεύοντες δι' ἀκροβυστίας*, those who, being in uncircumcision, overcome, and, as it were, pass *through* its hindrances and believe. See also on xiv. 20, *τῷ διὰ προσκόμματος ἐσθίοντι*, and cp. *Winer*, § 47, p. 339.

29. *περιτομὴ καρδίας*] *circumcision of the heart.* Circumcision has a moral and spiritual meaning: *εἴ τις οὐκ ἐκκόπτεται τὰ πάθη* (his sinful affections), *ἀκρόβυστός ἐστιν. Photius.*

— *ἐν πνεύματι*] *in the spirit*, the inner man, as opposed to the *flesh. Theodor. Mopsuest.*

— *οὗ ὁ ἔπαινος*] *the praise whereof*, not merely of *whom*: the praise and reward is applicable to the whole character and subject described in *vv.* 28, 29. Cp. *Meyer.*

CH. III. 1. *Τί οὖν τὸ περισσόν*] *What then is the* acknowledged *pre-eminence of the Jew?* A question from a Jewish objector,—If what you have said be true, what becomes of *the preference* given by God Himself to *us*, His chosen people the Jews? Does not your argument contravene that? Does not it involve an assertion that we Jews have *no* pre-eminence at all, except one of present guilt and future punishment? Does it not tend to subvert the Law, which is from God?

No, replies the Apostle; and he now proceeds to prove that his argument is in perfect harmony with the divine choice of the Jews, as a peculiar people, and that it *establishes* the *Law*. See *v.* 31.

On *τὸ περισσὸν*, cp. Matt. v. 37. 47.

2. *ἐπιστεύθησαν τὰ λόγια*] *they* (the Hebrew nation) *were entrusted with the Oracles of God.*

On the grammatical structure, see above, 1 Thess. ii. 4. So far am I from disparaging the *Law*, that I affirm your greatest privilege to be in *possessing* the *Law*; your greatest prerogative is that you have been *entrusted with the Oracles of God* (cp. Acts vii. 38. 1 Pet. iv. 11), the Law, and the Prophets.

But observe also, that in them, as will now be shown, God has declared His *wrath against sin*, and He has shown the *universal sinfulness* of mankind, whether Jew or Gentile, and their *universal need* of a *Redeemer*, and of His righteousness; and by consequence He has revealed His wrath against *you* for your sins, and *your need* of that gracious method of Justification which He has provided for all through Faith in Jesus Christ.

The Apostle thus confirms his argument concerning the greater responsibility, and consequent guilt, of the Jews, proportionate to the greater knowledge communicated to them by God in the Holy Scriptures. He also prepares the way for his quotations from the Law and the Prophets, the *λόγια Θεοῦ* in their hands (see 10—19), concerning their own sinfulness, and concerning Justification by Faith in Christ.

This Text supplies an important testimony concerning the *Canon* of *Holy Scripture*. Cp. ix. 9.

The Holy Spirit, by the mouth of St. Paul, declares here that those Writings which were committed to the charge of the *Hebrew Nation*, as "*the Oracles of God*," are indeed what that Nation esteemed them to be, the *inspired* and *perfect Written Word of God*, as far as it had then been delivered to the Church.

Therefore—

(1) Those Writings are to be revered as such by all who hope to be saved; and

(2) *No other* writings are to be so regarded, such as the *Apocrypha*, which then existed, but were *not* committed as *λόγια Θεοῦ* to the *Hebrew* Church, nor were ever received by it as such. See *Bp. Cosin* on the Canon, chap. ii.; and the authorities cited in the Editor's 2nd, 3rd, and 4th Lectures on the *Canon* of *Scripture* and on the *Apocrypha*, 1851, pp. 27—128, as to the functions of the *Hebrew Church* as the divinely constituted Trustee and Guardian of the Old Testament, until the Coming of Christ.

3. *Τί γάρ*] *For what, albeit some* (among the Jews) *were unbelieving?* He solves an objection raised from their disobedience to the Law which God committed to their trust. *Photius.*

— *μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσει;*] *Shall the unfaithfulness of them nullify the faithfulness of God?*

There is a paronomasia in the words *ἐπιστεύθησαν, ἠπίστησαν, ἀπιστία, πίστιν*, which ought to be observed, but is difficult to express in English. The phrase *πίστιν τοῦ Θεοῦ* (which is an unusual one) is best explained by the assertion *πιστὸς ὁ Θεὸς, God is faithful.* (1 Cor. i. 9; x. 13. 2 Cor. i. 18.) *Πίστις* is used for a *pledge* and *promise*, Acts xvii. 31. 1 Tim. v. 12.

4. *μὴ γένοιτο*] Heaven forbid that this should be so! "Minimè vero!"

On the phrase *μὴ γένοιτο*, containing a very strong negation, and often used by St. Paul in this Epistle and that to the Galatians, and only once in all his other Epistles, 1 Cor. vi. 15, see above on Gal. ii. 17; iii. 21; below, *vv.* 6. 31; vi. 2. 15; vii. 7. 13; ix. 14; xi. 1. 11.

— *γινέσθω—ψεύστης*] *Let God be* accounted *true.* Let Him *become* true, i. e. *subjectively*, even to those who now suspect Him to be not so. Let the truth of His promises be acknowledged by all (he does not venture to say *ἔστω*, but *γινέσθω*), although that recognition should involve the admission that *every man is false. Photius.*

Nothing that is in man can annul the faithfulness of God; neither the original unworthiness of God's children, nor their actual unfaithfulness. Still God will be glorified in the truth and faithfulness of His promises. *Bp. Sanderson*, Serm. ii. vol. ii. p. 41, where he gives an exposition of verses 5—8.

— *Ὅπως ἂν*] *In order that.* (See Ps. li. 6.) David does not mean that he had committed sin with *the intention* of glorifying God. By so doing he would have exposed himself to the condemnation pronounced in *v.* 8 here. But he means that the evil of his sin had been overruled by God for good, *in order that* even it might be conducive to the greater manifestation of the Divine Justice. Cp. *Bp. Sanderson*, Prælect. ii. 8.

With this use of *ὅπως ἄν*, indicating a providential design, compare that of *ἵνα* above, 1 Cor. i. 15. 2 Cor. i. 9; iv. 7, and note.

David does *not excuse* his sin on the ground that in its pardon God's mercy will be glorified, although he says that this will be the *result* (Ps. li. 6); but he grieves over his sins, and declares that God will judge the world (ix. 8; lviii. 10); and that the wicked shall be punished by Him for ever (ix. 17).

God may, and does, exercise His power, and wisdom, and love, in educing the greatest good from the worst evil; but this is the effect of His own incommunicable attributes, and not of man's sins, which are not "ordinabilia ad bonum finem."

God never *does* evil *in order* to *elicit* good from it, nor does He permit any man to do evil *in order* that good may come. The *intention* with which a thing is done is, indeed, of very great importance; but whatever is *sinful* is never to be done on the plea of good intention. *S. Augustine* (de Mendacio, c. 7).

— *Ὅπως ἂν δικαιωθῇς*] *In order that thou mayest be justified*, i. e. be *accounted just.* By using this word here, St. Paul puts into our hand a key for unlocking the meaning of his argument concerning Justification. The sense in which David used the word צָדַק (*tsadak*), and its compounds, and in which his LXX Translators used *δικαιῶν* and *δικαιοῦσθαι*, is the sense in which he is about to use them. See below, *vv.* 24—26.

— *καὶ νικήσῃς*] *and mayest prevail judicially in Thy cause.*

5 Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν ; μὴ ἄδικος
ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν ; κατὰ ἄνθρωπον λέγω.
d Gen. 18. 25. Job 8. 3. & 34. 17. 6 d Μὴ γένοιτο· ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον ;
7 Εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν
αὐτοῦ, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι, 8 καὶ μὴ, καθὼς βλασφημούμεθα,
καὶ καθώς φασί τινες ἡμᾶς λέγειν, ὅτι ποιήσωμεν τὰ κακὰ, ἵνα ἔλθῃ τὰ ἀγαθά ;
—ὧν τὸ κρῖμα ἔνδικόν ἐστι.
e Gal. 3. 22. 9 e Τί οὖν ; προεχόμεθα ;
Οὐ πάντως· προῃτιασάμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρ-
f Ps. 14. 3. & 53. 3. τίαν εἶναι· 10 f καθὼς γέγραπται, ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἷς· 11 οὐκ
ἔστιν ὁ συνιῶν, οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν. 12 Πάντες ἐξέκλι-

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5. Εἰ δὲ—ὀργήν] *But if the unrighteousness of us* men *manifests the righteousness of God;* if our sin lays a foundation on which God builds His righteousness as a superstructure, what then shall we say? If our sin sets forth in a clear light the righteousness of God, *is God unrighteous,* He Who *bringeth* down upon us (ὁ ἐπιφέρων) *the* wrath by which our unrighteousness is punished?

On the use of *συνίστημι, constituo, colloco,* and *manifesto, φανεροῦν, βεβαιοῦν* (*Hesych.*), and thence signifying to *introduce* and present by a commendatory letter, see above, Gal. ii. 18 and 2 Cor. vii. 11; and below, v. 8 and xvi. 1.

Here is another *objection,* suggested by the mention of the sin of David, to which he had just referred. David himself had said, in the words just quoted by the Apostle, "Against Thee only have I sinned, *in order that thou mightest be justified in thy words, and prevail when thou art judged.*"

Thus (it might be alleged) David, by sinning, was like one who built up and displayed God's righteousness to the world. Is God then unrighteous in inflicting the punishment upon the sin, which had been, as it were, the groundwork of his own righteousness? This question is a general one, for all sin and all evil will in the end be overruled by God for Good.

On the use of *μὴ, num* (not *nonne*), see *Winer,* § 57, p. 453. St. Paul would not venture to ask, "Is *not* God unjust?" It is enough for him to allow the question to be put, as if it admitted a doubt, and he apologizes even for that.

7. Εἰ γὰρ ἡ ἀλήθεια] *For if the truth of God abounded by my lie unto His glory, why am I still as a sinner liable to be judged?*

Here is another *objection,* which St. Paul rejects with indignation. See a parallel instance of an objection thus suddenly introduced, as in a dialogue, between the Apostle and an interlocutor, in 1 Cor. x. 29.

"*My lie,*" that is, *mine,* or *any one's.* On the practice of St. Paul thus introducing the *objections* of *others* (in which he by no means concurs) *in his own name,* see above on Gal. ii. 18, and 1 Cor. vi. 12, and *Introduction,* p. 189.

8. Καὶ μὴ, καθὼς βλασφημούμεθα] *And why do we not rather say, as we are blasphemously reported, and as some affirm that we do say, "let us do those things that are evil* (τὰ κακὰ) *in order that those things which are good* (τὰ ἀγαθὰ) *may come?"*

This *imputation* to him of such a doctrine as this, that "we may do evil in order that good may come," is resented by St. Paul as a blasphemous slander; and all who hold such a doctrine as that are thus denounced by him, their "condemnation is just."

See *Bp. Sanderson's* Sermon (A.D. 1626) on this text, vol. ii. pp. 41—75, where (p. 48) he mentions with approval two interpretations, viz. the damnation is just of those,

(1) Who unjustly slander us in this manner, or

(2) Who adventure to do any evil under whatsoever pretence of good to come.

The *former* appears to be the preferable sense. Compare his Prælect. de Consc. ii. 5, where he says: To understand the full scope and design of this passage, we are to observe that, of all the Apostles of our Lord, St. Paul asserts every where in the most copious manner, the extensive mercy and compassion of God in entering into a covenant of grace with sinners, and fulfilling faithfully the promises of the Gospel, notwithstanding the wickedness and infidelity of mankind, who were corrupted at the heart, and in their daily practice betrayed their impiety and want of faith; and yet so far was the sinner from vacating the Evangelical promises, and making them of none effect, that his very sins contributed to God's glory, and made His truth and grace still more illustrious; for *where sin abounded, grace did much more abound.* (Rom. v. 20.)

From this doctrine of the Apostle, not only the Sophisters and Impostors took occasion to defame and undermine the authority of St. Paul, but the Hypocrites and Libertines of the age made use of it to countenance and give them a security in their vices. And no wonder; for if the preaching of the Apostle were true, that the sins of men redounded to the glory of God, the divine justice could not reasonably exert itself in the punishment of sinners; there would be no encouragement for Virtue or Religion; nay, men were obliged to sin more abundantly, that God might receive the more abundant glory; and it would be their duty, upon all occasions, *to do evil, that good might come. Other* aspersions that were thrown upon the Apostle by his enemies, he confuted by proper arguments. But *this* he thought unworthy of an answer; he only expostulates with indignation, and resents it as the vilest slander, and as a degree of blasphemy. *Bp. Sanderson* (Prælect. de Consc. vol. ii. p. 73, English Translation. Lond. 1783).

9. Τί οὖν : προεχόμεθα;] *What then? Do we* Jews *excel them,* the Gentiles? *No; in no wise.* The word προεχόμεθα seems to be the *middle* voice (not *passive*), and may be compared with σεαυτὸν παρεχόμενος τύπον, Tit. ii. 7. And the sense is, Do we occupy a higher position in virtue than they do? So *Vulg.* '*præcellimus* eos;' and similarly *Origen, Theophyl., Theodoret.,* and *Tholuck, De Wette, Philippi, Bloomf., A. V. R. Cod. Boerner.* has προκατέχομεν περισσὸν, which gives the same sense.

This exposition is combined by some of these interpreters and others, with the sense, '*Are we preferred* by God?' But the Apostle is not dwelling on *God's favour,* but on *man's sin:* and he shows that the Jews are not at all superior to the Gentiles in holiness.

Some recent Interpreters render the words, *Have we any pretext or excuse for ourselves?* But this rendering does not cohere with the argument.

The Apostle employs the pronoun *we* (as usual) to conciliate the *Jews,* by associating himself with his countrymen. See above, ii. 2.

The περισσὸν or *prerogative* of the Jews was, that they were the appointed *keepers* of the *books* of the Law (*v.* 2); he now goes on to show that this privilege is, by their sin, made rather an argument for their condemnation, because they have not *kept* the *precepts* of the Law, of which they were the appointed Guardians.

— Οὐ πάντως] *No; in no wise. Winer,* § 61, p. 489. Cp. Matt. xxiv. 22, and below, *v.* 20.

— προῃτιασάμεθα] *we before charged* or arraigned both Jew and Gentile as under sin. See i. 18; ii. 1.

10. καθὼς γέγραπται] *as it is written.* His argument against the *Jews* is grounded on the *Jewish Scriptures,* as before;

This ground of the *Scriptures* is properly taken by him,

(1) Because the Jews charged him with disparaging the Law contained in the *Scriptures,* by his doctrine of *Justification by Faith.*

(2) Because the custody of the *Scriptures* was the great privilege of the Jews (*v.* 1).

(3) Because his doctrine of Justification by Faith establishes the Law contained in those *Scriptures.*

Accordingly, he *repeats* the words καθὼς γέγραπται, *as it is written,* or γέγραπται, or the like, no less than *nineteen times* in this Epistle: i. 17; ii. 24; iii. 4. 10; iv. 17. 23; viii. 36; ix. 13. 33; x. 5. 15; xi. 8. 26; xii. 19; xiv. 11; xv. 3, 4. 9. 21.

He convinces the Jews of guilt by the testimony of their prophetical Scriptures, especially the Psalms, which denounce punishment on the sin of those who reject Christ.

11. συνιῶν] Matt. xiii. 23. *Winer,* 75. The form in *ω* is also used, as ἀφίω, Mark i. 34; xi. 16.

ναν ἅμα ἠχρειώθησαν. οὐκ ἔστι ποιῶν χρηστότητα, οὐκ ἔστιν ἕως ἑνός. 13 g Τάφος ἀνεῳγμένος ὁ λάρυγξ αὐτῶν, ταῖς γλώσσαις αὐτῶν ἐδολιοῦσαν, ἰὸς ἀσπίδων ὑπὸ τὰ χείλη αὐτῶν, 14 h ὧν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει· 15 i ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα· 16 σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, 17 καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν, 18 k οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.

g Ps. 5. 9. & 140. 3.
h Ps. 10. 7.
i Prov. 1. 16. Isa. 59. 7, 8.
k Ps. 36. 1.

19 l Οἴδαμεν δὲ, ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ· ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ· 20 m διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ. Διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας. 21 n Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφανέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν, 22 o δικαιοσύνη δὲ Θεοῦ, διὰ πίστεως Ἰησοῦ

l Ezek. 16. 63.
m ch. 7. 7. Gal. 2. 16. & 3. 11. Ps. 143. 2. Acts 13. 39.
n John 5. 46. Acts 15. 11. & 26. 22. ch. 1. 17.
o ch. 10. 12. Gal. 3. 23. Col. 3. 11.

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13. ἐδολιοῦσαν] An Hellenistic form. Ps. lxx. 2, ἤλθοσαν. Josh. v. 11, ἐφάγοσαν. So 2 Thess. iii. 6. See *Bekker*, Anecd. 91. 14. *Sturz.* de Dialect. p. 60. *Winer*, § 13, p. 73.

16. σύντριμμα] *concussion* and *bruising together*, e. g. of bones; hence it means calamity, affliction, destruction. Levit. xxi. 18. Ps. cxlvii. 3. Job ix. 17. Isa. xxx. 14, LXX.

19. Οἴδαμεν δέ] *Now we know that whatsoever the Law* (the Old Testament, which he has just been quoting) *saith, it saith to them that are under the Law;* and therefore the descriptions of sin, which have just been cited from the Old Testament, are to be applied by you, who are Jews, *to yourselves*, as representing your own guilt before God.

— ὁ νόμος] *the Law: Holy Scripture;* the Law and the Prophets, and Hagiographa; for he had just been quoting the *Psalms* and *Isaiah*: Νόμον λέγει πᾶσαν τὴν παλαιάν. *Œcum.* See above, Luke xxiv. 44. John viii. 17; xv. 25.

— ἵνα—ὑπόδικος γένηται] *in order that all the world* (*Jews* as well as Gentiles) *may come under sentence of condemnation before God.* Ὑπόδικος means something more than *guilty;* it is, *convicted* of guilt, and therefore under *penalty* for it; τιμωρίαις ὑποκείμενος. *Alberti Gloss.* N. T.

20. διότι ἐξ ἔργων νόμου – σάρξ] *Because no flesh shall be justified in His sight by works of the Law.*

Here is the reason, why *all* mankind, including the *Jews*, are liable to sentence of condemnation. The Law gives *clearer knowledge* of *sin*, but does not *enable* any one to *be sinless*, nor provide any expiation for sin.

— Διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας] *For, through the Law, is a clear knowledge of sin*, and nothing more; and sins of *knowledge* are greater than sins of ignorance. *Œcumen.*

21 – 26. Νυνὶ δὲ – Ἰησοῦ] *But now* (in the Christian dispensation) *apart from the Law* (of Moses), *the Righteousness of God*, namely, that Righteousness which appertains to *God alone* (for *all men* are *sinners*), and which is not only *imputed*, but *imparted*, to men through the Incarnation of Jesus Christ, "the Righteous," Who is the "Lord our Righteousness" (see above, i. 17, and 1 Cor. i. 30), *hath been made manifest in the* Gospel; *that* Righteousness which was before *attested by the Law and the Prophets; but* (δὲ), observe, it is *the Righteousness of God*, and not of *man* (see x. 2), for *all men sinned* in Adam, and all fail of the glory of God (*v.* 23), and this Righteousness is conveyed *through Faith in Jesus Christ unto all, and upon all*, so as to extend as a gift to all, and so as to cover all (see Gal. iii. 27), *that believe;* the Righteousness of God in Christ, the Eternal Word, reaching to all, and flowing like a stream upon all, and cleansing all whose nature He has taken, and who are made members of Him, and so are partakers of the Divine Nature, by *Faith.* (2 Pet. i. 4.)

For, all alike need a Redeemer; and Christ, "Who is God over all" (ix. 5), has taken the nature of all, and died for all; *there is no difference. All sinned, and fall short of the glory of God. Being justified freely by His grace* and favour, not by their own works, *through the redemption that is in Christ Jesus, Whom God set forth as a Propitiation through faith, by* the shedding of *His blood for the manifestation of God's Judicial Righteousness*, which might otherwise have been questioned *because of the passing over of the former sins* (which deserved punishment, and yet did not receive it, being winked at by God) *in the forbearance of God*, for the manifestation of His Judicial *Righteousness in the present season, to the intent that God may be just, and* yet *also* at the same time *may be justifying the man who* rests on the *Faith* that is in *Jesus;* and grows as it were out of that Faith (and not on his own works) as the *root* of his Christian life.

This passage brings before us the following important truths:

(1) That δικαιοσύνη Θεοῦ, *Righteousness*, not devised by *man* for himself, but by *God* for *man*, has *now* been made *manifest* in the *Gospel.*

(2) That it is χωρὶς νόμου, *apart* from the *Mosaic* Law, independent of the Law,—not of the Law as a rule of *Practice*, but of the Law as a *Covenant.* See *v.* 31.

(3) That it was pre-announced and '*attested*' by the previous and preparatory '*witness of the Law and the Prophets*,' and therefore is *not contrary* to 'the Law and the Prophets,' but is the *fulfilment* of them.

(4) That it is *available* to *all* universally by *Faith* in Christ.

(5) That it is *needed* by *all;* for all men *sinned.* Observe the *aorist; all* men *sinned* in Adam, all men fell in him (cp. below, v. 12), and there is no man who sinned not. The universal sinfulness of mankind is summed up as it were in one act. "All sinned, all come short of the glory of God" (*v.* 23), and cp. v. 2, ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ.

(6) That it is not purchased or procured by *man* for himself, but is *given freely*, by the *grace* of God; so that God looks on man no longer as he is in his fallen *nature, stripped* of original righteousness, wounded and *naked* (as the traveller in the road from Jerusalem to Jericho, see on Luke x. 31); but God beholds man as *created anew in Christ*, and as invested with the robe of His Righteousness, with Whom the Father is well pleased; and as "*accepted in the Beloved.*" (Eph. i. 6.)

(7) That this Righteousness is given by God's free grace and favour, through the *Redemption* or Ransom (ἀπολύτρωσις) in Christ Jesus, Who as *Jesus*, or *man*, was *able* to *suffer*, and also, as *Christ*, the Son of *God*, was able to *satisfy*, for all, whose nature He has taken, and so became our *second Adam*, and joined our nature to the nature of God.

(8) That this Redemption has been *provided* for us by *God Himself*, Who set forth Christ *for Himself* (προέθετο), so as to satisfy His offended Justice, to be a *Propitiatory Victim* for our sins.

Some Expositors (*Theophyl.*, *Œcumen.*, *Erasmus*, *Luther*, following *Theodoret*) suppose ἱλαστήριον here to signify the *Propitiatorium*, the Propitiatory, or the *Mercy-Seat*, or Throne of Grace, on which God's presence and favour rests, and in which His Shechinah or Glory manifests itself, as it did between the Cherubim overshadowing the Ark (Ps. lxxx. 1), and which is sprinkled by our Great High Priest with His own Blood. (Exod. xxv. 17. Levit. xvi. 14—18.) Cp. Heb. ix. 5.

This exposition deserves consideration, and was adopted by many ancient Interpreters, and has been ably maintained by *Philippi*, p. 106; but it does not seem so suitable to the context as that which renders ἱλαστήριον a *Sin-Offering*, or *Propitiatory Victim.* See the authorities in *Fritz.*, p. 193, and in *Meyer*, *De Wette*, and *Alf.*

For, the fact on which the Apostle here dwells, is the *blood-shedding* of Christ, by which He paid the price of our *Redemption* (ἀπολύτρωσις), and appeased the anger of God, and cleansed us from sin, and displayed the sternness of God's Justice and Wrath against it; and showed that the temporary *præter-mission* (πάρεσις, *v.* 25) on God's part, of *the past sins* of mankind, was *not* due to *any indifference on* His side to the guilt of sin (as some might have imagined, Ps. x. 12; l. 21), and yet enabled Him, without any compromise of His Justice, to be *the Justifier* of all who build their foundation on Faith in *Jesus*, the *Saviour* of all.

Besides, the word προέθετο, *He publicly set forth* (cp. *Thucyd.* ii. 34), is not applicable to the covering of the Mercy-

Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας, οὐ γάρ ἐστι διαστολή,
p ch. 11. 32. Gal. 3. 22.
23 p πάντες γὰρ ἥμαρτον, καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ·
q Matt. 20. 28. Eph. 1. 7. & 2. 8. Tit. 3. 5, 7. 1 Pet. 1. 18.
24 q δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ,
r Acts 13. 38, 39. Col. 1. 20. 1 John 2. 2. & 4. 10.
25 r ὃν προέθετο ὁ Θεὸς ἱλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων
26 ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, πρὸς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ.

Seat, which was *concealed* from the People, and even from the Priests, and which is, as its name, *ἱλαστήριον*, כַּפֹּרֶת, *capporeth*, or *covering* (Levit. xvi. 2. Exod. xxv. 17, 18—22. Cp. Heb. ix. 5) signifies, the covering of our sins by Christ's Righteousness, by which *ἐπεκαλύφθησαν αἱ ἁμαρτίαι.* Rom. iv. 7. 1 John ii. 2.

(9) That the blood of the Son of God was shed for an exhibition of (*εἰς ἔνδειξιν*) God's *Justice*,—requiring no less a sacrifice than One of *infinite value;* and *because* (*διὰ*) of the *præter-mission* (*πάρεσιν*), *passing-by* or *overlooking* of sins that had been committed in past times, which sins had been *winked at* by God (Acts xvii. 30),—not because He was indifferent to sin, but in His *long-suffering* (*ἀνοχή*) to men.

But this *præter-mission* of sin necessitated such an exhibition of God's hatred against sin, as Christ's Death was, lest men should suppose that God is *only merciful*, and *not* also *just;* and that He will *not punish* sin; whereas the truth is, that God in Christ is not only the Justifier of sinners, but is also *Just* in punishing sin.

By this assertion the Apostle also obviates the *objections* of *Jews*, and also of *Socinians*, against the doctrine of the Atonement, as if it were an arbitrary act of severity. He shows that it is grounded on the attributes of the Godhead—Justice and Holiness.

See further, on this *doctrine of* the *Atonement*, the notes below on 1 John iv. 10.

The word *πάρεσις*, the *temporary præter-mission* (cp. Acts xvii. 30), is to be distinguished from *ἄφεσις*, *total remission*. God *παρῆκεν ἁμαρτίας before* Christ's Passion, but He *forgives sins*, *ἀφίησιν ἁμαρτίας*, *in*, *by*, and *after* it. The former was a work of *ἀνοχή*, or *forbearance*, the latter of *χάρις*, or *grace*.

Whenever He forgave sins under the old Dispensation it was by reason of the Blood of Christ, *presupposed*, and having a retrospective efficacy. Cp. Heb. ix. 15.

On the sense of *πάρεσις*, see *Grotius* de Satisfactione Christi, c. 1, who has well explained this passage; and *Fritz.* pp. 199, 200; *Meyer*, p. 117; *Trench*, Syn. xxxiii.

(10) That this sacrifice was provided for the manifestation of His Justice in the *present season* (*καιρῷ*, that of the Gospel dispensation), so that He might be proved to be *Just* (according to the Moral Law) in punishing the sins of Mankind, represented by His own well-beloved Son, obeying and suffering in their Nature, and as their Proxy; and in accepting a *competent satisfaction* offered to Him, in amends for the *debt* due to Him, and in *reparation* of the *injury* done to Him; and in consequence thereof acquitting the debtor, and remitting the offence. (Rom. iii. 24. 26.) And therefore Justification is expressed as a result of Christ's *redemption*,—a proper and immediate effect of our Saviour's *Passion*. (Rom. v. 9. Eph. i. 7. Col. i. 14.) Cp. *Dr. Barrow's* Sermon on Justification by Faith, vol. iv. p. 127.

On the doctrine contained in the above Verses, see also above in the Introduction to this Epistle, pp. 186—191. 198.

24. *δικαιούμενοι*] *being justified;* observe the *present* tense: the work of Justification is ever going on, by the application of the cleansing efficacy of Christ's blood to all who lay hold on Him by Faith.

25. *ἱλαστήριον*] *Propitiation.* See above on *v.* 21.

— *τῆς πίστεως*] So *Elz.* with B, C***, D***, E, I, K,—but C*, D*, F, G omit *τῆς*, and so ℵ.

26. *δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ*] *justifying* him who builds by Faith on Jesus as his *foundation*, and springs *from* Him as from the source of his life, and as the root of his spiritual being. On this use of *ἐκ*, see i. 17; ii. 18.

On Faith, as the instrument by which we are justified, see below on v. 1, and above, pp. 201–203.

These paragraphs require an investigation of the meaning of the word ΔΙΚΑΙΟΩ, as used by St. Paul.

St. Paul has given a clue for the interpretation of this word by the use he has already made of it in i. 17; ii. 13; iii. 4.

Its sense had also been declared by the usage of the *Septuagint* Version, where *δικαιοῦν* is equivalent to הִצְדִּיק (*hitsedik*), *justificavit*, and has the force of *acquitting* or *accounting* and *declaring righteous*, in opposition to *condemning* and *pronouncing guilty*. Cp. below, viii. 33, with the use of the word by the LXX in Gen. xxxviii. 26; xliv. 16. Exod. xxiii. 7. Deut. xxv. 1. 2 Sam. xv. 4. Ps. lxxxii. 3. Isa. v. 23.

This meaning is further illustrated and confirmed by the use of the word *δικαιόω* in the Gospels and Acts. See Matt. xi. 19; xii. 37. Luke vii. 29. 35; x. 29; xvi. 15; xviii. 14. Acts xiii. 39, where see note. In all these cases the word *δικαιοῦν* signifies to *account* and *declare* righteous, and to *regard* and to *treat* as such. But it does *not* signify to *make* righteous.

This appears to be the *proper* sense of the word *δικαιόω*, as used by St. Paul.

Here then we are led to advert to the controversies that have arisen in the Church concerning the words *Justification* and *to justify*, as applied to man.

It is affirmed by some that they intimate an *imputation* of the righteousness of another (viz. of Christ) to us.

Others assert that they also represent the *infusion* of His righteousness (*δικαιοσύνη*) into us.

Perhaps the truth may best be cleared by saying, that while it is true, that the word *δικαιοῦν*, strictly rendered, signifies to *account* righteous by *imputation*, and not to *make* righteous by *infusion;* and that the formal act, wherein *Justification*, properly understood, consists, is the imputation of the righteousness of Christ to us, and the declaration of our acquittal and restoration to God's favour by virtue of the meritorious acts and sufferings of Christ; yet that in this statement there is no denial, but rather a declaration, that we are also *made* righteous by our *union* with Christ, and that God's Righteousness (*δικαιοσύνη*) is not only *imputed*, but also is *imparted* to us in Him who is "the Lord our Righteousness." See above on 1 Cor. i. 30. 2 Cor. v. 21. Rom. i. 17; iii. 21, 22, and below on chap. v. 21.

This work is done by the grace received from God through Christ by the operation of the Holy Ghost; but this work of *infusion* of grace is not *properly* to be called *Justification*, but rather to be designated as *Sanctification*.

On this point we may refer to the language of *Hooker* (Serm. ii. on Justification, vol. iii. p. 484), where he examines the doctrines of the *Council of Trent*, which taught, that *Justification* itself is a righteousness *in us inherent* (whereas St. Paul teaches that, if we are faithful, we are to be *found in Christ*, not *having our own righteousness*, Phil. iii. 9); and which taught that Grace is applied by good works to the *meriting* of more Grace and more Justification.

This, says *Hooker*, is the "mystery of the Man of sin" (p. 489).

And he adds (p. 491), Now concerning the righteousness of *Sanctification*, we *grant* that, unless we *work*, we have it not. Only we *distinguish* it as a thing in nature different from the righteousness of *Justification*.

Of the one St. Paul speaks (Rom. iv. 5); of the other, St. John (1 John iii. 7), *He that doeth righteousness is righteous.*

Of the one, St. Paul proves by Abraham's example that we have it *of faith without works* (Rom. iv.); of the other, St. James proves by Abraham's example that *by works we have it, and not only by Faith* (James ii.).

St. Paul doth plainly sever these two parts of Christian Righteousness from one another (Rom. vi. 22), "Being *freed from sin*, and made servants unto God;"—this is the righteousness of *Justification*,—"ye have your fruit unto *holiness*;"—this is the righteousness of *Sanctification*. By the one we are interested in the right of inheriting; by the other we are brought to the actual possessing of eternal bliss. And so the end of both is Everlasting Life. *Hooker.*

An appropriate sequel to these words of *Hooker* may be found in *Bp. Andrewes'* Sermon on Justification in the name of Christ, "the Lord our Righteousness," Jer. xxiii. 6 (Works, v. pp. 104. 113), where he says, God hath given *Christ's very Righteousness* to us, to the end that we might be made *the righteousness of God in Him.* (2 Cor. v. 21.)

In the Scripture there is a double Righteousness set down. Abraham *believed*, and it was *accounted* unto him for righteousness. (Gen. xv. 6.) A righteousness *accounted*. And again in the next line, Abraham will teach his house to *do* righteousness. A righteousness *done*. In the New Testament likewise; the

27 Ποῦ οὖν ἡ καύχησις; Ἐξεκλείσθη. Διὰ ποίου νόμου; τῶν ἔργων; Οὐχί· ἀλλὰ διὰ νόμου πίστεως· 28 [s] λογιζόμεθα γὰρ πίστει δικαιοῦσθαι ἄνθρωπον χωρὶς ἔργων νόμου.

[s] Acts 13. 39. Gal. 2. 16

former in one chapter (the fourth to the Romans) no fewer than eleven times, "*reputatum* est illi ad *justitiam*" (Rom. iv. 3. 5, 6. 8, 9, 10, 11. 16. 22, 23, 24); the latter in St. John (1 John iii. 7), "He that *doeth* righteousness is righteous." The former is an act of the Judge *declaring* or *pronouncing righteous*; the other is a *quality of the party*. The one is ours by *account* or *imputation*; the other ours by *influence* or *infusion*. That both these there are, there is no question. *Bp. Andrewes.* He then compares this doctrine with the Roman theory. See also vol. v. p. 555.

To these may be added the following from *Dr. Barrow* "on Justifying Faith" (Serm. iv. vol. iv. pp. 89—117), and particularly "on Justification by Faith" (Serm. v. vol. iv. pp. 117—140).

(1) God, in regard to the obedience and intercession of His beloved Son, is so reconciled to Mankind, that unto every person that doth sincerely believe the Gospel He doth, upon the solemn profession of that Faith, by Baptism entirely remit all past offences, receiving him into His favour. (Acts ii. 38; iii. 19; v. 31. 2 Cor. v. 19. Rom. iii. 24.)

(2) He doth, in regard to the same performances and intercession of His Son, *remit* sin, and restore such a person, on his repentance, to His favour.

(3) He doth, to each person *continuing* in steady adherence to the Gospel, afford His *Holy Spirit*, as a principle productive of all inward sanctity and virtuous dispositions in the heart; that which is by some termed *making* a person *just*, *infusion* into his soul of righteousness. (Rom. viii. 14. Gal. iv. 6. 1 Cor. ii. 12. 2 Tim. ii. 7. Eph. ii. 10; iv. 23.)

The question is, to which of these three acts the word *Justification* is most *properly* and *strictly* applicable; and particularly in what sense is it used by *St. Paul?*

On this question, he says, after investigating the use of the word in the Ancient Scriptures,

"I do observe and affirm that *God's justifying*, solely or chiefly, doth import His *acquitting* us from guilt, condemnation, and punishment, by free pardon and remission of our sins, accounting us and dealing with us as just persons, upright and innocent in His sight."

This he confirms from St. Paul's argument;

"*Justification* is opposed to *condemnation*; and as *condemnation* does *not infuse* any inherent unrighteousness into man, so neither doth God, formally by Justification, put any inherent righteousness into him. Although to every believer, upon his faith, is bestowed the Spirit of God, as a principle of righteousness,—and such a righteousness doth ever accompany Justification,—yet it doth not seem implied by the word according to *St. Paul* when he discourseth about Justification by Faith."

And he concludes thus (p. 140):

"All good Christians may be said to *have been justified*. (Cp. Rom. v. 1. 9. Tit. iii. 7. 1 Cor. vi. 11.)

"(1) They have been *justified* by a general abolition of their sins, and reception into God's favour in *Baptism*.

"(2) They have so far enjoyed the virtue of that gracious dispensation, and continued in a *justified state*, as they have persisted in *faith* and *obedience*.

"(3) They have, upon falling into sin, and rising thence by Repentance, been justified by particular remissions; so that, having been *justified by Faith, they have peace with God through our Lord Jesus Christ*. (Rom. v. 1.)"

These statements may be concluded by a reference to *Waterland's* Summary View of the Doctrine of Justification (Works, edited by *Bp. Van Mildert*, vol. ix. pp. 428—470, Oxford, 1832, p. 432, "on the difference between *Justification* and *Sanctification*"), the former of which he defines as "God's gracious *act towards us*," the latter "an infused and inherent quality, God's *work within us*." Compare what is said above, p. 201.

This doctrine of Justification is to be maintained—

(1) Against *Pharisaical pride*, claiming justification as a debt for its own deserts. (Rom. iv. 4.)

(2) Against *Pelagian presumption*, magnifying human ability, and depreciating divine grace.

(3) Against *Tridentine Divines* (Session vi. can. 32), (1) setting up a merit of congruity in works preceding Justification; and (2) maintaining a merit of condignity with respect to works following Justification (see Art. xiii. of Church of England); and (3) teaching works of Supererogation (see Art. xiv.).

(4) Against *Socinians*, relying on their own works, and rejecting the propitiation set forth by God through faith in Christ's blood (iii. 25).

(5) Against *Antinomians* and *Solifidians*, destroying the Law, as a Rule of Conduct, by a perversion of this doctrine, which, as St. Paul affirms, "establishes the Law," *v.* 31.

(6) Against *Calvinistic* and *Methodistical Fanaticism*, relying on its own *personal assurance* of God's present and unfailing favour, and thus endeavouring to *justify itself*.

(7) Against those who despise the instrumentality of the Holy Sacraments, by which the Holy Spirit *applies* the merits of Christ's death for our Justification. See above, p. 202.

28. λογιζόμεθα γάρ] *for we reckon*, or rather pronounce, as the sum total of our calculations. See viii. 18.

Γὰρ is in A, D, F, G, and is received by *Griesb.*, *Scholz*, *Lachm.*, *Tisch.*, *Alf.*, *Meyer*, for οὖν.

— πίστει δικαιοῦσθαι ἄνθρωπον χωρὶς ἔργων νόμου] *that a man is being justified by Faith apart from the works of the Moral Law* as a *cause* of the bestowal of Justification, but not without them as a *condition* of its continuance. See St. Paul's words (Titus iii. 8), πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντίζωσι καλῶν ἔργων προΐστασθαι οἱ πεπιστευκότες τῷ Θεῷ· ταῦτά ἐστι τὰ καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις. The following words are from *Hooker*:—

To the imputation of Christ's death for remission of sins we teach *Faith alone* to be necessary; whereby it is not our meaning to separate thereby Faith from any other quality or duty which God requireth to be matched therewith; but from Faith to seclude, in *Justification*, the fellowship of *worth* through precedent *works*, as St. Paul doth. (Rom. i. 17; v. 1; ix. 32. Gal. ii. 16.)

Nor doth *any Faith* justify, but *that* wherewith there is joined both hope and love. Yet justified we are by *Faith alone*, because there is no man whose *works* in whole, or in particular, can make him righteous in God's sight. As St. Paul doth dispute for Faith without works, so St. James is urgent for works with Faith.

To be justified, so far as remission of sins, it sufficeth to believe what Another hath wrought for us. But whosoever will see God face to face, let him show his faith by his works; for in this sense Abraham was justified, that is to say, his life was sanctified. *Hooker*, Book v. Appendix, p. 553.

"Faith doth not shut out Repentance, Love, and the Fear of God, *to be joined* with Faith in every man that is justified; but it shutteth them out from the *office* of *justifying*." Homily on Salvation, Part i.

Cp. also *Bp. Beveridge* on Art. xi.

Though it is by Faith we are justified, and by Faith only, yet not by such Faith as has no works springing out of it. Every such Faith is a dead Faith. And yet it is not from the works that spring out of Faith, but from the Faith which is the root of works, that all are justified.

The word *Faith* is used to signify that Theological virtue, or gracious habit, whereby we embrace with our minds and affections the Lord Jesus Christ as the only-begotten Son of God, and alone Saviour of the world, casting ourselves wholly upon the mercy of God through His merits for remission and everlasting salvation. It is that which is commonly called *Justifying Faith*, whereunto are ascribed in Holy Writ many gracious effects, *not* as to their *primary cause*, but as to the *instrument* whereby *we apprehend* and *apply Christ*, whose Merits and Spirit are the *true causes* of all those blessed effects. *Bp. Sanderson* (ii. 108).

The *causes* of our *Justification* are as follows:—

(1) The *Principal* cause of our Justification is the Love of God the Father.

(2) The *Meritorious* cause of our Justification is the active and passive obedience of God the Son.

(3) The *Efficient* cause is the operation of God the Holy Ghost. (John iii. 5. 1 Cor. vi. 11; xii. 13.)

(4) The *Instrumental* cause in our Justification is the *Ministry* of the Word and Sacraments, particularly the Sacrament of *Baptism* (Acts ii. 38; ix. 6; xxii. 16. Rom. vi. 3), in which is the *first reception* of Justification, to be afterwards *continued* by the use of the Word and of the other Sacrament.

(5) The *instrumental cause* for the *reception* of Justification on our part is *Faith* in Christ's blood. (Rom. i. 17; iii. 22. 30; v. 2; ix. 32. Gal. ii. 16; iii. 8. 11. 14. 22. 24. 26; v. 5. Phil. iii. 9.)

Faith is the *eye* of the soul, which looks to Christ as the only meritorious cause of Justification (as the Israelites did to the brazen serpent, Num. xxi. 8); and it is also the *hand* which embraces God's promises in Christ, and receives Him into the heart, and lays hold on the white robe of Christ's righteousness

t ch. 4. 2. Gal. 3. 8.

29 *Ἢ Ἰουδαίων ὁ Θεὸς μόνον; οὐχὶ δὲ καὶ ἐθνῶν; Ναὶ καὶ ἐθνῶν,* 30 t *ἐπείπερ εἷς ὁ Θεὸς, ὃς δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως.*

31 *Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; Μὴ γένοιτο· ἀλλὰ νόμον ἱστῶμεν.*

a Isa. 51. 2.

IV. 1 a *Τί οὖν ἐροῦμεν Ἀβραὰμ τὸν πατέρα ἡμῶν εὑρηκέναι κατὰ σάρκα;*

(Gal. iii. 27. Rev. vi. 11), and clasps it to itself, and lives and dwells in Christ.

Obedience and *Charity* are necessary conditions or qualifications in adults for the reception of Justification, but they are not the *organs* by which it is received.

(6) The *Final* cause on our side is the remission of our sins (*v.* 25), and eternal life and glory (2 Pet. i. 3), by virtue and holiness of life (Rom. ix. 23; xv. 7). Cp. *Waterland* on Justification (ix. pp. 436—453); and see further below, v. 1, and above, *Introduction* to this Epistle, pp. 198—202.

30. *ἐπείπερ*] *seeing that.* So D, E, F, G, I, K, and *Elz.* A, B, C, D** have *εἴπερ.* But *ἐπείπερ* is more suitable to the sense, and it is more likely that *ἐπείπερ* should have been changed by copyists than *εἴπερ. Meyer.*

— *εἷς ὁ Θεός*] *God is One*—the same, always, for all.

— *περιτομὴν ἐκ πίστεως, καὶ ἀκροβυστίαν διὰ τῆς πίστεως*] The *Circumcision*, i. e. Jews, or children of Abraham, are justified *out* of or *from* the Faith which Abraham their Father had, and which they are supposed to have in him, being already in the Covenant with God in Christ, Who is the Son of Abraham. See John viii. 56.

The *Uncircumcision*, or Gentiles, *οἱ ἔξω*, must enter that door of the faith of Abraham, and pass *through* it (*διὰ*) in order to be justified.

There is but One Church from the beginning. Abraham and his seed are *in* the household of faith in Christ, but they must live and act *from* its spirit, the Heathen must *enter* the house *through* the door of that faith in Him.

On the use of the words "*Circumcision*" and "*Uncircumcision*," for *Jews* and *Gentiles*, see *Vorst.* de Heb. p. 240.

31. *ἀλλὰ νόμον ἱστῶμεν*] *nay, but we establish the Law* of Moses by the Doctrine of Justification by Faith in the meritorious sacrifice of Christ;

This appears as follows:

(1) Because the doctrine of Justification by Faith is grounded on the Testimony of the Law, that "all are under sin" (iii. 21—23: cp. v. 10—19). Cp. *Theodoret* here.

(2) Because the Sacrifice of Christ on the Cross had been pre-announced in the *Law* by the *Passover*, and in all the other Sacrifices of the *Law*, and had been prefigured by its *Types*, and had been foretold by the *Prophecies* of the Law; and therefore that Sacrifice is the fulfilment of the Law, and *establishes* the *Truth* of the *Law*.

(3) Because the Law reveals God as a just Judge who will judge all (ii. 12. 16).

(4) Because being a just Judge, and sin being an offence against His Divine Majesty, He needs an adequate Propitiation for sin, and He cannot, consistently with His attribute of Justice, as revealed in the Law, justify sinners without a Propitiation of infinite value (iii. 26).

(5) Because the Death of Christ, the Son of God, is set forth by God in this doctrine as such a Propitiation.

(6) Because the dignity of the Moral Law is thus displayed in the clearest light, inasmuch as Sin, which is the breaking of the Law (iv. 15), required and received for its expiation a no less sacrifice than the Blood of the Son of God.

(7) Because Christ the Redeemer (*v.* 24), thus set forth as a Propitiation (*v.* 25), is so set forth on the ground of His fulfilling all righteousness by His *perfect Obedience* to the Law, both in *doing* and *suffering*.

(8) Because Christ by His *perfect obedience* to the *Commandments* of the Law, proved that the requirements of the Law are *just* and *holy*, and thus *established* the *moral* dignity of the Law.

(9) Because the Doctrine of Justification by Faith in the Sacrifice and Satisfaction made by Christ for sin, obliges men to new degrees of Love to God for His free gift in Christ, and to greater abhorrence of sin, for which Christ suffered the anguish of the Cross, and to new efforts of zeal in showing forth *Love* to God, which is the fulfilling of the Law (xiii. 10).

(10) Because the Moral Law is to be supposed to *desire* its own performance. Yet it did not give grace and power for that end. But Faith in Christ procures grace. Therefore Faith fulfils the Law. Cp. *Chrys.*, *Œcumen.*

(11) Because by Justification, which is conveyed in Baptism, we are engrafted into the Body of Christ, God and Man; and as members of Him we are obliged to be holy as our Head is holy, and to imitate Him in His perfect *obedience* to the Law, and in doing and suffering according to the Will of God.

(12) Because the Justification bestowed by God on our Faith in Christ, is accompanied, in Baptism, and in the other succeeding means of grace, with a bestowal of new abilities to keep the Law; and thus establishes the Law.

— *ἱστῶμεν*] So *Elz.*, with D***, E, I, K. Some recent Editors have adopted *ἱστάνομεν* from A, B, C, D**, F, G; and with so much authority from the Uncial MSS., there is much in favour of that reading. On the other hand, the remark of another modern learned Expositor is entitled to consideration, who says "that he prefers *ἱστῶμεν*, because it closes the period with greater gravity and power (than *ἱστᾰνῠμε̆ν*, especially after two short syllables, *νῠμῶν*), and corresponds more harmoniously to the preceding *καταργοῦμεν*, and that it is much to be desired that the Editors of St. Paul's Epistles would pay attention to the symmetrical structure and musical cadences of the Apostle's sentences, and that then no one would be found to allege that he wrote with abrupt and reckless impetuosity." *Fritzsche*, p. 210.

CH. IV. **1.** *Τί οὖν ἐροῦμεν—κατὰ σάρκα;*] *What then shall we say that our father Abraham hath found according to the flesh?* What shall we say that he has *gained* by *his own* efforts, in the *flesh*, as distinguished from the *grace of God?*

The words *κατὰ σάρκα, according to the flesh*, describe—

(1) Man's *working* by his own *outward act*, *ἐν σαρκὶ*, in the *flesh*, apart from *God's grace* (see *v.* 4), quickening his *πνεῦμα*, *spirit*, or *inner man*. Cp. *Theodoret*, and compare above, 2 Cor. i. 17; v. 16.

(2) They also refer here to the covenant ratified with Abraham by the seal of circumcision in *his flesh* (see *v.* 11), and distinguishing him and his seed, by an outward mark in the flesh, from the rest of the world.

These words contain the statement of an *objection*.

The Apostle proceeds to answer it by showing,—

(1) that Abraham did not procure Justification for himself by any outward act of his own. For God expressly declares in Scripture that he was justified by *Faith* (*v.* 3), that is, by not relying *on himself*, but by putting his whole trust in *God*. And

(2) that he did not attain Justification by *Circumcision* in *his flesh*. For he was justified *before* he was circumcised (*v.* 10).

(3) But what he did, and what he obtained, was due solely to God's *grace*.

(4) The *Jews* boasted themselves to be *the seed* of *Abraham* (John viii. 33), and they relied on Circumcision, which God instituted as the special mark of Abraham's seed, to distinguish them as the favoured people;

But St. Paul shows that the *Gentiles* also are children of Abraham, if they imitate his faith (*v.* 12).

This he proves by showing that Abraham was justified by Faith (*v.* 3) *before* the *Law* was given, and *before* he received *Circumcision* (*v.* 10), and that he was designated by God as the Father of *many* nations (*v.* 18), and as the Father of *all* (*v.* 16) who partake in his Justification by Faith in Christ (*vv.* 23, 24).

Abraham was justified by Faith, and not by works. Therefore Justification was not awarded to him as *wages* due to any external *work* done by him, but was *given* him for *Faith*, which has its groundwork and resting-place in *God*.

It was by Faith, which has an object *external* to itself, and *that* object *God*, that Abraham was justified. It was by God's Love and Power, laid hold on by Abraham's Faith, and not by any act proceeding forth from Abraham's *own flesh*, that Abraham was justified.

It must be remembered, that the Apostle is here arguing with the Jews, who evolved Justification *out of themselves*, and grounded it on their own presumed Merits, and on their fancied Obedience to the works of the Law; and imagined that they could earn heaven, as wages due to their own works, and that, therefore, they did not need a Redeemer; and that, consequently, the new dispensation of Grace, in the Gospel of Christ, was superfluous.

2 εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς Θεόν· 3 [b] τί γὰρ ἡ γραφὴ λέγει; Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. 4 [c] Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα· 5 τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. 6 [d] Καθάπερ καὶ Δαυὶδ λέγει τὸν μακαρισμὸν τοῦ ἀνθρώπου ᾧ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων, 7 Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι, 8 μακάριος ἀνὴρ ᾧ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν.

b Gen. 15. 6. Gal. 3. 6. James 2. 23.
c ch. 11. 6.
d Ps. 32. 1, 2.

9 Ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομὴν, ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; λέγομεν γὰρ ὅτι ἐλογίσθη τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην. 10 Πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ ἐν ἀκροβυστίᾳ; Οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀκροβυστίᾳ· 11 [e] καὶ σημεῖον ἔλαβε περιτομῆς, σφραγῖδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην, 12 καὶ πατέρα περιτομῆς, τοῖς οὐκ ἐκ περιτομῆς μόνον, ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἴχνεσι τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ. 13 [f] Οὐ γὰρ διὰ

e Gen. 17. 11. Gal. 3. 7.
f Gen. 15. 6. & 17. 2, &c. Gal. 3. 18.

St. Paul therefore shows them, that even *Abraham their Father* did not earn Justification as a debt due to his works, but was justified by faith in God.

— πατέρα] A, B, C have προπάτορα, and so *Lachm.*

A, C, D, F, G have εὑρηκέναι Ἀβραὰμ, which is adopted by *Lachmann*, but that reading seems to have been an alteration in order to combine Ἀβραὰμ and κατὰ σάρκα.

2. ἔχει καύχημα, ἀλλ' οὐ πρὸς Θεόν] *he hath a ground for glorying, but not with respect to God.*

Some Expositors place a full stop at καύχημα, and begin a new sentence at ἀλλ' οὐ πρὸς Θεόν.

The construction then would be, *Abraham hath a ground for glorying. But* he hath *not* any such ground *before God. For*, God Himself testifies *in Holy Scripture*, that Abraham was justified by Faith, and not by works.

But there is another interpretation of this passage, which is recommended by the majority of ancient Greek interpreters (*Theodoret, Chrys., Œcumen., Theophyl*), and is also received by some modern Expositors (e. g. *Meyer*, p. 126), as follows:

If Abraham was justified by his own works, then *he hath matter for glorying* in himself, and in his own flesh (σὰρξ) and independent strength, but *not with regard to God*—that is, irrespectively of God, in Whom alone man ought to glory (1 Cor. i. 31).

But such a supposition (argues the Apostle) is contrary to the declaration of God Himself. *For*, what saith the *Scripture?* Abraham *believed in God, and that was reckoned to him for righteousness.*

The Scripture therefore grounds Abraham's Justification upon that which is *relative to God* (πρὸς Θεόν), viz. Faith, and which has its foundation in *God*, and *not* in Abraham *himself.*

This Exposition is confirmed by the repetition of the word *God.* Holy Scripture founds Abraham's righteousness in his *belief in God.* But if he were justified by any works of his own, his Justification would spring from *himself*, and not be derived from *God.* It would be something independent and absolute in himself, and not dependent on, and relative to, *God* (πρὸς Θεόν).

This Interpretation seems to be preferable, as having more authority in its favour, and as best cohering with the structure of the sentence; and the words πρὸς Θεὸν are better rendered *in respect to God*, than *before God*, or *in the eye of God.*

3. ἡ γραφὴ] *the Scripture* (Gen. xv. 6). Abraham did not receive Circumcision till thirteen years *after* this sentence of his Justification by Faith had been pronounced by the divine oracle upon him. See Gen. xvii. 24, 25.

— Ἐπίστευσε] *he believed.* He resolved all into the promise of God, and he grounded every thing on the faithfulness *of God.* He did not rely *on himself*, but he built every thing on Him. And he did this, although what was promised by God seemed to be impossible, and, humanly speaking, was impossible. Thus he became an example of Faith, and the Father of the Faithful.

The prerogative of God extendeth as well to the Reason, as to the Will, of man; so that, as we are to obey His Law, though we find a reluctation in our Will, we are to *believe His Word*, though we find a reluctation in our Reason. For if we believe only what is agreeable to our sense, we give consent to the *matter*, and not to the *Author.* But *that* "Faith which was accounted to *Abraham* for Righteousness" was of such a point, as whereat Sarah laughed, who therein was an image of *Natural Reason. Lord Bacon* (Advancement of Learning, p. 256).

4. ὀφείλημα] *debt. Elz.* prefixes τὸ, which is not in the best MSS.

6. χωρὶς ἔργων] *apart* from works.

7. Μακάριοι] *Blessed are they whose iniquities are forgiven, and whose sins are covered.* He refers them to the example of Abraham, and the beatitudes of David (Ps. xxxii. 1, 2). Another proof that he does not disparage the Law.

On the difference between *forgiveness* of sins, and *covering* of sins, see below on James v. 20.

9. Ὁ μακαρισμὸς—ἀκροβυστίαν;] *Is then this declaration of blessedness pronounced upon the Circumcision only*, namely, upon the Jews alone, or upon the *Uncircumcision*, that is, upon the Gentiles, also?

On περιτομὴ, thus used, see iii. 30. On μακαρισμὸς, see above, Gal. iv. 15.

10. Οὐκ ἐν περιτομῇ] *Not* when he was in *Circumcision.* See on *v.* 3.

11. σφραγῖδα] a *seal;* "signaculum rei *actæ*, non pignus *agendæ;*" *a seal of the justification which he had already received* by his faith already existing, and not an instrument of righteousness to be received; οὐ δικαιοσύνης ποιητικήν. *Œcumen.*

— τῶν πιστευόντων δι' ἀκροβυστίας] *of those who believe in* God *through uncircumcision;* that is, those who have not the same benefits as the Jews, and overcome the hindrances of heathenism, and accept the Gospel, and profess their faith in Christ.

On this use of διὰ, *through*, see ii. 27.

— τὴν δικαιοσύνην] *the* same *righteousness.*

12. τοῖς οὐκ ἐκ περιτομῆς μόνον, κ.τ.λ.] *to them who are not only of the Circumcision, but to them also who walk in the steps of the faith of our Father Abraham, which he had while in uncircumcision.*

This Scripture declares the important truth, that there is but *One Visible Church* of God from the *beginning:*

All the Saints who ever lived belong to the Church. For let us not suppose that Abraham, who lived so long *before* Christ's birth, does not belong to *us* who were made Christians long *after* the Passion of Christ. For the Apostle says *we are children of Abraham, by imitating the faith of Abraham.* If, then, we are admitted to the Church by imitating Abraham, shall we exclude him from the Church? *Augustine* (Serm. 4).

Observe also, that the place of peace and joy, to which the departed spirits of the righteous are carried by Angels, after that they are delivered by death from the burden of the Flesh, and in which they abide together till the glorious Resurrection of their bodies, is called by Our Lord Himself in the Gospel, *Abraham's Bosom.* See Luke xvi. 22.

13. Οὐ διὰ νόμου] *The promise to Abraham was not through*

νόμου ἡ ἐπαγγελία τῷ Ἀβραὰμ ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι κόσμου, ἀλλὰ διὰ δικαιοσύνης πίστεως. 14 Εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι, κεκένωται ἡ πίστις, καὶ κατήργηται ἡ ἐπαγγελία· 15 [g] ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὗ δὲ οὐκ ἔστι νόμος, οὐδὲ παράβασις.

16 [h] Διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραὰμ, ὅς ἐστι πατὴρ πάντων ἡμῶν, 17 [i] καθὼς γέγραπται, Ὅτι πατέρα πολλῶν ἐθνῶν τέθεικά σε, κατέναντι οὗ ἐπίστευσε Θεοῦ, τοῦ ζωοποιοῦντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα· 18 [j] ὃς παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν, κατὰ τὸ εἰρημένον, Οὕτως ἔσται τὸ σπέρμα σου, 19 [k] καὶ μὴ ἀσθενήσας τῇ πίστει οὐ κατενόησε τὸ ἑαυτοῦ σῶμα ἤδη νενεκρωμένον ἑκατονταέτης που ὑπάρχων, καὶ τὴν νέκρωσιν τῆς μήτρας Σάρρας, 20 [l] εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ' ἐνεδυναμώθη τῇ πίστει, δοὺς δόξαν τῷ Θεῷ, 21 [m] καὶ πληροφορηθεὶς ὅτι ὃ ἐπήγγελται δυνατός ἐστι καὶ ποιῆσαι· 22 διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

23 [n] Οὐκ ἐγράφη δὲ δι' αὐτὸν μόνον, ὅτι ἐλογίσθη αὐτῷ, 24 [o] ἀλλὰ καὶ δι' ἡμᾶς, οἷς μέλλει λογίζεσθαι τοῖς πιστεύουσιν ἐπὶ τὸν ἐγείραντα Ἰησοῦν τὸν Κύριον ἡμῶν ἐκ νεκρῶν, 25 [p] ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἠγέρθη διὰ τὴν δικαίωσιν ἡμῶν.

g ch. 3. 20. & 5. 13, 20. & 7. 8, 10. John 15. 22. 1 Cor. 15. 56. 2 Cor. 3. 7, 9.
h Gal. 3. 16, 18, 30.
i Gen. 17. 5. Heb. 11. 12.
j Gen. 15. 4—6.
k Gen. 17. 17. & 18. 11. Heb. 11. 11, 12.
l Heb. 11. 18.
m Ps. 115. 3. Isa. 57. 19. Luke 1. 37.
n ch. 15. 4. 1 Cor. 10. 6, 11.
o Acts 2. 24.
p 1 John 1. 7. & 2. 2. Rom. 8. 32. 1 Cor. 15. 17.

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the Law: it did not come by its means. For the Law had not been given, nor had a single line of Scripture as yet been written, when he was justified.

Abraham was justified

(1) before the institution of Circumcision, and

(2) before the delivery of the Law.

Therefore he was justified by something independent of both, i. e. by *Faith* in *Christ to come.*

— *κόσμου*] *Elz.* prefixes *τοῦ*, not in A, B, C, D, E, F, G, and rejected by *Griesb., Scholz, Lach., Tisch., Alf.*

14. *οἱ ἐκ νόμου*] *those who are of the Law;* that is, they who spring *forth from* it, and *rest upon* it, as a tree does from, and upon, its *root.*

Thus *οἱ ἐκ νόμου* is the opposite to *οἱ ἐκ πίστεως*, iii. 26; iv. 16; v. 1; x. 6.

If they who endeavour to derive Justification from the Law, and who rely on *that* for salvation, instead of seeking it from Faith in Christ, are heirs (not "*the* heirs"), then the Faith and the Promise are voided.

— *κεκένωται*] *hath been made void.* Because Faith and the Promise are prior to the Law, and therefore not able to derive any benefit from the Law, which did not then exist (*Œcumen.*), and also because the Law worketh wrath, and manifests God's anger against sin. And where *wrath* is, there the Inheritance cannot be.

15. *οὗ δὲ οὐκ ἔστι νόμος, οὐδὲ παράβασις*] *but where there is no Law, there is not even transgression;* for the essence of sin is this, that it is a *transgression of the Law.* See ii. 12; iii. 20; v. 13. 20. 1 Cor. xv. 56. 1 John iii. 4.

Hence, by reason of *man's corrupt nature*, the Law aggravated his guilt. See below on v. 20, and vii. 7—14. So far is the Law from bringing Justification or acquittal from sin.

Elz. has *γὰρ* here after *οὗ*, but A, B, C have *δὲ*, which is received by *Lachm., Fritzsche, Alford.*

17. *κατέναντι οὗ ἐπίστευσε Θεοῦ*] *before God, in whose sight he believed.*

— *ζωοποιοῦντος*] *quickening* in Christ those who *are dead* in trespasses and sins.

In saying to Abraham, that in him "*all Nations* should be blessed," Almighty God promised life to *all Nations* who were then spiritually dead. And He gave him a pledge, by raising the promised seed from Abraham and Sarah, in their *old age*, when his body and her womb were *dead* (*v.* 19). And He has given us a further pledge thereof, by raising the promised Seed, Christ, from *the dead* (*v.* 24), Who was delivered to death for our sins, and was *raised for our Justification* (*v.* 25).

— *καλοῦντος τὰ μὴ ὄντα ὡς ὄντα*] *calling those things which are not, as though they were.*

(1) In His promise to Abraham, God spoke of *all Nations*, and pronounced them *blessed* in him. He spoke of those Nations, and *called* them blessed *before* they had *any being.* He described them as having an *existence*, yes, and a *blessed existence*, in Abraham's *seed*, although he in whose seed they were to be blessed was no better than *dead* on account of his old age, and it seemed impossible that he should have any seed in whom they should be blessed.

God called all Nations blessed in Abraham's seed (which is Christ), as He called *Josiah* and *Cyrus* by name (1 Kings xiii. 2. Isa. xliv. 28; xlv. 1), and described their acts *before they were born.*

(2) The sense of the word *calling* may also be extended here, so as to convey the idea of calling *to Himself*, as His own children, those who before the call had *no existence;* so that, by means of that Divine vocation, they might come into being, and into a *blessed* existence in Christ, the Seed of Abraham. See above, 1 Cor. i. 24. 26. 28, which affords a clear elucidation of this passage.

18. *παρ' ἐλπίδα*] *against hope*, as man, but *upon hope* in God. *Severian.*

— *εἰς τὸ γενέσθαι*] *in order that he might become*—for he never would have become, *if* he had not believed; and he believed, in the full hope and confident purpose of being ministerial to such a result.

19. *οὐ κατενόησε*] *he regarded not: οὐκ ἀπεῖδεν εἰς. Theodoret.*

— *τὴν νέκρωσιν*] *mortificationem.* See above, 2 Cor. iv. 10; more expressive than 'deadness.' When Abraham's own body was alive and vigorous, and when Sarah also was in the freshness and energy of youth, even then, he had no issue; and now in their old age, now that his own body had *become dead*, and her womb had been *made dead*, could he hope for a son? But he thought not of those difficulties—but of God's Omnipotence and Truth—and *believed* His Word: and this *faith* was imputed to him for righteousness.

21. *πληροφορηθεὶς*] *fully persuaded.* See Luke i. 1, and below, xiv. 5.

24. *οἷς μέλλει λογίζεσθαι τοῖς πιστεύουσιν*] *to whom it* (faith) *will be imputed for righteousness, if we believe on Him Who raised Jesus, our Lord, from the dead,*—as He raised Isaac, the child of promise, and type of Christ, from out of the *dead body* of Abraham, and from the *dead womb* of Sarah. See *v.* 19.

25. *παρεδόθη*] *was delivered.* See Matt. xx. 28. Gal. i. 4; ii. 20. Rom. v. 8. Eph. v. 2. Tit. ii. 14. Heb. ix. 14; and that this was a sacrifice and satisfaction for the sins of *all*, to ransom *all* from guilt and death, see Rom. viii. 32. 1 Tim. ii. 6. Heb. ii. 9, and above, on Matt. xx. 28.

— *ἠγέρθη διὰ τὴν δικαίωσιν*] *He was raised again for our Justification.* For *if* Christ had not been raised, it would not have been evident, that the sacrifice which He offered by His

V. [1] [a] Δικαιωθέντες οὖν ἐκ πίστεως εἰρήνην ἔχομεν πρὸς τὸν Θεὸν διὰ τοῦ

[a] Eph. 2. 13.

death for our sins, had been *accepted*, as meritorious and satisfactory, by God. See 1 Cor. xv. 17.

But by *raising Him from the dead*, God *declared* that He has accepted that sacrifice as a plenary Propitiation for the sins of the whole world; and that He now regards us as acquitted and *justified*, and as restored to His favour in Christ, and as sons by adoption in Him risen from the dead; and He has begotten us again in Him to a lively hope of a glorious immortality. Cp. 1 Pet. i. 3. Thus Christ was *raised* for our *Justification*.

See above on 2 Cor. v. 15, particularly the quotation from *Dr. Barrow*. So *Bp. Pearson* (on the Creed, Art. v.), following *Chrysostom* here: "By His Death we know that Christ has suffered for sin; by His *Resurrection* we are assured that the sins for which He suffered were not His own. If no man had been a sinner, He had not died; if He had been a sinner, He had not risen again. But dying for those sins which *we* had committed, He *rose again* to show that He had made full satisfaction for them,—that we, *believing* in Him, might obtain *Remission* of our sins, and *Justification* of our *persons*."

God sending His own Son in the likeness of sinful flesh for sin, condemned sin in the flesh (Rom. viii. 3), and *raising* up Christ our Surety from the prison of the grave, did actually absolve and manifestly acquit Him from the whole obligation to which He had bound Himself; and in discharging *Him*, acknowledged that full satisfaction had been made *by* Him for *us*. See viii. 34.

Some Interpreters suppose that St. Paul means that Christ was raised because our Justification had been already *effected* by the *sacrifice* of His Death. So *Bp. Horsley* (Serm. i.). *Grotius* (de Satisf. Christi, c. 1). *Dr. Burton* on *Bp. Bull*, Harm. Apost. p. 12.

But this interpretation seems to be at variance with St. Paul's statement, that "if Christ has not been raised, we are still in our sins." (1 Cor. xv. 17.)

It has been said by others (e. g. *Newman* on Justification, p. 254) that St. Paul affirms that Christ arose for our Justification, because our Justification is through that second Comforter, Whom the Resurrection brought down from heaven.

But the first interpretation is undoubtedly the true one. Christ was raised from the dead for our Justification,—that is, for our acquittal by God, for a public and permanent declaration in the sight of men and of angels, that we who believe in Christ are no longer in a condition of guilt and condemnation; that we are *raised together* with Him, and are absolved and justified in Him.

Hence arises our obligation to walk in newness of life. "If ye *be risen* with Christ, seek those things that are above, where Christ sitteth on the Right Hand of God." (Col. iii. 1.)

Hence, also, in the Sacrament of Baptism, where Justification is first consigned to us by God, we are rightly reminded that "*Baptism* doth represent unto us our Profession, which is to follow the example of our Saviour Christ, and to be made like unto Him; that, as He *died* and *rose* again for us, so we, who are baptized, should die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." (*Office of Public Baptism of Infants.*)

Ch. V. 1. Δικαιωθέντες οὖν ἐκ πίστεως] *Having therefore been justified by Faith. Having been justified*; that is, having been already *acquitted* and *declared just* by God. See above, iii. 24.

Observe the *aorist* tense here. He speaks of Justification as an act *already done*, and done *once*; that is, done at *the time* when we laid hold of Christ by *Faith*, and made a public *profession* of our *Faith* in Him, and received remission of our sins through His blood, and were accounted righteous by virtue of our incorporation in Him; that is, at our Baptism. See above on iii. 22—24, and Introduction to this Epistle, pp. 201—3; and note above on 1 Cor. vi. 11.

— ἐκ πίστεως] *by Faith*: that is, from Faith or dependence on *God*, and not on ourselves, as the root and spring (on *our part*) of *Justification*.

On this subject of *Justification by Faith* (in addition to the references in the preceding note), we may cite the following important testimony of one of St. Paul's fellow-labourers, who says:

The ancient Patriarchs were not glorified or magnified by means of themselves or their own *works*, or by any acts of righteousness that they wrought, but by the will of God. Likewise we, who have been called through His will in Christ Jesus, are being justified (δικαιούμεθα), not by means of ourselves, nor through our own wisdom, prudence, holiness, or works which we have done in piety of heart, but through *Faith*, by means of which the Omnipotent God justified (ἐδικαίωσεν) all from the beginning of the world. *Clemens Rom.* 32.

That the Faith which justifies is grounded on the merits of Christ alone, is thus declared by another primitive writer: "In whom can we who are unrighteous be justified, except in the Son of God alone?" (Epist. ad Diognet. 9),—and the principal cause of our Justification is to be found in God's mere mercy and love to us. "Nostra justitia non ex proprio merito sed Dei consistit misericordiâ" (*Jerome*, adv. Pelag. i. 3); and it is laid hold on and applied, on our side, by the spiritual organ of *Faith*. "Non in hominis merito, sed in Dei gratiâ est justitia, Qui, sine legis operibus, credentium suscipit *Fidem*." *Jerome* (adv. Pelag. ii. 7), and (ad Gal. iii.) "Solâ fide justificati sunt credentes."

To this may be annexed the following statement from two of our best divines, *Richard Hooker*, and *Dr. Waterland*:

The general cause which hath procured our remission of sins is the blood of *Christ*. Therefore in His blood *we are justified*, that is to say, cleared, and acquitted from all sin.

The condition required in us for our personal qualification hereunto is *Faith*.

Sin, both *original* and *actual*, committed before belief in the promise of salvation through *Jesus Christ*, is through the mere mercy of God taken away from them which *believe*. Justified they are, and *that* not in reward of their good, but through the pardon of their evil, works.

For, albeit they have disobeyed God, yet our Saviour's Death and Obedience performed in their behalf doth redound to them. By believing it they make the benefit thereof to become their own; so that this only thing is imputed unto them for righteousness, because to remission of sins there is nothing else required.

Remission of sins is *grace*, because it is God's own free gift. Faith which qualifieth our minds to receive it is also grace, because it is an effect of His gracious Spirit in us; we are therefore justified by Faith without works, by grace without merit.

Neither is it (as *Bellarmine* imagineth) a thing impossible that we should attribute any justifying grace to *sacraments*, except we first renounce the doctrine of *justification* by *faith only*. To the imputation of Christ's death for remission of sins, we teach Faith alone necessary; wherein it is not our meaning to separate thereby Faith from any other quality or duty which God requireth to be matched therewith, but from Faith to seclude in justification the fellowship of worth through precedent works, as the Apostle St. Paul doth. *Hooker* (Appendix, book v. p. 701).

Faith is the *instrument* or mean in the hand of the recipient, *man*, by which he receives Justification from *God*.

It cannot be for nothing that St. Paul so often and so emphatically speaks of man's being justified by *Faith*, or through *Faith*, in Christ's blood; and that he particularly notes it of Abraham, that he *believed*, and that his *Faith* was *counted* to him for *justification*; when he might as easily have said, had he so meant, that man is justified by *Faith and Works*,—or that Abraham, to whom the *Gospel* was *preached*, was justified by *Gospel-Faith* and *Obedience*. Besides, it is certain, and is on all hands allowed, that though St. Paul did not directly and expressly oppose *Faith* to *Evangelical Works*, yet he comprehended the works of the *moral law* under those works which he excluded from the *office* of *justifying*; and farther, he used such arguments as appear to extend to *all kinds* of *works*; for Abraham's works were *really* evangelical works, and yet they were *excluded*.

Add to this, that if *Justification* could come even by *evangelical works*, without taking in *Faith* in the meritorious sufferings and satisfaction of a Mediator, then might we have "whereof to glory," as needing no pardon; and then might it be justly said that "Christ died in vain."

It is true, St. Paul *insists* upon true *holiness of heart*, and *obedience of life*, as indispensable *conditions* of salvation, or *justification*,—and of that, one would think, there would be no question, among men of any judgment or probity; but the question about *conditions* is very distinct from the other question about *instruments*; and therefore both parts may be true, viz. that *faith* and *obedience* are *equally conditions*, and *equally indispensable*, where *opportunities* permit,—and yet *Faith*, over and above, is emphatically *the instrument* both of *receiving* and *holding* justification, or a title to salvation.

Faith is emphatically the *instrument* whereby we *receive* the grant of *justification*. *Obedience* is equally a *condition*, or *qualification*, but not an *instrument*; not being that *act* of the *mind* whereby we *look up* to God and Christ, and whereby we *embrace* the promises.

"Faith is the substance of things hoped for" (Heb. xi. 1), as making the things *subsist*, as it were, with certain effect in the

b John 10. 9. & 14. 6. 1 Cor. 15. 1. Eph. 2. 18. & 3. 12. Heb. 3. 6. & 10. 19. c 2 Cor. 12. 10. James 1. 2. d James 1. 3.

Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, [2] [b] δι' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ᾗ ἑστήκαμεν· καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ Θεοῦ· [3] [c] οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμεθα ἐν ταῖς θλίψεσιν, [4] [d] εἰδότες ὅτι ἡ θλῖψις ὑπομονὴν κατεργάζεται, ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα, [5] ἡ δὲ ἐλπὶς οὐ καταισχύνει· ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν.

e Eph. 2. 1. Col. 2. 13. 1 Pet. 3. 18.

[6] [e] Ἔτι γὰρ Χριστὸς, ὄντων ἡμῶν ἀσθενῶν ἔτι, κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε. [7] Μόλις γὰρ ὑπὲρ δικαίου τὶς ἀποθανεῖται, ὑπὲρ γὰρ τοῦ ἀγαθοῦ

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mind. It is the "evidence of things not seen," being, as it were, the eye of the mind, *looking* to the *blood* of Christ, and thereby inwardly warming the affections to a firm reliance upon it and acquiescence in it. But this is to be understood of a *firm* and *vigorous* Faith, and at the same time *well grounded*. *Faith* is said to *embrace* (salute, welcome) the things *promised* of God, as things *present* to view, or near at hand. (Heb. xi. 13.)

There is no other faculty, virtue, act, or exercise of the mind, which so properly does it as *Faith* does; therefore *Faith* particularly is represented as that by which the Gentile converts *laid hold on* justification, and brought it home to themselves.

And as Faith is said to have healed several in a *bodily* sense, so may it be also said to *heal* men in a *spiritual* way; that is, to *justify*, being immediately *instrumental* in the *reception* of that grace more than any other *virtues* are. For as, when persons were *healed* by *looking on* the *brazen serpent*, their *eyes* were particularly *instrumental* to their *cure*, more than the *whole body*; so *Faith*, the eye of the mind, is particularly *instrumental* in this affair, more than the *whole body* of graces with which it is accompanied; not for any supereminent excellency of *faith* above every other virtue (for *charity* is greater), but for its particular *aptness*, in the very *nature* of it, to make things *distant* become *near*, and to admit them into close embraces.

The Homilies of our Church describe and limit the doctrine thus: "*Faith* doth not shut out *repentance*, *hope*, *love*, *dread*, and the *fear* of God, to be *joined* with *Faith* in every man that is *justified*; but it shutteth them out from the *office* of justifying;" that is to say, from the *office* of accepting or receiving it; for as to the *office* of *justifying*, in the *active* sense, *that* belongs to *God only*, as the same Homily elsewhere declares; (*Homily of Salvation*, part ii. pp. 22, 23, and part iii. p. 24. Among the *later Homilies*, see on the Passion, pp. 347. 349; and concerning the Sacrament, part i. pp. 376. 379. Conf. *Nowelli* Catech., p. 41. *Gul. Forbes*, Consid. Modest., pp. 23, 24. 38. *Hooker*, Disc. on Justific., p. 509. *Tyndal*, pp. 45. 187. 225. 330, 331. *Field*, pp. 298. 323. Conf. *Augustan.* Art. xx. pp. 18, 19. *Spanheim*, tom. iii. pp. 141. 159. 761. 834. *Le Blanc*, pp. 126. 267.) The doctrine is there further explained thus: "Because *Faith* doth directly send us to Christ *for remission* of *our sins*; and that, by *Faith* given us of God, we *embrace* the *promise* of God's mercy, and of the remission of our sins (which thing none other of our virtues or works properly doth), therefore the Scripture useth to say, that faith *without works* doth *justify*;" not that this is to be understood of a man's being confident of his *own* election, his *own* Justification, or his *own* salvation in particular (which is quite another question, and to be determined by other rules), but of his *confiding* solely upon the *covenant of grace* in Christ (not upon his *own deservings*), with full assurance that so, and *so only*, he is *safe*, as long as he behaves accordingly.

Take we due care so to maintain the doctrine of *Faith*, as not to *exclude* the *necessity* of good *works*, and so to maintain *good works*, as not to *exclude* the *necessity of Christ's atonement*, or the *free grace* of God. Take we care to perform all evangelical duties to the utmost of our power, aided by God's Spirit; and when we have so done, say that we are *unprofitable servants*, having no strict *claim* to a reward, but yet looking for one, and accepting it as a *favour*, not challenging it as *due* in any right of our *own*, due only *upon free promise*, and that promise made not in consideration of any *deserts of ours*, but in and through the alone *merits*, active and passive, of Christ Jesus our Lord. *Dr. Waterland* (Summary of the Doctrine of Justification, pp. 451—470). Cp. above, *Introduction*, pp. 201—3.

— ἔχομεν] *we have peace;* for Christ is our Peace. Eph. ii. 14.

A, B*, C, D, J, K, and also ℵ*, have ἔχωμεν, *let us have*. And so *Scholz*, *Fritzsche*, and *Lachmann*; not *Tisch.* nor *Alf.* And ἔχωμεν seems to be out of place here. On the frequent confusion of ō and ω in the MSS., see above on 1 Cor. xv. 36. 49. Cp. below, Heb. vi. 3; vii. 19. B**, F, G, and many Cursives, have ἔχομεν here.

2. τὴν προσαγωγήν] *the access;* the *only* access that we *can have*.

— τῇ πίστει] Not in B, D, F, G, and some Versions and Fathers, and cancelled by *Griesb.*, *Tisch.*, *Alf.*

— εἰς τὴν χάριν ταύτην] *into this state of grace*, in which we were placed at our Baptism. *Œcumen.*

3. ἐν ταῖς θλίψεσιν] *in our afflictions*. We can exult, not only in our joys present and future, but even *in our afflictions;* and he adds the reason.

4. ὑπομονήν] *patient endurance*. 2 Cor. i. 6; vi. 4; xii. 12. Cp. below, the verb, xii. 12.

— δοκιμήν] Not so much *experience*, as *proof*. See above on 2 Cor viii. 2, δοκιμὴ θλίψεως. Cp. Phil. ii. 22. In *prosperity* we ourselves know not whether we love God for His own sake, or for the sake of the temporal blessings which He gives us. Affliction is our touchstone. It is a *Lapis Lydius*, or βάσανος, which proves us (δοκιμάζει. See above, i. 28; ii. 18. 1 Pet. i. 7. 1 John iv. 1), and shows to *ourselves* and to *others* whether we are good coin, or mere κίβδηλα νομίσματα. And it also smelts away, as by fire, our dross, and purifies us. See 1 Pet. i. 7. Job xxiii. 10. Ps. lxvi. 10. Prov. xvii. 3.

Thus δοκιμὴ, or *proof*, worketh in us *hope*.

The word δοκιμὴ properly follows the mention of Abraham, who was proved by God by the most severe test; as *Œcumen.*, following up the metaphor of metallurgy, observes, ἐπείρασεν αὐτὸν ὁ Θεὸς, καὶ ἐχώνευσεν χωνείαν φρικτὴν, πῦρ τοῖς ἐγκάτοις ὑφάψας, ὅτι σφᾶξαι προσέταξε τὸν υἱόν.

5. ἐκκέχυται] *hath been poured forth* as in a stream.

6. Ἔτι—ἔτι] The first ἔτι is in A, C, D*, E, K, and many Cursives; the second ἔτι is in A, B, C, D*, F, G; and this seems to be the true reading, and is to be rendered, *Besides, when we were yet weak* . . . The first ἔτι introduces a new argument. Cp. Luke xiv. 26. Acts ii. 26; xxi. 28.

— κατὰ καιρόν] *at the season*,

(1) when we were reduced almost to despair. Eph. ii. 12.

(2) and which had been pre-defined by ancient Prophecy. See Mark i. 15, πεπλήρωται ὁ καιρός. Tit. i. 3. Eph. i. 10.

(3) and in our season of probation. 2 Cor. vi. 2.

7. Μόλις γὰρ κ.τ.λ.] *For scarcely for a righteous man will any one die, yet haply for the good man* (or *for him that is good*) *some one doth even adventure to die.*

It may be observed here, that

(1) δίκαιος, *righteous*, and ἀγαθὸς, *good*, are distinguished, as in *Euseb.* iv. 11, τὸν μὲν δίκαιον, τὸν δὲ ἀγαθὸν ὑπάρχειν i. e. the one *righteous*, the other *good*, *merciful*, *benevolent*.

(2) δίκαιος here has *not* the *article*, which ἀγαθὸς has;

(3) there is a double reference in these words to *our* relation to God when Christ died for us. At that time

(1) we were not *righteous* (δίκαιοι), but *sinners* (*v.* 8), and

(2) we were not ἀγαθοὶ, *good*, but *enemies* (*v.* 10).

Hence we arrive at the following exposition.

Scarcely will a person be persuaded to die for a man who is upright in the abstract, (i. e. without any reference to the party dying for him,) though perhaps some may be found who may bring himself to die for *the man* who is specially and singularly *good* to *him*. For instance, Orestes died for Pylades, his *alter ego*, and Alcestis for Admetus, her *husband*; and others died for others because they were their cherished *friends*, or *benefactors*, ἀγαθοεργοὶ, specially dear and kind to the persons so sacrificing themselves (cp. *Horace*, Od. iii. 9. 11) as their ἀντίψυχοι. See on 1 Cor. iv. 13, *Winer*, § 18, and *Bp. Taylor* on Friendship, § 2.

Hence appears the strength of the Apostle's argument:

(1) Some with difficulty may be found ready to die for one who is strictly just. *We* were not *that*, but (as has been shown already) we were guilty before God.

(2) A person peradventure may be found willing to die for *the* man who is amiable for his goodness, and is the *special* object of his affections, and endeared to him by special acts of tenderness and benevolence, called by St. Paul ἀγαθωσύνη (xv. 14).

But *we* could not be said to be in that relation to God and

τάχα τὶς καὶ τολμᾷ ἀποθανεῖν· 8 [f] συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεὸς, ὅτι, ἔτι ἁμαρτωλῶν ὄντων ἡμῶν, Χριστὸς ὑπὲρ ἡμῶν ἀπέθανε. f John 15. 13. Heb. 9. 15. 1 Pet. 3. 18.

9 [g] Πολλῷ οὖν μᾶλλον δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς. 10 [h] Εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ Υἱοῦ αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ· 11 οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν· 12 [i] διὰ τοῦτο, ὥσπερ δι' ἑνὸς ἀνθρώπου ἡ ἁμαρτία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, καὶ οὕτως εἰς πάντας ἀνθρώπους ὁ θάνατος διῆλθεν, ἐφ' ᾧ πάντες ἥμαρτον, 13 [k] ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἐλλογεῖται g 1 Thess. 1. 10. h 2 Cor. 5. 18. Col. 1. 21, 22. 2 Cor. 4. 10, 11. i Gen. 2. 17. & 3. 6. ch. 6. 23. 1 Cor. 15. 21. k ch. 4. 15.

Christ; we were *enemies* and *rebels* against them by our wicked works. (Col. i. 20, 21.) "Herein is love; *not* that *we loved* God, but that He loved us, and sent His Son to be the propitiation for our sins." (1 John iv. 10.) And therefore St. Paul here adds (*v.* 10), being yet *enemies* we were reconciled to God by the death of His Son.

This exposition may receive confirmation even through the errors of some, who misinterpreted this passage in ancient times;

"Quo sensu accipiendum sit (asks *S. Jerome*) quod in Epistola legimus ad Romanos: *Vix enim pro justo quis moritur.* Nam *pro bono forsitan quis audeat mori?*

"Duæ *hæreses* ex occasione hujus testimonii, diverso quidem errore, sed pari impietate blasphemant;

"*Marcion* enim, qui *justum Deum* et Creatorem Legis facit et Prophetarum, *bonum* autem Evangeliorum et Apostolorum, cujus vult esse Filium Christum, duos introducit deos: alterum *justum*, et alterum *bonum*. Et pro justo asserit, vel nullos, vel paucos oppetisse mortem. Pro bono autem, id est, Christo, innumerabiles Martyres extitisse.

"Porrò *Arius* justum ad Christum refert, de quo dictum est: *Deus judicium tuum regi da, et justitiam tuam filio regis.* (Ps. lxxii. 1.) Et ipse de se in Evangelio: *Non enim Pater judicat quemquam;* sed *omne judicium dedit Filio.* (Joh. v. 22.) Et: *Ego sicut audio, sic judico. Bonum* autem ad Deum *Patrem*, de quo ipse Filius confitetur: *Quid me dicis bonum? Nemo est bonus, nisi unus Deus Pater.* (Marc. x. 18.)

"Nonnulli ita interpretantur: Si ille pro nobis impiis mortuus est et peccatoribus, quanto magis nos absque dubitatione pro *justo et bono Christo* debemus occumbere?" *S. Jerome* (ad Algasiam, p. 198).

9. *ἀπὸ τῆς ὀργῆς*] *from the wrath*—the dreadful wrath of God—the wrath to come.

10. *κατηλλάγημεν τῷ Θεῷ*] *we were reconciled to God.* On this doctrine and language, see above, 2 Cor. v. 18.

11. *καυχώμενοι*] *glorying.* F, G, *καυχῶμεν*, and some Fathers and Versions read *καυχώμεθα.*

— *τὴν καταλλαγήν*] *the at-one-ment.* The article *τὴν* marks that there is no other way of reconciliation with God than by Christ.

12. *Διὰ τοῦτο, κ.τ.λ.*] *For this cause* we received reconciliation by Jesus Christ (*v.* 11), Who is the Second Adam, the source of life and grace to all whose Nature He has taken, and who are engrafted by Baptism into Him; *as through one man* (Adam) *Sin came into* (*εἰσῆλθεν*) *the world, and Death through Sin; and thus Death came abroad* (*διῆλθεν*) *unto all men, in that all sinned* (in Adam). The argument is taken up again—after a parenthesis—in *v.* 18.

The great truths contained in this Apostolic declaration have been made more manifest, and have been more firmly established, under God's Providence, (blessing the labours of holy men, particularly *S. Jerome* and *S. Augustine*,) even through the occasion of that Heresy, by which they were impugned in early times, and which led to a fuller examination of the testimonies of Scripture concerning them—the *Pelagian Heresy*:

It was affirmed by *Pelagius* that *death* is not a consequence of *sin*: and that Adam would have died, even if he had not sinned. *Augustine* (Serm. 219).

It was a branch of the error of *Pelagius*, to think our mortality no punishment inflicted by the hand of the supreme Judge, but a part of that state and condition which, as Creator, He hath imposed on mankind. *Hooker* (Appendix to book v., where is a short history of the Pelagian controversy).

Connected with this assertion were the other tenets of *Pelagius*; viz.

(1) That man may be saved by his own deeds and deservings.

(2) That divine Grace, though beneficial in aiding human free-will, is not necessary.

(3) That Infants are born as free from sin as Adam was; and are to be baptized, not because they need regeneration and remission of sins, but in order to be dignified by the sacrament of adoption. See *S. Jerome*, Epist. 43, ad Ctesiphont. vol. iv. p. 474; and his three Dialogues adv. Pelagianos, vol. iv. pp. 486—546; and the treatises of *S. Augustine* contained in the Tenth volume of the Benedictine Edition of his works.

The following historical summary is from the Benedictine Preface to *S. Jerome's* Epist. 43:—

"*Pelagius*, Brito Monachus, post Arium secessit, novi erroris auctor: Celestinoque ac Juliano fautoribus et adjutoribus multos in suam pertraxit factionem. Is *tantum tribuit libero arbitrio, ut diceret, absque gratiâ Christi, solis meritis hominem posse salutem consequi.* Atque super hâc re primùm increpatus à fratribus, eatenus cessit admonitioni, ut non excluderet gratiam; sed diceret, hâc accedente faciliùs posse perveniri ad salutem: quasi et absque hâc perveniri posset, licèt difficiliùs. *Orationes quæ fierent in Ecclesiâ, vel pro fidelibus, ut supervacuas damnabat*, quòd *diceret, id quod precatur, sibi quemque suâ industriâ præstare posse.* Verùm hoc in Concilio Antiocheno, quum metueret ne damnaretur, recantavit: etiam si non desierit deinceps in scriptis suis eadem docere. Addebat *Adæ peccatum nulli nocuisse, nisi ipsi qui commiserat. Omnes infantes tam insontes nasci quàm ipse Adam fuisset conditus à Deo.* Baptizandos autem, non ut à peccato exuerentur, quo carerent; sed ut sacramento adoptionis honorarentur. Scripsit tres de fide Trinitatis libros, et eclogas, hoc est, excerptiones ex Libris divinis, in morem indicis per capita digestas. Publicatus hæreticus scripsit in defensionem sui dogmatis. Damnatus est à Pontifice Zosimo insectantibus Afris, et potissimum Augustino reliquias factionis persequente: idque Concilio apud Carthaginem habito ducentorum et quatuordecim Episcoporum. Nam ipse Pelagius, antequàm de hoc pronunciasset Zosimus, jam ab Innocentio damnatus fuerat. Hunc Augustinus tradit suâ tempestate recentissimum hæresiarcharum exstitisse, hominem eloquentiâ, ut apparet, munitum." Compare Art. IX. of the Church of England and the Exposition of it.

— *εἰσῆλθε, came in*—*διῆλθε, came forth in different directions*] These two words are very expressive, especially as combined with the word *παρεισῆλθε, came in by the side*, in *v.* 20. *Sin εἰσῆλθε, Death διῆλθε*, and the Mosaic Law *παρεισῆλθε.*

Sin *came into* the world by Adam; and so Death *came forth* in *every direction* upon all; but the Law of Moses *came in* only *obiter*, and, as it were, *by a side door.*

Sin entered into the world boldly and openly by a royal road and principal Gate, even by Adam himself, and so passed forth into every street of the City of this World, and infected the whole human race. But the Mosaic Law came in only by a postern gate, not by the direct road and highway of the City. See on *v.* 20.

There never was a time when Mankind was not under a Law;

Adam was under the primeval Law. If he had not been under a Law, he could not have sinned. (See iv. 15.) All who were born in the interval between Adam and Moses were under *a* Law, though not under *the* Law of Moses, as such. See ii. 14, and on *v.* 13 here.

The Moral Law of Moses (the Decalogue) was only a *Republication* of the *Original* Law of Morals given by God to man at the beginning. That *Republication* was necessitated by man's transgressions; by his degeneracy and apostasy from the primeval Code. It came therefore in, as it were, *indirectly*; and *not* in the same open and direct way as Sin and Death had done, before the promulgation of the Mosaic Law.

— *ἐφ' ᾧ πάντες ἥμαρτον*] *in that all sinned*, or *inasmuch as all sinned*

1 1 Cor. 15. 21, 22, 45. μὴ ὄντος νόμου, 14 [1] ἀλλὰ ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδαμ μέχρι Μωϋσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ, ὅς ἐστι τύπος τοῦ μέλλοντος.

Ἐφ' ᾧ is equivalent to ἐπὶ τούτῳ ὅτι. See 2 Cor. v. 4. Phil. iii. 12.

Observe the *aorist* tense, ἥμαρτον, *they all sinned;* that is, at a *particular time*. And when was that? Doubtless, at the Fall. *All men sinned* in Adam's sin. All fell in his Fall. Cp. *Origen, Chrys., Theophyl., Bengel, Philippi, Meyer.*

All men *were that one man*, Adam. *Augustine* (de Peccator. merit. c. 1). All men were in him, as a river is in its source, and as a tree is in its root. We are all by *nature* in the *First Adam*, as we are all by *grace* in the *Second Adam*, Christ. We all fell and died in the first Adam; but, by God's free favour and love, we all rise and live in the Second Adam, Who is the Antitype of the first. See *v.* 14.

Compare the use of the same tense in a similar sense, with reference to the same subject, in iii. 23, and below in *v.* 15, ἀπέθανον, *all died* in and by *the transgression of the one man*, the natural parent of all, Adam.

See above, on 1 Cor. xv. 22, which is the best commentary on this passage.

This is the true sense of ἥμαρτον here, and is to be carefully borne in mind, as the clue to the Apostle's reasoning in what follows.

13, 14. ἄχρι γὰρ νόμου—Ἀδάμ] *for until* the publication *of the* Mosaic *Law Sin was in the world; but Sin is not imputed wherever Law does not exist*, and therefore, since Sin *was* imputed to them, it is evident that there existed then a Law, not written on tables like the Law of Moses, but a Law written on the Conscience of Man, and this Law men broke, and so they were *guilty of sin*. *Nay but* (ἀλλὰ) Sin not only existed, but it *reigned* as a king *from the* days of *Adam to* those of Moses, *even upon those also who did not sin*, by *actual* transgression, as Adam did. Having said that *Death diffused itself* unto all men, inasmuch as all men sinned in Adam, the common Father of all, he goes on to affirm that *Sin*, which is the source of Death, *was in the world*, that is, in mankind universally, from the time of Adam *even to the delivery* of the *Law* of Moses.

What was the proof of this?

The proof of the *universality* of *Sin* was to be seen in the *universality of Death*, which is the penalty of sin; and which showed, by its infliction, that sin was imputed to all. All, therefore, must have sinned, because all died.

But what is Sin?

It is the breach of a Law. This is the definition of Sin. "Where there is *no Law*, there is *no transgression*." (See iv. 15.) *All* therefore broke a *Law*. But how? Some, namely *infants*, committed no *actual* sin, as Adam did. Yet even infants *died*. Sin therefore was *imputed* to them, although they did not sin by *actual* transgression in the *likeness of the transgression of Adam*.

Wherefore, then, was sin imputed to them? Why did infants die? Because they were all in Adam, and sinned in Adam, and *broke a Law* in Adam, and fell in Adam. Therefore they paid the penalty of sin, which is death.

He thus prepares the way for showing that the Law, delivered by *Moses*, was *not* the *first*, *original* Law given by God, but that it came in, as it were, only *parenthetically* and *accidentally* (παρεισῆλθεν) as a *consequence* of *sin* (*v.* 20), which could not have been committed, and could not have prevailed, even from the beginning, as it did, and have been *punished*, as it was, by Death, unless there had been contemporaneously and concurrently *a Law* from the beginning also, the breach of which was Sin, and the penalty of that breach, Death.

He thus also replies to a supposed objection. He had just said that *all sinned*. But how could this be (it might be asked), when the Law was not yet given? Did you not just now say that *where there is no Law there is no transgression* (Rom. iv. 15)? How could the Law be transgressed before it existed? How then could *all*, before and until the Law, be sinners?

The proof of universal sinfulness is from the universal prevalence of *Death*, which is the *punishment* of *sin*. Death *reigned as a King*, and triumphed as a Conqueror, in the World, from the days of *Adam* even to those of *Moses*, the Giver of the Law, *over those who did not sin in the likeness of the transgression* of Adam, and did not therefore *subject themselves* to death by *actual* sin like his. Death reigned and triumphed even over *Infants* who were incapable of actual sin. (*Chrys. Theodoret.*) And since Death comes by sin, and is its consequence and penalty, and since Death had dominion and lorded it over *all*, therefore all are *proved* to have sinned. And since all could not have sinned by *actual* transgression, their sinful condition must have been entailed upon them by their descent from the common Parent of all, who is the type, in some respects by similarity, and in others by antithesis or opposition, of Him who was to come, Christ.

As is well said by *Hooker* (App. book v. p. 721), Death, even in new-baptized *Infants*, yea, in *Saints* and *Martyrs*, we must acknowledge to be a *punishment*, which God inflicteth in judgment, and not in fury, but yet a punishment.

In opposition to the argument of the Apostle, *Pelagius* said that our Death is not from sin, but from Nature; and that Adam would have died, even if he had not sinned. See above, preceding note.

The Apostle, then, having laid the foundation in the fact of *Universal Sinfulness*, proved from the universality of *Death*, builds upon it the doctrine of *Universal Redemption*.

On this fact of *Original Sin* passing from Adam upon all his descendants, the Church grounds her practice of Baptism of Infants, who are thereby grafted in Christ;

Why do *Infants* die? As to their own deeds they are innocent. They have no sin but what they derive from Adam. But to them the Grace of Christ is necessary, in order that they who are dead in Adam may live in Christ; and that they who are tainted in their birth, may be cleansed in their new birth. *Augustine* (c. Julian. Pelagian. iii. 3).

The first man, Adam, tainted all his progeny. Therefore welcome, O welcome, be to the Second Adam! Let Him come Who liveth, that He may find us who are dead. Let Him die for us, in order to succour us who are dead, and to rescue us from death, and raise us to life, and destroy death by dying. His Grace is the only Grace which redeems Infants and men, the small and the great together. *Augustine.*

The following is from *S. Augustine's* contemporary and fellow-labourer in the same controversy:—

Critob. Dic, quæso, et me omni libera quæstione, *quare infantuli baptizentur?*

Attic. Ut eis peccata in baptismate dimittantur.

Crit. Quid enim commeruere peccati? Quisquamne solvitur non ligatus?

Att. Me interrogas? Respondebit tibi Evangelica tuba, Doctor Gentium, vas aureum in toto orbe resplendens: *Regnavit mors ab Adam, usque ad Moysen; etiam in eos, qui non peccaverunt, in similitudinem prævaricationis Adam, qui est forma futuri.* Quòd si objeceris dici, esse aliquos qui non peccaverunt; intellige eos illud non peccasse peccatum, quod peccavit Adam prævaricando in Paradiso præceptum Dei. Cæterùm omnes homines, aut antiqui propagatoris Adam, aut suo nomine tenentur obnoxii. Qui parvulus est, parentis in baptismo vinculo solvitur. Qui ejus ætatis est, quæ potest sapere, et alieno et suo, Christi sanguine liberatur. Ac ne me putes hæretico sensu hoc intelligere, beatus Martyr *Cyprianus*, in Epistolâ quam scribit ad Episcopum Fidum de *Infantibus baptizandis* hæc memorat: "Porrò autem si etiam gravissimis delictoribus, et in Deum multò antè peccantibus, quum postea crediderint, remissio peccatorum datur; et à baptismo atque gratiâ nemo prohibetur: quanto magis prohiberi non debet infans, qui recens natus nihil peccavit, nisi quòd *secundùm Adam carnaliter natus, contagium mortis antiquæ primâ nativitate contraxit?* Qui ad remissionem peccatorum accipiendam hoc ipso faciliùs accedit, quòd illi remittuntur non propria, sed aliena peccata; et idcirco, frater charissime, hæc fuit in Concilio nostra sententia, à baptismo atque gratiâ Dei, qui omnibus misericors et benignus et pius est, neminem per nos debere prohiberi."

Scripsit dudum vir sanctus et eloquens Episcopus *Augustinus* ad Marcellinum, duos libros *de Infantibus baptizandis* contra hæresim vestram, per quam vultis asserere baptizari infantes, non in remissionem peccatorum, sed in regnum cœlorum. Tertium quoque ad eumdem Marcellinum contra eos, qui dicunt idem quod vos, posse hominem *sine peccato esse*, si velit, *absque Dei gratiâ*. *S. Jerome* (adv. Pelagian. Dial. iii. p. 545).

Compare the Preamble of the Office for *Baptism* of *Infants* (the strongest practical protest against the *Pelagian Heresy*) in the *Book* of *Common Prayer*.

14. ὅς ἐστι τύπος τοῦ μέλλοντος] *who* (Adam) *is a figure of Him Who was* to come, namely, of *Christ*.

For as the old Adam, by his sin, *subjected* all men to *punishment*, although they had not sinned, so Christ *justifies* all, although they have not done things worthy of Justification. *Theophyl.*

The Apostle, having declared the doctrine of *Original Sin*, and the *universal* liability of all Adam's posterity to *death*, consequent thereon, next confirms and harmonizes that doctrine, and comforts the heart of Mankind by displaying to them the coun-

15 m Ἀλλ' οὐχ ὡς τὸ παράπτωμα οὕτω καὶ τὸ χάρισμα.
Εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι οἱ πολλοὶ ἀπέθανον, πολλῷ μᾶλλον ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι τῇ τοῦ ἑνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ εἰς τοὺς πολλοὺς ἐπερίσσευσε.

m Isa. 53. 11. Matt. 20. 28. & 26. 28.

16 Καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος, τὸ δώρημα· τὸ μὲν γὰρ κρῖμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα.

terpart of it in the *Universal Redemption* effected for them by the Second Adam, Jesus Christ.

After the first and universal ruin consequent on Adam's transgression, in which by one man Sin entered into this World, and Death by Sin, and so Death passed through to all men, in that all sinned (in Adam), there would have been no escape from the dominion of the Devil, no liberation from captivity, no hope of pardon from God, and of reconciliation with Him, no restoration to life, unless the Son of God, Coeternal and Coequal with the Father, had come to *seek and save that which was lost* (Luke xix. 10), in order that, as Death came by Adam, so Resurrection from the Dead might come by Christ (1 Cor. xv. 22) even *to all*. For we are not to suppose, that because, according to the inscrutable purpose of God, *the Word was made Flesh* in these the *last days*, therefore the Birth of Christ was only profitable to those who live in *the last days*, and did not pour back its life-giving stream on former ages. No; on the contrary, all past generations of those who worshipped the true God, the whole company of Saints who lived in the holy faith and pleased God, received pardon and life through Christ; and none of the Patriarchs or Prophets, none of the Saints of old, were justified in any other way than by the Redemption achieved for us by our Lord and Saviour Jesus Christ. *S. Leo* (Serm. 50, p. 119).

The Doctrine of Original Sin, here stated by St. Paul, is indeed a hard saying, unless it be coupled (as it ought always to be coupled) with the Doctrine of *Universal Redemption*.

By asserting the doctrine of *Original Sin*, and of the *Universal Sinfulness* of mankind in every age, St. Paul has here proved, against his Jewish opponents, the *Universal need* of a *Redeemer*. And by passing on to show that this need has been recognized by God, and that a Redeemer has been provided, Who *sums up all mankind* (even from the beginning of the world) *in Himself*, by becoming Incarnate, and taking the common nature of all, and Who has paid the debt due for all by His own Passion, and Who was given to us by God in His *Love*, in order to *reconcile us* to Himself, and Who died of His own accord for us when we were yet *sinners* and *enemies* (see *vv.* 6—10), the Apostle has taken off the edge of the objection that would otherwise lie to the doctrine of Original Sin.

We are no parties to Adam's sin (says *Bp. Andrewes*, ii. 214), and yet we *all die*, because, we are of the *same nature* whereof he is the first Person. Death came so certainly. And it is good reason Life should do so likewise.

To the question, Can the Resurrection of One (Christ), a thousand six hundred years ago, be the cause of our Rising? it is a good answer, Why not? as well as the Death of one (Adam), five thousand six hundred years ago, be the cause of our dying?

The ground and reason is, that there is like ground and reason of both;

By what law do they die (viz. who do not commit *actual* sin)? By the law of attainder. And the *restoring* of men came in the same manner; the Attainder came by the first Adam, the Restoration comes by the second Adam, Christ. *Bp. Andrewes.*

15. Ἀλλ' οὐχ ὡς τὸ παράπτωμα κ.τ.λ.] *But not as was the transgression* of Adam, *so the free gift of grace* in Christ. For the evil of the one has been far surpassed and outweighed by the good of the other. *For if the many*, that is, all men, *died* (see on ἥμαρτον, *v.* 12) by *the transgression* of the one Adam, *much more did the grace of God and His free gift by the grace of the One Man*, Who is *Jesus* (and therefore our *Saviour*), and is also *Christ* (the *Anointed* One, anointed with the full outpouring of the Unction of Grace of the Holy Ghost, shed on Him and by and through Him on all His Members), *abound to the many*, that is, to all.

Adam, indeed (as he had just said), was a type of Christ. But the Grace (χάρισμα) in Christ, the Second Adam, was far more abundant in its consequences than the sin in the first Adam. *For if* it is true (εἰ γὰρ), as it is, that all died by the sin of *the one* father of all, Adam, in a much greater degree did the grace of God overflow upon all; and His gift also overflowed by the grace of the one Saviour of all, Jesus Christ, in Whom dwelleth all the Fulness of the Godhead (Col. ii. 9), and Who has taken our Nature, and into whose Body we all are engrafted, and of Whose Fulness we all receive, and grace for grace. (John i. 16.)

We are more blessed in and by Christ, than we are injured in and by Adam. *Theophyl.*

Justification and Sanctification in Christ is a far more exuberant work, a more glorious triumph of divine love and mercy, than universal Death, consequent on original Sin from Adam, is of Divine justice and severity.

Adam deprived us of Paradise, but Christ gives us Heaven; and in proportion as Heaven is higher than Paradise, so is our gain in Christ greater than our loss in Adam. Cp. *Bp. Andrewes*, ii. 153.

Thus, where Sin abounded, there did Grace much more abound.

Besides, the First Adam was only Man; and as Children of Adam *we* are only *men;* but the Second Adam is *God* and Man, and in Him our Nature is joined to the Nature of God, and by His Incarnation, and by our baptismal incorporation into Him, we have been made God's children, and partakers of *the divine nature* (2 Pet. i. 4), and so are advanced to a far higher dignity than ever Adam enjoyed, or we could have enjoyed as children of Adam.

— οἱ πολλοί] *the many*, i. e. *all*. See *Winer*, p. 100, and the following observations of *Dr. R. Bentley* (Sermon on 2 Cor. ii. 17, p. 244, ed. 1838):

After the Apostle had said (*v.* 12), *that by one man sin entered into the world, and death by sin, and so death passed upon all men* (εἰς πάντας ἀνθρώπους), *for that all have sinned;* in the reddition of this sentence (*v.* 15), he says, *for if through the offence* (τοῦ ἑνὸς) *of one* (οἱ πολλοὶ) *many be dead* (so our Translators), *much more the grace of God by* (τοῦ ἑνὸς) *one man, Jesus Christ*, hath abounded (εἰς τοὺς πολλοὺς) *unto many*. Now who would not wish that they had kept the articles in the version, which they saw in the original? *If through the offence of* the one (that is, Adam), the many *have died, much more the grace of God by* the one *man Jesus Christ hath abounded unto* the many. By this accurate version, some hurtful mistakes about *partial redemption and absolute reprobation*, had been happily prevented; our English readers had then seen what several of the Fathers saw and testified, that οἱ πολλοί, *the many*, in an antithesis to *the one*, are equivalent to πάντες, *all* (in *v.* 12), and comprehend the whole multitude, the entire species of mankind, exclusive only of *the one*. So again (*v.* 18 and 19 of the same chapter), our Translators have repeated the like mistake, where, when the Apostle had said, *that as the offence of one was upon all men* (εἰς πάντας ἀνθρώπους) *to condemnation, so the righteousness of one was upon* ALL MEN *to justification; for*, adds he, *as by* (τοῦ ἑνὸς) *the one man's disobedience* (οἱ πολλοὶ) *the many were made sinners, so by the obedience* (τοῦ ἑνὸς) *of* THE ONE (οἱ πολλοὶ) *the many shall be made righteous*. By this version the reader is admonished and guided to remark that *the many* in *v.* 19 are the same as πάντες, *all*, in the 18th, that is, as before, τῶν πάντων, of the *whole race* of men, exclusive of himself, agreeably to that of St. John (1 Epist. ii. 2), *He is the propitiation for our sins, and not for ours only, but also for those of the* WHOLE WORLD; and to that of St. Paul (1 Tim. ii. 6), *Christ Jesus, Who gave Himself* (ἀντίλυτρον ὑπὲρ πάντων) *a ransom for* ALL.

16. Καὶ οὐχ κ.τ.λ.] *And not, as through one who sinned* were the consequences of that sin, *so likewise was that which was given in Christ. For the judgment indeed came from one*, Adam, to *condemnation* of his posterity (see *v.* 18), all mankind; *but the free grace* in Christ *came forth from many transgressions* (actually committed by mankind) *to their state of acceptance* with God.

The sin of Adam brought, by a natural consequence, judgment on himself, and condemnation on his posterity. They were by virtue of their descent from him, in a condemned state. And besides this, they were guilty of many *actual sins* (παραπτώματα, *prævaricationes, transgressions, trespasses*, against the Law of God) in their own persons. But Christ not only takes away the guilt of *original sin* (in their Baptism), but He also remits *actual* sin, by the cleansing and saving efficacy of His Blood, in the Ministry of Reconciliation, and in the Holy Sacrament of the Lord's Supper, received with repentance and faith.

On the words δικαίωμα, δικαίωσις, δικαιοσύνη, as used here

17 Εἰ γὰρ τῷ τοῦ ἑνὸς παραπτώματι ὁ θάνατος ἐβασίλευσε διὰ τοῦ ἑνὸς, πολλῷ μᾶλλον οἱ τὴν περισσείαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ἐν ζωῇ βασιλεύσουσι διὰ τοῦ ἑνὸς Ἰησοῦ Χριστοῦ.

18 Ἄρα οὖν ὡς δι' ἑνὸς παραπτώματος εἰς πάντας ἀνθρώπους εἰς κατάκριμα, οὕτω καὶ δι' ἑνὸς δικαιώματος εἰς πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς. 19 Ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτω καὶ διὰ τῆς ὑπακοῆς τοῦ ἑνὸς δίκαιοι κατασταθήσονται οἱ πολλοί.

n ch. 4. 15. & 7. 8. Gal. 3. 19, 23.

20 n Νόμος δὲ παρεισῆλθεν ἵνα πλεονάσῃ τὸ παράπτωμα. Οὗ δὲ ἐπλεόνασεν

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and *v.* 18, it is to be observed that the usual sense of the verb δικαιοῦν in the LXX and New Testament, is to *deem* and *account just* and *righteous*. See above, iii. 4. 24; v. 1.

Hence δικαίωμα is that which is *accounted just*, and signifies,—

(1) what is *ordained* as such; as a *statute* or *decree*. See i. 32; ii. 26; viii. 5. Compare the Latin *jubeo*, *jussum*, *jus*, *justum*. And

(2) a *state* of acceptance as righteous by God (Rev. xix. 2), a recognized condition of being counted just and approved by Him.

The word δικαίωσις represents the *action* of the Legislator or Judge, either

(1) in promulgating a decree as just, or

(2) in declaring a person righteous, and recognizing him as such, i. e. in *Justification*.

The word δικαιοσύνη signifies the *habit* or *quality* of him who is δίκαιος, or righteous, as God is, the Author of all righteousness; or as man, when he is made a member of Christ, "the Lord our Righteousness." See above on i. 17; iii. 21.

The word δικαίωμα must bear the same meaning here as in *v.* 18; and that meaning, as illustrated by the context, seems to be, a *condition of approval*, and *state of acceptance*, as righteous, with God.

17. Εἰ γάρ] *For if by the transgression of the one man*, Adam, *Death reigned as a King* over us, *by means of that one man, much more shall they, who are the recipients of the superabundance of grace* (which in blessing far exceeds the curse inherited from Adam), and of the *free gift of righteousness* in Christ their Head, "God manifest in the flesh," and who have in those gifts a present pledge of future and eternal glory, *reign as kings in life by means of the One man*, who is *Jesus* their *Saviour*, and the *Christ*, or *Anointed* One of God.

Instead of τῷ τοῦ ἑνὸς A, F, G have ἐν ἑνὶ, which is received by *Griesb.* and *Tisch.*, and D, E have ἐν τῷ ἑνί.

The reading in the text has high authority in its favour, especially that of B, C, I, K, and is retained by *Lachm.* and *Alford*.

18. Ἄρα οὖν] *Therefore, as through one transgression* of Adam, the sentence was *unto all men* to *condemnation, so through one state of acceptance* with God, namely, through the *justified condition* of Jesus Christ "the righteous" (who has been *declared* by God to be righteous, by His Resurrection from the Dead: see above, iv. 25), and by His Ascension into heaven, and by His Session in glory, in our Human Nature, at God's Right Hand in heaven; and by reason of *our* baptismal incorporation into Him —the sentence of our *condemnation* is reversed; and the sentence now is *unto all men* to *Justification of life*; namely, to that *Justification*, which is the beginning of our life in Christ, and has its fuller growth in our *Sanctification*, and its final consummation in Life everlasting with Him in Heavenly *Glory*. St. Paul here takes up again the argument of *v.* 12.

Some learned Expositors render δικαίωμα *righteous act* here, and *Justification* in *v.* 16.

But the word (δικαίωμα) must bear the *same sense* in both places; and if δικαίωμα is only a *righteous act*, it can hardly be distinguished from ὑπακοὴ in *v.* 19.

Besides, it is not so much by Christ's righteous act in *dying* for us, that we are declared righteous, as by His *justified state* after His Resurrection, to which that act led. See on iv. 25.

It is by His *Resurrection*, whereby *we rose* in Him from the grave, and it is in His glorified humanity that we are recognized by God to be righteous, as seen in Christ risen from the dead. Our δικαίωσις εἰς ζωὴν is a sentence consequent on His δικαίωμα, and His δικαιοσύνη is specially imputed and imparted to us in our Baptism, which is a representation of His *Resurrection*; and then, by God's act of Justification (δικαίωσις), we enter into a justified state (δικαίωμα), and are solemnly and publicly accepted by God "in the Beloved" (Eph. i. 6).

See the beginning of the next Chapter with reference to Baptism (vi. 2—4).

20. Νόμος δὲ παρεισῆλθεν] *But the Law* of Moses *came in, incidentally*. This is an answer to a supposed *objection*.

If what you have said be true, what was the use of the Law? Do you not condemn the Law, and disparage its Giver, God?

No, replies the Apostle, the Law παρεισῆλθεν, i. e. it came in, as it were, *aside* and *parenthetically*, "per *occasionem*," and not by any direct essential necessity. For the Moral *Law* given by Moses was only a *republication* of the *Natural Law*.

On this point, see *Bp. Andrewes* on the Ten Commandments, p. 62 (Lond. 1650, fol.), who says, "The Law Moral was known before Moses—written in men's hearts;" and this he proves, going through each commandment of the Decalogue *seriatim*, pp. 63—65; and above on *v.* 12.

But by reason of men's corruption and Satan's malice blinding their eyes, their light became dim (p. 68), and they walked in the vanity of their hearts. And then the Moral Law was *written* on Tables by God. Thus the Law παρεισῆλθεν, as it were *per accidens*, by occasion of man's sin, by way of digression or episode—it came in, as it were, by a *side door* (see above on *v.* 12), and it came in, as it were, into a side-Chapel, i. e. to a particular nation, and not to the general Temple of the World; and it came in merely as a *passenger*, to tarry only for a short time, as far as it was a special dispensation to a particular Nation, the Jews; and it was not even a *full restoration* of the Original Law, for it said nothing of many duties, e. g. of *Prayer*, and it was in its letter mainly *negative* and *prohibitory*. It was reserved for the *Gospel* to *display* the Moral Law as given at the beginning, and in more than all its original amplitude, dignity, beauty, and purity.

See this proved by *Bp. Taylor*, Preface to his Life of Christ, pp. xxvi—xl, ed. Lond. 1811.

— ἵνα πλεονάσῃ τὸ παράπτωμα] *in order that the transgression might abound*. He does not say that the Law came in, in order that *sin* (ἁμαρτία) might abound; but in order that *transgression* might abound; παράπτωμα, *transgressio*, *trespass*, *prævaricatio*, is properly a *swerving-aside*, and *declension* from a fixed standard of right, or a *trespass* across a line of demarcation. One and the same act of *sin becomes* more clearly an act of *transgression*, in proportion as the Standard of right is more clearly displayed, and the line of demarcation is more clearly drawn.

In the Mosaic Law,—*written* by the finger of God Himself, and *published* with visible manifestations of His Majesty,—the Standard of Right (which had been distorted by men's sins) was more clearly set up, and the line of demarcation (which had been almost effaced by the overflowing of iniquity) was clearly traced. And thus *sin* became more clearly *transgression*; and the Law was given for this express purpose, that this character of sin, as "*delictum*," might be evident, and that thus the *transgression* might be multiplied.

The Law came in, *not* in order that man might be more sinful, heaven forbid! (*Œcumen.*) but in order that sin might more clearly be *shown* to be *transgression*. It *proved* the superabundance of the *inundation*, as graduated posts in a river mark the rising of a flood. St. Paul interprets himself (vii. 13) ἵνα φανῇ ἁμαρτία.

The Law came forth from God to convince the world of its frailty, and of its degeneracy from the original divine Law of primeval Tradition, and from the Law of Conscience and Reason; and in order to chasten and heal men's pride and presumption, and to reduce them to a humble and teachable state, and to call all to Repentance, and to prepare them to receive with gratitude the Gospel of Grace, and to show the gracious mercy of its message, and the priceless value of Christ's Blood, and the blessedness of Faith, so that where Sin had reigned by Death, Grace might reign by Justification to Eternal Life through Christ.

This has been admirably expressed by *S. Augustine*, describing the moral state of Mankind *before* the delivery of the Law, and God's design in giving the Law:

"Qui ægrotabant, sanos se esse putabant; acceperunt Legem, quam implere non poterant; didicerunt in quo morbo essent, et imploraverunt manus medici: voluerunt sanari, quia cognoverunt se laborare: quod non cognoscerent, nisi datam Legem implere

ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις, [21] ἵνα ὥσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτω καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

VI. [1] [a] Τί οὖν ἐροῦμεν; ἐπιμένωμεν τῇ ἁμαρτίᾳ ἵνα ἡ χάρις πλεονάσῃ; [2] [b] Μὴ γένοιτο· οἵτινες ἀπεθάνομεν τῇ ἁμαρτίᾳ πῶς ἔτι ζήσομεν ἐν αὐτῇ; [3] [c] Ἢ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον

a ch. 3. 8. & 5. 20. & ver. 15. b ver. 11. Gal. 6. 14. c Gal. 3. 27.

non possent. Innocens enim homo sibi videbatur, et ex ipsâ superbiâ innocentiæ falsæ insanior fiebat. Ad domandam ergo superbiam, et ad denudandam, data est Lex; non ad liberandos ægrotos, sed ad convincendos superbos. Data est Lex, quæ *proderet* morbos, *non* quæ *tolleret*. Utilis ergo erat Lex ad prodenda peccata, quia reus homo abundantiùs factus ex *prævaricatione* Legis, posset edomitâ superbiâ implorare auxilium miserantis. Attendite Apostolum: *Lex subintravit ut abundaret delictum; ubi autem abundavit delictum, superabundavit et gratia.* Quid est *Lex subintravit ut abundaret delictum?* Sicut alio loco dicit, *Ubi enim non est Lex, nec prævaricatio* (iv. 15). *Peccator* homo potest dici ante Legem, *prævaricator* non potest. Cùm autem acceptâ Lege peccaverit, non solùm *peccator*, sed etiam *prævaricator* invenitur.

"Cùm ergo prævaricatio adjuncta sit peccato, ideo abundavit delictum. Abundante autem delicto, discit humana superbia tandem subjici, et confiteri Deo, et dicere *Infirmus sum*. Dicere etiam verba illa Psalmi, quæ non dicit nisi anima humiliata: *Ego dixi, Domine, miserere mei, sana animam meam, quoniam peccavi tibi* (Ps. xli. 4). Dicat ergo hoc anima infirma, saltem convicta per prævaricationem; et non sanata, sed demonstrata, per Legem." *S. Augustine* (Serm. 125).

"Ad hoc Lex (Moysis) data est ut *superbo* infirmitatem suam *notam* faceret, infirmo pœnitentiam suaderet. Ad hoc Lex data est, ut vulnera ostenderet peccatorum quæ Gratia (Evangelii) benedictione sanaret." *Augustine*. See on Ps. 102, Tract. 3 in Ioan.

See above, *Introduction* to the Epistle, pp. 191—193, and Gal. iii. 19, and below, vii. 7. 13. 25.

21. ἐβασίλευσεν] *reigned as a King* over us. By this word, in which Sin is described as a *King* opposed to Christ our true *King*, and as having a *Kingdom* opposed to the *Kingdom* of Christ, St. Paul prepares us for his argument founded on this comparison in the next chapter.

— διὰ δικαιοσύνης εἰς ζωὴν αἰώνιον] *for righteousness unto eternal life.* Thus Christ is declared to be our Righteousness, not only for our *delivery* from *eternal death*, but also for *inheritance of eternal life.*

This is carefully to be noted, because in this important matter the truth has been obscured by the teaching of a large portion of the Western Church.

See *Bp. Andrewes'* Sermon on *Justification* in *Christ's* Name, "This is the Name whereby He shall be called, The LORD our RIGHTEOUSNESS." (Vol. v. pp. 104—126.)

So far as it concerneth the satisfaction for sin, and our *escaping from eternal death*, the *Church of Rome* taketh this Name ("The Lord our Righteousness") aright; and that term, which a great while seemed harsh unto them, now they find no such absurdity in it that Christ's righteousness and merits are *imputed* to us. So saith *Bellarmine: Et hoc modo non esset absurdum, si quis diceret, nobis imputari Christi justitiam et merita, cùm nobis donentur et applicentur, ac si nos ipsi Deo satisfecissemus.* (De Justif. 2. 10; 2. 11.) And again, *Solus Christus pro salute nostrâ satisfacere potuit, et re ipsâ ex justitiâ satisfecit, et illa satisfactio nobis donatur et applicatur et nostra reputatur, cùm Deo reconciliamur et justificamur.*

So that this point is meetly well cleared now. Thus they understand this Name in that part of righteousness which is *satisfactory for punishment*: and there they say with us, as we with Esay, *In* JEHOVÂ *justitia nostra.*

But in the *positive* justice, or that part thereof which is *meritorious for reward*, there fall they into a fancy that they may give it over, and suppose that *justitia à Domino*, "a righteousness from God," they grant, yet *inherent in themselves* without the righteousness that is in Christ, will serve them; whereof they have a good conceit that it will endure God's justice, and standeth not by acceptation. So by this means shrink they up the Name; and though they leave the full sound, yet take they half the sense from it.

And as we blame them for that, so likewise for this no less, that if they will needs have it a part of justice, they allow not Christ's Name as full in this part as in the former. For there they allow imputation, but here they do not. For I ask, What is the reason why in the other part of satisfaction for sin we need *Christ's* righteousness to be *accounted ours?* The reason is, saith *Bellarmine, Non acceptat Deus in veram satisfactionem pro peccato nisi justitiam infinitam, quoniam peccatum offensa est infinita.* (De Justif. 2. 5.) If that be the reason, that "it must have an *infinite* satisfaction, because the offence is infinite," we reason, *à pari*, there must also be an *infinite merit*, because the *reward* is no less *infinite*. Else by what proportion do they proceed, or at what beam do they weigh these twain, that cannot counterpoise an infinite sin but with an infinite satisfaction, and think they can weigh down a reward every way as infinite with a merit, to say the least, surely not infinite? Why should there be a necessary use of the sacrifice of Christ's death for the one, and not a use full as necessary of the oblation of His life for the other? Or how cometh it to pass, that no less than the one will serve to *free* us from *eternal death*, and a great deal less will serve to *entitle* us to *eternal life?* Is there not as much requisite to purchase for us the crown of glory, as there is to redeem us from the torments of hell? What difference is there? are they not both equal, both alike infinite? Why is His death allowed solely sufficient to put away sin? and why is not His life to be allowed like solely sufficient to bring us to life? If in that the blessed saints themselves,—were their sufferings never so great, yea, though they endured never so cruel martyrdom,—if all those could not serve to satisfy God's justice for their sins, but it is the death of Christ must deliver them; is it not the very same reason, that were their merits never so many, and their life never so holy, yet that by them they could not, nor we cannot, challenge the reward; but it is the life and obedience of Christ that *de justitiâ* must procure it for us all? For sure it is that *Finiti ad infinitum nulla est proportio.* Especially if we add hereunto, that as it cannot be denied but to be finite, so withal that the ancient Fathers seem further to be but meanly conceited of it, reckoning it not to be full but defective, nor pure but defiled; and if it be judged by the just judge, *districtè* or *cum districtione examinis;* they be *S. Gregory's* and *S. Bernard's* words,—indeed, no righteousness at all. (*S. Greg.* Mor. 9. 14. *S. Bernard* in Fest. Om. SS. Serm. 1, post. med.)

This then is the interpretation or meaning of this Name, that as well in the one sense as the other Christ is "*our righteousness;*" and as the prophet Esay putteth it down, in the plural number, *in Domino justitiæ nostræ*, as it were prophesying of these men, "All our righteousnesses," this as that, one as well as the other, "are in the Lord." (Isa. xlv. 24.) No abatement is to be devised, the Name is not to be mangled or divided, but entirely belongeth to Christ full and whole, and we call Him by it, "JEHOVAH JUSTITIA NOSTRA." (*Bp. Andrewes.*)

CH. VI. 1. ἐπιμένωμεν τῇ ἁμαρτίᾳ κ.τ.λ.] *May we continue in sin?* Is it right that we *should remain in sin*, in order that Grace may abound?

Here is another supposed *objection.*

If, as has just been said (v. 20, 21), *where sin abounded Grace did much more abound, may we then continue in sin, in order that Grace may abound?*

St. Paul proceeds to reply to this objection raised by the Jews, and also gives a caution against a licentious perversion, on the part of Gentile Christians, of his doctrine of Free Grace into a cloak of Licentiousness. Cp. 1 Pet. ii. 16.

Elz. has ἐπιμενοῦμεν here; but the reading in the text, ἐπιμένωμεν, which is in A, B, C, D, E, F, G, is preferable, as putting the question (involving so monstrous a supposition) more modestly, and as not assuming that the parties supposed are continuing in sin; which all who are Christians have renounced in their Baptism, as he proceeds to show. Cp. *v.* 15.

2. οἵτινες ἀπεθάνομεν τῇ ἁ.] *we who died to sin.* Observe the aorist, we who died to sin at a certain time, namely (as he proceeds to show in the next verse), in our Baptism.

Observe also the pronoun οἵτινες, more expressive than οἱ, and involving a logical argument. *Since* we *died* to sin, how can we *live* in it? See i. 25.

3. ὅσοι ἐβαπτίσθημεν εἰς] *all we who were baptized into Christ.*

To be baptized into Christ is—

(1) To be *born anew* in Him (Tit. iii. 5), to be incorporated

αὐτοῦ ἐβαπτίσθημεν; [4] [d] συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον, ἵνα, ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ Πατρὸς, οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. [5] [e] Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα, [6] [f] τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ· [7] [g] ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας.

d 1 Cor. 6. 14. Eph. 4. 22—24. Col. 2. 12. & 3. 10. 1 Pet. 4. 1, 2.
e ch. 8. 11. Phil. 3. 10, 11.
f Gal. 2. 20. Eph. 4. 22.
g 1 Pet. 4. 1.

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by Baptism into His *Body* (1 Cor. xii. 13), to be made a *Member* of Him, and a partaker of those blessings which are derived from Him as God and Man.

And (2) to enter into a solemn engagement, and make a public profession of Faith and Obedience to Him, and of Conformity to Him.

— *εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν*] *we were baptized into His Death.*

(1) We were baptized into a *belief* of the redeeming and saving efficacy of that Death as a propitiation for our sins, and the sins of the whole world.

(2) We were baptized into it so as to *partake of its benefits.* All baptismal grace flows from one source, the wounded side of Christ dying on the Cross, from which "came forth blood and water" (John xix. 34) for the redemption and cleansing of all those whose nature He took, Who *died* in that nature for *sin*, and to deliver them from its guilt and power, in order that they might *live* by *grace*, here on earth, a life of holiness, and hereafter *live* for ever in *glory*.

(3) Into *conformity* to it; that is, as Christ died and rose again, so are we therein dead to sin, and alive to God. Being baptized into that death, which was for *sin*, we, by the terms of our Christian Being, begun in Baptism, are *dead* unto sin, and *alive* unto righteousness. Our Baptism pledges us to this. And we should be contradicting the first principles of our existence if we continued in sin. See *S. Cyril* (in Catenâ, pp. 58, 59).

In virtue of Christ's Baptism in His own blood doth all our Water-Baptism work; and therefore we are baptized *into it*, into His Cross-Baptism, into *His death*. And we must die for sin. And we must count ourselves dead unto sin. And that we do, when there is neither action, nor affection, nor any sign of life in us *toward sin*, no more than there is in a dead body. *Bp. Andrewes* (iii. 247; v. 431).

In Baptism our sins are drowned and buried. We renounce them and are delivered from them, and leave them there, as the Israelites did their enemies the Egyptians in the depths of the Red Sea. And we emerge from the Baptismal Red Sea of Christ's Blood, in order to enter on the road which leads us to our heavenly Canaan.

From Baptism we rise to newness of life. And whatever was transacted on the Cross of Christ, in His Burial, in his Resurrection, in His Ascension into heaven, was so transacted as to be a configuration of our Christian Life. For because of Christ's *Cross*, the Apostle says, "They who are Christ's have crucified the flesh with its sinful affections and lusts" (Gal. v. 24); and because of His *Burial* he says, "We are buried with Him by Baptism into His Death;" because of His *Resurrection*, "that as Christ rose from the dead, so ought we to walk in newness of life" (Rom. vi. 4); and because of His *Ascension* and *Session* at God's right hand, he says, "If ye have risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God" (Col. iii. 1). *Augustine.*

4. *συνετάφημεν*] *we were buried with Him.* Not only did we die with Christ, but we were also *buried* with Him by our baptism into *His* death (*εἰς τὸν θάνατον*); therefore we have not only a *negative* work, but a *positive* one also; we have not only *died* unto *sin*, but we have *risen* unto *Righteousness.* And Burial is necessary as prior to Resurrection. We are therefore "buried with Him in Baptism, wherein also we are risen with Him through the faith of the operation of God" (Col. ii. 12).

5. *Εἰ γὰρ σύμφυτοι γεγόναμεν κ.τ.λ.*] *For if we have become connate* (or *born together*) *with Him by the likeness of His death, surely we shall also become connate with Him by the likeness of His resurrection.*

The meaning of the term "*likeness* of Christ's Death" is explained by the words, *ὥσπερ as, οὕτω so*, used in the preceding verse. We *have* been already made like to Christ in our Baptism. We *have* become *connate* with Him by that likeness, inasmuch as we have died therein to sin, and have been *born thereby* to the new life in Him, in order that we may grow and bear fruit in Him.

Σύμφυτος, from *συμφύω*, is *connate.* See 3 Macc. iii. 22. Sap. xiii. 13. Hence it is used to signify what *coalesces* with something else, as in Amos ix. 13, LXX, and so signifies what *grows together*, as *Trees* in a forest. (Zech. xi. 2, LXX.)

As to its use in secular authors, see *Blomf. Æschyl. Ag.* 106, 148, and the use of the verb *συναφύεσθαι* in *Xenophon* (Cyrop. iv. 3, 4), and to describe the growing together of man and horse in the Centaur, *Lucian* (Dial. Mort. i. p. 404), *εἰς ἓν συμπεφυκότες ἄνθρωπος καὶ θεός.* Cp. *Fritzsche*, p. 370.

The sense here is, *We have become connate with Christ by* and *in the likeness of His Death*, in our Baptism. We have been made members of Him, "bone of His bone, and flesh of His flesh" (cp. Eph. v. 30), and we shall also be connate with Him in the likeness of His Resurrection. For "He will then change our vile bodies, so as to be *made like* unto His own glorious body" (Phil. iii. 21). Cp. 1 Cor. xv. 49. 1 John iii. 2.

Compare note below on James i. 21, *ἔμφυτον Λόγον*, which affords an excellent illustration of this passage.

Some learned Interpreters construe *σύμφυτοι* with *ὁμοιωματι*, and render it "united with the likeness;" but this seems rather to weaken the force of the words, and we can hardly be said to be *σύμφυτοι* with a *thing*; but it is an instructive and cheering truth, that we are *σύμφυτοι*, *connate*, with a *Person*, and that Person *Christ.* And St. Paul himself seems to suggest the supplement of the substantive *Χριστῷ* after *σύμφυτοι*, by using the verb *συνεσταυρώθη* in a similar manner in the next verse.

This sense is expressed by *S. Cyril* here (in Catenâ, p. 61), *τὸ μὲν σύμφυτοι, τὸ οἱονεὶ σύμμορφοι καὶ ταυτοειδεῖς*, and *Diodorus* says (adopting the metaphor from a *tree* or *shrub*, *φυτὸν*, which many ancient Expositors rightly, as it seems, suppose to be used in this passage), "As shrubs (*φυτὰ*) coalesce one with another, so they who are baptized into Christ's death are united with Him by Faith."

The Apostle regards Christ's death as a tree bearing fruit, and considers us as engrafted on that tree, and thus made partakers of its life and fruitfulness. See *Origen.* Similarly *Chrys.*, *Photius*, and others, and the *Syriac*, and *Vulg.*, and *Arabic* render *σύμφυτοι* by "planted together."

6. *ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη*] *our old man was crucified together with* Christ, Who, by the satisfaction and meritorious obedience of His Death, in our nature, and as our Representative, paid the penalty of our sins, and reconciled us to God, and raised us whose nature He has taken, and Who has incorporated us with Himself, Who is God as well as man, and has made us coheirs with Himself the New Man, and has raised us as His members to a higher dignity in the Second Adam than that which we lost in the First Adam, and has infused into us a new life, and enables us by His grace to mortify the deeds of the body, and to bring forth fruit unto holiness. See *S. Cyril* here.

He did all this in order that we His members might be holy, as He our Head is holy; and that as we have been *born anew*, by union with the New Man, we should walk in newness of Life.

Thus the Apostle teaches that the doctrine of our *New Birth* in *Baptism* is a *practical* doctrine, and is indeed the *root* of *all Christian Practice.* See above on Gal. ii. 20.

— *ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας*] *in order that the body of Sin might be destroyed.*

Sin is personified by the Apostle; it is represented as a *King* (*vv.* 12. 14), and as a *Commander*; and so the *Body* of Sin is here *our body*, so far as it is the seat and instrument of Sin, and the slave of Sin. Cp. *Origen* (in Cat. p. 68).

Compare the expression *τὸ σῶμα τῆς ταπεινώσεως ἡμῶν*, "the body of our *humiliation*" (Phil. iii. 21); that is, *our body*, so far as it is the seat and sphere of the vileness and debasement of this lower world, as contrasted with the body of *future glorification.* In neither case is the *personal identity* of the body destroyed; but the condition and functions of the body are altered.

Our Old Man was crucified with Christ, in order that this Body of Sin might be destroyed in us by Christ's death, the virtue of which was conveyed to us at our Baptism, when we were engrafted into Him.

Therefore the Church teaches in her Catechism that the inward grace of Baptism is "a *death* unto sin, and a *new Birth* unto righteousness;" and declares in her Baptismal Office that

8 h Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ, h 2 Tim. 2. 11.
9 i εἰδότες ὅτι Χριστὸς ἐγερθεὶς ἐκ νεκρῶν οὐκ ἔτι ἀποθνήσκει, θάνατος αὐτοῦ i Rev. 1. 18.
οὐκ ἔτι κυριεύει· 10 k ὃ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ, ὃ δὲ ζῇ, ζῇ k Luke 20. 38. Heb. 9. 27, 28.
τῷ Θεῷ.
11 l Οὕτω καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν τῇ ἁμαρτίᾳ, ζῶντας δὲ τῷ l Gal. 2. 19. 1 Pet. 2. 24.
Θεῷ ἐν Χριστῷ Ἰησοῦ.
12 Μὴ οὖν βασιλευέτω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑπακούειν
ταῖς ἐπιθυμίαις αὐτοῦ· 13 m μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ m ch. 12. 1. 1 Pet. 4. 2.
ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ, ὡς ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη
ὑμῶν ὅπλα δικαιοσύνης τῷ Θεῷ· 14 ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γάρ
ἐστε ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν.
15 n Τί οὖν; ἁμαρτήσωμεν, ὅτι οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλὰ ὑπὸ χάριν; n Gal. 2. 18, 19.

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our "Christian Profession is to follow the example of our Saviour Christ, and to be made like unto Him, that, as He died for us, so should we who are baptized die from sin, and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." And, adopting the language of the Apostle, she prays in her Baptismal Office, "O merciful God, grant that the *Old Adam* in this child may be so buried, that the New Man may be raised up in him; grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him; grant that he being dead unto sin, and living unto righteousness, and being buried with Christ in His death, may *crucify the old man*, and utterly abolish the whole *body of sin;* and that as he is made partaker of the death of Thy Son, he may also be partaker of His resurrection."

St. Paul does not say, and this prayer does not affirm, that the body of sin *has been* already utterly abolished, but that *a power* has been given us to strive against it, and to be no longer, what we were before, the Slaves of Sin as our Master, the Soldiers of Sin as our Leader. "Quamdiu vivis, peccatum necesse est esse in membris tuis. Saltem illi *regnum* auferatur; non fiat quod jubet." *Augustine* (in Ioan. Tract. 41).

To *cease* from *sin*, understanding by "sin," from sin altogether, that is a higher perfection than this life will bear, but, as the Apostle expoundeth himself in the next words, "Ne *regnet* peccatum" (Rom. vi. 12); that is, from the *dominion* of sin to cease; we may come thus far "ne *regnet*," that Sin reign not, wear not a crown, sit not in a throne, hold no parliaments within us, give us no laws,—that we serve it not. (*v.* 6.) To die to the *dominion* of sin, that by the grace of God we may, and that we must, account for. *Bp. Andrewes* (ii. p. 200).

7. *ὁ γὰρ ἀποθανών*] *he that is dead hath been set free from the bondage of sin.* "The small and the great are there (in the grave), and the *servant is free from his master*" (Job iii. 19). Cp. 1 Pet. iv. 1, *ὁ παθὼν ἐν σαρκὶ πέπαυται ἁμαρτίας.* And *S. Basil* (de Baptismo, 1, 2, § 15) interprets St. Paul's word *δεδικαίωται* by *ἠλευθέρωται, ἀπήλλακται.*

8. *Εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ*] *But if we died with Christ . .* in our Baptism. (See *v.* 3.) This death takes place once. Christ died once, we are baptized once. There is no second Baptism, as there is no second death of Christ. (*Diodorus.*)

9—11. *Χριστὸς ἐγερθείς*] *Christ being raised from the dead, dieth no more, death hath no more dominion over Him; for the death that He died, He died unto Sin once, but the life that He liveth, He liveth unto God. Likewise reckon ye yourselves to be dead unto Sin, but alive unto God in Christ Jesus.* As Christ, having died once, and having risen from the dead, dieth no more again, but liveth eternally to God, so we Christians, who have been baptized into Christ's death, and at our Baptism died once for all to sin, can no more (if we live consistently with our Christian name and profession) re-enter the *grave of sin;* but having risen from that grave by a spiritual Resurrection in our Baptism, we are pledged to live for ever, in newness of life, to God in Christ.

We who have passed the Red Sea in our Baptism, and have left our ghostly enemies in its waters, cannot return to Egypt, but must march onward to Canaan, if we are true Israelites. Cp. *Bp. Andrewes'* Sermon on these verses, ii. pp. 187—205.

10. *ὃ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ*] *for that which He died*—i. e. the death which He died—*He died unto sin once for all.*

Christ died unto sin, not as to any hold which sin had on Him *personally*, but as to that power which sin exercised over the whole *human race*, of which He was the Representative and Proxy, bearing *their* sins, and receiving the wages due for those sins, namely *Death.*

But now, after He has paid once for all that penalty by His Death, Death has no more any claim upon Him; it cannot exercise any more dominion over Him. Cp. Heb. ix. 28, the best comment on this text.

— *ὃ δὲ ζῇ*] *the life which He liveth, He liveth to God.* Here is *your* pattern. Live wholly to God.

— *ζῇ τῷ Θεῷ*] *He liveth to God*, Who is everlasting, cp. Luke xx. 38; and therefore He cannot be overcome by Death. He now liveth to God, having been raised by Him from the Grave, and being enthroned at His right hand, and having all power given to Him in heaven and earth (Matt. xxviii. 18), and having all Judgment committed to Him by the Father (John v. 22), till He has put all His enemies, among whom is Death itself, under His feet, when He, as God-Man, will reign with the Father for ever, and so God will be all in all. See 1 Cor. xv. 24—28.

11. *μέν*] *Elz.* adds *εἶναι*, not in A, D, E, F, G. Also *Elz.* has *τῷ Κυρίῳ ἡμῶν* after *Ἰησοῦ*, against the best authorities.

12. *ἐν τῷ θνητῷ ὑμῶν σώματι*] *in your mortal body.* The consideration of the *mortality* of the body is suggested as an argument against submission to the dominion of sin; since the body must soon *die*, the pleasures of sin, in the body of sin (*v.* 6), can be but only of short duration; and since death will be followed by Resurrection and Judgment, when we must give an account of the works done in our *mortal* bodies, and receive bodies clothed with immortal glory, or bodies condemned to everlasting shame.

We have risen now from the death of sin, in order that we may rise from the grave to everlasting glory hereafter. (*Theodorus.*)

13. *ὅπλα*] *arms.* Do not wield *arms* for sin. Do not be *soldiers* in an *army* fighting in such a cause, under such a General; you, who have been enlisted under the banner of the Cross as soldiers of Christ, the Captain of *your* salvation. See above on *v.* 6, below on *v.* 23.

— *παραστήσατε*] Observe the change of tense from *παριστάνετε* to *παραστήσατε*, showing an act to be done *once for all*, and never to be *revoked* or to need *repetition.*

15. *Τί οὖν;*] *What then?* He meets an objection started by a Jewish opponent. (*Gennadius.*)

— *ἁμαρτήσωμεν*] *may we commit sin?* So A, B, C, D, E, I, K. *Elz.* *ἁμαρτήσομεν* (see *v.* 1). The inadmissible hypothesis is put more gently in the conjunctive.

— *οὐκ ἐσμὲν ὑπὸ νόμον*] *we are not under the Law.* Can it then be said that Christians are released from *obedience* to the Moral Law? Certainly not. This (says *Bp. Sanderson*, iii. p. 294) is a pestilent error, and of very dangerous consequence. Great offenders this way are the Libertines and Antinomists, who quite cancel the whole Law of God under pretence of Christian Liberty. Cp. *Augustine* (c. Faustum Manich. libb. xvii. xviii.). Not to wade far into a controversy, it shall suffice to propound one distinction which, well heeded and rightly applied, will clear the whole point concerning the abrogation and the obligation of the Moral Law in the New Testament. The Law then may be considered either as a Rule, or as a Covenant. Christ hath freed all believers from the rigour and curse of the Law considered as a *Covenant*, but He hath not freed them from obedience to the Law considered as a *Rule*. We are now translated from the *Covenant* of the *Law* into the *Covenant* of *Grace*. But what is all this to the *Rule?* That is still where it was, even as the nature of Good and Evil is still the same. *Bp. Sanderson.*

Hence St. Paul tells them (*v.* 18) that by being made *free from sin*, they have become *servants to righteousness;* and he condemns *ἀνομία*, or law-lessness (*v.* 19).

o John 8. 34. 2 Pet. 2. 19.

Μὴ γένοιτο· [16] ° οὐκ οἴδατε ὅτι ᾧ παριστάνετε ἑαυτοὺς δούλους εἰς ὑπακοήν, δοῦλοί ἐστε ᾧ ὑπακούετε, ἤτοι ἁμαρτίας εἰς θάνατον, ἢ ὑπακοῆς εἰς δικαιοσύνην; [17] Χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἁμαρτίας, ὑπηκούσατε δὲ ἐκ καρδίας εἰς

p John 8. 32. 1 Pet. 2. 16. 1 Cor. 7. 22.

ὃν παρεδόθητε τύπον διδαχῆς· [18] p ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ.

[19] Ἄνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. Ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς τὴν ἀνομίαν, οὕτω νῦν παραστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν.

q John 8. 34.

[20] q Ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ.

[21] Τίνα οὖν καρπὸν εἴχετε τότε ἐφ' οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων θάνατος.

[22] Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας, δουλωθέντες δὲ τῷ Θεῷ, ἔχετε

r ch. 5. 2. Gen. 2. 17. 1 Cor. 15. 21. James 1. 15. 1 Pet. 1. 3.

τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν, τὸ δὲ τέλος ζωὴν αἰώνιον. [23] r Τὰ γὰρ ὀψώνια τῆς ἁμαρτίας θάνατος, τὸ δὲ χάρισμα τοῦ Θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

VII. [1] * Ἢ ἀγνοεῖτε, ἀδελφοί, γινώσκουσι γὰρ νόμον λαλῶ, ὅτι ὁ νόμος κυ-

a 1 Cor. 7. 2, 10, 39.

ριεύει τοῦ ἀνθρώπου, ἐφ' ὅσον χρόνον ζῇ; [2] a ἡ γὰρ ὕπανδρος γυνὴ τῷ ζῶντι

On this point see on Gal. ii. 19; iii. 13, and below on vii. 4—6.

17. Χάρις δὲ τῷ Θεῷ, ὅτι ἦτε] *But thanks be to God that ye were* formerly, but no longer are. This is a mode of speaking where a bad thing is represented as comparatively good, so that the superiority of what is contrasted with it may appear more clear. See on Matt. xi. 25. Luke x. 21.

Winer (Gr. Gr. 554) resolves it into ὄντες ποτὲ . . . . ὑπηκούσατε. Cp. Luke xxiv. 18.

— εἰς ὃν παρεδόθητε τύπον] *to the form into which ye were delivered.* You readily obeyed the mould of Christian Faith and Practice, into which, at your baptism, you were poured, as it were, like soft ductile and fluent metal, in order to be cast, and take its form. You obeyed this mould, you were not rigid and obstinate, but were plastic, and pliant, and assumed it readily.

A metaphor suggesting itself to the Apostle in the city where he was writing this Epistle, Corinth, famous for casting statues, &c., in bronze. Cp. vii. 8. The Philosophers of Greece and Rome used a somewhat similar figure, drawn from sculpture and metallurgy, speaking of the ideal εἰκὼν τοῦ καλοῦ, the "*effigies, forma, facies, species*, honesti." See above on ii. 20, and the Notes on *Cicero*, de Oratore i. v. 1, and on *Aristophanes*, Nubes 995, Αἰδοῦς τἄγαλμ' ἀναπλάττειν.

The Christian Life consists in having Christ's image formed in the soul, and in displaying it visibly in the life. Rom. viii. 29. Col. iii. 10.

19. Ἄνθρώπινον λέγω] *I am speaking humanly* (see Gal. iii. 15; 1 Cor. ix. 8); in discoursing of *divine* things, I am using similitudes taken from *man* and his condition, i. e. as a *slave*, under a hard master, Sin (*v.* 6. 12. 16, 17), or as *dead* (*v.* 2. 7), or as *soldiers* serving in a camp under a General (see *v.* 13 and 23). You were slaves to sin once, and then you were in a hard bondage; you have been emancipated by Christ, and your liberty consists in serving Him. Therefore obey Him, and so be free. You died to sin in your baptism, and so you were made alive; but if you fall back into sin, you die. You were once slaves in the household of Sin, receiving *wages*, which is death (*v.* 23). Now you are servants of Christ, Who gives you everlasting life.

— διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν] *on account of the infirmity of your flesh.* I am using these figures, drawn from *human* affairs, not as if they were perfect illustrations of divine things, but *on account of the infirmity of your flesh* requiring such a mode of instruction. Cp. above, Gal. iv. 13, and 1 Cor. iii. 2.

— τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ] *to Impurity*, namely, to Sin relative to yourselves as members of Christ, and temples of the Holy Ghost; and *to Lawlessness*; namely, to Sin, as opposed to *God's* Law, which you perhaps imagine that you have obeyed, and on which you have placed your hopes of Justification.

— εἰς τὴν ἀνομίαν] *unto Lawlessness*; as the result of all your labour. *Ye yielded your members slaves to Lawlessness* (τῇ ἀνομίᾳ), not so as to derive any fruit to yourselves from your service, or as ever to be freed from it, but so as to remain in your abject slavery to it as the *sum* and *substance*, the *end* and *reward* of all your drudgery. How different from the work of Faith (i. 17), and from the service of God! (*vv.* 22, 23.)

— ἁγιασμόν] *sanctification.*

20. ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ] *ye were free in regard to Righteousness.* Miserable freedom! slavish Liberty! Emancipation from serving God, which is perfect freedom, and deliverance to the service of Satan, in penal chains of everlasting fire.

21. τὸ γάρ] B, D*, E, F, G have τὸ μὲν γὰρ, approved by *Lachm.* and *Meyer*, perhaps rightly.

Here is the *second* answer to the question, "*May we sin because we are under Grace?*"

The first reply was, No; surely not; for in our Baptism we died to sin (see *vv.* 2—21).

Now follows the second answer. No; surely not; for by Sin we violate our allegiance to God, Who gives life eternal to His servants, and (*v.* 23) we are like fugitives and renegades from Him, our heavenly Master, and we become *slaves*, slaves of the worst *master* (see *v.* 16), whose "*wages* are death."

22. Νυνὶ δέ] *But now.* Observe the striking *contrast* of our *present* condition with the past; a contrast introduced by *νυνὶ* here and vii. 6. Cp. the use of *νυνὶ δὲ* in vii. 17; xv. 23. 25. 1 Cor. v. 11; xv. 20. Eph. ii. 13. Col. i. 21. 26. It is observable that *νυνὶ* occurs *eighteen* times in St. Paul's Epistles, and in every case it is followed by *δέ*; so also Heb. viii. 6; xi. 16.

23. Τὰ γὰρ ὀψώνια] *The wages.* Sin had been personified by the Apostle as a Master, having subjects and slaves, and also as a General, having soldiers, wielding their arms in his service (see *v.* 13), and now he speaks of them as receiving ὀψώνια, military pay, from him, and that pay, death. (*Theod.*, *Theoph.*) "Mors diabolicæ *militiæ* ut debita redditur." *Augustine* (de gratiâ et lib. arb. 9).

— τὸ δὲ χάρισμα] *but the grace* —. Eternal Life is *not* like ὀψώνια, or *wages due* for service to God, as *death* is wages due for service to Sin. But Eternal Life is a χάρισμα, or *donative*, a *gratuity*, or *free gift* of God.

This difference is appropriately marked by the Apostle, who speaks of *wages* as received from Sin, and of a *free-gift* as received from God. For neither does God give what He gives, as wages due for service from us, but as a free gift; nor does Sin give what it gives, as a free gift, but as wages due. Besides, the Apostle thus teaches, that *death*, which is the enemy of Christ (1 Cor. xv. 26), is *not designed* for man by *God*, but that death is given by *Sin* as wages to those who submit themselves to its rule, and do its work. *Origen.*

When God rewards our works He crowns His own gifts. *Augustine.*

— Χ. Ἰ. τῷ Κυρίῳ ἡμῶν] *in Jesus Christ our Lord.* Not Sin, but Christ is your *real Lord* and Master. Be ye, therefore, His Slaves, and ye shall be free; be ye His Soldiers, and ye shall conquer, and receive an unfading crown of glory.

Ch. VII. 1. ὁ νόμος κυριεύει τοῦ ἀνθρώπου] *the Law* (of Moses) is lord over *the* man—the human creature—whether man

ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. 3 [b]Ἄρα οὖν ζῶντος τοῦ ἀνδρὸς μοιχαλὶς χρηματίσει, ἐὰν γένηται ἀνδρὶ ἑτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοιχαλίδα, γενομένην ἀνδρὶ ἑτέρῳ. b Matt. 5. 32.

4 [c]Ὥστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ, διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἑτέρῳ, τῷ ἐκ νεκρῶν ἐγερθέντι, ἵνα καρποφορήσωμεν τῷ Θεῷ. c ch. 8. 2. Gal. 2. 19, 20. & 5. 18, 22.

5 [d]Ὅτε γὰρ ἦμεν ἐν τῇ σαρκὶ, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρποφορῆσαι τῷ θανάτῳ. d ch. 6. 21. Gal. 5. 19.

6 [e]Νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες ἐν ᾧ κατειχόμεθα, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος. e ch. 6. 2. & 6. 2. 2 Cor. 3. 6.

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or woman, as long as he or she lives. Cp. *Chrys.*, *Theodoret*, *Aug.* qu. 83.

2. *ἡ γὰρ ὕπανδρος γυνή*] *for the married woman hath been bound*, and *is bound, by the law to her living husband*, i. e. to her husband for his *lifetime*. *But if her husband shall have died, she is released from the law*, which her husband exercises over her. See 1 Cor. vii. 39.

On the force of the perfect δέδεται, see *Winer*, 243. Cp. παραδέδοται Luke iv. 6, ἐλήλυθα v. 32. Heb. x. 14, τετελείωκεν.

3. *χρηματίσει*] *she shall be called.* See Acts xi. 26.

4. *ἐθανατώθητε τῷ νόμῳ*] *ye were made dead to the law of Moses, through the body of Christ*, slain on the cross.

Ye were then made dead to the Law, that is, to its *rigour* and *curse*, not to its *moral requirements* as far as it was a republication of the Law of Nature, now fully proclaimed in the Gospel. See above on Gal. ii. 19, and Rom. vi. 15, and below here on verse 6.

The Apostle here speaks of the Mosaic Law as a Husband, and of Human Nature as a Wife. He shows that, according to the Mosaic Law itself, the bond of Matrimony is dissolved by death.

His comparison would naturally lead him to say that the *Law* is *dead;* and that Human Nature has now been absolved from its obligation to the Law, by the death of the Law, so that Mankind may now be married to another Husband,—Christ.

But, in the *application* of his comparison, he speaks of the *wife* as liberated by her own *death* from obligation to her husband.

How did this application arise, and wherefore?

(1) He had prepared the way for it, by saying (*v.* 1) that the Law is lord of the human creature, man or woman, who is subject to it, as long as *that person lives*, and that by *death* he or she is freed from that Law. And

(2) It is evident that a *husband's* death is also the death of the wife, *as a wife* to him; for she is no longer capable of bearing children by him.

(3) He was not willing to speak of the Mosaic *Law* as *dead*, because in its *morality*, as a *Rule*, the Law *lives* for ever in the *Gospel* (see *v.* 12); and also because he would not *offend the Jews* by speaking of the Law as dead. *Chrys.*, *Œcumen.*

(4) He does not speak of the Law being dead to *them;* but he speaks of *their* being *dead to the Law;* because this *death* of theirs was the beginning of their new *Life* in Christ, and of their espousals to Him, their Second Husband.

They had been made dead to the Law through *the body of Christ*, the Second Adam, who was their Representative, and who underwent, as the universal Proxy of Mankind, the *curse* due for Disobedience, and so liberated them from the Law. They had become dead to the Law, *through His body* offered for them on the cross, and thus they were released from the Law, and were now enabled to *marry another Husband.* See Gal. ii. 19, and iii. 13, the best interpretation of this text.

They were made dead to the Law *through the body* of Christ, so that they *might marry another Husband*, inasmuch as they died in Christ their Head, and were *formed out of Him*, as Eve was out of Adam's wounded side, and became His Bride. *Gennadius.*

Ye have become the Spouse of that Husband who has been raised from the dead. *Origen.*

Ye were espoused to Him in Baptism, when the benefits of His death were conveyed to you, and ye were made members of His Body; and He is now your Husband and Head. (Eph. v. 29—32. 2 Cor. xi. 2.)

— *ἵνα καρποφορήσωμεν*] *in order that we may bear fruit*—as in a prolific marriage.

5. *Ὅτε ἦμεν ἐν τῇ σαρκὶ*] *While we were in the flesh*—and *not* in the *spirit.*

— *τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου*] *the passions of sins, those passions which were through the Law;* by *occasion* of the Law (see *v.* 7), but not *caused* by the Law.

Let it not be imagined that the Apostle disparages the Law, and so gives countenance to the Manichæan heresy. "Absit hoc ab animo qualiscunque Christiani!" *Aug.* (Serm. 153)

When we were as yet in a carnal state, and had not been engrafted into Christ, and had not as yet received the gift of the Holy Ghost, these passions were then working in us, *through the Law;* because the essence of the carnal mind is *Lawlessness;* in its pride it resents all control; and it rebels against the Law of God, even *because* it *is* Law, and *because* it comes from *God*, Whose Nature and Commandments, being essentially holy and spiritual, are opposite to the nature and desires of the impure and carnal mind. As the Apostle says, "the carnal mind is Enmity against God, for it does not subject itself to the Law of God, neither is it able to do so." (Rom. viii. 7.)

Thus the fleshly motions of unregenerated Nature worked in us through the Law, and brought forth Death. Cp. *Cyril* (in Catenâ, p. 79), and below, *v.* 8; and see above, Introduction to this Epistle, pp. 191—193.

6. *Νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου*] *but now we were set free from the Law*, i. e. from the *curse* and *rigour* of the Law as a *Covenant*, not from the duty of *obedience* to it as a *Rule*, which was first promulgated at the beginning by God Himself, and was written by Him in the fleshly tables of men's hearts, and which Christ came not to destroy, but to spiritualize and to fulfil, and which St. Paul declares to be *spiritual*, and which he says that in his mind—his nobler part—he serves, and in which he delights after the inner man (*vv.* 14—22).

It must be carefully borne in mind that the *Moral Law* existed *before Moses*, and has *not* been *abrogated* or invalidated, but has been explained, enlarged, and confirmed by the Gospel. It was before *Adam.* As is well asked by *Origen* here, "Was it by the Law of *Moses* that *Adam* acknowledged his sin, and hid himself from the presence of the Lord? (Gen. iii. 8.) Was it by the Law of Moses that *Cain* owned his sin? (Gen. iv. 13.) Or was it by the Law of Moses that *Pharaoh* acknowledged his sin, and said, The Lord is righteous, and I and my people are wicked?" (Exod. ix. 27.)

What then does the Apostle intend, when he says here that we *have been made free from the Law?*

This question has been discussed by *Bp. Sanderson* (see above, vi. 15, and on Gal. ii. 19; iii. 13), and *Bp. Andrewes* (on the Commandments, p. 60), "The *moral* Law is *not changed;* but the *curse* is *taken away* by Christ's Grace. But the bond of keeping the Law remaineth still." See also his Sermon on Ps. ii. 7, vol. i. p. 288, and *Dr. Barrow* (Sermon on Universal Redemption, lxxiv. vol. iii. p. 419). The *Law*, in its *rigour*, as requiring exact obedience, and as denouncing vengeance to them who in any point violate it, is by reason of our weakness and inability to perform it, an Enemy to us (Gal. ii. 16; iii. 11; v. 2. Rom. vii. 13. 1 Cor. xv. 56. Heb. vii. 19, &c.), *not justifying* man, perfecting no man, *aggravating*, *quickening*, *declaring* sin, and *working wrath*, ministering *death and condemnation*, subjecting us to a *curse*, as St. Paul teacheth us.

But our Lord, by *mitigating* the *extreme rigour* thereof, by procuring an *acceptance* of sincere though not accurate *obedience*, by *purchasing* and *dispensing pardon* for transgression upon repentance, by conferring competent *strength* and *ability* to perform it in an acceptable degree, hath brought under this Adversary; hath *redeemed* us from the *curse* of the Law (Gal. iii. 13; v. 18). and we are *delivered from the Law*, as to those effects of it—condemning, discouraging, enslaving us—we cease

f ch. 3. 20. Exod. 20. 17. Deut. 5. 21.

g ch. 4. 15. & 5. 20. Gal. 3. 19. 1 Cor. 15. 56.

7 f Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία;
Μὴ γένοιτο· Ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων, εἰ μὴ διὰ νόμου· τήν τε γὰρ
ἐπιθυμίαν οὐκ ἤδειν, εἰ μὴ ὁ νόμος ἔλεγεν, Οὐκ ἐπιθυμήσεις· 8 g Ἀφορμὴν
δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν·

to be *under* the *Law* in *those* respects, being *under Grace*, being led by *the Spirit*, as St. Paul tells us. (Rom. iii. 21. 28; iv. 8; vi. 14; vii. 4. 6.)

The Law indeed is still our *Rule*, our *Guide*, our *Governor*. But it ceases to be a *Tyrant* over us, a *Tormentor* of us. *Dr. Barrow.*

"No Christian man whatsoever," says the Church of England, Art. vii., "is free from the obedience of the *commandments* which *are called moral.*"

The *moral* law is that eternal and unchangeable rule of justice and equity that is in God; yea, the eternal will of God is the fountain of this Law, which is to be the Rule of our lives. *Bp. Beveridge* (on the Articles, p. 238).

Jesus Christ, as the Divine and Eternal Logos, or Word, is the Author and Revealer of all Law to man; and there is but one Law of Morals, which He revealed at the Creation of the world, which He afterward renewed by Moses, and lastly explained, and confirmed, and fulfilled by Himself. So Christ is the Beginning and the End, the Alpha and the Omega, of the Law.

— ἀποθανόντες] *having died to that master*, lord, and husband, *under whose sway we were held* (by the rigour and curse of the Law); so that we should now obey its rule *in the Gospel*, in the *newness of the Spirit*, which is given us in the *Gospel*, and *enables* us to obey the will of God; *not in the oldness of the letter* of the Law, which could not give grace, any more than the table of stone or the roll of parchment, on which a code is written, can enable men to obey it.

See viii. 2, where the Apostle says that the Law of the *Spirit* of that life which we have in Christ has freed us from the Law which was the occasion of sin and death. We are *dead* to the *curse* of the Law, and by that death we live, in order to obey the *precepts* of the *Law*. See also on Eph. ii. 15, and Col. ii. 14, where the Apostle pursues this subject.

Elz. has ἀποθανόντος here, which seems to have little authority. Ἀποθανόντες is in A, B, C, I, K, and many Cursives, Fathers, and Versions. D, E, F, G have τοῦ θανάτου.

— ὥστε δουλεύειν] *so as to serve.* Remark therefore that, even under *Grace*, he regards himself as a *servant* of the Law. Indeed, Grace is given in order that he may be *able* and *willing* to render cheerful *service* to the Law.

7. Ἀλλά] *Nevertheless*, though the Law is not sin, but is "holy, just, and good" (vii. 12), yet *I should not have known sin* (to be sin) *except by means of the Law*, which showed me to myself as a sinner; and my sin became more sinful, because it was a breach of a Law plainly written by God. By the pronoun *I*, the holy Apostle personifies *Human Nature*, and identifies it with *himself*, and says, *in his own name and person*, what he means to be applied to *Mankind generally*, in their *unregenerate* state.

Though he himself is now *a chosen vessel* of divine grace, and a temple of the Holy Ghost, and is writing under His inspiration, and though he no longer lives in the flesh, but *Christ liveth in him* (Gal. ii. 20), yet he does not forget what *he would have been, if* he had been left to himself, without divine grace; and he, as it were, throws himself backward into his own *natural* condition, and sympathizes with Humanity in all its weakness and its woes.

This he does in his Christian modesty and humility, claiming no personal superiority over those with whom he is arguing, but intimating thereby, that whatever good he has within him, is *not* of *himself*, but by the *grace of God.*

This is a very common practice with St. Paul, to put a general proposition in his *own name*, as if it were *his own case.* See above, iii. 7, and note from *Bp. Sanderson* on 1 Cor. vi. 12; and see 1 Cor. vi. 15; and cp. x. 23. 29, 30; xiv. 11, and throughout the present chapter; and Gal. iv. 3—5, where the diction and subject are similar.

— τὴν ἁμαρτίαν οὐκ ἔγνων] *I should not have known sin, as* sin; I should not have understood the *sinfulness* of sin, except by the Law, which *showed* its sinfulness by *prohibiting* it under terrible penalties.

He who, before the delivery of the Law, was unacquainted with his own evil doings, was taught them by the Law, and saw his own sins revealed to him by it, and recognized as evil what before he had imagined to be *good.* *Augustine* (Serm. 158).

St. Paul, in his modesty, depreciates himself, and wins his adversaries by self-humiliation. As a wise doctor of the Church, he takes upon *himself* the person of the weak. *Origen.* Cp. *Bp. Taylor* on Repentance, c. viii. §§ 1 and 2, who says: St. Paul, in the viith to the Romans, does not describe the state of *himself* really, or of a *regenerate person.* He is identifying himself with the *natural* and *unregenerate man*, and with the world in its degeneracy and apostasy from God at the time previous to, and at the delivery of, the Law; and when, in consequence of its idolatry, it had been given over by God to a reprobate mind (i. 28), and its moral sense was blinded, and its conscience seared, and its judgment perverted, and its will depraved by evil habits, so that it had no just notion of the sinfulness of sin, and it was sold into slavery under Satan; so that it wrought uncleanness with greediness, and consented with those who wrought it. (Eph. iv. 19. Rom. i. 32.) See *Cyril, Chrys., Basil, Jerome, Œcumen.*, and others here; and the authorities in the *Catena* first published by *Dr. Cramer*, which is very copious and valuable on this chapter.

— ἐπιθυμίαν οὐκ ἤδειν] *I had not known concupiscence; I* should not have *considered* and *known* it as it *is*, namely, as *sinful*, unless the Law *were saying*—observe ἔλεγεν, the imperfect tense—were alway *repeating* in my ears the command, "*Thou shalt not lust.*"

He does not say, I should not have *felt* concupiscence, but I should not have *known* it. *Origen*, repeated by *Aug.*, Serm. 153. I should not have *understood* what its true character was, except by the voice of the Law saying to me, οὐκ ἐπιθυμήσεις.

On this sense of ἤδειν see Acts xxiii. 5. Ἐπιθυμία, *concupiscentia*, is used here as a *general* term for any evil desire. See *Jerome* below on *v.* 12.

The Heathen thought little of the sin of evil *thoughts*, and their views with regard to πορνεία may be seen on Acts xv. 20.

What says the Apostle? *I had not known lust.* In my *natural* state I ran after my own pleasures, and in them I took great delight.

Who was ever brought before an earthly judge for such things as Harlotry or Intoxication? These things are done with impunity as far as concerns the tribunal of this world, but not before the court of Heaven. They are not punished by the world, but they are punished by the Creator of this world. The Law of God comes forth and proclaims to man "Non concupisces;" and thus he *learns* that *concupiscence* is *sin.* *Augustine* (Serm. 153).

Cp. *Theodor. Mops.* here, in *Catená*, p. 88.

8. Ἀφορμὴν δὲ λαβοῦσα κ.τ.λ.] *But Sin, having found an occasion* (of attack on me) *through the commandment, wrought in me all manner of concupiscence.*

Sin is personified here, and below in *v.* 11, as an armed Enemy, taking possession of a stronghold or fortress from which to sally forth, and by which to assault his adversary. Sin converts the Law itself, which was designed as a fortress *against sin*, into a castle, from which to sally forth and attack mankind; as the Spartans converted the Decelean fortress of Attica into the means for aggressive warfare against Athens itself. (*Thucyd.* vii. 18, 19. 27.)

The promulgation of the commandment was like a *starting-place* to Sin, from whence it rushed forth upon me.

How was this?

(1) Because what before were sins of *ignorance*, and so comparatively venial, now (after the delivery of the Law) became *wilful* sins, or sins of presumption—deliberate sins against light and knowledge bestowed by a Revelation from God, and so *more sinful.* *Œcumen.*

Just as the Gospel itself was a starting-place of greater sin and woe to the *Bethsaidas, Chorazins*, and *Capernaums*, and other Cities, which heard our Lord's preaching and did not repent (Luke x. 13); and therefore it will be more tolerable even for Tyre and Sidon, and Sodom and Gomorrah, than for them. (Matt. xi. 21. Luke x. 13.)

(2) Because the *natural* man, of whom the Apostle is speaking, is proud and self-willed, and resents God's Law, even because it *is* God's Law. (See *v.* 5; and above, Introduction to this Epistle, p. 192.)

Men champ against the bit, and are made more furious by restraint, and being under the dominion of Satan, who envies man the joys promised to obedience (*Photius*), and is a rebel against God, and exults in doing outrage to Him, and in exciting men to mutiny and insurrection against God, they commit acts

χωρὶς γὰρ νόμου ἁμαρτία νεκρά. 9 Ἐγὼ δὲ ἔζων χωρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον, 10 h καὶ εὑρέθη μοι ἡ ἐντολὴ ἡ εἰς ζωὴν αὐτὴ εἰς θάνατον. 11 Ἡ γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα διὰ τῆς ἐντολῆς ἐξηπάτησέ με, καὶ δι' αὐτῆς ἀπέκτεινεν.

h Lev. 18. 5. Ezek. 20.11, 18. Neh. 9. 29.

12 i Ὥστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή.

i 1 Tim. 1. 8. Ps. 19. 8.

13 k Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος;

k ch. 3. 20.

Μὴ γένοιτο· Ἀλλὰ ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.

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of rebellion against God's Law, with greater recklessness and rage than they would commit them, if they were not forbidden by God's Law.

Satan deceived Eve, and tempted her to eat of the forbidden tree (see *Theodor. Mops.* here), *because* it was *forbidden*: and he would never have tempted her to eat of *that* tree, *if* it had *not* been forbidden. So after the giving of the Law, Satan tempts men to sin in a spirit of despite and defiance to the Law, and of blasphemy against its divine Giver.

Men take occasion at the very goodness of God to strengthen themselves in malice. *Hooker* (ii. 588).

Thus offences *abounded* by *occasion* of the Law. Cp. v. 13—20.

St. Paul uses the preposition διὰ, *through*, here and in *v.* 11 (and not ἀπὸ, *from*, or ἐκ, *out of*, it); because Sin did not make an attack on man *from* or *out of* the Law, *directly*, but *mediately*. Sin perverted the Law from its direct purpose, into *means by*, and *through*, which to injure man.

There was nothing in the Law itself which was designed to promote such an attack. Far from it. In itself the Law is *holy*, *just*, and *good* (*v.* 12). But Sin *abused* the Law to be an instrument for an end the very opposite to that for which the Law had been given by God.

— χωρὶς γὰρ νόμου ἁμαρτία νεκρά] *for apart from the Law sin is dead.* For "where *no Law* is, there is *no transgression*." See iv. 15; v. 20, and 1 Cor. xv. 56, "the strength of sin is the Law,"—the best comment on this passage.

He does not mean to say, that the natural man had *no Law* (for if so, he would not have been sold under sin, as he describes him to be, *v.* 14); but he had not that *clear knowledge* of Law which the Commandment gave him by showing him the sinfulness of sin. *Chrys.*

Sin was *dead* before the Law came. What does he mean by its being dead? It was *not apparent*. It was, as it were, hidden in a *grave*. But when the Law came it *rose up again from the dead* (ἀνέζησεν), and took up arms against me. *Aug.* (Serm. 153.)

It *rose up again*; because though a *Law* had been given to me in Adam, yet that Law was as it were *dead* and *buried* by my *ignorance*. Cp. Luke xv. 24, and *Diodor.* in Caten. p. 93, and *Meyer*, and see above, Introduction to this Epistle, pp. 191—193.

9. Ἐγὼ δὲ ἔζων—ἀπέθανον] *And I was alive without the Law formerly; but, when the Law came, Sin came to life, and I died.* Why? because the Law gave me *knowledge* of sin. And also, because when the Law came and forbad sin, then sin was *imputed* to me, as wilfully committed against God's command, and I *died*,—that is, I became subject to death, the wages of sin. Cp. *Origen* here.

He is speaking here *comparatively*. He does *not mean* that the natural man, who lived before the giving of the Mosaic Law, was *innocent*. No; for then he could not have said that the *Heathens* were guilty before God, as he has proved them to be in the beginning of the Epistle (i. 18—32). But he means, that the very essence of sin is, that it is a breach of Law; and that where there is no Law, there is no sin, and *in proportion* as the Law is *clear*, so is sin sinful; and consequently, the state of the natural man, before the Law was given, was a state of *life*, compared with that condition of *death*, in which mankind was under the Law.

10. αὐτὴ] *itself, ipsa*,—even *it* which was designed for *life* became to *me*, by my sin, an occasion of *death*. The editions generally have αὕτη, which is less emphatic.

11. Ἡ γὰρ ἁμαρτία—ἐξηπάτησέ με] *For Sin, having got a place of attack against me, deceived me through the commandment, and slew me*, as it did our first parents by occasion of the commandment to them, Gen. iii. 1. See above on *v.* 8.

12. ἁγία] *holy*. See the description of the Law in 1 Tim. i. 8.

The law is good if it is kept; but, if it is broken it will become an evil thing to him who, by breaking it, has lost the good. And thus sin is made exceeding sinful by occasion of the Law. *Origen.* See *Aug.* and *Jerome* below on *v.* 13.

13. Τὸ οὖν ἀγαθὸν ἐμοὶ ἐγένετο θάνατος;] *Did then that which is good become to me death? Elz.* has γέγονε. But A, B, C, D, E have ἐγένετο, and so *Lachm.* and *Alford*. And this is more consistent with the argument. For the Law is not *now* Death to him in his regenerate state. The Law *has not become* (γέγονεν) death to him.

The sense is: *Did the Law become Death to me?*

No; but Sin, in order that it might be made manifest to be sin, working death in me, even *through* the Law which is good, and was given by the Author of all good,—it was Death to *me*. Μοί, to *me*, is emphatic; and is thus placed to show that the Law, good in itself, became evil to *me*, on account of *my* sin.

The Law is not Death, but Sin is Death. He had before said, that "Sin without the Law was dead" (*v.* 8). For, before the Law, Sin was *not known* to be Sin. Observe, then, how fitly he says here, that Sin, in order that it might be *made apparent* to be sin, worked death in him, even by means of that which was good. He does not say, "in order that it might *be* sin," because sin *existed* before the Law, but it was *not clearly known* to be sin. See *Augustine* (Serm. 153).

— ἵνα γένηται—διὰ τῆς ἐντολῆς] *in order that Sin* (which took occasion to slay me, through the Commandment) *might become exceeding sinful, through the Commandment.*

The Commandment was given in order to *show* man's moral disease, and not to *remove* it. It was given in order to tame the pride of which he was guilty in trusting to himself, and in imagining himself to be holy. It was given in order to show his need of a Redeemer, and of Divine Grace, and to make him more desirous of them.

But man rebelled against the Commandment (see above, *v.* 7), and so sin became exceeding sinful, inasmuch as it was committed wilfully and presumptuously against the declared Will and word of God.

See *Augustine*, Serm. 125 and 152.

The following excellent exposition of the Apostle's meaning in this and the preceding verses, is from a contemporary and friend of *S. Augustine*, *S. Jerome.*

He first speaks of the *Mosaic* Law.

"Quomodo Medicina *non* est *caussa* mortis, si *ostendat* venena mortifera, licet his mali homines abutantur ad mortem, et vel se interficiant, vel insidientur inimicis; sic Lex data est, ut peccatorum venena monstret, et hominem malè libertate suâ abutentem, qui prius ferebatur improvidus, et per præcipitia labebatur, freno Legis retineat, et compositis doceat incedere gressibus, ita ut *serviamus in novitate spiritûs*, et non in *vetustate litteræ*, id est, vivamus *sub præcepto*, qui prius in modum brutorum animalium dicebamus, *Manducemus et bibamus, cras enim moriemur.* (1 Cor. xv. 32.)

"Quod si, subintrante Lege (quæ docet quid facere, et prohibet quid non facere debeamus) *vitio nostro* et incontinentiâ feramur contra scita legalia, *videtur* Lex caussa esse peccati: quæ, dum *prohibet concupiscentiam*, quodammodo eam *inflammare cognoscitur.*

"Sæcularis apud Græcos sententia est, '*Quidquid licet, minus desideratur.*' Ergo è contrario, '*quidquid non licet, fomentum accipit desiderii.*' Unde et *Tullius* de parricidarum suppliciis apud Athenienses Solonem scripsisse negat, ne non tam prohibere, quàm commovere videretur.

"Igitur Lex, apud contemptores, et legum præcepta calcantes, *videtur* esse *occasio delictorum*: dum prohibendo quod non vult fieri, ligat eos vinculis mandatorum, qui prius absque lege peccantes non tenebantur criminibus."

He then thus speaks of the *Natural* law:

"Ista Lex *quæ in corde scribitur* omnes continet nationes; et *nullus hominum* est, qui hanc legem nesciat. Unde *omnis mundus sub peccato*, et universi homines prævaricatores legis

l 1 Tim. 1. 8.
1 Kings 21. 20, 25.
Isa. 50. 1.
1 Mac. 1. 15.
m Gal. 5. 17.

14 [l] Οἴδαμεν γὰρ ὅτι ὁ νόμος πνευματικός ἐστιν, ἐγὼ δὲ σάρκινός εἰμι, πεπραμένος ὑπὸ τὴν ἁμαρτίαν. 15 [m] Ὃ γὰρ κατεργάζομαι οὐ γινώσκω· οὐ γὰρ ὃ θέλω τοῦτο πράσσω, ἀλλ' ὃ μισῶ τοῦτο ποιῶ. 16 Εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, σύμφημι τῷ νόμῳ ὅτι καλός. 17 Νυνὶ δὲ οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ

n Gen. 6. 5. & 8. 21.

οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. 18 [n] Οἶδα γὰρ ὅτι οὐκ οἰκεῖ ἐν ἐμοί, τουτέστιν ἐν τῇ σαρκί μου, ἀγαθόν· τὸ γὰρ θέλειν παράκειταί μοι, τὸ δὲ κατεργάζεσθαι τὸ καλὸν οὐχ εὑρίσκω· 19 οὐ γὰρ ὃ θέλω ποιῶ ἀγαθόν, ἀλλ' ὃ οὐ θέλω κακὸν τοῦτο πράσσω. 20 Εἰ δὲ ὃ οὐ θέλω, τοῦτο ποιῶ, οὐκ ἔτι ἐγὼ κατεργάζομαι αὐτό, ἀλλ' ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία.

o Ps. 1. 2.
2 Cor. 4. 16.
Eph. 3. 16.

21 Εὑρίσκω ἄρα τὸν νόμον, τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλὸν ὅτι ἐμοὶ τὸ κακὸν παράκειται. 22 [o] Συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον,

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sunt: et idcirco justum judicium Dei est, scribentis in corde humani generis, *Quod tibi fieri nolueris, alteri ne feceris.*

"Quis enim ignoret homicidium, adulterium, furtum, et omnem concupiscentiam esse malum, ex eo, quòd *sibi ea nolit fieri?* Si enim mala esse nesciret, nequaquàm doleret sibi esse illata.

"Per hanc *naturalem* legem et Cain cognovit peccatum suum, dicens: *Major est caussa mea*, quàm *ut dimittar.* Et Adam et Eva cognoverunt peccatum suum, et propterea absconditi sunt sub ligno vitæ. Pharao quoque, antequàm Lex daretur per Moysen, stimulatus *lege naturæ*, sua crimina confitetur, et dicit, *Dominus justus, ego autem et populus meus impii.*

"Hanc legem *nescit pueritia*, ignorat infantia, et peccans absque mandato non tenetur lege peccati. Maledicit patri et matri, et quia necdum accepit legem sapientiæ, *mortuum est in eo peccatum.*"

He then compares the coming of the Mosaic Law to the dawn of Intelligence in Childhood;

"*Quum autem mandatum venerit*, hoc est, *tempus intelligentiæ* appetentis bona, et vitantis mala, tunc *incipit peccatum reviviscere* et ille *mori*, reusque esse peccati.

"Atque ita fit, ut tempus intelligentiæ, quo Dei mandata cognoscimus ut perveniamus ad vitam, *operetur in nobis mortem*, si agamus negligentiùs, et occasio sapientiæ seducat nos atque supplantet, et ducat ad mortem.

"Non quòd intelligentia peccatum sit. *Lex enim* intelligentiæ *sancta et justa et bona est;* sed per intelligentiam peccatorum atque virtutum *mihi peccatum nascitur*, quod priusquàm intelligerem, *peccatum esse non noveram.* Atque ita factum est, ut quod mihi pro bono datum est, *meo vitio mutetur* in malum; et, ut hyperbolicè dicam, novoque verbo utar, ad explicandum sensum meum, *peccatum*, quod, priusquàm haberem intelligentiam, *absque peccato* erat, per *prævaricationem mandati* incipiat *mihi* esse *peccantius peccatum.*"

He thus speaks of St. Paul's use of the word ἐπιθυμία, or "*concupiscentia;*"

"Quæramus quæ sit ista *concupiscentia*, de quâ Lex dicit: '*Non concupisces?*'

"Alii putant illud esse mandatum, quod in decalogo scriptum est: *Non concupisces rem proximi tui.* Nos autem per *concupiscentiam omnes perturbationes animæ* significatas putamus, quibus mœremus et gaudemus, timemus et concupiscimus."

He rightly affirms that St. Paul is speaking throughout this chapter in the name of, and in the person of, *Human Nature:*

"Et hoc Apostolus, *vas electionis*, cujus corpus templum erat Spiritûs Sancti, *non* de *se* loquitur, sed de *eo*, qui vult post peccata agere pœnitentiam: et, *sub personâ suâ, fragilitatem describit conditionis humanæ;* quæ duorum hominum interioris et exterioris pugnantium inter se bella perpetitur. *Interior homo* consentit, et scriptæ et naturali legi, *quòd bona sit, et sancta et justa, et spiritualis.*" *S. Jerome* (ad Algasiam, p. 199).

14. *ὁ νόμος πνευματικός ἐστιν*] *the Law is Spiritual.* He here speaks of the Law as a *Rule*, but not as a *Covenant.* See above, *v.* 6.

— *σάρκινος*] *fleshly*, nothing but flesh; in my *unregenerate state*, without the Spirit of God. So A, B, C, D, E, F, G. A stronger word than *σαρκικὸς*, the reading of *Elz.* See 1 Cor. iii. 1. *σάρκινος* is *carneus*, *σαρκικὸς* is *carnalis.*

15. *Ὃ γὰρ κατεργάζομαι οὐ γινώσκω*] *For that which I perform I know not:* that is, under the violence of the sinful affections and lusts of my corrupt nature, I am carried out of myself, namely, out of that which is *really myself*, my *true* nature, in which Reason and Conscience hold the sway; and I am become like a man beside himself, or like one in a trance, or in a state of intoxication, who is not conscious of what he does. *Cyril, Chrysostom.*

— *οὐ γὰρ ὃ θέλω*] *for not what I desire that practise I, but what I hate that I do.* Observe *πράσσω*, in the first clause, and *ποιῶ* in the second,—I am continually making efforts and attempts at good by my will; but I do not *put* in *practice* what I desire to do; but what I hate, that I *do.* Cp. above on i. 32.

— *ὃ μισῶ τοῦτο ποιῶ*] *what I hate, that I do.* The natural Conscience, even in *heathens*, uttered similar declarations, as by Medea,

καὶ μανθάνω μὲν οἷα δρᾶν μέλλω κακὰ,
θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων.

And

"——— Video meliora proboque,
Deteriora sequor." *Ovid*, Met. vii. 19.

See *Wetstein* here.

17. *Νυνὶ δὲ οὐκ ἔτι ἐγώ*] *but now*—when the Law speaks clearly to me—*it is no longer I that perform it, but Sin that dwelleth in me.*

Do not therefore imagine, that I am condemning *my nature*, which is *God's work*, and in which, when rightly understood, Conscience reigns supreme, and keeps the appetites in check, and is itself regulated by God's Law. (See above, ii. 14.) No: it is not *I*,—it is not *that essence* in which *I* am really *myself.* It is not *my spirit*—my *inner man* (*v.* 22), my *αὐτὸς ἐγὼ* (*v.* 25), that does all this. But it is the sin which has entered and reigns in me, that does it, thereby subverting my moral nature, and causing me to revolt and rebel against that Law which God gave me for my guide.

Therefore, to vindicate God from the charge of being the Author of Sin which man commits, he says that he *delights* in the Law of God as to his own *inner man*, which is his *proper self*, and ought to sway his actions, and not to allow Satan and Sin to enter in and usurp dominion over him, and that he finds a law in his *bodily* members, which ought to be *kept in control*, as plebeian subjects of his moral monarchy; and that the Law in *his members* mutinies, and involves his moral being in anarchy and rebellion, and takes up arms against the Law *of his mind*, which ought to *reign* over them, and even imprisons its lawful Sovereign, and keeps it in the chains of Sin.

O wretched man that I am, who shall deliver me from the body of this death? Thanks be to God, I have been delivered by Christ! He has given me the Spirit of Grace, He has pardoned me my old sins, and enables me for the future to obey Him in all sincerity and heartiness of endeavour. Cp. *Bp. Taylor* on Repentance, viii. 4.

18. *οὐχ εὑρίσκω*] A, B, C have *οὔ*. And so *Lachm.*, *Tisch.*, *Alf.*, not *Meyer.*

20. *θέλω*] *Elz.* adds *ἐγὼ*, not in B, C, D, E, F, G.

21. *Εὑρίσκω ἄρα τὸν νόμον*] *I find then this Law in me*, namely, *that when I desire to do good, evil is present with me.* There is a conflict therefore between my *flesh* and my *inner man.*

22. *Συνήδομαι*] *I delight in the Law of God, in my inner man.* Listen to the Apostle showing to you that the Law is good: and yet he could not avoid sin except by the *grace* of God. For the Law issues prohibitions and commands. But it cannot heal that which does not permit us to obey the Law. But *Grace* can do this. The Apostle says, *I delight in the Law of God as to my inner man.* That is, I acknowledge the evil of that which the Law forbids; and I recognize the good of that which the Law commands. But *I perceive a different Law in my members bringing me into captivity to the Law of Sin, which is in my members.*

23 [p] βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου ἀντιστρατευόμενον τῷ νόμῳ τοῦ νοός μου, καὶ αἰχμαλωτίζοντά με τῷ νόμῳ τῆς ἁμαρτίας τῷ ὄντι ἐν τοῖς μέλεσί μου. p Gal. 5. 17. ch. 6. 13, 19.

24 Ταλαίπωρος ἐγὼ ἄνθρωπος, τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου;

25 [q] Εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν. q 1 Cor. 15. 57.

Ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῒ δουλεύω νόμῳ Θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας.

VIII. 1 [a] Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ. a Gal. 5. 16, 25. b ch. 6. 18, 22. John 8. 36. Gal. 5. 1. 1 Cor. 15. 45. c 2 Cor. 5. 21. Eph. 2. 14, 15. Gal. 3. 13. Heb. 7. 18, 19.

2 [b] Ὁ γὰρ νόμος τοῦ Πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ ἠλευθέρωσέ με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.

3 [c] Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἠσθένει διὰ τῆς σαρκὸς, ὁ Θεὸς τὸν

This moral state is the penalty of sin from the inheritance of death; from the condemnation of Adam.

The Law comes and convicts him of sin. Blessed conviction! For now being convicted of sin, he is no longer proud, but cries out for pardon. Feeling that he is in prison, he prays for deliverance. *Wretched man that I am, who shall deliver me! Augustine* (Serm. 125). See above, v. 20. Cp. *Bp. Taylor* on Repentance, viii. 4.

23. ἕτερον νόμον] *a different law.* Cp. Gal. i. 6.

24. τίς με ῥύσεται ἐκ τοῦ σώματος] *who shall deliver me from the body of this death? from the body* as far as it is the seat and instrument of spiritual *death*. Compare above, vi. 6, τὸ σῶμα τῆς ἁμαρτίας, *the body of sin*. He calls it also the *body of death*, as opposed to the *body of life*, into which he has now been incorporated by Baptism into the *Body of Christ*, the Second Adam, Who has taken our Nature, and engrafted us as members in Himself, and gives us His own Body to be our spiritual food and sustenance, and assures us of a glorious Resurrection unto *life eternal* in our *Bodies*, transformed into the likeness of His own glorified Body. (Phil. iii. 21.)

25. Εὐχαριστῶ τῷ Θεῷ] *I thank God.* So *Elz.*, with A, I, K, *Syriac* and *Gothic* Versions, and *Origen* in Catenâ, and *Chrys.* and *Theodoret.* B has χάρις, and so *Lachm.*, *Tisch.*, *Alf.* D, E, F, G have ἡ χάρις τοῦ Θεοῦ.

— Ἄρα οὖν αὐτὸς ἐγὼ—ἁμαρτίας] *So then I myself serve the Law of God with my mind, but with my flesh* I serve *the Law of sin.* And in proportion as my *mind* is nobler than my *flesh*, and is more properly *my very self* (αὐτὸς ἐγὼ), so am I bound to serve the Law of God, rather than that of Sin. And this I am now enabled to do by the *grace* of Christ, Who has taken my flesh, and has redeemed me from the rigour and curse of the Law, and has procured pardon for my sins, on condition of my faith and repentance, and has incorporated me in Himself. And therefore there is now *no condemnation to* me, or to any of *those who are in Christ Jesus.* (viii. 1.)

Ch. VIII. 1. Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ] *There is then no condemnation* to those who are engrafted by Baptism in *Christ's body*, and abide as living members in Him, in Whom dwelleth all the fulness of the Godhead (Col. i. 19), and of whose fulness we all receive, and grace for grace (John i. 16). See vi. 3. Here is the cause of our *Justification.*

There is no condemnation to those who are in Christ Jesus, although the desires of the flesh, to which they do not yield, and the Law in their members, war against the law of their mind. Still there is *no condemnation* to them, because by the Grace given in the laver of Baptism, the guilt with which they were born has been remitted to them. There is now no condemnation to them. There *was* condemnation *formerly.* Their Birth brought with it that evil; but their *new Birth* brought with it this good. For the Law of the Spirit of Life in Christ delivered them from the Law of Death and Sin. Ye have been set free from that Law. Therefore, being now free, fight against it. Take care that you be not again enslaved by it. Hard is the conflict, but glorious will be the conquest. The trial is toilsome, but gladsome will be the triumph. *Augustine* (Serm. 152).

So far from there being any *condemnation* (κατάκριμα) to them now, the Apostle goes on to show that, even by means of our *flesh*, assumed by Christ, God *condemned* sin (*v.* 3), which reigned over us by and in our Flesh.

Observe the connexion of κατέκρινεν with κατάκριμα.

After these words *Elz.* adds μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα, which are not authorized by the majority of MSS., and seem to be a gloss imported from *v.* 4.

2. Ὁ γὰρ νόμος] *For the Law of the Spirit of Life in Christ,* —the gracious, vivifying, enabling Law,—set me free from the rigorous, literal, and condemnatory Law, which made Sin to be more manifestly sinful (vii. 8), and which provided no means of grace to keep the Law, nor of pardon for breaking it, but brought the curse of death on those who broke it.

3. Τὸ γὰρ ἀδύνατον τοῦ νόμου] *For what the Law had not ability to do,* not by reason of any imperfection in itself, for it *is good, just, and holy* (vii. 12), but on account of its weakness, consequent on our Flesh, *that God did, by sending His own Son in the reality* of *human* flesh, and in the *likeness of sinful* flesh; and so delivered me by that very thing, my *flesh*, which by its corruption was my bane.

The office of the *Law* of Moses, as compared with the work of Christ, has been happily illustrated in the writings of some of the Ancient Fathers, by reference to the history of the Prophet *Elisha*, who was a signal type of Christ. Elisha, by God's power, gave a son to the Shunammite, when she had no hope of offspring (2 Kings iv. 17). So God created us by Christ (John i. 3; Heb. i. 3). The Shunammite's child died (2 Kings iv. 20). So Mankind fell and died in Adam (1 Cor. xv. 22). Elisha sent his servant with his staff, to lay on the child (2 Kings iv. 29). So Christ sent His servant Moses with his rod, with the Law. The action of the servant Gehazi laying the staff on the face of the child, was a witness to the death of the child; but it *did* not cause *its revival* (2 Kings iv. 31). So the Law testified man's sinfulness and death, but could not *give* him life (Gal. ii. 19). The servant of Elisha went before Elisha, and prepared the way for him. So Moses prepared the way for Christ (Gal. iii. 24). Elisha, the prophet, at length came in person, and stretched himself upon the child, and put his own mouth upon the child's mouth, and his own eyes upon the child's eyes, and his own hands upon the child's hands, and the flesh of the child waxed warm, and he revived (2 Kings iv. 35). This is what has been done for Mankind by the Incarnation of Christ. He did not take any *one man's person*, but He is "*God with us*, God manifested in the Flesh; the Lord our Righteousness." (See on 1 Cor. i. 30.) He stretched Himself upon the whole body of our Humanity, lying dead in trespasses and sins. He quickened and cleansed us by the application of His own Person, vivifying and purifying the whole. Hence arises our duty to be *conformed to His image* (Rom. viii. 29), to conceive Him in our hearts, and bring Him forth in our lives (Gal. iv. 19. 2 Cor. iv. 11. See on Matt. xii. 48. 50. Luke xi. 28). Here also is our hope; that if we are conformed to Him here, we shall *bear His image* hereafter (1 Cor. xv. 49), and that our bodies will be fashioned like unto His body (Phil. iii. 21); and that when He Who is our life shall appear, we also shall appear with Him in glory (Col. iii. 4. 1 John iii. 2). On this analogy between the Law and Gehazi, and between Elisha and Christ, see *S. Augustine* (Serm. 26, and Serm. 136; and on Ps. 70; and contra Faustum, xii. 35).

It was God's will to redeem the flesh of sin by means of a like substance; that is, by a *fleshly* substance, bearing a *resemblance* to *sinful* flesh, but *not being* itself sinful. Herein was the Power of God, to effect the salvation of the Flesh by means of the substance of the Flesh. *Tertullian* (c. Marcion. v. 14).

By taking Flesh, Christ conquered the Sin of the Flesh. By suffering Death He overcame Death. *Augustine* (Serm. 152).

God sent His Son in the *likeness* of sinful Flesh, but *not* in sinful Flesh. All *other* Flesh of Man is sinful Flesh. The Flesh of Christ *alone* is sinless. (*Augustine.*) Here is a strong testimony against the novel doctrine of the *Immaculate Conception* of the Blessed Virgin. The original words of this and other similar authorities may be seen quoted in a Sermon by the Editor, on that subject, pp. 11, 12. Cp. on Luke i. 27.

ἑαυτοῦ υἱὸν πέμψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, καὶ περὶ ἁμαρτίας, κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκὶ, 4 ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν τοῖς μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ Πνεῦμα.

d 1 Cor. 2. 14. 5 [d] Οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν, οἱ δὲ κατὰ Πνεῦμα
e ch. 6. 21. Gal. 6. 8. τὰ τοῦ Πνεύματος· 6 [e] τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος· τὸ δὲ φρόνημα τοῦ Πνεύματος ζωὴ καὶ εἰρήνη· 7 διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς Θεόν· τῷ
f 1 Cor. 2. 14. γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται, οὐδὲ γὰρ δύναται· 8 [f] οἱ δὲ ἐν σαρκὶ ὄντες Θεῷ ἀρέσαι οὐ δύνανται.

g 1 Cor. 3. 16. Gal. 4. 6. Phil. 1. 19. h 1 Cor. 15. 45. 9 [g] Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκὶ, ἀλλ' ἐν Πνεύματι, εἴπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν· εἰ δέ τις Πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ· 10 [h] εἰ δὲ

Christ's flesh was created in the ὁμοίωμα, or *likeness* of sinful flesh, in that it was subject to the weaknesses of humanity consequent on Sin (as *Aug.* says, Serm. 152). But out of this weakness we were made strong; because it was by reason of this weakness that He was able to die; and by His Death we live for evermore.

— περὶ ἁμαρτίας] *for sin*, on account of sin, which was the reason of Christ's mission from the Father. Heb. x. 6. 18. "*Propter* peccatum," *Vulg.* in MS. Amiatin.

St. Paul's doctrine here has been expounded in clear and strong language by the Author of Paradise Lost, speaking of the Contest between the Son of God Incarnate and our ghostly Enemy, in the following Address of Michael to Adam:

"To whom thus Michael. Dream not of their fight
As of a duel, or the local wounds
Of head or heel: Not therefore *joins the Son*
Manhood to Godhead, with more strength to foil
Thy enemy, nor so is overcome
Satan, whose fall from Heaven a deadlier bruise
Disabled, not to give thee thy death's wound
Which He, Who comes thy Saviour, shall secure,
Not by destroying Satan, but his works
In thee and in thy seed. Nor can this be,
But by fulfilling that which thou dost want,
Obedience to the Law of God, imposed,
On penalty of death; and suffering death;
The penalty to thy transgression due,
And due to theirs which out of thine will grow.
So only can high Justice rest appaid.
The Law of God exact He shall fulfil,
Both by obedience and by love, though love
Alone fulfil the law; thy punishment
He shall endure, *by coming in the flesh*
To a reproachful life, and cursed death;
Proclaiming life to all who shall believe
In His Redemption; and that His Obedience,
Imputed, becomes theirs by Faith; His merits
To save them, not their own, though legal, works.
For this He shall live hated, be blasphemed,
Seized on by force, judged, and to death condemned
A shameful and accursed, nailed to the cross
By His own Nation; slain for bringing life:
But to the *cross He nails thy enemies*,
The Law that is against thee, and the sins
Of all mankind, with Him there crucified,
Never to hurt them more, who rightly trust
In this His satisfaction; So He dies;
But soon revives; Death over Him no power
Shall long usurp; ere the third dawning light
Return, the stars of morn shall see Him rise
Out of His grave, fresh as the dawning light;
Thy ransom paid, which man from death redeems,
His death for man, as many as offered life
Neglect not, and the benefit embrace
By Faith not void of works."

(Paradise Lost, book xii. *v.* 385.)

— κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί] *He condemned Sin in the flesh*, that is, in and by the flesh He condemned Sin.

Sin had tyrannized over us *in* our flesh (ἐν σαρκὶ) as the seat of its empire; and by our flesh as its instrument and weapon. But God used our flesh as an instrument for our deliverance, and for the condemnation of Sin, and for the establishment of His own empire in us. And how? By the Incarnation of His own Son. By sending His own Son to take our flesh, and to dwell in it; and to be our *Emmanuel*, God with us, "God manifest in the flesh."

He condemned Sin,—

(1) By the sinless obedience of Christ, God in our flesh; a *visible* witness of the sinfulness of Sin, and pronouncing Judgment against it.

(2) By Christ's sacrifice of His own flesh on the cross, condemning Sin, as exceeding sinful, in that it required no less an expiation than the Death of the Son of God.

(3) Further, He condemned Sin as a culprit, by means of our Flesh, in and by which God in Christ triumphed over Sin, and destroyed Sin, and condemned Sin to Death, even by Christ's Death. (Heb. ii. 14.)

Thus God used the flesh, by which, and in which, Sin had reigned over us, as an instrument for the condemnation and destruction of Sin. Cp. below on Col. ii. 15.

4. ἵνα τὸ δικαίωμα] *in order that the righteous requirement of the Law might be fulfilled.*

Christ became Incarnate, not to *destroy* the Moral Law as a right *rule* (δικαίωμα) of practice, but in order to fulfil it, and to *enable us* by His grace to fulfil it.

On the word δικαίωμα, see above, i. 32; ii. 26. Some Expositors render δικ. τ. ν. that which *the Law* itself stipulated for, and required. It rather appears to mean that which God enacted as just, and what He required in the Law delivered by Him.

Do not therefore imagine (says the Apostle to the Jews) that I am *disparaging the Law.* On the contrary, I am declaring to you the true and the *only* way of fulfilling it. Christ came to take away the *curse* of the Law, but He came also to enable us to fulfil the *command* of the Law.

— τοῖς μὴ κ. σ. περιπατοῦσι] *to those who do not walk according to the flesh.* The μὴ indicates that the not walking after the flesh, but the Spirit, is the fulfilling of the Law.

6. τὸ φρόνημα τῆς σαρκός] *the mind of the flesh.*

7. οὐδὲ γὰρ δύναται] *for it has not even the ability to obey.*

8. οἱ δὲ—οὐ δύνανται] *and they which are after* the flesh *have not the ability* (which comes only by grace) *to please God.*

On these two verses (7 and 8) a seasonable caution is given by *S. Augustine* (Serm. 155, who cannot be charged with any leanings to Pelagianism), lest while we rejoice in, and are thankful for, the blessings of Grace, we fall into Manichæanism, and calumniate the *Law*: or into the no less dangerous error of some in modern times, who confound *Human Nature* (which is *God's work*) with its *corruptions*, which are due to *Satan's wiles* and to *man's sins.*

The constitution of Human Nature, the Moral Law, and Divine Grace, are all of them gifts of God: and all and each of them will be revered by those who love Him in all His works.

The caution above mentioned is as follows:

What does the Apostle mean by saying, "Neither *can* it be subject to God?" He does not mean that *Man* cannot, that the soul *cannot*, nor even that the *flesh cannot*, being, and so far as it is, a *creature* of God. But St. Paul means that the *lust* of the flesh cannot be subject to God. *Corruption* cannot,—not *Nature.* Therefore God provides a remedy, that the corruption of man may be removed, and his Nature be healed. The Saviour has come to Human Nature. He finds it sorely diseased; therefore He Who is the Great Physician is come.

Observe what the Apostle adds, *They who are in the flesh cannot please God.* Who are they? They who *trust* in the flesh; they who follow the *lusts* of the flesh; they who live in them; they who place their happiness in them; these are they of whom the Apostle is speaking. *They* cannot please God. He does not mean that they who are in the body cannot please God in this life. What! did not the holy Patriarchs please Him? Did not the holy Prophets please Him? Did not the holy Martyrs please Him, who suffered in the body, and confessed Christ, and endured severe bodily pain for His sake? They carried the flesh, but were not carried by it. So it is then; Not they who live in this world, but they who live a life of carnal pleasure in this world, they *cannot please God.* *S. Augustine.*

Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ Πνεῦμα ζωὴ διὰ δικαιοσύνην.

11 [i] Εἰ δὲ τὸ Πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα ἐν ὑμῖν.

12 [k] Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμὲν οὐ τῇ σαρκὶ, τοῦ κατὰ σάρκα ζῆν.

13 [l] Εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ Πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. 14 [m] Ὅσοι γὰρ Πνεύματι Θεοῦ ἄγονται, οὗτοι υἱοί εἰσι Θεοῦ. 15 [n] Οὐ γὰρ ἐλάβετε πνεῦμα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε Πνεῦμα υἱοθεσίας ἐν ᾧ κράζομεν, Ἀββᾶ, ὁ Πατήρ. 16 [o] Αὐτὸ τὸ Πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα Θεοῦ·

i Acts 2. 24. ch. 6. 4, 5. 1 Cor. 6. 14. 2 Cor. 4. 14. Eph. 2. 5. Col. 2. 13.
k ch. 6. 7, 18.
l Gal. 6. 8. Col. 3. 5, 6.
m Gal. 5. 18.
n 2 Tim. 1. 7. Gal. 3. 26. & 4. 5, 6.
o 2 Cor. 1. 22. & 5. 5. Eph. 1. 13. & 4. 30. 1 John 5. 10.

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10. *τὸ μὲν σῶμα νεκρόν*] *your body is still dead*, subject to death; it is still as it were a *corpse on account of sin* original and actual (see next verse), but your *spirit* is not dead. No; it is even *ζωὴ*—Life—a *living principle through righteousness*, namely, through the perfect righteousness of Him Who is "the Lord our Righteousness," Who took our Nature, and Who has reconciled and united you in that nature to God, and Who has ascended in that nature to heaven, and has sent down the Holy Spirit upon you to make your bodies His Temples, and in Whom ye are incorporated, and live by Faith in Him; so that you are accounted righteous through His Righteousness, and receive new powers of Righteousness by His sanctifying grace.

— *νεκρόν*] *dead*. And not only so, but although your body is subject to death, for sin, yet *if the Divine Spirit* which has been given you continue to dwell in you, He Who raised Christ from the dead (*ἐκ νεκρῶν*) will vivify your mortal body, *through His Spirit dwelling* in the mortal tenement as a *ναὸς* or temple of your body, where it abides. Cp. 1 Cor. iii. 16, 17; vi. 19. 2 Cor. vi. 16.

11. *Εἰ δὲ τὸ Πνεῦμα*] *But if the Spirit of Him Who raised Jesus*—the Man Jesus—*from the dead dwelleth in you, then He Who raised Christ*—the Anointed One, Who has received the Unction of the Holy Ghost, which flows down from Him on you who are His members—then, I say, He Who raised Christ *from the dead, will quicken your mortal bodies also through the Spirit Who dwelleth in you.* See the next note.

— *διὰ τὸ—ἐν ὑμῖν*] The reading of this passage was disputed by the *Macedonian* heretics, who denied the Divinity and Personality of the Holy Ghost. They affirmed that the true reading here is *διὰ τὸ ἐνοικοῦν αὐτοῦ Πνεῦμα*, and that it is to be translated, *On account of His Spirit which dwelleth in you.*

It was replied by their opponents, that another reading, *διὰ τοῦ ἐνοικοῦντος αὐτοῦ Πνεύματος*, i. e. '*by the agency of His Spirit* which dwelleth in you,' is found in all the earliest MSS. *ἐν ἅπασι ἀρχαίοις ἀντιγράφοις.* See *Maxim.* Dial. c. Macedon. in *Athanasius*, ii. pp. 228. 234, and so this text is exhibited in A, C, and in ℵ, and many Cursive MSS., and is cited by *Clemens Alex.* (Strom. iii. p. 334), *Methodius* apud *Epiphan.* Hær. lxiv., *S. Hippolytus* c. Noët. p. 456, *Basil* c. Eunomium, iii. p. 267, *Ambrose*, *Athanasius* (ad Serapion. i. 179), *Augustine*, and by *Chrys.*, 1 Cor. xv. 45, who thence asserts, that it is the work of the Holy Spirit to quicken what is dead.

St. Paul himself also may perhaps be thought to confirm the latter reading by a parallel passage in 1 Cor. vi. 14, *ὁ δὲ Θεὸς καὶ τὸν Κύριον ἤγειρε, καὶ ἡμᾶς ἐξεγερεῖ διὰ τῆς δυνάμεως αὐτοῦ.*

But the preponderance of extant MSS. here seems rather to be in favour of *διὰ τὸ ἐνοικοῦν*, which is in B, D, E, F, G, J, K.

The Editors are divided in their conclusions. *Griesb.*, *Scholz*, *Tholuck*, *Meyer*, *Fritzsche*, *Alford*, *Philippi*, are for the *accusative*, *διὰ τὸ ἐνοικοῦν*. *Elz.*, *Lachm.*, *Tisch.*, *De Wette*, prefer the *genitive*, *διὰ τοῦ ἐνοικοῦντος*. But if *διὰ τὸ ἐνοικοῦν* is the true reading—as seems, on the whole, to be most probable,—yet the sense may still be, *by means of* the Holy Ghost. See John vi. 57, *ζῶ διὰ τὸν πατέρα, καὶ ὁ τρώγων με ζήσεται δι' ἐμέ.* Cp. Rev. xii. 11, *ἐνίκησαν διὰ τὸ αἷμα*, and *Winer*, § 49, p. 356.

Bp. Pearson (on the Creed, Art. xi.) thus expounds the words: "The Saints of God are endued with the *Spirit* of Christ, and *thereby* their bodies become Temples of the Holy Ghost. Now as the promise of the Spirit was upon the *Resurrection* of Christ, so the gift and possession of the Spirit is an *assurance* of *the Resurrection* of a Christian."

There is also another consideration in favour of the translation, '*by means of* His *Spirit*.' An analogy is exhibited in Scripture between our *first Resurrection* in Baptism to a life of grace, and our *second Resurrection* hereafter to a life of glory. See on John v. 25—28. And as the former of these two Resurrections is due to the in-working of the *Holy Ghost*, so also is the latter.

In like manner, as the *first birth* of Christ our Head from the womb of the Virgin was due to the operation of the *Holy Ghost*, so likewise His *Second Birth*—namely, from the Grave, by which He became the *first-born* from the dead, the *first-begotten* from the dead—is ascribed to the energy of the same Spirit. See above on i. 4.

It seems probable that the Apostle is here speaking of the *quickening* virtue of the Holy Spirit, Who dwells in Christ's members, and makes their bodies to be His temple, and vivifies them by His power, *dwelling in them*, and Who is described in Holy Scripture as the Giver of life. See John vi. 63. 2 Cor. iii. 6.

12—17.] For an exposition of these verses, see *Aug.* Serm. 156.

14. *υἱοί εἰσι Θεοῦ*] So B, F, G.—*Elz.* has *εἰσιν υἱοὶ Θεοῦ*.

15. *Οὐ γὰρ ἐλάβετε*] *For ye received not* (at your baptismal incorporation in Christ; cp. vi. 17) *the spirit of bondage* to bring *you back* (*πάλιν*), or, that you should turn *back*, to the slavish fear of a spiritual Egypt, but you received the *Spirit of adoption*; and we may be permitted to add, with reverence, of you likewise was true what God said of the literal Israel, and of Christ as the Head of the Spiritual Israel,—*out* of Egypt have I called My *Son*. (Hos. xi. 1; cp. Matt. ii. 15.) You have left behind you your foes drowned in the Red Sea of your Baptism in Christ's blood, and you are now on your march, like your fathers of old, to your paternal inheritance and everlasting rest in heaven.

— *Ἀββᾶ, ὁ Πατήρ*] *Abba*, *Father*. This is the cry of the heart, which, though the mouth be shut, sounds to the ear of God; for God is the hearer of the heart. *Aug.* (Serm. 156), *Tertullian.*

(1) He uses the Chaldee word אַבָּא, from the Hebr. אָב, *father*, to remind them of their origin from God, by *Ab-raham*, and of the deliverance of their race, God's Israel, His First-born (Jer. xxxi. 9), and so symbolizing Christ Himself (see on Matt. ii. 15); those deliverances of the literal Israel from Egypt and Babylon being typical of redemption by Christ.

(2) He adds the Greek *ὁ Πατήρ* to show, that the *Gentiles* as well as Jews are, by adoption in Christ, the Eternal First-born,—made equally children of Ab-raham and of God, and co-heirs with Christ (*v.* 17). "Quare voluit utrumque, *Abba* et *Πατὴρ* ponere? Quin videbat *angularem quem reprobaverunt ædificantes, et factus est in caput anguli*, sic dictum, quia recepit utrumque parietem (i. e. Judæos et Gentes) de diverso venientem." *Augustine* (Serm. 157).

The Spirit of adoption is said to cry not only *Abba* in the hearts of the *Jews*, but also *Πατὴρ* in the hearts of the *Gentiles*. Therefore our Saviour would not have His own name to be entirely Hebrew or entirely Greek, but the one Hebrew, *Jesus*, the other Greek, *Christ*; to show that He is "our Peace, Who of two hath made one." (Eph. ii. 14. 21.) *Bp. Andrewes* (*v.* p. 668).

The same combination of the Hebrew *Abba* with the Greek *Πατὴρ* occurs in our Lord's prayer in His Agony, when He was bearing the load, and was about to take away the guilt, of the sins of both Jew and Gentile. Mark xiv. 36. Compare the note on Gal. iv. 6.

16. *Πνεῦμα συμμαρτυρεῖ*] *the Holy Spirit witnesseth together* with our spirit, by the fruits of the Spirit, i. e. goodness, righteousness, truth, love, joy, peace, long-suffering, gentleness, faith, meekness, temperance (Eph. v. 9. Gal. v. 22, 23), which by His aid we bring forth in our lives. The Spirit thus testifies to us

p Gal. 4. 7. 2 Tim. 2. 11, 12. Eph. 1. 11. 1 Pet. 1. 3. Matt. 25. 34. Heb. 6. 17.
q 2 Cor. 4. 9, 17. & 11. 23. 1 Pet. 1. 6.
r Acts 3. 21. 2 Pet. 3. 13. Isa. 65. 17.
s Ps. 38. 9. ch. 7. 24. 1 Cor. 1. 7. 2 Cor. 5. 2, 4. Gal. 5. 5. Eph. 1. 14. Tit. 2. 13.

17 [p] εἰ δὲ τέκνα, καὶ κληρονόμοι, κληρονόμοι μὲν Θεοῦ, συγκληρονόμοι δὲ Χριστοῦ, εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν.

18 [q] Λογίζομαι γὰρ, ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι εἰς ἡμᾶς. 19 [r] Ἡ γὰρ ἀποκαραδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀπεκδέχεται. 20 Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἑκοῦσα, ἀλλὰ διὰ τὸν ὑποτάξαντα, 21 ἐπ' ἐλπίδι ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς, εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων τοῦ Θεοῦ. 22 Οἴδαμεν γὰρ, ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν· 23 [s] οὐ μόνον δὲ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ

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that we are sons of God by adoption, and encourages us to call Him our Father.

Let every one look into his own heart and see whether he says "*Abba, Father*," from the lowest depths of his soul, and with fervent charity, and he will see whether he has the witness of the Spirit. *Augustine* (Serm. 156).

18. Λογίζομαι] *I reckon that the sufferings of this present season* (καιροῦ) *are not worthy of being compared to* (πρὸς) *the glory which is to be revealed in us.*

Λογίζομαι, *I reckon.* I have added up the items of *suffering* on the *one* side of the account, and the *grace and glory* on the *other*; and having made the calculation I now *strike the balance*, and declare the result. On St. Paul's peculiar qualification for making this estimate, see on 2 Cor. xii. 4. These words are quoted by the Churches of Lyons and Vienne, relating the sufferings of their martyrs in the second century. *Euseb.* v. 1.

Observe also the word καιροῦ, *season*; marking its short and transitory character. The *season* of *suffering* will be followed by an *eternity of glory.*

St. Paul here answers an *objection* of the Jews, who asked,

If *you Christians* are the "children of God," how is it that you are exposed to such *severe afflictions* in this world?

We Israelites (they argued) are God's people, and our obedience to Him has always been attended with worldly blessings and temporal prosperity. And He assured us that this would be the evidence of His approval and of His favour.

So it would also be with *you, if* you were, as you profess to be, the chosen people, and favoured children of God.

St. Paul shows (in reply to such allegations as these),

(1) That evil, physical and moral, came into the world by the first Adam (*v.* 20).

(2) That the *light sufferings* of Christians lead them to eternal glory, in and through Christ.

(3) That the whole Creation was originally created *very good*, and was afterwards subjected to evil, in and by the *first Adam* (Gen. iii. 17), and now *waits* and groans for the liberation to be accomplished in and by the *second Adam*, Christ.

(4) That thus the whole Creation is a witness to the *need of* Redemption, and to the blessedness of that Redemption which is in Christ.

19. τὴν ἀποκάλυψιν] *the manifestation:* to be explained by ἀποκαλυφθῆναι in the preceding verse. Their full manifestation *as sons;* the glorious spring-time, in which, after the wintry bareness of earth, all their beauty will be revealed and burst forth, like foliage, in full glory; or as the Sun comes forth in its splendour, after having been veiled for a while by clouds. That manifestation will be when the Judge will say, "Come, ye blessed of my Father," Who is your Father also. (Matt. xxv. 34.) Then shall the righteous *shine forth* as the sun, in the kingdom of *their Father.* (Matt. xiii. 43.)

20. ματαιότητι] הֶבֶל (*hebel*), to *vanity, weakness;* symbolized by the first death after the fall—that of *Abel*, whose name is ματαιότης (Gen. iv. 2—10), and was a proper expression of the ματαιότης, or *vanity*, to which *man* was reduced by the Fall, and to which the Creation was reduced with him its lord and master. Hence the Psalmist says כָּל־הֶבֶל כָּל־אָדָם (*col Abel col Adam*); omnis *Adam* (i. e. *man*) totus *Abel* (i. e. vanity); "every man is altogether vanity." (Ps. xxxix. 6; cp. Ps. cxliv. 4.)

But this name *Abel*, ματαιότης, or *vanity*, contained also a *promise* of revival and resurrection.

The first Blood shed on the earth being the Blood of him *whose sacrifice was accepted* by God (Gen. iv. 4. Heb. xi. 4), and being shed by his brother Cain (1 John iii. 12), *whose sacrifice was not accepted* (Gen. iv. 5), preached a *Resurrection*, and *Judgment* to come. And the first blood shed in the world—that of "the *righteous Abel*" (as Christ calls him, Matt. xxiii. 35), the feeder of sheep—was typical of the blood of the Good Shepherd, laying down His life for His sheep, which *speaks better things than even that of Abel*, the world's Proto-Martyr (Matt. xxiii. 35), prefiguring Him Who is ὁ Μάρτυς ὁ πιστὸς καὶ ἀληθινὸς (Rev. i. 5; iii. 14), Jesus Christ, in Whom all are made alive, and Who will change the *vile bodies* of His servants so as to be made *like unto His glorious body* (Phil. iii. 21) in the blessed day of "the redemption of the body," when they will be "delivered from the bondage of corruption into the liberty of the glory of the children of God."

— ἡ κτίσις] *the Creation was made subject to vanity* (*not of its own choice*, or will, *but*) by reason of Him Who made it subject,—*in hope*, that even the Creation itself *shall be set free from the bondage of corruption* (in which it now groans) *into the liberty of the glory of the children of God.*

By the Fall of Man the whole *Creation* has been reduced from the high estate of perfect goodness in which it was formed at the beginning (Gen. i. 4. 10. 12. 18. 21. 25. 31), and it has been subjected to vanity in consequence of *the Fall* of *Man, the* lord of the creatures.

After the Fall God said to Adam, "Cursed is the ground *for thy sake*" (i. e. on account of thy sin), "in sorrow shalt thou eat of it all the days of thy life; thorns and thistles shall it bring forth to thee; in the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it thou wast taken; for dust thou art, and to dust thou shalt return." Gen. iii. 17—19.

Thus, by the sin of the first Adam, not only did death come into the world, but the *whole Creation*, which had been made "*very good*" by God, and had been *blessed* by Him, was marred and made subject to vanity and to a curse. Weeds and thorns, briars and thistles, deform its beauty; and the earth is riven by earthquakes and volcanoes, and desolated by floods, and is reserved for dissolution by fire. (2 Pet. iii. 10.)

But it has been so subjected *involuntarily*, and by no fault of its own; and it has been subjected *in a hope*, that, as it sympathizes with *man* in his shameful bondage in *Adam*, so will it also share in his glorious deliverance in *Christ.*

— διὰ τὸν ὑποτάξαντα] *by reason of Him Who subjected the Creation to vanity:* on account of the Fall of Man, which brought death into the world, and covered the earth with the thorns and thistles of the curse consequent upon the Fall (Gen. iii. 17, 18; cp. *Mede's* Works, p. 230); and the Creation was subjected in *hope* of a glorious restoration, and of the coming of that kingdom which shall not perish. The κτίσις of God is symbolized by Abel in its ματαιότης, and also in its hopes. See preceding note, and 2 Pet. iii. 10—13, and cp. *Bp. Andrewes*, v. 394.

The children of *God* are symbolized by Abel, as those of the Evil One are by *Cain*, 1 John iii. 12. "Adam *utriusque* generis pater, id est, et cujus series ad terrenam, et cujus series ad cœlestem, pertinet civitatem." *Aug.* (de Civ. Dei, xv. 17).

21. τοῦ Θεοῦ] *of God.* Not of Adam only, but of Him Who is the Father of Adam, *God.* Luke iii. 38.

22. πᾶσα ἡ κτίσις—συνωδίνει] *the whole Creation* (πᾶσα ἡ κτίσις, Mark xvi. 15. Col. i. 23) *groaneth together* universally, as with one heart, moved by the same sorrow and desire, and yearns and longs for a better state. The whole Creation is as it were in the *throes of parturition*, even from the Fall to the end of the world. These ὠδῖνες will become still more intense, in the troubles physical, civil, and ecclesiastical, the earthquakes, famines, and wars of the *Latter Days*, as Christ declares, Matt. xxiv. 8. Mark xiii. 8. He speaks of them as ἀρχαὶ ὠδίνων (Mark xiii. 9), as preparatory to the terrible crisis of the Great Day, which is compared by St. Paul to the pangs of *childbirth.* (1 Thess. v. 3.) Then the new Creation will be *born.* The Abel of this world will be delivered from its ματαιότης, and rise to eternal glory through the *Birth-pangs of death*, to the *Palingenesia*, or *New Birth* of a glorious Immortality. Cp. on Matt. xix. 28. Acts iii. 19—21. Eph. iv. 30. 2 Pet. iii. 13. Rev. xxi. 1, and the important passages in the Ancient Catena, ed. Cramer, pp. 100—102.

23. οὐ μόνον δέ] *Not only* does the Creation crave for emancipation, *but we ourselves also yearn for the adoption—the redemption of our bodies* from corruption.

Πνεύματος ἔχοντες καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. [24] [t] Τῇ γὰρ ἐλπίδι ἐσώθημεν· ἐλπὶς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει; [25] [u] εἰ δὲ ὃ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα.

[26] [x] Ὡσαύτως δὲ καὶ τὸ Πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν· τὸ γὰρ τί προσευξώμεθα καθὸ δεῖ οὐκ οἴδαμεν· ἀλλὰ αὐτὸ τὸ Πνεῦμα ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις· [27] [y] ὁ δὲ ἐρευνῶν τὰς καρδίας οἶδε τί τὸ φρόνημα τοῦ Πνεύματος, ὅτι κατὰ Θεὸν ἐντυγχάνει ὑπὲρ ἁγίων.

[28] [z] Οἴδαμεν δὲ ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθὸν, τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν· [29] [a] ὅτι οὓς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνος τοῦ Υἱοῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς·

t 2 Cor. 5. 7.
u 2 Cor. 4. 18. Heb. 11. 1.
x Prov. 15. 8. Ps. 145. 19. Zech. 12. 10. Matt. 20. 22. James 4. 3.
y 1 Chron. 28. 9. 2 ch. 9. 11. 2 Tim. 1. 9. 1 Cor. 3. 21. 2 Cor. 4. 15. ver. 32. Hos. 2. 18. Prov. 16. 7.
a Eph. 1. 9, 11. 2 Cor. 3. 18. 1 Cor. 5. 49. Phil. 3. 21. Col. 1. 18.

Under the words "the whole Creation," the Apostle may perhaps include the unregenerate Heathen, who, weary of their wanderings, and unsatisfied with the pleasures of earth, panted and yearned for something that they could not find. See *Alex. Knox*, Remains, i. 6—18.

— ἀπαρχήν] *the first-fruits* of *the Spirit*, the pledge and earnest of the future *Harvest* of glory at the Great Day. (Matt. xiii. 39. Rev. xiv. 15.) So Christ is the ἀπαρχὴ τῶν κεκοιμημένων (1 Cor. xv. 20. 23), the Wave-sheaf which presignified and sanctified the Universal Harvest of the Resurrection.

— ἡμεῖς] So *Elz.* and *Alf.* B omits ἡμεῖς, and so *Tisch.* D, F, G transfer it to before the first αὐτοὶ, and A, C place it before καὶ, and so *Lachmann.*

— τὴν ἀπολύτρωσιν τοῦ σώματος] *the redemption of our body* from its present bondage of corruption. See on 2 Cor. v. 2.

24. ἐσώθημεν] *we were saved*, that is, as far as *God's* design and desire are concerned. He wills us to be saved, and has done all that is requisite for our salvation. See p. 193 and Titus iii. 5. It remains only that we should do our *part*. See below, *vv.* 28, 29, and Acts ii. 47. The three Christian graces, Faith, Hope, and Charity, wait on the new birth of the Christian Soul, and therefore the Church prays at Baptism that "being stedfast in *faith*, joyful through *hope*, and rooted in *charity*, it may so pass the waves of this troublesome world, that finally it may come to the land of everlasting life."

26. Ὡσαύτως δὲ καὶ τὸ Πνεῦμα] *In like manner the Spirit also.* Not only does *Nature* bear witness to the need of a Redeemer, not only does all Creation, even from the Fall of Man, yearn for Redemption, and so testify to the reasonableness of our hopes, but the *Spirit* also prays for the glorious consummation which we desire.

— τῇ ἀσθενείᾳ] So A, B, C, D. *Elz.* ταῖς ἀσθενείαις.

— ὑπερεντυγχάνει] *intercedeth for us with God.*

The Spirit of God, Who knoweth the secrets of the counsel of God, will make *that* prayer for us which shall be both for our good, and also according to God's will (*Bp. Andrewes*, v. 387), who, however, expresses an opinion that it "cannot be verified that the Holy Spirit, which is God, either prayeth or groaneth," and says that the Apostle's meaning is, "teaches and enables us to pray."

This is the exposition of some of the Fathers, as *Origen* here, *Ambrose*, Ep. 23, *Aug.* Ep. 121, *Greg.* Moral. ii. 22, "de orando Deo." Cp. Matt. x. 20, where the Holy Spirit is said to *speak*, because He teaches the Apostles to do so. See *A Lapide.*

But others of the Ancients explain it of an intercessory work performed by the Holy Spirit Himself, i. e. "de postulationibus Spiritûs Sancti in consistorio Sacro-Sanctæ Trinitatis, ubi desideria nostra quasi Paracletus noster exponit." See *Thom. Aquin.* 3, pp. 9. 21, a. 4. *A Lapide.* And this meaning is adopted by *Bp. Pearson* (on the Creed, Art. viii. p. 471. 499, and notes), who says, "from which intercession especially, I conceive, He hath the name of *Paraclete* given Him by Christ." (John xiv. 16. 26; xv. 26; xvi. 7.)

After ὑπερεντυγχάνει *Elz.* adds ὑπὲρ ἡμῶν, not in A, B, D, F, G.

— ἀλαλήτοις] *not to be expressed* by human language,—"inenarrabilibus,"—but inwardly felt by the Spirit; and God, Who searches the heart, knows what their meaning is.

28. Οἴδαμεν δέ] *But we know* —. A new argument. Though you Jews may appeal to our *sufferings* as arguments that we are not God's people and children, yet *we know* that all things work together for *good* to them who love Him, and are "conformed to the image of His *Son*"—Who was given up by Him, to *suffer* for *us* (*vv.* 29—32).

— τοῖς ἀγαπῶσι τὸν Θεόν] *to them that love God.* Thus at the beginning of his argument on this subject, St. Paul bids us to judge of our Predestination from the *practical evidence* of our lives shown by works of *love to God.*

If we see there the fruits of love, then we may feel a comfortable assurance of God's love to us, for it is He Who gives us grace to love Him. And we may also see a proof of His love to us in the fact that He has called us into His Church; and we may cherish a good hope that if we abide in His love, and continue faithful members of His Church, all things *will work together for our good.* He had already asserted man's *free-will*, and consequent *responsibility*; and had affirmed that God gives *Grace* in order to help man's will. "We are debtors not to the flesh, to live after the flesh, for, *if* ye live after the flesh, ye shall die, but if by the *Spirit*, ye mortify the deeds of the body, ye shall live; For *as many* as are led by the *Spirit* of God (that is, as follow and comply with His godly motions) are sons of God" (*vv.* 12—14).

— τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν] *to those who are called according to His purpose*, not according to works done or foreseen in them, but according to His eternal counsel *in Christ* (see Eph. i. 5. 11; iii. 11; 2 Tim. i. 9), and who are made members of His ἐκκλησία or Society of the Called.

This word κλητοὶ, *called*, had been already applied by St. Paul to *all* the members of the *Visible Church* at Rome (i. 6, 7). Similarly he applies it to *all* the members of the Church at Corinth (1 Cor. i. 2), in which were divisions (1 Cor. xi. 18, 19) and even heresies (1 Cor. xv. 12).

St. Paul having said that *to them that love God all things work together for good*, namely, to them *who are called* by Him into His Church *according to His purpose*, now adds, *Because those whom He foreknew He also preordained to be conformed to the image of His Son, so that He may be the First-born among many brethren: and whom He* (secretly) *foreordained, these He also* (visibly) *called, and whom He called He also justified, and whom He justified, He also glorified.*

On this and the following paragraphs, see above, *Introduction* to the Epistle, pp. 193—200.

29. ὅτι] *because.*

St. Paul now goes on to adduce *proofs*, that all things work together for good to them *that love God.*

These proofs are found in the *fact*, that God has *shown* His love to them by a visible *call*, and by a visible act of Justification (in their Baptism), *exhibiting* and *declaring* (what would otherwise have been secret) that He had *foreknown* them from eternity.

Προώρισε συμμόρφους is equivalent literally to *He foreordained us for partakers in the form*, or, *to be conformed to the likeness of.* See on 1 Cor. i. 8, and 2 Cor. iii. 6. Phil. iii. 21. Matt. Gr. Gr. § 420. Cp. i. 4, ὁρισθέντος υἱοῦ Θεοῦ, and Eph. i. 5, and on the genitive after συμμόρφους, *Bernhardy*, Syntax, p. 171; *Kühner*, ii. p. 172.

St. Paul's meaning, therefore, here is: God hath not only *predestinated* them from eternity, to everlasting life, but, inasmuch as that Predestination is *secret*, and could not therefore give any assurance to them, He has also *discovered* to them His eternal design and desire for their salvation, by an *actual call* of them into a *visible Society*, named the Church, and has incorporated them therein by an outward act, in Baptism, as members of the body of Christ.

Thus He has openly *displayed* His eternal love toward

b ch. 9. 24. 1 Cor. 1. 24. 1 Pet. 2. 9.

30 b οὓς δὲ προώρισε, τούτους καὶ ἐκάλεσε· καὶ οὓς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὓς δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε.

them in Christ, and has given them a blessed hope and assurance of salvation, if they do their part, as He has done His, and if they abide, and bear fruit, in the body of Christ, in which He has engrafted them.

29, 30. *οὓς προέγνω—οὓς δὲ προώρισε—ἐδόξασε*] (1) Before we inquire into the meaning of this text, we must consider the design of the Apostle in writing this Epistle.

His purpose was, to prove to the *Jews* that, though *they* were God's *chosen people* for a time, yet that God had chosen an Universal Church from Eternity (see Eph. i. 11; iii. 11) to be His people *in Christ*, Who is the Seed promised to Abraham; that in Him all Nations are blessed; that *Blessedness* cometh by Faith on the Uncircumcision as well as on the Circumcision (iv. 10); that both Jews and Gentiles are guilty before God; that all have sinned (iii. 23); that all need a Redeemer; that a Redeemer has been provided for all in Christ; that God is the God of the Gentiles as well as the Jews (iii. 29); that there is *no difference* (iii. 22) between them; that in raising Christ the Head of every man, from the dead, and in setting Him at His own Right hand, He has given to all men a pledge and earnest of glory; that in Christ, *honour* and *peace* is assured to *every man* that *worketh good* (ii. 10); and that God's primary will and desire is that all men should be saved (1 Tim. ii. 4).

The best explanation of the word *foreknew*, as used here, is to be found in the Apostle's own use of the same word, in a following chapter of this same Epistle, "Has God rejected His own *People Whom He foreknew?* (*ὃν προέγνω*)" xi. 1, 2.

As the Apostle applies the word there to the *entire Ancient* Church, that of the Jews, God's *chosen* People, so he here applies the same word to the whole *Universal Church*, who are now God's chosen People, in Christ.

Indeed, the Apostle's purpose is here to teach the *Jews*, that they may not presume upon being God's People, on the ground of His *foreknowledge*, unless they obey *His call* to them in Christ; and that all are God's people who imitate the *faith* of Abraham, and *accept the Gospel* of Christ; and also to cheer the *Gentiles* by the assurance that they who were formerly not a people, may be God's People by becoming, and by continuing to be, living and faithful members of the *Universal Church* of Christ.

(2) It must be borne in mind, that Holy Scripture, in order to produce more assurance in us, often describes things as *done* which God (Who is immutable and Almighty) desires *should be done*.

Accordingly all members of the Visible Church are called "*Saints*," because God desires and designs them so to be: and the whole Visible *Church* is called *Holy*, because such she is in *His will and deed*. Similarly Christ is called the Saviour of the *world* (John iv. 42), and God is said to be the *Saviour of all men* (1 Tim. iv. 10), because He desires all to be saved (1 Tim. ii. 4), and has done all that could be expected on *His part, in order* that all should be saved.

Hence St. Paul has already spoken in this chapter, of our salvation, as a thing *done*, saying, that we *were saved* (*v.* 24), i. e. in God's will and on His part. See also Eph. ii. 5. 2 Tim. i. 9.

In the Apostolical writings (says *Dr. Barrow*, iii. 369) the title of *σωζόμενοι* and *σεσωσμένοι*, with others equivalent, viz. *justified*, *sanctified*, *regenerated*, *quickened*, are attributed to *all* the visibly faithful indifferently.

(3) St. Paul declares in this Epistle God's gracious *design* and *desire*, and also (as far as He is concerned) what has been, and is, His merciful *act* and *deed* to all mankind, adopted by Him in Christ, His own Son, Who has taken the *nature of all*, and has commanded that His Gospel should be preached *to all*, and that all should be baptized into His Body, and be permitted to cry *Abba, Father*, and who yearn for restoration; and for whom the Holy Spirit pleads (*v.* 26).

We may therefore confidently say, on the Authority of God's holy Word, that God *predestinates every man* to eternal salvation in Christ. This is His *primary* design and desire. This, as far as He is concerned, is also His act and deed.

That this *primary* desire, and *universal predestination*, will *not* take effect in all cases, is not due to any failing on His side, but on *ours*.

In His Will *all* are called. Christ Himself assures us of this. It is *not the will* of your Father which is in Heaven that *one* of these little ones should perish (Matt. xviii. 14). He has invited all, by the Universal commission, Go ye into *all the world*. Baptize *all nations*. Preach the Gospel to *the whole creation*. He has made it our duty to evangelize all (Matt. xxviii. 19. Mark xvi. 15). God is not willing that *any should perish* (2 Pet. iii. 9), but will have *all* men to be saved (1 Tim. ii. 4). He shut up *all* under sin in order that He might have mercy *upon all* (Rom. xi. 32). Redemption in *Christ* is as universal as Sin and Misery are in Adam. As in Adam all die, even so in Christ *all* are made alive (see Rom. v. 14—18. 1 Cor. xv. 22). God hath *not appointed* us to *wrath*, but to *obtain salvation* by our Lord Jesus Christ (1 Thess. v. 9). God was in Christ reconciling *the world* unto Himself (2 Cor. v. 19. Col. i. 20). God so loved the *world* that He gave His only-begotten Son that *whosoever believeth* in Him should not perish, but have everlasting life (John iii. 16). He is the Saviour of the world, He is the propitiation not only for our sins, but for *the sins of the whole world* (1 John ii. 2). He gave Himself a ransom for *all men* (1 Tim. ii. 6). He died *for all* (2 Cor. v. 14, 15). As St. Paul declares in this Epistle, even in this passage, *God spared not His own Son, but delivered Him up for us all* (*v.* 32), and *Every one* who believeth on Him will be saved; for the same God is Lord of all, and is rich in mercy to *all* who call upon Him; for *every one* who calleth on the name of the Lord *shall be saved* (Rom. x. 12, 13). He tasted death for *every man* (Heb. ii. 9, 10). And therefore St. Paul teaches that it is possible by bad example to destroy souls *for which Christ died* (1 Cor. viii. 11. Rom. xiv. 15), and that men may pollute the blood of Christ, by which they *were sanctified* (Heb. x. 29); and St. Peter says that by heresies men may deny the Lord that *bought them* (2 Pet. ii. 1), which could not be true, if Christ had not died for all, even for those *who would not be saved by* His Death. "Incarnatio, Dei mysterium est *universæ salus* Creaturæ." *Ambrose* (de Paradiso, 8).

Hence St. Paul, in other places, speaks of *salvation* as a thing *done;* because as far as God is concerned it *is* done. The grace of God that bringeth *salvation* hath appeared unto *all men* (Titus ii. 11), and according to His mercy He *saved us* (Titus iii. 5), by the washing of regeneration and the renewing of the Holy Ghost; and He *hath saved us* and called us with a holy calling (2 Tim. i. 9).

This certainty of salvation, as a thing *already done* on God's part, and the consequent assurance to us that He will never fail to *continue to do* all that is requisite on His side for the salvation of every believer, is strongly expressed by St. Paul in this present passage, by his use of the *past* tenses, He *justified*, He *glorified*.

Let us remember also that St. Paul is inspired by God. He speaks in God's name, and (if we may so say) from His point of view.

(4) In order also to guard against any narrow interpretations of this particular passage, St. Paul expressly declares here that God spared not His own Son, but gave Him up to death *for us all* (*v.* 32).

(5) The Apostle is here consoling and cheering the Roman Christians, especially the Jewish Christians, with the glorious offers of the Gospel.

But it would have been *no encouragement* to them to tell them that God had only called an *unknown few* among them.

It was indeed gracious intelligence, that God had loved all believers from eternity, in Christ, that He calls them all, justifies them all, offers the glory of heaven to all.

(6) It would be inconsistent with, and in contradiction to the whole scope of the Apostle in this Epistle, to suppose that God limits His *offers to a few*. The main drift of St. Paul in the present Epistle, is to eradicate such a notion from the mind of the *Jews*, who imagined that God's favours were confined to themselves; and to show the universality of God's love in Christ. He has proved that *all* are under sin, and that *all*, both Jews and Gentiles, need a Saviour, and that a Saviour has died for *all*, Who is no other than God's own Son, Who has taken the nature of *all*.

(7) If the word *προώρισε*, *He predestinated*, or *foreordained*, is to be limited (as some allege) to an *unknown few* among them, so must also the word *ἐκάλεσε*, *He called*.

But St. Paul *begins* this Epistle by addressing them *all* as *called* (i. 1). Therefore *all* the faithful are supposed by him to be *predestinated* by God to be conformed to His Son's image. And St. Paul applies the same word '*called*' in another place to *all* Christians. See Eph. i. 5. 11, which affords a clear interpretation of this passage. And he had said to the Corinthians (i. 21—24), to whom he was declaring the freeness and fulness of grace in Christ, that "it pleased God to *save* them *that believe*" in Christ crucified, Who is the power of God and the wisdom of God unto them which are *called*, both *Jews and Greeks*.

S. Ignatius confirms this sense remarkably, by applying the word *προωρισμένη* (*predestinated*) to the *whole* Church of Ephe-

31 [c] Τί οὖν ἐροῦμεν πρὸς ταῦτα; εἰ ὁ Θεὸς ὑπὲρ ἡμῶν, τίς καθ' ἡμῶν; 32 [d] Ὃς

[c] Ps. 118. 6. 2 Kings 6. 16.
[d] Isa. 53. 5, 7. John 3. 16. ch. 4. 25. & 5. 6, 9. 2 Pet. 2. 4. 2 Tim. 2. 13.

sus, which he calls *a Church predestinated from eternity*, προωρισμένην πρὸ αἰώνων ἐκκλησίαν (ad Eph. i.). Similarly St. Peter speaks of the Christian *calling* as already effected on God's side, and he exhorts all who are called to make that calling and *election sure*, by a right use on their part of God's grace (2 Pet. i. 10); and he speaks of a *whole* Church as *elect* (1 Pet. v. 13). Cp. 1 Thess. i. 4, and see *Hussey*, Acad. Sermons, pp. 307–309.

(8) On the whole it appears that the Apostle teaches here that God foreknew, not the Jews only, as they imagined, but He from the beginning *loved all men in Christ*; in due time He *calls* all by Him and His Apostles. He offers to *justify* and *acquit all* freely by Faith in His Blood. He in *mind* and *desire* gives the glory of heaven to *all*.

We were all called when we were made Christians.

Behold, men were baptized, and all their sins were forgiven them; they were *justified* from their sins. We *have been justified*. Let *each one of you*, having been already placed in a state of *Justification* by receiving remission of sins in the Laver of Regeneration, and having received the Holy Ghost, go onward day by day, and grow in grace till he is perfected. *S. Augustine* (Serm. 158).

(9) Therefore the *Church of England*, in her Catechism, teaches all her children to say that they have been called to a state of salvation; and she says at the baptism of every several infant, "Doubt ye not, but earnestly believe that Christ will favourably receive this present Infant, that He will embrace him with the arms of His mercy, that He will give him the blessing of *eternal life*, and make him partaker of His everlasting kingdom."

And *after* the Sacrament of Baptism is administered, she gives *thanks* to God for these benefits as already *received*.

Thus she teaches us in what sense we are to understand St. Paul's προέγνω, ἐκάλεσε, ἐδικαίωσε, ἐδόξασε, He *foreknew*, He *called*, He *justified*, He *glorified*. She considers these things as *done*; for in God's will and on *His side* they *are* done for all members of the visible Church of Christ.

(10) But in thus stating *God's* will and deed, the Church does not forget that *man* has his work to perform, and that *unless we perform our part*, all God's gracious purposes towards us will fail of their effect, and only increase our condemnation.

She therefore adds, "Ye have heard that our Lord Jesus Christ hath *promised* in His Gospel to *grant all those things* that ye have prayed for, which promise He, for *His part*, will most surely keep and perform. Wherefore after this promise made by Christ, *this Infant* must also faithfully for *his part* promise," &c.

According to God's will and deed, all are called, justified, and glorified in Christ. He has done His part that they should be so, effectually.

But this act of *God's* Will does not take away *man's Free-Will*. It is God's will, that man's will *should be free*.

God gives man *grace*, in order to sanctify and quicken his will, but not to destroy it.

Man's free-will is God's work, and no one of God's works runs counter to any other. By the very fact of his freedom, man may abuse his will. And it is by abuse of his will—by not conforming it to God's will, but by setting it against that will—that man *destroys himself*.

God's foreknowledge of man's future state does nothing to *determine* that state.

Nothing will be, *because* God knows that it will be; but *because* it will be, it is known by God, before it is. Judas became a traitor, and the Prophets foretold that he would be so. The Prophets foretold it, because it would be so; but it was not so, because they foretold it. *Origen*.

Our salvation is from God's love in Christ; but our destruction (if we are destroyed) is from ourselves.

The above statements on these important points may be illustrated and confirmed by the testimony of two of the wisest Anglican Divines, who have treated this subject with great labour and skill, *Richard Hooker* and *Isaac Barrow*; the former in certain papers recently brought to light, and deserving careful perusal, as follows;—

Prescience, Predestination, and Grace, impose not that necessity by force, whereof man in doing good hath all freedom of choice taken from him.

If Prescience did impose any such necessity, seeing Prescience is not only of good but of evil, then must we grant that Adam himself could not choose but sin; and that Adam sinned not voluntarily, because that which Adam did ill was foreseen.

If Predestination did impose such necessity, then was there nothing voluntary in Adam's well-doing neither, because what Adam did well was predestinated.

Or, if Grace did impose such necessity, how was it possible that Adam should have done otherwise than well, being so furnished as he was with Grace?

Prescience extendeth unto all things, but causeth nothing. Predestination to life, although it be infinitely ancienter than the actual work of creation, doth notwithstanding presuppose the purpose of creation; because, in the order of our consideration and knowledge, it must first have being that shall have a happy being. Whatsoever the purpose of creation therefore doth establish, the same by the purpose of predestination may be perfected, but in no case disannulled and taken away. Seeing then the natural freedom of man's will was contained in the purpose of creating man (for this freedom is a part of man's nature), Grace contained under the purpose of predestinating man may *perfect* and doth, but cannot possibly *destroy* the liberty of man's will. That which hath wounded and overthrown the liberty, wherein man was created as able to do good as evil, is only our original sin, which God *did not predestinate*, but He foresaw it, and predestinated *Grace* to serve as a remedy. Freedom of operation we have by Nature, but the ability of *virtuous* operation by Grace; because, through sin our nature hath taken that disease and weakness whereby of itself it inclineth only unto evil. The natural powers and faculties therefore of man's mind are, through our native corruption, so weakened, and of themselves so averse from God, that without the influence of His special grace they bring forth nothing in His sight acceptable; no, not the blossoms or least buds that tend to the fruit of eternal life.

Which powers and faculties notwithstanding retain still their natural manner of operation, although their original perfection be gone; man hath still a reasonable understanding, and a will thereby frameable to good things, but is not thereunto now able to frame himself. Therefore God hath ordained *Grace* to countervail this our imbecility, and to serve as His hand, that thereby we, which cannot move ourselves, may be drawn, but *amiably drawn*.

If the grace of God did *enforce* men to goodness, nothing would be more unpleasant unto man than virtue; whereas contrariwise, there is nothing so full of joy and consolation as the conscience of well-doing.

Shall we think that to eternal *torments* God hath, for the only manifestation of His power, adjudged by an eternal decree the *greatest part* of the *very noblest of all* His creatures, without any respect of sin foreseen in them? Lord, Thou art just and severe, but not cruel. And seeing *all the ancient Fathers of the Church* of Christ have *evermore with uniform consent agreed* that *reprobation* presupposeth *foreseen sin* as a most just cause whereupon it groundeth itself; sin at the least original in them whose portion of eternal punishment is easiest, as they that suffer but the only loss of the joys of heaven; sin of several degrees in them, whose plagues accordingly by the same act of reprobation were proportioned; let us not in this case of all other remove the limits and bounds which our fathers before us have set. If we look upon the rank or chain of things voluntarily derived from the positive will of God, we behold the riches of His glory proposed as the end of all, we behold the beatitude of men and angels ordained as a mean unto that end, graces and blessings in all abundance referred as means unto that happiness, God blessed for evermore, the voluntary Author of all those graces.

But concerning the heaps of *evils* which do so overwhelm the world, compare them with God, and from the greatest to the least of them, He disclaimeth them all. He refuseth utterly to be entitled either *Alpha* or *Omega*, the beginning or the end, of *any evil*. The *evil* of *sin* is within the compass of God's prescience, but not of His predestination, or *foreordaining* will.

The *evil* of *punishment* is within the compass of God's foreappointed and determining will, but *by occasion* of precedent *sin*. For punishments are evil, because they are naturally grievous to him which must sustain them.

Yet in that they proceed from justice thereby revenging evil, such evils have also the nature of good; neither doth God refuse, but challenge it as an honour that He maketh evil-doers which sow iniquity to reap destruction, according to that in the Prophet (Amos iii. 6), *There is no evil in the city which I the Lord have not done*. God therefore, with the good evil of punishment, revengeth the evil good of sin.

Sin is no plant of God's setting. He seeth and findeth it a thing irregular, exorbitant, and altogether out of course. It is unto Him an occasion of sundry acts of mercy, both an occasion and a cause of punishment; by which mercy and justice, although

γε τοῦ ἰδίου Υἱοῦ οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδωκεν αὐτὸν, πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται ;

God be many ways greatly glorified, yet is not this glory of God any other in respect of sin, than only an *accidental* event. We cannot say therefore truly, that as God to His own glory did *ordain our happiness*, and to accomplish our happiness appoint the gifts of His *grace*, so He did ordain to His glory our punishment, and for matter of punishment *our sins*.

For, punishment is to the will of God no desired end, but a consequent, ensuing on sin; and in regard of sin, His glory an *event* thereof, but no *proper effect*. Which answereth fully that repining proposition, *If man's sin be God's Glory, why is God angry?*

As therefore sin hath entered into the nature of man, notwithstanding the general will of God's inclination to the contrary, so the same inclination of will in Him for the good of man, doth continue still, notwithstanding sin. For sin altereth not His nature, though it change ours. His general will, and the principal desire whereunto of His own natural bent He inclineth, still is, that *all men* may enjoy *the full perfection of* that happiness which is *their end*.

Signs of the general inclination of God are *all the Promises* which He maketh in Holy Scripture, all the *Precepts* which He giveth of godliness and virtue, all *Prohibitions* of sin, and threatenings against offenders; all *Counsels*, Exhortations, Admonitions, Tolerations, Protestations, and Complaints; yea, all the works of His merciful Providence in upholding the good estate of the world, are *signs* of that desire which the schoolmen therefore term His *signified will*, and which *Damascen* calls the *principal will* of God. (De Orthodox. Fide, ii. 29.)

And according *to this* will He desireth not the death, no, not of the wicked (Ezech. xviii. 23. 32), but rather that they *may be converted and live*. He longeth for nothing more than that *all men might be saved*. He that willeth the *end*, must needs will also the *means* whereby we are brought unto it. And our Fall in Adam being presupposed, the means now which serve as causes effectual by their own worth to procure us eternal life, are only the merits of Jesus Christ, without Whom no heathen by the law of nature, no Jew by the law of Moses, was ever justified. Yea, it were perhaps no error to affirm, that the virtue of the blood of our Lord Jesus Christ being taken away, the *Jew* by having the Law, was farther removed from hope of salvation and life, than the *other* by wanting the Law; if it be true which *Fulgentius* hath (de Incarn. 1, and Grat. 16), that without the graces of belief in Christ, the Law doth more heavily condemn being known than unknown; because by how much the ignorance of sin is made less, by so much his guiltiness that sinneth is greater. And St. Paul's own doctrine is, that the Law, severed from Christ, doth but only aggravate sin.

God being *desirous of all men's salvation*, according to His *own principal or natural inclination*, hath in *token thereof* for their sakes whom He loved, bestowed His beloved Son.

The self-same affection was in Christ Himself, to Whom the wicked at the day of their last doom will never dare to allege as their own excuse, that He which offered Himself as a *sacrifice* to *redeem* some, *did exclude the rest*, and so made the way of their salvation impossible. He paid a ransom for the *whole world*; on Him the iniquities of all were laid, and as St. Peter plainly witnesseth, He bought them which deny Him, and which perish because they deny Him. (John vi. 35—40. Isa. liii. 6. 1 John ii. 2. 2 Cor. v. 5. 2 Pet. ii. 1.) As in very truth, whether we respect the power and sufficiency of the price given, or the spreading of that infection, for remedy whereof the same was necessary, or the largeness of His desire which gave it, we have no reason but to acknowledge with joy and comfort that He tasted death for *all men*, as the Apostle to the Hebrews noteth. (Heb. ii. 9.) Nor do I think that any wound did ever strike His sacred heart more deeply than the foresight of men's ingratitude, by infinite numbers of whom that which cost Him so dear would so little be regarded; and that made to so few effectual through contempt, which He of tender compassion in largeness of love had provided to be a medicine sufficient for *all*.

But, if God *would have all men saved*, and if Christ through such His grace have died *for all men*, wherefore are *they not all saved?*

God's *principal desire* touching man's happiness is *not always satisfied*. It is on all sides confessed, that His will in this kind oftentimes succeedeth not; the cause whereof is a personal impediment making particular men uncapable of that good which the will of His general providence did ordain for mankind. So that from God, as it were by a *secondary kind of will*, there groweth now destruction and death, although otherwise the will of His voluntary inclination towards man would effect the contrary. For the which cause the wise man directly teacheth, that *death* is *not a thing which God hath made* or devised with intent to have so many thousands eternally therein devoured (Wisdom i. 13—16, "God made not *death*, but *ungodly* men with their *works* called it to them"); that condemnation is not the *end* whereto God did create *any man*, although it be an event or consequent which man's unrighteousness causeth God to decree.

The decree of condemnation is an act of hatred; the cause of hatred in God is not His own inclination thereunto; for His nature is, to *hate nothing which He hath made*; therefore the cause of this affection towards man must needs be in man some quality whereof God is Himself no author. The decree of condemnation is an act of divine justice. Justice doth not purpose punishment for an end, and faults as means to attain that end; for so it should be a just thing to desire that men might be unjust; but justice always presupposing sin which it loveth not, decreeth punishment as a consequent wherein it taketh otherwise no pleasure.

Finally, if death be decreed as a punishment, the very nature of punishment we know is such as implieth faultiness going before; without which we must give unto it some other name, but a punishment it cannot be. So that the nature of God's goodness, the nature of justice, and the nature of death itself, are all opposite to their opinion, if any will be of opinion, that God hath entirely decreed condemnation without the foresight of sin as a cause. The place of Judas was *locus suus*, a place of his own *proper procurement*. Devils were not ordained of God for hell-fire, but hell-fire for them; and for men so far forth as it was foreseen that men would be like them. *Hooker* (in papers recently discovered by *Archdn. Cotton* and *Dr. Elrington*, and printed in the latest Oxford editions as an *Appendix* to Book the Fifth of the Ecclesiastical Polity).

God strongly asserts, He earnestly inculcates, He loudly proclaims to all, His readiness to pardon, and His delight in showing mercy; the riches of His goodness, and forbearance, and long-suffering. He declares that whosoever is faithful in using the smallest power shall be accepted and rewarded. He represents Himself impartial in His judgment and acceptance of men's persons and performances; any man, in any nation, by his sincere, though imperfect, piety and righteousness, being acceptable to Him.

The *final ruin of men* is *not to be imputed* to any antecedent defect lying in man's state, or God's will, to any obstacle on God's part, or incapacity on the part of man, but *wholly to man's blameable neglect*, or wilful abuse, of the means conducible to his salvation. No want of mercy in God, or of virtue in the passion of our Lord, are to be mentioned, or thought of; infidelity (formal or interpretative) and obstinate impenitency disappointing God's merciful intentions, and frustrating our Lord's saving performances and endeavours, are the sole banes of mankind. *Here* (saith our Lord) *is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds are evil.* And, *I speak these things that ye might be saved; but ye will not come to me that ye might have life.* And, *How often have I willed to gather thy children, as a hen gathers her chickens under her wings, but ye would not?* The *Sower* (our *Lord*) did sow in the *field* (*the world*) the good seed of heavenly truth, but some would not admit it into their heads or hearts; from others temptation bare it away; in others worldly cares and desires choked it. And, *Despisest thou the riches of God's goodness, and forbearance, and long-suffering, not considering that the goodness of God leadeth thee to repentance?* So St. Paul expostulates with the incredulous Jew. And, *How*, saith the Apostle to the Hebrews, *shall we escape, if we neglect so great salvation?* So do our Lord and His Apostles state the reason of men's miscarrying in this great affair; signifying all requisite care and provision to be made *on God's part* for their salvation, and imputing the obstruction *solely* to their *voluntary* default of compliance with God in His conduct and management thereof. *Jesus* is *the Saviour of all men* (we say), as having perfectly discovered and demonstrated the way, and means of salvation; the gracious purposes of God concerning it; the duties required by God in order to it; the great helps and encouragements to seek it; the mighty determents from neglecting it; the whole will of God and concernment of man in relation thereto; briefly, all saving truths He hath revealed unto all men; *mysteries* of truth (Col. i. 26), which *were hidden from ages and generations* (Rom. xvi. 25), which no fancy of man could invent, no understanding could reach, no reason could by discussion clear (concerning the nature, providence, will, and purpose of God;

33 [e] Τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ ; Θεὸς ὁ δικαιῶν, 34 [f] τίς ὁ κατακρίνων ; [g] Χριστὸς ὁ ἀποθανὼν, μᾶλλον δὲ καὶ ἐγερθεὶς, ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.

35 Τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ ; Θλῖψις, ἢ στενοχωρία, ἢ διωγμὸς, ἢ λιμὸς, ἢ γυμνότης, ἢ κίνδυνος, ἢ μάχαιρα, 36 [h] καθὼς γέγραπται, Ὅτι ἕνεκεν σοῦ θανατούμεθα ὅλην τὴν ἡμέραν, ἐλογίσθημεν ὡς πρόβατα σφαγῆς ; 37 [i] Ἀλλ' ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπήσαντος ἡμᾶς. 38 [j] Πέπεισμαι γὰρ, ὅτι οὔτε θάνατος οὔτε ζωὴ, οὔτε ἄγγελοι οὔτε ἀρχαὶ, οὔτε ἐνεστῶτα οὔτε μέλλοντα, οὔτε δυνάμεις, 39 [k] οὔτε ὕψωμα οὔτε βάθος, οὔτε τις κτίσις ἑτέρα δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ τῆς ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

e Isa. 50. 8, 9.
f Ps. 37. 33. & 109. 31. & 110. 1. ver. 1. ch. 14. 3. Job 34. 29. Heb. 1. 3. & 7. 25. 1 Pet. 3. 22. 1 John 2. 1.
g ch. 4. 25. & 5. 6—10. & 14. 9. Matt. 20. 28. John 14. 19.
h Ps. 44. 22. 1 Cor. 4. 9. 2 Cor. 4. 11. & 11. 23.
i 1 Cor. 15. 57. 2 Cor. 2. 14. 1 John 4. 4. & 5. 4, 5. Rev. 12. 11.
j Eph. 1. 21. & 6. 12. Col. 2. 15 1 Pet. 3. 22.
k Eph. 3. 18, 19. Exod. 9. 16, 17. Ps. 93. 3, 4. Isa. 10. 10—14.

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the nature, original, and state of man, concerning the laws and rules of practice, the helps thereto, the rewards thereof, whatever is important for us to know in order to happiness), He did plainly discover and bring to light, He did with valid sorts of demonstration assert and confirm. The doing which (as having so much efficacy toward salvation, and being ordinarily so necessary thereto) is often called *saving*, as particularly by *St. James*, when he saith, *He that turns a sinner from the error of his way, shall save a soul from death.* (James v. 20.) And by St. Paul: *Take heed to thy word and doctrine, for so doing thou shalt save thyself and thy hearers.* (1 Tim. iv. 16.)

That our Lord hath thus (according to His design, and according to reasonable esteem) *saved all men*, we are authorized by the *Holy Scripture* to say (1 Cor. ix. 22. Rom. xi. 14. 2 Tim. iii. 15); for He is there represented to be *the Light of the world* (John viii. 12), *the true Light that enlighteneth every man coming into the world* (John i. 9), *the Day-spring from on high that hath visited us, to give light to them that sit in darkness and in the shadow of death, and to guide our feet into the way of peace.* (Luke i. 79.)

By Him *the saving grace of God hath appeared unto all men.* (Tit. ii. 11; iii. 4.) By Him (as Esay prophesied and St. John the Baptist applied it) *all flesh did see the salvation of God.* (2 Tim. i. 10. Luke iii. 6.) Of Him it was also foretold (as St. Paul teacheth us), *I have set thee for the Light of the nations, that thou shouldest be for Salvation unto the ends of the earth. Coming He preached peace to them that were far and them that were near,*—that is, *to all men every where.* (Acts xiii. 47. Eph. ii. 17.) *While I am in the world,* said He, *I am the Light of the world; shining, like the sun* (John ix. 5), indifferently unto all; and when He withdrew His corporal presence, He further virtually diffused His light; for He sent His messengers with a general commission and command to teach *all men* concerning the benefits procured for them and the duties required from them: *Going into the world make ye all nations disciples, teaching them to observe all that I commanded you.* (Matt. xxviii. 19, 20.) *Going into the world preach the Gospel unto every creature* (or *to the whole creation*). (Mark xvi. 15.) So it ought to be; *that in His name should be preached repentance and remission of sins unto all nations* (Luke xxiv. 47); that God's intentions are *not* to be interpreted, nor His performances estimated, by *events* depending on the contingency of *human actions*, but by *His own declarations* and precepts, together with the ordinary provision of competent means, in their own nature sufficient to produce those effects which He declares Himself to intend or to perform. What He reveals Himself to design He doth really design it; what He says, that He performeth; He (according to moral esteem,—that is, so far as to ground duties of gratitude and honour, proceedings of justice and reward) *doth perform, although the thing upon other accounts be not effected. Barrow* (Sermons on Universal Redemption, vol. iii. p. 397).

32. Ὅς γε] *Who even. Kühner*, ii. p. 400. *Meyer.* Stronger than ὅς,—and the words τοῦ ἰδίου, *His own*, strengthen the emphasis.

— παρέδωκεν] *Who even spared not His own Son, but delivered Him up for us all* (observe the order of the words ἡμῶν πάντων,—*for us*, yea, for *all of us*), how is it possible *that He will not also with Him freely give us all things?*

Here is the reason why the Apostle speaks, in *v.* 30, of our *future* glory as a thing *accomplished.*

God delivered up His own Son not only for the Saints, but altogether *for all* in the Church. *Origen.* The Father delivered up the Son, the Son delivered up Himself (Gal. ii. 20), and Judas delivered up his Master. "Sed quid hic fecit Judas nisi peccatum?" *Aug.* (Serm. 52.)

— τὰ πάντα] all *the* things necessary for salvation.

33. ἐκλεκτῶν] the *elect.* See above, 1 Thess. i. 4; below, Eph. i. 4.

34. ἐν δεξιᾷ τοῦ Θεοῦ] *at the right Hand of God.* Therefore he had spoken of our *glorification* as a thing already *done.* Christ has carried our Nature into heaven. He has placed it at God's right Hand. In *His* exaltation we may see *our* own.

35. Τίς ἡμᾶς χωρίσει κ.τ.λ.] *Who shall separate us from the love of Christ?* If I confess Christ before men, He will confess me before His Father. If hunger assails me, it cannot hurt me, for I have the Bread of Life. Nakedness cannot harm me, for I am clothed with Christ. I will not fear danger, for Christ is my safety. The sword cannot terrify me, for I have the sword of the Spirit, which is the Word of God. *Origen.*

No one can separate me from the love of God by menaces of death, for the Love of God cannot die, and it is death not to love God. Neither height nor depth can separate me; for what joy can they offer to tempt me from the Creator of Heaven? Or why should Hell itself terrify me, so as to make me forsake God, since I can never know Hell except by forsaking Him? *Augustine* (de Moribus Eccl. 1, 2. Cp. *A Lapide*).

— Θλῖψις, ἢ στενοχωρία] *affliction or distress.* See above, ii. 9.

— ἢ μάχαιρα] *the sword*, the instrument of St. Paul's own future martyrdom. Cp. the mention of the *Sword* in the Vision of the Second Seal, Rev. vi. 4.

36. θανατούμεθα] *we are being put to death*, present tense. 1 Cor. xv. 31. 2 Cor. iv. 10.

38. οὔτε δυνάμεις] So placed by A, B, C, D, E, F, G. *Elz.* puts it after ἀρχαί.

39.] The following practical observations and encouragements may be added here in the words of *Hooker*:—

No man's condition so sure as ours: the prayer of Christ is more than sufficient to strengthen us, be we never so weak; and to overthrow all adversary power, be it never so strong and potent. But His *prayer* must not *exclude our labour.* Their thoughts are vain who think that their watching can preserve the city which God Himself is not willing to keep. And are not theirs as vain who think that God will keep the city for which they themselves are not careful to watch? The husbandman may not burn his plough, nor the merchant forsake his trade, because God hath promised "I will not forsake thee." And do the promises of God concerning our stability, think you, make it a matter indifferent for us to use or not to use the means whereby, to attend or not to attend to reading, to pray or not to pray that we "fall not into temptation?" Surely, if we look to stand in the faith of the sons of God, we must hourly, continually, be providing and setting ourselves to strive. It was not the meaning of our Lord and Saviour, in saying (John xvii. 11), "Father, keep them in Thy Name," that we should be careless to keep ourselves.

To our own safety, our own sedulity is required. And then blessed for ever and ever be that mother's child whose faith hath made him the child of God.

The earth may shake, the pillars of the world may tremble under us, the countenance of the heaven may be appalled, the sun may lose his light, the moon her beauty, the stars their glory; but concerning the *man that trusteth in God*, if the fire have proclaimed itself unable as much as to singe a hair of his head, if lions, beasts ravenous by nature and keen with hunger, being set to devour, have, as it were, religiously adored the very flesh of the faithful man, what is there in the world that shall change his heart, overthrow his faith, alter his affection towards God, or the affection of God to him? If I be of this note, who shall make a separation between me and my God? "Shall tribulation, or

a 1 Tim. 2. 7. ch. 1. 9. Phil. 1. 8. b ch. 10. 1. c Exod. 32. 32. Gal. 1. 8.

IX. [1] [a] Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι, συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν Πνεύματι ἁγίῳ, [2] [b] ὅτι λύπη μοί ἐστι μεγάλη, καὶ ἀδιάλειπτος ὀδύνη τῇ καρδίᾳ μου· [3] [c] ηὐχόμην γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ

anguish, or famine, or nakedness, or peril, or sword?" No; "I am persuaded that neither tribulation, nor anguish, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor death, nor life, nor angels, nor principalities, nor powers, nor height, nor depth, nor any other creature" shall ever prevail so far over me. "I know in Whom I have believed." I am not ignorant Whose precious blood hath been shed for me. I have a Shepherd full of kindness, full of care, and full of power; unto Him I commit myself. His own finger hath engraven this sentence in the tables of my heart, "Satan hath desired to winnow you as wheat, but I have prayed that thy faith fail not;" therefore the assurance of my hope I will labour to keep as a jewel unto the end, and by labour, through the gracious mediation of His prayer, I shall keep it. *Hooker* (Serm. i. "Of the certainty and perpetuity of faith in the Elect").

CHAP. IX. *Preliminary Note.*

For a right understanding of this and the two following chapters, it must be borne in mind,

(1) *Who* the parties were, that the Apostle is addressing, and what was their position and their feelings; and

(2) What is the connexion between the subject of these Chapters and that of the foregoing Chapters of the Epistle.

(1) St. Paul is addressing himself to the *Jews*.

They supposed themselves to be the *Elect people of God*. They imagined that they possessed some *special merit* of their own which *entitled* them to be distinguished by Him from the *other Nations* of the world. They knew that they had been kept apart from all other Nations by God Himself, and they did not suppose it possible that other Nations could be put on a par with themselves, and be blended with them in one Society; and much less that they themselves could be cast off by God.

The very notion of such contingencies appeared to them to involve a charge against God Himself, as either not endued with Divine Prescience, or as subject to human infirmities, and as swayed by passion, levity, fickleness, and caprice.

(2) In the previous part of the Epistle St. Paul has shown,

I. That *all mankind*, the Jews no less than the Gentiles, were *guilty* before God.

II. That *all needed* a *Redeemer*.

III. That a Redeemer had been provided for *all* in Christ Jesus, on *equal terms*.

IV. That in His Divine Mind God had *foreknown* and *foreordained* an *Universal* Church in Christ, and that Christ had died *for all* (viii. 32); and that *all* who accept by Faith the terms of salvation offered them in Christ, are the *elect people of God*; and that *all* the faithful had been foreknown by Him in Christ (viii. 29—32), and that He, on His part, gives them freely Justification and Salvation in Him.

(3) Such declarations as these would, the Apostle well knew, excite the jealousy of the Jews. They contravened the national persuasion that the Jew was the favoured son of God's love; and they brought with them the tremendous accusation that the Jewish Nation, in crucifying Jesus of Nazareth, had crucified the Christ Who had been foretold by Moses and the Prophets; and that in rejecting Him, and in continuing to reject Him Who was now preached to the Gentiles as the Saviour of the World, and was gladly recognized by them as such, they had disinherited themselves; that they were no longer *God's elect people*, but had been supplanted in His favour by the Heathen World.

The Apostle, therefore, had now the task of maintaining the doctrines already stated of *Universal Sinfulness* on the part of mankind, and of *Universal Redemption* in Christ, and of showing the harmony of these doctrines with the History of God's dealings with the *Jews*, and of soothing their minds and allaying their emotions of envy, jealousy, and exasperation, and of administering comfort to those among them who were touched with remorse and contrition, and of proving to them that they would forfeit nothing, but rather gain infinite benefits by accepting the gracious terms now offered freely to all Nations in Christ.

(4) These considerations may serve the purpose of clearing the subject handled by the Apostle in this and the two following Chapters, of some perplexities with which it has been embarrassed.

When these Chapters are considered in their natural relation to the Apostle's design in this Epistle, it will be seen that it was no part of his purpose to discuss here the question of the particular predestination of *individuals*.

Were the Jews, as a *Nation*, the *Elect People of God?* Had God *chosen* from Eternity an *Universal Church* in Christ? Was Christ to be the Deliverer of the Jews, or was He to be the Deliverer of all Nations (Hag. ii. 7), the Saviour of the World?

These were the questions to be discussed; and all that is said, in this and the two following Chapters, is subordinate to these questions.

The Calvinistic interpretations of this chapter fail altogether of supplying any answer to the objections of the Jew, or of ministering any comfort to him in his dejection; from which he can only be raised by the blessed assurance with which St. Paul concludes this chapter, that "he that believeth in Christ shall not be put to shame."

Consequently we find that the great body of *ancient* Expositors, in commenting on this portion of St. Paul's Epistle, never assigned to it such a meaning as has been imputed to it by some in more recent times. Indeed, the ancient Expositors regarded this Epistle generally, and this portion of it particularly, as a store-house of divine teaching on the great doctrines of *Universal Redemption*, and of *Free Grace* offered to *all* in Christ.

As has been well said (by *Professor Blunt*, Lectures on the Early Fathers, p. 625), it is remarkable that St. Paul's *Epistle to the Romans* is singled out as the very ground on which *Irenæus* contends for the doctrine of man's Liberty of choice to do good or evil, and of God's consequent right to assign to him his reward accordingly. *Irenæus* (iv. 37. 1). So *Clemens Alexandrinus* (Strom. iv. 11; vii. 7) regards "the Elect" and "the Predestinate" as the *whole body* of *Christians*, and refers to the *Epistle to the Romans* as confirming his own opinion, which is thus expressed (Strom. vii. 2): "The Son of God, Who for our sake took a body that could suffer, cannot be indifferent towards us. Assuredly He cares for *all*, as becomes the Lord of *all*. He is our Saviour, not a Saviour of *some* and no Saviour of others. But He dispenses His benefits accordingly as every one is disposed to receive them, to Greeks and Barbarians, to the *predestinated* out of either race, *called*, according to His own time, *faithful*, *elect*. Neither can He be jealous of any, Who hath called *all alike*."

Justin Martyr (Dial. c. 42) applies the term οἱ προεγνωσμένοι, 'the foreknown,' to those whom God foreknew from eternity as good and virtuous men, and of whom He foreknew that they would be saved because they would be good and virtuous. See Apolog. i. 45, and cp. Dialog. c. 140, and *Irenæus*, iv. 6. 5.

See further *above*, Introduction to this Epistle, pp. 189—199.

CH. IX. 1. Ἀλήθειαν λέγω ἐν Χριστῷ] *I speak in Christ the truth.* Not to be rendered "I speak the truth in Christ." What the Apostle means is, that he is speaking, not as *a man* merely, but as a member of *Christ*, in *His* Name, as *His Apostle*. And so he comforts the Jews with the assurance that his sympathy with them is not only his own sympathy, but the sympathy of *Christ*, even of Him Whom they had crucified.

He confirms this assurance by a similar assertion concerning the Holy Ghost the Comforter. What I say to you is said by me in the name of Christ and of the Holy Spirit.

On the connexion of this statement with the foregoing chapter, see the Preliminary Note.

2. λύπη—ὀδύνη] *sorrow* and *pang*: cp. ὠδίν.

3. ηὐχόμην] *I could wish*, supposing such a thing to be possible. On this use of the *imperfect* tense, see Gal. iv. 20. *Winer*, § 41, p. 253.

— ἀνάθεμα εἶναι αὐτὸς ἐγώ] literally, *accursed to be I myself*—in mine own person. This is the order of the words in the best MSS. *Elz.* αὐτὸς ἐγὼ ἀνάθεμα εἶναι, which is less forcible.

Ἀνάθεμα = חֵרֶם (*cherem*), *devoted to* destruction as abominable. (Lev. xxvii. 28. Num. xxi. 3. Deut. vii. 25, 26; xiii. 15. 17. Isa. xxxiv. 2.) See above, Gal. i. 8, 9.

Observe that this expression follows τίς ἡμᾶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; viii. 35 and 39, "*Who* shall *separate* us from *the love of Christ?*" Therefore his desire to be ἀνάθεμα ἀπὸ τοῦ Χριστοῦ for the sake of his brethren, is not to be regarded as a *possible* contingency, but is uttered in an hyperbolé of love.

Chrysostom, *Theophylact*, and others rightly suppose this to be a heroic expression of *charity* and *self-devotion*. And it is an evidence of the genuine spirit of the Gospel of Christ: not like the jealous spirit of Judaism grudging the communication of

Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα, 4 [d] οἵτινές εἰσιν Ἰσραηλῖται, ὧν ἡ υἱοθεσία καὶ ἡ δόξα, καὶ αἱ διαθῆκαι καὶ ἡ νομοθεσία, καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι, 5 [e] ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα ὁ ὢν ἐπὶ πάντων Θεὸς εὐλογητὸς εἰς τοὺς αἰῶνας, ἀμήν.

[d] Exod. 4. 22. Deut. 7. 6. Ps. 63. 2. & 90. 16. & 147. 19. Isa. 60. 19. Gen. 17. 2. Deut. 29. 14. Jer. 31. 9, 33.

ch. 2. 17. Eph. 2. 12. ch. 3. 2. Exod. 12. 25. [e] ch. 11. 28. Matt. 1. 1. Luke 3. 23, &c. John 1. 1. Heb. 1. 8, 9.

its own privileges to others, but ready to suffer for the Jews, who pursued the preachers of Christianity with malevolence and hatred.

There never was any Philosophy or Religion that so highly exalts the good which is *communicative*, and depresses that which is private, as the holy Faith; for we read that the Elect Saints of God have wished themselves anathematized and razed out of the Book of Life in *an ecstasy of charity* and infinite feeling of communion. *Lord Bacon* (Adv. of Learning, p. 92).

St. Paul, in writing to the Romans, might be not unmindful of Roman examples of self-sacrifice, the Curtii and Decii; and he might well endeavour to conciliate the Jews by imitating, indeed by exceeding, the self-devotion of their great Lawgiver. (Exod. xxxii. 32.)

As is observed by *S. Jerome* (Algasiæ, vol. iv. p. 203): *Optat anathema esse à Christo* et perire, ut alii salvi fiant. Sed si consideremus *Moysis* vocem rogantis Deum pro populo Judæorum, atque dicentis, *Si dimittis eis peccatum suum, dimitte: si autem non vis, dele me de libro tuo quem scripsisti*, perspiciemus *eumdem* et *Moysis et Pauli* erga creditum sibi gregem affectum. *Pastor* enim *bonus ponit animam suam pro ovibus suis.* (Ioh. v. 11.) Et hoc ipsum est dicere, *optabam anathema esse à Christo*; et, *dele me de libro tuo quem scripsisti.* Qui enim delentur de libro viventium, et cum justis non scribuntur, anathema fiunt à Domino. Simulque cerne Apostolum quantæ charitatis *in Christum* sit; ut pro Illo cupiat mori, et solus perire, dummodo omne in Illum credat hominum genus.

This expression therefore is a tribute of love to *Christ* as well as to the *Jews*.

The glory of God is advanced by the happiness of His children. The honour of the Saviour of Mankind, whose Apostle I am, is promoted by the multitude of the saved. The glory and honour of God in Christ is more magnified by the salvation of a *Nation* than of any *Individual* in it. "Melius pereat unus, quàm unitas."

Therefore we may say with *Bp. Sanderson* (i. 331), "It was not merely a strain of rhetoric, to give his brethren by that hyperbolical expression the better assurance of his great love towards them, that the Apostle said that 'he could wish himself to be accursed, to be made an anathema, to be separated and cut off from Christ for their sakes.' But he spake it advisedly, yea, upon his conscience and upon his oath. Not that he wished their salvation more than his own; understand it not so . . . but he preferred the *glory of God* before both his own salvation and theirs. Insomuch that *if* God's glory should so require—hoc *impossibili* supposito—he could be content with all his heart to lose his own part in the joys of heaven that God might be more glorified, than that God should lose any part of His glory for his salvation." See also *Dr. Barrow*, Serm. xxxiv. on 1 Cor. iv. 16, vol. ii. p. 277: "St. Paul was desirous, as it seems, to be secluded for ever from the Lord's blissful presence by a dreadful anathema for their sake."

A different and lower view has been taken of this text by *Waterland* in his Sermon upon it (vol. ix. p. 252), and also, it would seem, by *Richard Hooker* in the original draught of his Sixth Book of the Ecclesiastical Polity, as may be inferred from *George Cranmer's* note in the Appendix to it, p. 135.

Some modern interpreters make the words ηὐχόμην—Χριστοῦ to be a *parenthesis*, but this disturbs the flow of the sentence, and has no ancient authority in its favour.

4. οἵτινες] *inasmuch* as they are; 'quippe qui sint.' See i. 25; vi. 2.

4, 5. Ἰσραηλῖται—ἀμήν] The Apostle here, with graceful courtesy, recites the claims made by the Jews themselves to be regarded as the *Elect people of God*, and he crowns the whole with a beautiful consummation, which, while it disarms them of their objection against the adoption of an Universal Church by God as His own People in Christ, reminds them of the source of their true spiritual comfort, and of their highest national glory, namely, that—of themselves according to the flesh, CHRIST *came, Who is over all, God blessed for ever.*

— ἡ δόξα] *the glory.* The Shechinah.

— αἱ διαθῆκαι] *The Covenants*, frequently repeated. The Law was one, and given once; but the Covenants were various, and iterated at various times.

— ἡ λατρεία] *The service* of the Tabernacle and Temple; the true worship of God.

5. ὁ ὢν ἐπὶ πάντων Θεὸς—ἀμήν] *He that is existing above all, God Blessed for ever.* There is a special emphasis on ὁ ὤν. He that *is*; He Who is the *being One*; JEHOVAH. See John i. 18; Rev. i. 4. 8; iv. 8; xi. 17; xvi. 5, compared with Exod. iii. 14, ἐγώ εἰμι, ὁ ὤν. And compare on Gal. iii. 20.

Therefore these words ought not to be treated merely as a *copula* (as they are in the rendering of some Interpreters, "Who *is* God"), but they contain a distinct truth, and assert the eternal *pre-existence* of Christ, and are very appropriately added after the mention of His *Incarnation*. He Who *came* of the Jews, according to the *flesh*, is no other than ὁ ὤν, the BEING ONE, JEHOVAH. Cp. our Lord's words, John viii. 58, πρὶν Ἀβραὰμ γενέσθαι, Ἐγώ εἰμι.

The addition of ἐπὶ πάντων marks Christ's *supremacy* as co-equal with the Father. Cp. Col. i. 15—20, the best exposition of this text.

Therefore we have in this passage five distinct assertions concerning our Blessed Lord and Saviour, Jesus Christ, viz.

(1) His *Incarnation*, in κατὰ σάρκα.
(2) His *Existence* from Everlasting, in ὁ ὤν.
(3) His *Supremacy*, in ἐπὶ πάντων.
(4) His *Divinity*, in Θεός.
(5) His claim to be called "*the Blessed One*," see Mark xiv. 61.

Thus the Holy Spirit ascribes to Christ the incommunicable titles of *Jehovah* and of *Elohim*, in the highest sense of the words, and so provides a safeguard not only against Socinianism and Arianism, but also against Nestorianism, by declaring that God and Man are one Christ.

In has been said by some in modern days (e. g. *Semler, Reiche, Köllner, Winzer, Fritzsche, Glöckler, Schräder, Krehl, Meyer*) that this passage may be regarded simply as a *Doxology* to God; and it has been said (e. g. by *Meyer*, p. 283) that it was not quoted in early times against the *Arian* heresy, as it would have been if it had been anciently applied to *Christ*.

But this is an error. *It was* adduced against the Arians by *S. Athanasius* (Orat. c. Arianos, i. § 24, p. 338), where he says, "No one can patiently listen to them who allege that God was not *always a Father*, but *became* a Father, in order that they may pretend that there was a time when the *Word of God* did not exist. No one can listen to them when they say this, since John affirms that the Word was in the beginning (John i. 1), and *Paul* asserts that He is the splendour of His Father's Glory (Heb. i. 1), and is the Being One, over all, God Blessed for ever" (Rom. ix. 5).

So again *S. Gregory Nyssen* (c. Eunom. in Catenâ, p. 317), If the Saviour is *God above all*, why do they who separate Him from the substance of the Father, and call Him a Creature, give Him as in mockery a false name? why do they even call Him God, and pay Him worship as to idols, since they estrange Him from the true God? Therefore either let them not acknowledge Him to be God, since they allege Him to be a Creature, in order that they themselves may judaize; or if they confess Him Who is created to be God, let them own themselves Idolaters.

So *S. Cyril* (in Catenâ, p. 318). Indeed the entire body of ancient Interpreters (*Origen, Cyprian, Epiphanius, Chrysostom*, and others) agree in applying these words to *Christ*.

They who regard them merely as an ascription of praise to God, do violence to the natural sequence and flow of the words of the Apostle, and desert the consentient judgment and catholic tradition of ancient Interpreters for an invention of modern times.

It may suffice to refer further on this point to *Irenæus*, iii. 16. 3; *Tertullian*, c. Praxeam, c. 13. 15; *Hippolytus*, c. Noetum, c. 2. 6; *Origen*, in Rom. lib. vii. c. 13.

The following remarks are from more recent authorities:—

It is evident that *Christ* is here called *God*, even He Who came of the Jews, though not *as* He came of them, that is, according to the flesh, which is here distinguished from his Godhead.

He is so called God as not to be any of the many gods, but the One supreme or most high God; for He *is God over all.*

He hath also added the title of *Blessed*, which of itself elsewhere signifieth the supreme God, and was always used by the Jews to express that One God of Israel.

Wherefore it cannot be conceived St. Paul should write unto the Christians, most of whom then were converted Jews or proselytes, and give unto our Saviour not only the name of God, but

6 [f] Οὐχ οἷον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ· οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραήλ· 7 [g] οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραὰμ πάντες τέκνα, ἀλλ' ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα· 8 [h] τουτέστιν, οὐ τὰ τέκνα τῆς σαρκὸς ταῦτα τέκνα τοῦ Θεοῦ, ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα. 9 [i] Ἐπαγγελίας γὰρ ὁ λόγος οὗτος, Κατὰ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ υἱός.

10 [k] Οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα ἐξ ἑνὸς κοίτην ἔχουσα Ἰσαὰκ τοῦ πατρὸς ἡμῶν, 11 μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων τι ἀγαθὸν ἢ κακὸν, ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ μένῃ, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος, 12 [l] ἐρρήθη αὐτῇ, Ὅτι ὁ μείζων δουλεύσει τῷ ἐλάσσονι, 13 [m] καθὼς γέγραπται, Τὸν Ἰακὼβ ἠγάπησα, τὸν δὲ Ἠσαῦ ἐμίσησα.

f Gen. 17, 7. Num. 23. 19. Isa. 55. 11. John 8. 39. ch. 2. 28, 29. Gal. 6. 16.
g Gen. 21. 12, 23. Gal. 4. 28. Heb. 11. 18.
h Gal. 4. 28.
i Gen. 18. 10, 14.
k Gen. 25. 21, 23. ch. 4. 17.
l Gen. 25. 23.
m Matt. 1. 2, 3.

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also add that title which they always gave unto the one God of Israel, and to none but Him, except he did intend they should believe Him to be the same God whom they always in that manner and under that notion had adored. As therefore the Apostle speaketh of *the God and Father of our Lord Jesus Christ, which is Blessed for evermore* (2 Cor. xi. 31), of *the Creator who is Blessed for ever, Amen* (Rom. i. 25), and thereby doth signify the supreme Deity, which was so glorified by the Israelites; and doth also testify that we worship the same God under the Gospel which they did under the Law, so doth he speak of *Christ* in as sublime a style, *who is over all, God Blessed for ever, Amen* (Rom. ix. 5), and thereby doth testify the equality, or rather identity, of His Deity. *Bp. Pearson* on the Creed (Art. ii. p. 348).

Another *divine title* ascribed to the Son in Holy Scripture is, "*over all, God blessed for ever*" (Rom. ix. 5). That this is said of *Christ*, not of God the *Father*, appears from the whole context and the very form of expression. (Comp. 2 Cor. xi. 31.) Ὁ ὢν naturally refers to the person of *Christ*, immediately before spoken of; and the *antithesis* (comp. Rom. i. 3, 4) between what He is according to the *flesh* and what according to the *spirit*, requires it. Thus *all the ancients*, Catholics and Heretics, constantly understood the words, referring them to *Christ*, as here called *over all, God Blessed for ever.* Our blessed Lord is not only here called *God*, but God with a very high epithet, *over all*, ἐπὶ πάντων, the very same that is applied to the Father Himself (Eph. iv. 6), and is there rendered *above all.* Besides this, there is the addition of εὐλογητὸς εἰς τοὺς αἰῶνας, *Blessed for ever;* which again is the very same that St. Paul applies to the eternal *Creator* (Rom. i. 25). Add to this, that the title of *Blessed*, as *Bp. Pearson* observes, "*of itself* elsewhere signifies the supreme God, and was always used by the Jews to express that one God of Israel." *Waterland* (Moyer Lecture vi.).

See also *Professor Blunt* on the Early Fathers, p. 472.

— ἀμήν] *amen.* A solemn conclusion to this solemn declaration, resembling the close of a Creed. Cp. below, xvi. 27; and above, Introduction, p. 135.

6. Οὐχ οἷον] *Not as if God's choice has failed* of its effect, and been frustrated. For *we all*, who believe in Christ, are blessed in Him; we are the Seed of Abraham, who saw Christ's day, and was glad. (John viii. 56.) Cp. Gal. iii. 6—9. 29; above, iv. 16.

7. ἀλλ' ἐν Ἰσαάκ] *but in Isaac shall thy seed be called.* The Apostle demonstrates his cause to the Jews by reference to their own Scriptures and History,—

(1) In the Annals of the Patriarchs, *Abraham, Isaac, and Jacob* (*vv.* 7—13).

(2) In God's word to *Moses* at the *delivery of the Law* (*v.* 15).

(3) In the History of *Pharaoh* (*v.* 17).

(4) By God's declarations by their *Prophets* (*vv.* 25—33).

8. εἰς σπέρμα] for *the* seed. Cp. Gal. iii. 29.

10. Οὐ μόνον δὲ, ἀλλά] *But not only so, but* —. The Apostle proves by a double argument, that the "Israel of God," the true "Seed of Abraham," is not a progeny of the *Flesh*, but of *Faith.*

(1) God limited the promise to *Isaac*, though other children came forth from the loins of Abraham, besides *Isaac.*

(2) God limited the promise to *Jacob*, or *Israel*, though he had a brother Esau (Mal. i. 2, 3), from the same father and from the same mother, and born also at the *same birth.*

11. μήπω γὰρ γεννηθέντων] *for when as yet they had not been born* —. The scope of the argument is,

(1) To show the *supremacy* of *God's Will.*

(2) That it is His will to save the *Gentiles* as well as the Jews.

(3) That *all*, of every nation, are the true *seed of Abraham*, if they follow the steps of the *Faith* of Abraham. (Rom. iv. 12.)

(4) That the Jews have *forfeited* their birthright by pride and unbelief. If they had been Abraham's seed, they would have done the works of Abraham. (John viii. 39.)

He shows this from the Jews' own Patriarchal History, by personal types, inheritors of temporal promises, as by

(1) Isaac preferred to Ishmael, the elder son of Abraham.

(2) Jacob preferred to Esau his elder brother, born at the same time from Rebecca, the wife of Isaac. (Gen. xxv. 23.)

— κακόν] A, B have φαῦλον, and so *Lachm., Tisch., Alf.* Cp. 2 Cor. v. 10, where C reads φαύλου.

— ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ μένῃ] *in order that God's purpose according to election might abide.* God *chose* Jacob. But *choice* supposes *difference* in the thing chosen (*Photius*, in Cat. p. 329), and God's choice is not arbitrary and capricious, but is regulated by His other attributes of Foreknowledge, Justice, and Wisdom. What He chooses He chooses rightly. But (says *Photius* here) how could they who as yet had done nothing, be said to *differ* the one from the other? True, to *human* eyes they did not differ. But *God* does not choose with the eyes of man. To His eyes they differed much. And as He foresaw, so was the result. For the one (Jacob) pleased God; the other did not. See also below on *v.* 13.

12. ὁ μείζων] *the elder brother*—Esau. A warning to the Jews. They boast themselves to be *Israelites*, they claim to be the seed of Jacob, but they become like *Esau* by despising their spiritual birthright, and rejecting Christ.

The Gentiles, the younger Son, become the true Israel, by accepting Him.

13. τὸν δὲ Ἠσαῦ ἐμίσησα] *but Esau I hated.*

Known and loved from the beginning to God is *His own work* (Acts xv. 18), and He *hateth nothing* that He *hath made* (Ps. cxlv. 9. Ezek. xxxiii. 11. 2 Pet. iii. 9). And what God *loved* in Jacob was not any thing that Jacob did by his own working; it was nothing in Jacob, *as Jacob;* but what God loved in him was Jacob created by God, and redeemed by Christ, and using his own free-will (which was God's gift) according to the will of God, and profiting by the *grace* given to him by God.

We may *not* say, that any *work* or *merit* of Jacob himself, personally and independently, foreseen by God, was the *cause* of God's election of Jacob, lest we fall into the error of Arminianism.

The *cause* of Jacob's election was God's love, beholding *His own work* in Jacob.

But God's *foresight causes nothing;* and Jacob would not have been chosen by God, if he had been foreseen to be a profane person, like Esau, marring God's work in himself. Jacob's right use of God's own gifts to him, being foreseen by God, may then be called a *condition* of his election, though not the *cause.*

On the other hand, what God *hated* in *Esau*, was what Esau *chose for himself;* it was Esau's profaneness in bartering away his privileges for a carnal indulgence. This is what God clearly foreknew, justly hated, and righteously punished in Esau.

And that this was an act of Esau's own *free-will*, deliberately choosing *evil*, and bringing down *rejection* on himself, is intimated by St. Paul saying, "Lest there be any fornicator or profane person as *Esau*, who for one morsel of meat sold his birthright." (Heb. xii. 16.)

All the ancient Fathers of the Church (says *Hooker*) have evermore with uniform consent agreed that Reprobation *presupposeth foreseen sin*, as a most just cause whereupon it groundeth itself.

14 n Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ;
Μὴ γένοιτο· 15 o τῷ Μωϋσῇ γὰρ λέγει, Ἐλεήσω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω.
16 Ἄρα οὖν οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος, ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ.
17 p Λέγει γὰρ ἡ γραφὴ τῷ Φαραώ, Ὅτι εἰς αὐτὸ τοῦτο ἐξήγειρά σε,

n Deut. 32. 4. 2 Chron. 19. 7. Ps. 92. 15.
o Exod. 33. 19.
p Exod. 9. 16.

See above on viii. 28—30, and *Cyril* here (in Catenâ, pp. 335—339), and the *Introduction* to this Epistle, pp. 194—200.

14—29.] The following remarks of *S. Jerome* deserve consideration here (Epist. ad Hedibiam, iv. p. 180):

"Quid significat illud quod Apostolus Paulus disputat, ad Romanos scribens? *Quid ergo dicemus? Numquid iniquitas apud Deum? absit*, usque ad eum locum, ubi ait: *Nisi Dominus Sabaoth reliquisset nobis semen*, &c.

"Si pro voluntate suâ Deus miseretur Israeli, et indurat Pharaonem, ergo frustra queritur atque causatur, nos vel bona non fecisse, vel fecisse mala, quum in potestate Ipsius sit et voluntate, absque bonis et malis operibus, vel eligere aliquem, vel abjicere, præsertim quum voluntati Illius humani fragilitas resistere nequeat?

"Quam validam quæstionem brevi Apostolus sermone dissolvit, dicens, *O homo! tu quis es qui respondes Deo?*

"Et est sensus; ex eo quod respondes Deo, et calumniam facis, et de Scripturâ tanta perquiris, ut loquaris contra Deum et justitiam voluntatis Ejus incusas, ostendis te *liberi esse arbitrii*, et facere quod vis, vel tacere vel loqui.

"Si enim in similitudinem *vasis fictilis* te à Deo creatum putas, et Illius non posse resistere voluntati, hoc considera, quia vas fictile non dicit figulo, *quare me sic fecisti?* Figulus enim habet potestatem de eodem luto, aut eâdem massâ, aliud vas in honorem facere, aliud in contumeliam. Deus autem *æquali cunctos sorte generavit*, et *dedit arbitrii libertatem*, ut faciat unusquisque quod vult, sive bonum sive malum. In tantum autem dedit omnibus potestatem, ut vox impia disputet contra Creatorem suum, et caussas voluntatis Illius perscrutetur,—

"*Sin autem Deus volens ostendere iram, et notam facere potentiam suam, sustinuit in multâ patientiâ vasa iræ, apta ad interitum, ut ostenderet divitias gloriæ suæ in vasa misericordiæ, quæ præparavit in gloriam: quos et vocavit, non solùm nos ex Judæis, sed etiam ex Gentibus*, si, inquit, patientia Dei induravit Pharaonem, et multo tempore pœnas distulit Israelis, ut justiùs condemnaret, quos tanto tempore sustinuerat, *non* Dei *accusanda* est *patientia* et *infinita clementia*, sed *eorum duritia*, qui *bonitate Dei in perditionem suam abusi sunt.*

"Alioquin unus est solis calor, et secundùm essentias subjacentes, alia liquefacit, alia indurat, alia solvit, alia constringit. Liquatur enim cera, et induratur lutum: et tamen caloris non est diversa natura. Sic et bonitas et clementia Dei vasa iræ quæ apta sunt in interitum, id est, populum Israel, indurat: vasa autem misericordiæ quæ præparavit in gloriam, quæ vocavit, hoc est, nos, qui non solùm ex Judæis sumus, sed etiam ex Gentibus, *non salvat irrationabiliter*, et *absque judicii veritate*; sed *caussis præcedentibus*, quia alii non susceperunt Filium Dei, alii autem recipere suâ sponte voluerunt.

"Hæc autem vasa misericordiæ non solùm populus Gentium est; sed etiam hi qui ex *Judæis* credere voluerunt, et unus credentium effectus est populus. Ex quo ostenditur, non *Gentes* eligi, sed *hominum voluntates*; atque ita factum est, ut impleretur illud quod dictum est in Osee: *Vocabo non plebem meam, plebem meam*, hoc est, *populum gentium; et quibus prius dicebatur, non plebs mea vos, nunc vocentur filii Dei vivi.*

"Quod ne *solùm de Gentibus* dicere videretur, etiam eos qui ex *Israeliticâ* multitudine crediderunt vasa misericordiæ et electionis appellat. Clamat enim Esaias pro *Israel: si fuerit numerus filiorum Israel quasi arena maris, reliquiæ salvæ fient*, hoc est, etiam si multitudo non crediderit, tamen pauci credent.

"Quumque testimonia proposuisset, quibus duplex vocatio prædicitur, et Gentium et populi Judæorum, transit ad cohærentem disputationem; et *idcircò* dicit *Gentes* quæ non sectabantur justitiam, apprehendisse justitiam, quia *non superbierint*, sed in *Christum crediderint*: *Israelis* autem magnam partem *ideo* corruisse, quia offenderit in *lapidem offensionis et petram scandali*, et ignoraverit justitiam Dei, quæ Christus est."

15. Ἐλεήσω] *I will have mercy.* He does not say, I will *reject* whom I will reject, but I will *extend* My mercy; though thou mayest wish to *restrain* it. Compare the Parable of the Labourers in the Vineyard (Matt. xx. 15), and of the Prodigal Son (Luke xv. 20).

St. Paul reminds the Jews, that even at the delivery of the Law, God intimated to Moses that His mercy would be *enlarged* to others than the Jews. (Exod. xxxiii. 19.)

Let it not, however, be imagined that God's Foreknowledge of Esau *caused* Esau's sin. "God's Prescience extends to all things, but causes nothing" (*Hooker*, ii. p. 539). It foresees from eternity every individual who will either thankfully receive, or stubbornly refuse, God's gracious offers to all in Christ. But this Infinite Prescience does not cross God's Almighty *Will*, which willed from everlasting that *man's will should be free.* It does not *compel* any man to receive, nor *restrain* any man from receiving, those gracious offers which God, *before the foundation of the world*, willed to make to all in Christ. (Eph. i. 4. 9; iii. 11. 1 Pet. i. 20.)

16. οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος] It is not of him that *willeth*, as Abraham was willing that the blessing should descend to *Ishmael* (Gen. xvii. 18), and as Isaac was willing to give the blessing to *Esau* (Gen. xxvii. 4), nor is it of him that *runneth*, as Esau *ran* for the venison (Gen. xxvii. 5), but it is *of God*, Who had mercy on the world, and willed to convey His free gift by Isaac and Jacob.

Human *Will* and *Works* are not a *cause* of man's acceptance with God. The only *cause* is *God's Will*; but this Will is ever moved by *Love* (Ps. cxlv. 9. 1 John iv. 8), guided by *Wisdom* (Eph. i. 11), and regulated by *Justice*, and executed by *Power* (Isa. xlvi. 10).

Nor does God's Will overrule or constrain the freedom of man's Will. God gives *grace freely*, in order that man may use his *free-will rightly.* Hence we find many appeals made to man in Scripture for the *exercise*, and *right* exercise, of his Will.

As *Augustine* says (the most earnest assertor of the power of *divine Grace*),—In order that God may be willing to give, you must lend your Will to receive. How can you expect that Grace will fall upon you, unless you open the lap of your Will ("sinum voluntatis") to receive it? God gives not His Righteousness without your will. Righteousness is only His. And volition is only yours. God's Righteousness exists independently, without your will, but it cannot exist *in you*, against your will. Unless our will is in our own power, it is not will. *Augustine* (Serm. 165, 169, and de Liber. Arbit. iii.).

The cause why all men are not drawn, or not so drawn as to come to God, is the *corrupt* will of men, not the absolute will of God. *Bp. Andrewes* (on the Lambeth Articles, p. 120).

17. Φαραώ] *Pharaoh*, the oppressor of Israel, the representative of Satan himself, from whom the true Israel are delivered by Baptism into Christ, as the literal Israelites were delivered from Pharaoh by being baptized in the Red Sea, even *Pharaoh*, the type of Antichrist, is here set forth as a warning to *the Jews* of what *they themselves* may become by *hardening* their *hearts* against God's warnings and miracles, and by rejecting *Christ.*

— εἰς αὐτὸ τοῦτο ἐξήγειρά σε] *for this very cause raised I thee up, in order that I might show in thee My Power, and that My Name may be published abroad in all the earth.*

God *exalted* Pharaoh to his royal throne in order that He might show His Power by means of Pharaoh.

God does *not* say, that He raised Pharaoh up in order that Pharaoh might *resist* Him; but He says that He raised up Pharaoh, in order that His own Power might be magnified by means of Pharaoh, whether Pharaoh obeyed Him or not.

God raises up *all* the Kings of this world, *in order* that His own Power may be glorified in them. His revealed Will is, that they should use their power in His service, and for His glory, and that thus He may be magnified in them and by them.

But, even although they *rebel* against Him, He is not frustrated in His design.

Indeed, it may be said, that the more they rebel against Him, the more is He magnified through their means.

For, His Power is manifested by crushing their rebellion, and by making it ministerial to the display of His Sovereignty.

The fierceness of man turns to His praise (Ps. lxxvi. 10). His victorious Omnipotence appears most glorious in the subjugation of proud and haughty Princes who rise up against Him. And thus He is glorified not only by means of good Kings, who obey Him, but also by means of the Pharaohs, Sennacheribs, and Neros, who rise up in insurrection against Him.

Ἐξήγειρά σε is הֶעֱמַדְתִּיךָ, "*stare te feci:*" I made thee to *stand.* I not only *raised* thee up, but gave thee power to continue on thy throne. Hence the LXX have διετηρήθης, thou hast been *maintained on* thy throne.

ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

18 Ἄρα οὖν ὃν θέλει ἐλεεῖ, ὃν δὲ θέλει σκληρύνει.

q Jer. 49. 19. r 2 Chron. 20. 6. Dan. 4. 35.

19 q Ἐρεῖς μοι οὖν, Τί οὖν ἔτι μέμφεται; r τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκε;

s Isa. 45. 9. & 64. 8. Jer. 18. 2—10. Wisd. 15. 7. t 2 Tim. 2. 20. Jer. 18. 6.

20 s Μενοῦνγε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι, Τί με ἐποίησας οὕτως; 21 t Ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυράματος ποιῆσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτιμίαν;

u ch. 2. 4. 1 Thess. 5. 9.

22 u Εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀργὴν, καὶ γνωρίσαι τὸ δυνατὸν αὐτοῦ, ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα εἰς ἀπώλειαν,

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Pharaoh's *power* was from God (as St. Paul teaches in this Epistle, xiii. 1, 2). But his *abuse* of it was from *himself*. God's will and word to Pharaoh were, that He should let His people Israel go *to serve Him* (Exod. v. 1; viii. 1). And it was God's design and desire to be *thus* glorified by means of Pharaoh, who would then have used his power, derived from God, according to God's will and word, and would have been blessed thereby.

But if, after reiterated commands, threats, and plagues, Pharaoh refuses to use his power for God's glory, and his own welfare, temporal and eternal, God's Will is not to be defeated by the *abuse* of the power which Pharaoh had from Him. No, rather, *after* that Pharaoh had hardened his heart (Exod. viii. 15. 32), and had *exalted himself against God* (ix. 17), God declares that Pharaoh's *exaltation* is from Him, that his *continuance* in life, and on his throne, is from Him, in order that, whether willingly or unwillingly, he may be a vassal of God, and subserve the manifestation of His glory. God will be magnified through Pharaoh the King of Egypt, though a rebel against Him; and God's Power and Majesty will be made manifest by the rout and ruin of the King and his host, and by a miraculous deliverance, made more signal by Pharaoh's resistance; and executed over and by the Elements themselves, which are shown to be His Ministers, and made the executioners of His vengeance on the rebel, and of His Mercy to His People, that so it may be known and acknowledged by the world that God is all-powerful and just. See above, *Introduction*, p. 195.

Some Divines have said that Pharaoh is an example, and the *only* example in Scripture, "of *total spiritual dereliction* before death. And the reason of this is set down (Rom. ix. 17). God keeps him alive, *after* the time *due to his excision*, that He might show in him His power. And such singular examples ought no further to be taken into consideration by us than to warn us that we keep as far as possible from the like provocation." *Hammond* (in Bp. Sanderson's Works, v. 346).

18. σκληρύνει] *He hardens.* For the exposition of this text, it is to be remembered,—

(1) That the Freedom of the Human Will is a necessary consequence of the doctrine of Future Rewards and Punishments. Neither Reward nor Punishment can justly be awarded to one who is good or bad by necessity, and not by choice. *Tertullian* (c. Marcion. ii. 6).

(2) "Deus non est *auctor* eorum quorum est *ultor*." *Fulgentius.*

It abhorreth from the nature of God to be outwardly a sharp prohibitor, and underhand an Author, of Sin. *Hooker* (App. book v. p. 567).

(3) God is not wanting to the world in any necessary thing for the attainment of Eternal Life (Ibid. pp. 571. 573), and He longeth for nothing more than that all men may be saved.

Why then does St. Paul say—whom He *wills* He *hardeneth?* This is to be explained from the history just cited of Pharaoh. God hardened Pharaoh's heart (Exod. vii. 13; ix. 12; x. 1. 20. 27; xi. 10). Yes. But first, Pharaoh hardened his own heart, *he and his servants* (Exod. viii. 15. 32; ix. 34, 35). And God *punished* Pharaoh *by means* of his *sin*. *Because* he *rejected* God's counsel (Luke vii. 30), God gave him over to a reprobate mind (Rom. i. 28), and chastened him by the consequence of his own wickedness (Jer. ii. 19), that the world might know that men are tormented by their own abominations (Wisdom xii. 23). Wherewithal a man sinneth, by the same also shall he be punished. See Wisdom xi. 11, where is an excellent comment on the History of Pharaoh, and a happy illustration, by a Jewish writer, of this argument of St. Paul with the Jews. And St. Paul has explained himself already (Rom. ii. 5). Thou according to *thy own hardness*, κατὰ τὴν σκληρότητά σου, and impenitent heart, *storest up to thyself wrath*, θησαυρίζεις σεαυτῷ ὀργήν.

God hardens no man's heart who does not first harden his own heart. He does every thing to *soften* man's heart, as He did to Pharaoh. And when this softening process is *resisted* by man's sin, then God, Who desired to show His *love* by the former, proceeds to display His *power* by the latter: and so He is glorified in all, even by those who resist Him. Cp. *Bp. Andrewes* (ii. 68; v. 447).

The following remarks may be cited as showing the judgment of Christian Antiquity on this subject;

God hardened Pharaoh's heart; but then he had *deserved* ruin to be prepared for him, because he had denied God, and rejected His ambassadors. And God, by *desiring* that man should be restored to life, shows that He never appointed him to death; for He would rather have the repentance of a sinner than his death. *Tertullian* (c. Marcion. ii. 14). See also c. Marcion. iii. 6. *Blunt* on the Early Fathers, p. 622.

Origen (de Princip. iii. 1—8) refers to this ninth chapter of St. Paul's Epistle to the Romans for the support of the doctrines of Human Free-Will, and of Universal Redemption. And he says, "Let us begin with what is said in Holy Scripture concerning the hardening of *Pharaoh's* heart, and together with this we will inquire into what is said by the Apostle, 'whom God wills He pities, and whom He wills he hardens.'

"These texts are used by certain heterodox persons, who almost destroy Free-Will by introducing the doctrine of natures incapable of salvation, and of others incapable of being lost." *Origen.*

On the whole we may conclude in the words of *Bp. Pearson* (Minor Works, i. p. 251), "This Ninth Chapter of the Epistle to the Romans, which now appears to be the groundwork of the whole doctrine of Predestination and Reprobation, was *never so interpreted* by *the Fathers of near four centuries* as to have any direct reference to that doctrine."

Cp. *Blunt*, Early Fathers, p. 630.

19. τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκε;] *for who resisteth His Will?*

True, no one can resist God's Will. But it must be remembered that God's Will is regulated by God's Wisdom, Equity, and Love. He doeth every thing "by the *counsel* of His Will" (Eph. i. 11, where see note); and He wills that all men should have *free-will*, and He offers grace to all, and sets before them life and death, and commands them to choose life (Deut. xxx. 19). And Christ came into the world to do His *Will* (Heb. x. 7), and to *save* the world; and God *willeth all men to be saved*, and to come to the knowledge of His truth. (1 Tim. ii. 4.)

Observe also that St. Paul does *not* say θελήματι here, but βουλήματι.

Doth St. Paul here mean God's *revealed* will? Surely not. Thousands have resisted and daily do resist *that* will, the will and commandments of God. But he meaneth it of His secret will, the will of His everlasting *counsel* and *purposes*; and that too of an effectual resistance, such as shall hinder the accomplishment of that Will. All resistance is vain as to that end. (Ps. cxviii. 6; cxxxv. 6. Isa. viii. 9, 10.) *Bp. Sanderson* (iii. p. 340). See also *Bp. Andrewes* (v. 398, 399).

But although no one can resist God's secret will, yet it is not to be imagined that God can will any thing that is unjust, or against those very rules whereby He hath taught us to judge what Equity requires. *Hooker* (App. book v. p. 563).

20. Μενοῦνγε] *Nay, but.* Cp. Rom. x. 18.

21—23. Ἢ οὐκ ἔχει ἐξουσίαν] *Is it so, that the Potter hath not authority* (ἐξουσίαν, lordship, dominion, *not* δύναμιν, mere physical force) *over the clay to make from the same lump one vessel to honour, and another to dishonour?*

23 καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν εἰς δόξαν, 24 οὓς καὶ ἐκάλεσεν ἡμᾶς, οὐ μόνον ἐξ Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν, 25 [v] ὡς καὶ ἐν τῷ Ὡσηὲ λέγει, Καλέσω τὸν οὐ λαόν μου λαόν μου, καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην. 26 [x] Καὶ ἔσται ἐν τῷ τόπῳ οὗ ἐρρήθη αὐτοῖς, Οὐ λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ

v Hos. 2. 23. 1 Pet. 2. 10.
x Hos. 1. 9, 10. Isa. 43. 6. John 11. 52. 2 Cor. 6. 18.

But if (εἰ δὲ, not pressing this comparison) *God, in* the exercise of His *Will* (θέλων) *to manifest* (by examples) *His Wrath, and to make known His Power, endured with much long-suffering vessels of wrath fitted for destruction* (by themselves), *and in order that He might make known the riches of His glory on vessels of mercy, which He Himself before prepared unto glory.*

Observe the words σκεῦος, *vessel*, σκεύη ὀργῆς, σκεύη ἐλέους, and compare the phrase σκεῦος ἐκλογῆς applied to St. Paul himself, Acts ix. 15, where see *note*. Σκεύη ὀργῆς are objects of God's wrath; σκεύη ἐλέους, persons receiving mercy.

The metaphor is from a *vessel*,

(1) receiving into itself either what is bitter or sweet;

(2) beautiful, or the reverse;

(3) to be broken in pieces, or to be stored up. See *Vorst.* de Heb. c. ii. p. 34.

(1) St. Paul does *not* say that God endured *the* vessels of wrath as if they were a certain fixed definite number, but he says "vessels of wrath," without the article. And σκεύη ὀργῆς, *vessels of wrath*, are said to be κατηρτισμένα εἰς ἀπώλειαν, *made fit* for *destruction*, a remarkable oxymoron, intimating that *destruction* is the very *opposite* of the design for which they were *made*; that it is a *perversion* of their constitution. Compare the similar oxymoron in 1 Cor. viii. 10, he shall be *edified* to eat meats offered to idols, to his own *destruction*.

These Vessels have *not* thus been fitted for destruction, thus made to be unmade, *by their Divine Maker*; but *by their own sin* abusing the Free-Will and Grace which He has given them.

(2) And observe, in speaking of σκεύη ἐλέους, *vessels of mercy*, St. Paul changes his language, and says that *God* prepared *them* for glory.

(3) St. Paul does *not* say that God makes vessels *like clay*, destitute of free-will, and for destruction. He asks whether the Potter has not *power to make* some vessels to honour and some to dishonour? But he does not *even put the case* of a Potter making *any* vessel for *destruction*. God has absolute sovereignty over all. But it is a part of the Will of the Divine and Almighty Artificer (Jer. xviii. 6. Isa. xiv. 7; xlv. 9) that the *human* Vessels which He makes from the clay of the earth should have *free-will*. He has breathed into *that* clay a living *soul* (Gen. ii. 7); He has made it in His own *Image* (Gen. i. 27; 1 Cor. xi. 7), not destroyed after the Fall nor after the flood. (Gen. ix. 6.) He has made that rational divinely-inspired vessel to be a casket of divine Grace. (2 Cor. iv. 7.) He has united it to the Godhead by the Incarnation of Christ. He has made it to be a shrine of the Holy Ghost. (1 Cor. iii. 16, 17; vi. 19. 2 Cor. vi. 16.) He has *made every vessel* a vessel of *honour*, and has *made no* vessel to be a vessel of *wrath*. He has, indeed, given each vessel free-will to *choose evil* as well as good (Exod. viii. 32); but He exhorts and commands them to *choose* good, and does every thing short of compulsion in order that they may choose it, and be saved.

St. Paul sufficiently explains himself by saying that God, *with much long-suffering, endures* (not *makes*) vessels of *wrath*. And he declares in another place, that *whosoever* shall *cleanse himself* from evil, shall be a *vessel to honour, sanctified and fit for the Master's use, and prepared for every good work* (2 Tim. ii. 20).

Cp. the excellent remarks of *Origen* here in Catenâ, pp. 340—346.

God does not *make*, but *find*, vessels of *wrath*. He does not *find*, but *make*, vessels of *grace*. And He wills no one to be a vessel of wrath, but every one to be a vessel of grace. Therefore all murmuring is excluded on the one hand, and all boasting on the other. They who are rejected, are rejected for their sins; they who are elected, are chosen by God's mercy in Christ.

The Apostle completes his argument by saying to those whom he is addressing, those even whom he is censuring and confuting, and whom he desires to comfort as well as censure and confute, that even *they*, as well as the Gentiles, are called to be vessels of mercy, and in God's *will* and *desire* are inheritors of Glory. See *vv.* 24. 33.

No man's heart was *created* stony by God, but *becomes* so by sin (*Origen*, de Princip. iii. c. 1); who ascribes to the *Valentinian* heretics those doctrines which have been propagated in modern times by the adherents of Calvin.

Origen's words are, "Some say that certain persons are *created* ψυχικοὶ (*animal*), and that others are *created* πνευματικοὶ (*spiritual*). The followers of Valentinus say this. But what is this to *us*, who belong to the Church, and who censure those who introduce (the doctrine of) natures constituted for salvation, and others constituted for perdition? Φύσεις ἐκ κατασκευῆς σωζομένας, ἢ ἐκ κατασκευῆς ἀπολλυμένας."

On this important subject, and the controversies emerging from it, the student may be referred to *Hooker's* Papers mentioned above, p. 240; *Bp. Andrewes* on the Lambeth Articles, in Minor Works, pp. 294—300, and printed separately in English, Lond. 1700; *Bp. Sanderson's* Papers and Correspondence with Hammond, v. 254—354; *Dr. Hammond's* Χάρις καὶ Εἰρήνη, vol. i. p. 546 of his Works; *Playfere's* Appello Evangelium, Lond. 1651; *Barrow* on Universal Redemption, iii. pp. 315—425; Sermons on Justifying Faith, vol. iv. p. 105; *Professor Browne* on the XVIIth Article; *Archdeacon Winchester* and *Waterland* on the case of Arian Subscription, vol. ii. pp. 375—386 (ed. Van Mildert); and to some other authorities cited in the present Editor's *Occasional Sermons*, No. iii. p. 78, and vi. p. 148.

23. ἃ προητοίμασεν εἰς δόξαν] *whom He prepared before unto glory.* The προετοιμασία of God, as far as it respects *individuals*, is (as our XVIIth Article expresses it) a *counsel secret to us.* God *foreknows* from Eternity every one, who will stand on the right hand, and who will stand on the left hand, at the Great Day. But He has *not divulged* this secret to any man, even to His greatest Saints (1 Cor. ix. 27), except perhaps by special revelation on the eve of death for His sake. (2 Tim. iv. 8.)

Man cannot foreknow his own eternal state or the future state of any one. Therefore the Apostles designate *all* members of the Visible Church as *Elect.* (1 Pet. i. 2. Col. iii. 12. 1 Thess. i. 4. 2 John i. 2. 13. Rom. viii. 33.) So *S. Ignatius* calls the *Church* of Ephesus *elect* (Eph. i.), and the Church of Tralles ἐκλεκτή (c. 1); and the ἐκλεκτοὶ are opposed to *heathens.* (Martyr. Polyc. c. 6.) The whole Church Visible is elect, in the *eye of man.*

Therefore it is a desperate doctrine to say, "*If I shall be saved, I shall be saved;*" and it is rightly so called by *Bp. Bancroft* (Hampton Court Conf. 1604, pp. 178. 180, ed. *Cardwell*). We ought (he says) to reason *ascendendo* thus: I live in obedience to God, and in love with my neighbour, *therefore I trust* that God hath elected me to salvation. And *not* thus to reason *descendendo*, God hath predestinated me to Life, *therefore*, though I sin never so grievously, I shall not be damned, for whom He once loveth, He loveth to the end.

This, indeed, as our XVIIth Article teaches, "is a most dangerous downfall."

Hereupon follow these duties—

(1) We are not curiously to inquire and to search out God's *secret Will* touching personal Election or Reprobation, but to adore it.

(2) His *Revealed* Will doth especially concern us. And this Will is expressed in His *Commandments* and in the Promises contained in His Holy Word. And our study must be to form our lives according to that Will and Word. And the revealed Will of God is, that every one who seeth the Son and "*believeth* on Him, should not perish, but have everlasting life" (John iii. 16).

(3) We are to avail ourselves thankfully of all those means of "Grace, whereby God inviteth the whole world to receive wisdom, and hath opened the gates of His visible Church unto *all*, testifying His Will and Purpose to have all saved, if the let were not in themselves." *Hooker*, ii. p. 588. *Bp. Andrewes*, v. p. 398.

25—33. ὡς καὶ ἐν τῷ Ὡσηέ] *as also in Hosea.* He continues his effort to convince the Jews from their own prophetical Scriptures, that what he is endeavouring to prove, is *no new doctrine*, but had been already clearly revealed to them by God in the sacred books which they have in their hands, viz.

(1) That the *Gentiles* should be called (Hos. ii. 23);

(2) That *the Jews*, however prosperous and numerous, should be reduced to a *small remnant* of faithful men;

(3) That this was due to *their own act* in *stumbling* on the *elect* precious Stone of Sion, as it had been foretold they would do. (Isa. viii. 14; xxviii. 16.)

Θεοῦ ζῶντος. 27 [y] Ἡσαΐας δὲ κράζει ὑπὲρ τοῦ Ἰσραήλ, Ἐὰν ᾖ ὁ ἀριθμὸς
τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος τῆς θαλάσσης, τὸ κατάλειμμα σωθή-
σεται· 28 λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ, ὅτι
λόγον συντετμημένον ποιήσει Κύριος ἐπὶ τῆς γῆς. 29 [z] Καὶ καθὼς
προείρηκεν Ἡσαΐας, Εἰ μὴ Κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα,
ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορρα ἂν ὡμοιώθημεν.

30 Τί οὖν ἐροῦμεν; Ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβε δικαιο-
σύνην, δικαιοσύνην δὲ τὴν ἐκ πίστεως, 31 [a] Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης
εἰς νόμον οὐκ ἔφθασε. 32 [b] Διατί; ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων· προσ-
έκοψαν γὰρ τῷ λίθῳ τοῦ προσκόμματος, 33 [c] καθὼς γέγραπται, Ἰδοὺ τίθημι ἐν
Σιὼν λίθον προσκόμματος, καὶ πέτραν σκανδάλου· καὶ ὁ πιστεύων ἐπ'
αὐτῷ οὐ καταισχυνθήσεται.

X. 1 [a] Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας, καὶ ἡ δέησις πρὸς τὸν Θεὸν
ὑπὲρ αὐτῶν εἰς σωτηρίαν. 2 [b] Μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον Θεοῦ ἔχουσιν,
ἀλλ' οὐ κατ' ἐπίγνωσιν· 3 [c] ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ τὴν
ἰδίαν ζητοῦντες στῆσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν· 4 [d] τέλος γὰρ
νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι.

5 [e] Μωϋσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου, Ὅτι ὁ ποιήσας
αὐτὰ ἄνθρωπος ζήσεται ἐν αὐτοῖς.

y Isa. 10. 20—23. ch. 11. 4—6.
z Gen. 19. 24, 25. Isa. 1. 9. & 13. 19. Jer. 50. 40. Lam. 3. 22. & 4. 6. Ezek. 16. 46.
a ch. 10. 2. & 11. 7.
b 1 Cor. 1. 23. ch. 4. 16.
c Isa. 8. 14. & 28. 16. Ps. 118. 22. Matt. 21. 42. Luke 2. 34. 1 Pet. 2. 7.
a ch. 9. 1—3. Exod. 32. 10—13. 1 Sam. 12. 23. & 15. 11, 35.
b Acts 21. 20. & 22. 3. ch. 9. 31. Gal. 1. 14.
c ch. 9. 31. Phil. 3. 9.
d Matt. 5. 17. Acts 13. 38. 2 Cor. 3. 13. Gal. 3. 24.
e Lev. 18. 5. Ezek. 20. 11. Gal. 3. 12.

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27. *ὑπὲρ τοῦ Ἰσραήλ*] *concerning Israel.* (2 Cor. viii. 23.)

— *τὸ κατάλειμμα*] *the* remnant, i. e. only the small number of those who believe in Christ. Cp. *Chrys.*, *Cyril*, *Theodoret.* A, B have *ὑπόλειμμα*, and so *Lach.*, *Tisch.*, *Alf.*

The *prophetical* reference was principally to the small residue of the Captivity who would return to Palestine. This is applied by the *Apostle*, in a *secondary* sense, to the faithful remnant of *believers* in Christ.

28. *λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ*] *for* God will *be consummating* and *cutting short His account*, or reckoning, *in righteousness.* These words are from the LXX Version of Isaiah x. 23, where the Original has כָּלָיוֹן חָרוּץ שֹׁטֵף צֶדָקָה, *a consummation is decided*, or cut short, *abounding in righteousness; because the Lord of Hosts will make a consummation, and that a decided one*, one cut short, *in the midst of all the earth.*

There seems to be here, in the mind of the Prophet, a contrast between the *paucity* of the *numbers* to which the Israelites are to be reduced, and the *abundance* of *righteousness* vouchsafed to them. The quantity will be small, but the quality will be good. See the note of *Drusius* here.

The Seventy interpreters give a *paraphrase* (not a literal translation) which embodies this sense, and which is adopted by the Apostle.

The word *λόγος*, as used by them, appears to signify an *account* or *reckoning*, and, derivatively, a sum or catalogue of people.

The sense therefore is; "Summing up and cutting short the *reckoning*." The *λόγος* is the account or muster-roll of the people.

The census of the Israelites will be *cut short* to a *small number*, *but* the smallness of number will be amply compensated by the *righteousness* with which God will endue it by virtue of its *Faith* in Christ.

Therefore the Prophet Isaiah proceeds to *comfort* Israel in this its diminution and decay. See x. 24 and xi. 1—10, where he speaks of Christ having *righteousness* as the girdle of His loins.

This interpretation harmonizes well with the tenor of St. Paul's argument, who is administering comfort to the Jews, at the same time that he is showing them that very *many* of their nation would reject God's offer of Justification through Faith in Jesus Christ.

30, 31. *Τί οὖν ἐροῦμεν;*] *What then shall we say? That Gentiles, they which follow not after righteousness* (as you Jews understand the word, that of the Law), *attained to Righteousness* (not such Righteousness as *you* follow after, *but* [δὲ] *the Righteousness* which is of Faith); *but that Israel, following after the Law of Righteousness, did not reach* the standard of the *Law*, which has only been attained by the perfect obedience of *Christ*, which is imputed to us through Faith.

Elz. has *δικαιοσύνης* after *νόμον*, but this is not in A, B, D, E, F, G.

Also in *v.* 32 *Elz.* adds *νόμου* after *ἔργων*, but it is not in A, B, F, G.

V. 33, *Elz.* inserts *πᾶς* before *πιστεύων* against the authority of the best MSS.

Here the Apostle returns to his main proposition, which is, that the Gentiles (that is, all of every nation under heaven), who believe in Christ, and are incorporated in Him, are the true Israel, *the Elect People of God*, whom He foreknew from Eternity. See also *v.* 33.

CH. X. **1.** *Ἀδελφοί*] *Brethren;* a conciliatory address introducing an affectionate expostulation with the Jews.

— *ἡ εὐδοκία*] *the good will of my heart, and my prayer to God on their behalf, is for their salvation.*

Εὐδοκία is *beneplacitum*, in which I should acquiesce with joy, as a blessed consummation. Probably he uses this word, rather than *ἐλπὶς* or *ἐπιθυμία*, because he wishes to represent the salvation of the Jews as a thing so consonant to God's wishes and counsel, that as far as *He* is concerned it is as *good* as *done;* and the Apostle delights in looking *back*, in imagination, upon that blessed result, the salvation of Israel, as already accomplished.

Besides, this word *εὐδοκία* appropriately connects their salvation with the Song of the Angels which proclaimed the glad tidings of Salvation to the world. (Luke ii. 14.)

The reading of this verse is revised according to the best MSS. *Elz.* has *ἡ πρὸς τὸν Θεὸν ὑπὲρ τοῦ Ἰσραὴλ ἐστιν κ.τ.λ.*

— *εἰς σωτηρίαν*] *for* their *salvation.* He assumes, therefore, that, although now rejected by God *for their rejection of Christ*, they may (if they will return to Him) *be saved.*

3. *ἀγνοοῦντες τὴν τοῦ Θεοῦ δικαιοσύνην*] they *not knowing*, not *considering*, the *Righteousness of God*, Who alone is Righteous, and Who alone can communicate Righteousness, and Who has given it to us in Christ, "the Lord Our Righteousness" (see above on i. 17; iii. 21; chap. v. 21), and desiring to *build up* the crazy superstructure of *their own Righteousness* on the sandy foundation of Works done by themselves.

Contrast with this St. Paul's declaration concerning himself; "I count all things loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ and be *found in Him*, not having mine *own righteousness, which is from the Law, but that which is through Faith in Christ, the righteousness from God bestowed upon Faith*" (Phil. iii. 7—9).

4. *τέλος γὰρ νόμου Χριστός*] *for Christ is the end of the Law for Righteousness to every one that believeth.* For through His Incarnation and perfect Obedience in our Nature, and by our Incorporation and In-dwelling in Him, we are regarded by God as righteous in Him Who is our Righteousness. See Gal. iii. 24, and above, Introduction to this Epistle, pp. 185. 198.

5. *τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου*] *the righteousness* which

6 [f] Ἡ δὲ ἐκ πίστεως δικαιοσύνη οὕτω λέγει, Μὴ εἴπῃς ἐν τῇ καρδίᾳ σου, Τίς ἀναβήσεται εἰς τὸν οὐρανόν; τοῦτ' ἔστι Χριστὸν καταγαγεῖν· 7 ἢ, Τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. 8 [g] Ἀλλὰ τί λέγει; Ἐγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στόματί σου, καὶ ἐν τῇ καρδίᾳ σου· τοῦτ' ἔστι τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. 9 [h] Ὅτι ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ Θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ· 10 καρδίᾳ γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι δὲ ὁμολογεῖται εἰς σωτηρίαν.

11 [i] Λέγει γὰρ ἡ γραφή, Πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται· 12 [j] οὐ γάρ ἐστι διαστολὴ Ἰουδαίου τε καὶ Ἕλληνος· ὁ γὰρ αὐτὸς Κύριος πάντων πλουτῶν εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν· 13 [k] Πᾶς γὰρ ὃς ἂν ἐπικαλέσηται τὸ ὄνομα Κυρίου σωθήσεται.

14 [l] Πῶς οὖν ἐπικαλέσωνται εἰς ὃν οὐκ ἐπίστευσαν; πῶς δὲ πιστεύσωσιν οὗ οὐκ ἤκουσαν; πῶς δὲ ἀκούσωσι χωρὶς κηρύσσοντος; 15 [m] πῶς δὲ κηρύξωσιν ἐὰν μὴ ἀποσταλῶσι; καθὼς γέγραπται, Ὡς ὡραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων ἀγαθά.

16 [n] Ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει, Κύριε, τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; 17 Ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος Θεοῦ.

f Deut. 30. 11, 12

g Deut. 30. 11—14. Prov. 30. 4.

h Matt. 10. 32, 33. Luke 12. 8. John 3. 22. Phil. 2. 11. 1 John 4. 23.

i Isa. 49. 23. ch. 9. 33.

j Acts 10. 34, 35. & 15. 9. ch. 3. 22, 29. 1 Tim. 2. 5. Eph. 1. 7. & 2. 4, 7.

k Joel 2. 32. Acts 2. 21. 1 John 15. 22.

m Isa. 52. 7. Nahum 1. 15.

n Isa. 53. 1. John 12. 38. ch. 3. 3.

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proceeds *from the Law*, as distinguished from that righteousness which is from *Faith*. (ix. 30. Phil. iii. 9.)

— ὁ ποιήσας] *he that did.* See on Gal. iii. 10—13. 24.

6—9. Μὴ εἴπῃς—Τίς ἀναβήσεται—σωθήσῃ] *Say not in thine heart, Who shall ascend into heaven?* The Holy Spirit, speaking by the Apostle, gives here a divine Exposition of the words of God, spoken by Moses (Deut. xxx. 11. 14); and declares that the Levitical Law was a preparation for the Gospel; and, that however complex the system of the Law might appear to be, how much soever it might deal with external observances, and however difficult it might seem to perform it, yet that it was, in its sum and substance, simple, spiritual, and easy; a truth which was fully realized in Christ, Who is the End of the Law.

"The Righteousness that is of Faith" is introduced here as *speaking*. It is, as it were, *personified*. For Christ is *our* Righteousness. (See Jer. xxiii. 6; xxxiii. 16.) He is made to us Righteousness. (1 Cor. i. 30.) He offers Himself to us. He obeys for us, and in us. He is our *Emmanuel*, God with us, and in us. He is in our mouth and our heart. Christ liveth in us. (Gal. ii. 20.) By Him, and in Him alone, we think, speak, and do what is pleasing to God. Thou art not required to do any great thing to *save thyself*. Christ has come down to thee; He has taken thy nature, He has raised Himself, and in raising Himself He has raised thee. He has fulfilled the Law for thee, and thus brought it home to thee, and clothed thee with His Righteousness. Believe in what He has done for thee. Put thy trust in Him as God *every where present* (Ps. cxxxix. 7, and cp. *Origen* here), and yet Incarnate as Man. Rise with Him from the grave of sin, and thou shalt rise to the life of glory, and be for ever with the Lord. Cp. *Aug.* Serm. 143, and see on John xx. 17, and on 2 Cor. v. 16.

9. Κύριον Ἰησοῦν] *the Lord Jesus.* Jesus as Jehovah. He is referring to Jer. xxiii. 6, and to what he is about to cite in *v.* 13, Joel ii. 32.

Our Saviour in the New Testament is called *Lord*, as that name is the interpretation of *Jehovah*. *Bp. Pearson* on the Creed, Art. ii. p. 238. See above on ix. 5, and below, *v.* 12.

10. ὁμολογεῖται εἰς σωτηρίαν] *confession is made unto salvation.* We may not think that we glorify God sufficiently, if with the *heart* we *believe* in Him, unless with the *mouth* also we be ready to *confess* Him. *Bp. Sanderson*, i. 344.

In the heart Faith is seated, with the tongue confession is made; between these two salvation is completed. *Bp. Pearson* on the Creed, Art. i. p. 23, where see more, on the necessity of a public confession of the Faith, which necessity (says *Bp. Pearson*) the Church hath thought a sufficient ground to command the recitation of the *Creed* at the first initiation into the Church by Baptism, and a particular repetition of it publicly as often as the Sacrament of the Eucharist is administered, and a constant inculcation of the same by the Clergy to the People.

12. ὁ γὰρ αὐτὸς Κύριος πάντων] *for the same is Lord of all, being abundant in riches* of mercy unto all them that call upon Him. Cp. *v.* 9, where Jesus is called Lord; and here He is presented as an object of divine worship.

14, 15. ἐπικαλέσωνται—πιστεύσωσιν—ἀκούσωσι—κηρύξωσιν] *Elz.* has the *future* indicative here. But B and other Uncials have the *conjunctive aorist*, which appears to be preferable, and is adopted by *Lachmann* and *Alf.* See above on vi. 1.

14. Πῶς οὖν ἐπικαλέσωνται] *How then can they call on Him in whom they have not believed?* The *desire* of God, as expressed in the foregoing verse, is, that *all men* should *call upon Him and be saved*. And God who desires that *end*, must be supposed to desire also the *means* necessary for the attainment of that end. He who desires that *all* should be *saved*, desires that the Gospel of salvation should be preached to *all*.

For, how can they call upon Him on Whom they have not believed, and how believe in Him of Whom they have not heard, and how can any one *hear* without a Preacher, and how can any one *preach* except he be sent of God?

Here then, says St. Paul, am I, sent to preach to you and to the world; and the other Apostles and Evangelists are sent for this end. Therefore be not ye exasperated against me, the Apostle of the *Gentiles*. Do not say, with your brethren at Jerusalem, when I announced my mission to them, "Away with him, it is not fit that he should live" (Acts xxii. 21, 22). My mission is from God, He has willed that *all*, both Jews and Gentiles, should receive the Gospel; and He who wills that all should hear and believe and call upon Him, also wills that we should preach to all. He has sent us, the Apostles of Christ, to you and to them. And accordingly, our Hebrew Prophets, so far from envying the Gentiles the glad tidings of the Gospel, rejoiced in spirit to behold the Apostolic Heralds going forth to preach it to all Nations, and blessed the feet of them who carry it throughout the world. (Isa. lii. 7.) Imitate your own prophet Isaiah; receive them whom he rejoiced to see.

16. Ἀλλ' οὐ πάντες] *Howbeit all did not hearken to the Gospel.*

He thus states another objection of the adversary.

You may say to me, If what you preach concerning Christ is from God, would it not be universally received?

No. The same Prophet, who hails the messengers of the Gospel, goes on to predict that *all* will not *believe* the message (Isa. liii. 1), "Who hath *believed our* report (ἀκοῆς)?" So asks your prophet, Isaiah, when he is about to deliver that celebrated prophecy, concerning Christ's *humility*, and *sufferings*, and the *expiatory sacrifice* offered, and the vicarious and plenary *satisfaction* made by His death for the sins of the world, and their *justification* thence ensuing (*v.* 11). Thus your *unbelief* is even a proof of the *truth* of the Gospel. Observe, also, Isaiah calls the Gospel *our* report. He appropriates it as *his own* message, as the message of himself and your other Hebrew Prophets, as well as of us, Christ's Apostles.

He calls it a report (ἀκοή). Therefore belief comes by *report*, and report (ἀκοὴ, Matt. iv. 24) by the *word of God*.

o Ps. 19. 6. Col. 1. 6, 23. Acts 2. 5—11. & 26. 20. & 28. 23.

18 ο Ἀλλὰ λέγω, Μὴ οὐκ ἤκουσαν; Μενοῦν γε εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

p Deut. 32. 21. ch. 11. 11.

19 ρ Ἀλλὰ λέγω, Μὴ Ἰσραὴλ οὐκ ἔγνω; Πρῶτος Μωϋσῆς λέγει, Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιῶ ὑμᾶς.

q Isa. 58. 1. & 65. 1, 2. ch. 9. 30. Matt. 20. 16. & 22. 9, 10. r Isa. 65. 2—5.

20 q Ἡσαΐας δὲ ἀποτολμᾷ καὶ λέγει, Εὑρέθην τοῖς ἐμὲ μὴ ζητοῦσιν, ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσι. 21 r Πρὸς δὲ τὸν Ἰσραὴλ λέγει, Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

a Jer. 31. 37. 1 Sam. 12. 22. 2 Cor. 11. 22. Phil. 3. 5. b ch. 8. 29.

XI. 1 a Λέγω οὖν, Μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ; Μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσραηλίτης εἰμί, ἐκ σπέρματος Ἀβραάμ, φυλῆς Βενϊαμίν. 2 Οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ b ὃν προέγνω.

Ἀκοὴ is שְׁמַע (*shema*), what comes by *hearing*, and therefore requires *oral* communication, *preaching*. Hence in the New Testament ἀκοὴ "significat *concionem, prædicationem.*" *Vorst.* de Hebr. N. T. p. 64.

18. Μενοῦν γε] *Yea, verily;* in God's will and desire, as our Hebrew King and Psalmist has prophesied, the Gospel *is* preached every where; the world of Grace *is* commensurate with the world of Nature. The Church of God is not limited to Judæa, or to the Jewish nation (as you Jews would confine it), but as David himself, the Jewish Prophet and King, declares, comparing it with the elements of the Natural Universe, it is coextensive with the world. The light of Christ is like that of the Sun. Christ is the Sun of Righteousness. His Voice is universal, like that of the Elements themselves. (Ps. xix. 5—8.)

Jerusalem itself had seen a glimpse of the future fulfilment of this prophecy, when, on the Day of Pentecost, the Jews, who were dispersed in every climate under heaven, and had come up to Jerusalem for the Feast, saw the outpouring of the Holy Ghost, and heard the Gospel preached by the *Apostles* who were sent and ordained by *God* to evangelize the world, and when they all heard in their own tongues the wonderful works of God. (Acts ii. 5—11).

— ὁ φθόγγος] Heb. קָו (*cav*), *measuring line, extending to all things.*

19. Μὴ Ἰσραὴλ οὐκ ἔγνω;] *Did not Israel know?* Was it not pre-announced to the Jews that the covenant of God would be enlarged to the *whole world?* Yes—your own Lawgiver prepared you for this universal extension, πρῶτος Μωϋσῆς λέγει (Deut. xxxii. 21), *first Moses*, then the *Prophets*, last of all *we* the *Apostles*, preach one and the same salvation, freely offered to all Nations in Christ; and we all concur in declaring the reception of it by the Gentiles, whom ye despise as foolish and profane; and their consequent promotion to the privileges forfeited by you.

20. ἀποτολμᾷ καὶ λέγει] Casting away all fear of the Jews, and discarding all national prepossessions and prejudices, Isaiah boldly declares the preference given to the Gentiles. (Isa. lxv. 1, 2.)

21. ἀντιλέγοντα] *gainsaying.* The very word used by the Jews at Rome to describe the treatment received by the Gospel from themselves (Acts xxviii. 22). See there *vv.* 22—29, in illustration of this chapter. Cp. Luke. ii. 34.

CH. XI. **1.** Μὴ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ;] *Did God cast off His own people?* Observe the aorist. When God *accepted* an Universal Church, from all Nations, in Christ, did He, *by so doing*, cast off His own People, *the Jews?*

St. Paul thus introduces an answer to the Jewish objection, that his doctrine of the divine *foreknowledge* and *election* of a Church *Universal* in Christ (see on viii. 29), and of *Universal* Redemption by Him, and of the filial adoption of the *Gentiles* by God, exposed God Himself to the charge of fickleness, and of injustice to the *Jews.*

The question between the Apostle and the Jews, as discussed in this chapter, has been very well stated as follows by *Hooker;*

Thus it stood with the Jewish nation—that all those spiritual favours of grace which God had bestowed upon them were *voluntary;* that His choice of the Jews before others was free, and on their part *without desert:* that He in His promise made to their fathers remained stedfast; but the true construction thereof they did not conceive, because they were obstinate, and would not understand; finally, that whereas the light, which their fathers would have greatly rejoiced to see, had presented itself to them, and was rejected; if God did now depart from them, being thus expelled, and were content to be found of the Gentiles, who sought not Him, but He them, as the one had no cause to grudge, so neither had the other any to boast.

All this the Apostle proveth in the *Ninth, the Tenth, and Eleventh* to the Romans. At the length, in consideration that the Jews sometimes were a people whom God so wonderfully did affect; a people to whom He had given so many privileges, honours, pre-eminences, above the rest of the whole world; a people, with whose forefathers He had made so many covenants and leagues of mercy; a people for whose advancement so mighty nations had been quelled; a people, for whose defence the Angels had taken arms, the Sun and Moon had been stayed in their course; a people that had filled heaven with so many Patriarchs, Prophets, Saints, Martyrs; a people that had been the well-spring of life to all nations; a people, the top of whose kindred sitteth at the right hand of God, and is the Author of Salvation unto all the world; these things, considered in such sort as we may think an Apostolic spirit did consider them, after long discourse against them, the question is moved, *Hath God then cast off His people?* (xi. 1.) Is there no hope, that the *very Nation* itself shall recover what it now hath lost? *Have they stumbled that they might fall? God forbid.* Nay their fall hath occasioned salvation to arise unto the Gentiles; and the Gentiles not unlikely to be a mean of restoring salvation unto them again; that as now they are losers to our gain, so in time our gain may be their abundance. *Hooker* (App. bk. v.).

— ἐγὼ Ἰσραηλίτης] *For I also am an Israelite* by birth, a Hebrew of Hebrews, of the tribe of Benjamin, the son of Israel by his beloved wife *Rachel*, not by Leah, or by one of their handmaids. Cp. Acts xxii. 3. 2 Cor. xi. 22. Phil. iii. 5. God did not cast off the Jewish nation, when He admitted all Nations to His Church; for I who address you in the Name of Christ am a Jew.

He says this not only to the Jews, but also to the *Gentiles* (see *v.* 13), lest they should imagine that God had rejected the Jews for their sakes, and so be elated with pride, and fall by presumption, and look on the Jews with disdain.

There is, therefore, a remarkable propriety in this reference to *himself.* He is not speaking of himself, as an *individual*, but as an *Apostle of Christ, as the Apostle of the Gentiles* (xi. 13). Do not imagine (he says to the *Jews*) that God cast off His ancient People when He admitted the Gentiles to the Church. No, I who am his chosen instrument for admitting them (cp. Acts ix. 15; xxii. 21; xxvi. 17), am a Jew. They to whom I am sent, owe their admission, under God, to one of your nation. They are spiritual children of a Jew. God admits them by me. He has not therefore cast off you, whose fellow-countryman I am.

On the other side, he reminds the *Gentiles* of what they owe to the Jews, who are used by God as His chosen instruments to bring them to Christ.

2. ὃν προέγνω] *whom He foreknew, and chose,* with this divine foreknowledge, not for *any merit* of their own, but because He foresaw and foreknew them obeying the Law of that Nature which was His own work, and not marring that image of Himself in which He created them, and not rebelling against the Law of that Nature, by enslaving themselves to the debasing *corruptions* of that Nature, and to the evil dominion of Satan, and because He foreknew them, *not trusting in themselves*, or in any supposed righteousness of their own, but as building themselves in God's truth, and as relying on His promises *in Christ*, and as dwelling by Faith in Him, as Abraham did. (John viii. 56. Rom. iv. 3. 9.) See above on viii. 29.

[a]Ἢ οὐκ οἴδατε ἐν Ἠλίᾳ τί λέγει ἡ γραφή, ὡς ἐντυγχάνει τῷ Θεῷ κατὰ τοῦ Ἰσραήλ; [3] [c]Κύριε, τοὺς προφήτας σου ἀπέκτειναν, τὰ θυσιαστήριά σου κατέσκαψαν, κἀγὼ ὑπελείφθην μόνος, καὶ ζητοῦσι τὴν ψυχήν μου. [4] [d]Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; Κατέλιπον ἐμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.

[5] [e]Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λεῖμμα κατ' ἐκλογὴν χάριτος γέγονεν. [6] [f]Εἰ δὲ χάριτι, οὐκ ἔτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκ ἔτι γίνεται χάρις· εἰ δὲ ἐξ ἔργων, οὐκ ἔτι ἔστι χάρις, ἐπεὶ τὸ ἔργον οὐκ ἔτι ἐστὶν ἔργον.

[7] [g]Τί οὖν; ὃ ἐπιζητεῖ Ἰσραήλ, τοῦτο οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν, οἱ δὲ λοιποὶ ἐπωρώθησαν· [8] [h]καθὼς γέγραπται, Ἔδωκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν, ἕως τῆς σήμερον ἡμέρας· [9] [i]καὶ Δαυὶδ λέγει, Γενηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν, καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα

c 1 Kings 19. 10.
d 1 Kings 19. 18.
e ch. 9. 27.
f Deut. 9. 4—6. ch. 4. 4, 5. 1 Cor. 15. 10.
g ch. 9. 31. & 10. 3.
h Isa. 6. 9. & 29. 10. Deut. 29. 4. Jer. 5. 21. Ezek. 12. 2. Matt. 13. 14. Mark 4. 11, 12. John 12. 40. Acts 28. 26.
i Ps. 69. 22, 23.

— *ἐν* Ἠλίᾳ] *in the history of Elijah* (1 Kings xix. 10. 18). Cp. Mark xii. 26.

— *ὡς ἐντυγχάνει τῷ Θεῷ*] *how he expostulates with God*, and appeals against Israel, as if they had all fallen from the right faith.

The sense is, If even Elijah was deceived in his estimate of the number of God's faithful servants, how much more may you reckon them amiss.

This passage affords no countenance to the notion, which has been deduced from it by some, that the Church of God ever *ceases to be Visible*. See Rom. viii. 29. *Hooker*, iii. 1. 8.

After Ἰσραὴλ *Elz.* adds *λέγων*, which is not in the best MSS.

3. *τὰ θυσιαστήρια*] *Elz.* prefixes *καὶ*, not in the best MSS.

4. *ὁ χρηματισμός*] *the response* of God (cp. Matt. ii. 12. 22), Who alone can read the heart, and Who now sees a faithful remnant in *Israel*, as He did even in the worst times of its history.

— *τῇ Βάαλ*] *to Baal*. Observe the *feminine* article, *τῇ*. The Hebrew בַּעַל (*Baal*) is *masculine*, but in the *Septuagint*, both in the Canonical Books and in the Apocrypha, Βάαλ has sometimes the masculine, sometimes the feminine, article. Cp. Num. xxii. 41. 1 Kings xvi. 31, with 1 Sam. vii. 4. Hos. ii. 8. Tobit i. 5. *Meyer* (p. 232), *Fritz.* (ii. p. 440.)

The reason why the Septuagint sometimes used the *feminine*, and why St. Paul adopts it here, appears to be, because not only a heathen god, but a *goddess* also (*Astarté*), was worshipped under the name of *Baal*, and because by this variety of gender the reader is reminded that there was no principle of unity in this heathen worship; and thus the vanity of the worship itself is declared.

6. *εἰ δὲ ἐξ ἔργων—ἔργον*] Not in A, C, D, E, F, G, nor in *Vulg.*, *Coptic*, *Sahidic*, *Æthiopic*, and *Armenian* Versions. But it is found in B (omitting the first *ἐστὶ* after *ἔτι*, and having *χάρις* instead of the second *ἔργον*), J, and the Greek Fathers, and in the *Syriac* and *Arabic* Versions, and in almost all the Cursive MSS. Cp. iv. 5. Eph. ii. 8, 9.

The probabilities *against interpolations*, especially of so many words, in so ancient and numerous authorities, seem to be greater than *for omission*, especially as the clause in question might be regarded by some copyists as tautologous. The clause is therefore retained in the text, with a change in the accentuation of *ἐστι*, so that the sense may be—there is no longer any place for the existence of Grace. Cp. a somewhat similar omission in xiv. 6.

The sense of the whole seems to be as follows. *But* if the election is not by man's merit, but by God's free Grace, it is no more of works; for, if this were so, Grace thus becomes no longer Grace, but would be like wages paid as due for a work done. If the election is of human works, that is, if the remnant chosen by God, is chosen on the ground of its own human merit, there is no longer such a thing as Divine Grace; for, if there were, then the work would not be work entitled to wages as a due, but it would receive that which it receives, only as a boon.

7. *τοῦτο*] So the best MSS. *Elz.* *τοῦτου*.

— *ἡ ἐκλογή*] *the Election*. The faithful remnant which has profited by the *free grace* given to it by God. Ἐκλογὴ is the abstract for the concrete *ἐκλεκτοί*, *elect*, as *περιτομὴ*, for the *Jews*, and *ἀκροβυστία*, for the *Gentiles* (ii. 26; iii. 30; iv. 9).

— *οἱ δὲ λοιποί*] *the rest*, those Jews who were left, when the others (the *ἐκλογὴ*) were chosen.

— *ἐπωρώθησαν*] *were hardened*. *πώρωσις* is a medical term applied to the *induration* of the flesh, or bones, so as to become like *porous* stone,—*πῶρος*, *Hesych.*

Observe the *aorists* here, *ἐπέτυχεν* and *ἐπωρώθησαν*. The same event, the Crucifixion of Christ, brought with it Righteousness to the one party, and Obduration to the rest. He was there set on the Cross, for the fall, and also for the uprising of many in Israel. (Luke ii. 34.) He was a stone of stumbling to the one, but the Rock of Salvation to the other. (1 Pet. ii. 6. 8.)

8. *πνεῦμα κατανύξεως*] *a spirit of stupor*. *κατάνυξις* is the word used by the LXX here (Isa. xxix. 10), for the Hebrew תַּרְדֵּמָה (*tardemah*), *torpor*, *numbness*, *slumber*, *insensibility*, from root רָדַם in Niphal, *to be insensible*.

It is supposed by some (e. g. *Grotius*, *Rosenm.*) that the word *κατάνυξις*, as used here by the LXX, is not formed from *κατα-νύσσω*, *depungo*, but from *κατα-νύω*, an unknown root, equivalent to *κατανεύω*, whence *κατανυστάζω*, to *nod* in slumber.

But this would seem to be a forced deduction.

The true meaning of *κατάνυξις*, as used by the LXX here and in Ps. lx. 3, is what the word *κατανύσσω* properly imports, namely,

(1) *de-figo*, to *nail down*, to *rivet*, so as to make *insensible*, whether by lethargy, fear, consternation, sorrow, pain, or any strong passion. Hence Lev. x. 3, *κατενύχθη* Ἀαρὼν, and 1 Kings xxi. 27, *κατενύγη* Ἀχαὰβ, he was struck *dumb* with sorrow, and so remained, as it were, nailed to the ground. So the Latin "*defixus* metu, mærore." Cp. *Bentley's* note on the use of *affigo*, as applied to the mind. *Horat.* Serm. ii. 2. 79. So *προσηλοῦν*, *προσπερονᾶν τὴν ψυχὴν τῇ γῇ*. Cp. *Kuinoel* on Acts ii. 37, *κατενύγησαν τῇ καρδίᾳ*, and the word is therefore rightly explained by *Chrysostom* here, by *ἐμπαγῆναι*, *καὶ προσηλῶσθαι*.

(2) What is transfixed becomes insensible, even by pain, and so *S. Cyprian*, quoted by *A Lapide*, seems to have understood the word (Epist. lib. i. 3), "Judæi, *transpunctione* mentis alienatione dementis, Dei præcepta contemnunt, medelam vulneris negligunt."

(3) And they were thus more obstinately riveted in their own prejudices. See *Chrys.*, *Theoph.*, *Œcum.*

On the sense of the prophecy, see the next note.

9. *Δαυὶδ*.] See Ps. lxix. 22; a Psalm spoken in the person of the *Messiah* on the *Cross*, and there pronouncing, as from a prophetic seat, and from a judicial throne, a prediction and a verdict on the Jews, for their scorn, rejection, and crucifixion of Himself. See *v.* 22. That Psalm is therefore used by the Church on Good Friday.

This consideration may serve to remove the objections that have been made against the Psalmist, as if these were words of human passion and vindictive retribution. He who there speaks is Christ, the Divine Prophet, the Righteous Judge of all. And the judgment which He pronounces is more awful because pronounced by Him in His humiliation.

This reflection also may explain the cause of the rejection of those Jews who were cast off by God. He sent them a spirit of stupor. He made their table to be a snare. The tables of God's Word, the tables of the Decalogue, the tables of the Shewbread, the table of the Paschal Lamb itself, became snares to them. He cursed their blessings (Mal. ii. 2) *because* they rejected the Blessed One Who came from Heaven to save them.

αὐτοῖς· 10 σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν, καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον.

k Acts 13. 46. ch. 10. 19.

11 k Λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσι;

Μὴ γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι αὐτούς. 12 Εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμου, καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἐθνῶν, πόσῳ μᾶλλον τὸ πλήρωμα αὐτῶν.

l Acts 9. 15. & 13. 2. & 22. 21. ch. 15. 16. Gal. 1. 16. & 2. 7, 8. Eph. 3. 8. 1 Tim. 2. 7. 2 Tim. 1. 11.

13 l Ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν, ἐφ' ὅσον μὲν οὖν εἰμι ἐγὼ ἐθνῶν ἀπόστολος τὴν διακονίαν μου δοξάζω, 14 m εἴ πως παραζηλώσω μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐτῶν· 15 n εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν; 16 o εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι.

m ch. 9. 3. 1 Cor. 9. 22. 2 Tim. 2. 10. ver. 11. Philem. 12. 1 Cor. 7. 16. n 2 Cor. 5. 19. o Lev. 23. 10. Num. 15. 18, 21.

17 p Εἰ δέ τινες τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκοινωνὸς τῆς ῥίζης καὶ τῆς πιότητος τῆς ἐλαίας ἐγένου, 18 q μὴ κατακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ σὺ τὴν ῥίζαν βαστάζεις, ἀλλ' ἡ ῥίζα σέ.

p Jer. 11. 16. Eph. 2. 12, 13. & 3. 6. q 1 Cor. 10. 12.

19 Ἐρεῖς οὖν, Ἐξεκλάσθησαν κλάδοι ἵνα ἐγὼ ἐγκεντρισθῶ.

20 r Καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ τῇ πίστει ἕστηκας· μὴ ὑψηλοφρόνει, ἀλλὰ φοβοῦ. 21 Εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων οὐκ ἐφείσατο, μή πως οὐδὲ σοῦ φείσεται.

r Prov. 28. 14. Isa. 66. 2. ch. 12. 16. Phil. 2. 12.

22 s Ἴδε οὖν χρηστότητα, καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν τοὺς πεσόντας ἀποτομίαν· ἐπὶ δὲ σὲ χρηστότητα, ἐὰν ἐπιμείνῃς τῇ χρηστότητι· ἐπεὶ καὶ σὺ ἐκκο-

s John 15. 2. 1 Cor. 15. 2. Heb. 3. 6, 14. & 10. 23, 38.

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10. *τὸν νῶτον*] masculine in LXX. See *Lobeck*, Phryn. p. 290. *Meyer.*

11. *μὴ ἔπταισαν*] *did they stumble in order that they should fall?* fall utterly, as it were, down a precipice, so as to be irrecoverably lost? Was this God's *purpose* in allowing them to stumble, and in punishing them by their own stumbling?

Some of them, it is true, *fell*, ἔπεσον (*v.* 22), they who stubbornly resisted God's grace, and died in unrepented sin. But taken *as a whole*, the Jewish Nation has not fallen. Their condition is not described as a *πτῶμα*, but a *παράπτωμα*. They have *swerved aside* from the right path, but they have not *fallen down* utterly, so as never again to arise.

— *τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν*—**12.** *πλοῦτος κόσμου*] We are not so to understand these expressions (see *v.* 15) as if it was necessary for the Jews to stumble, *in order that* the Gentiles might *rise*.

The offer of the Gospel to *all Nations*, on equal terms with the Jews, and without submission to the Levitical Law, was, through the *envy* of the Jews, and through their *sin*, the *occasion* of their own fall, and was the *cause* of salvation to the Gentiles.

The reception of the younger brother, in the Gospel, was the *occasion* of eliciting the sullen anger and the proud self-righteousness, and unfraternal censoriousness and unfilial murmuring of the elder brother (Luke xv. 28—30), and of his *going out* of his father's *house* into the field, and of his refusal to *come in*, and of his being himself an outcast and an exile. But it was not the *cause*. *He himself* was the *cause* of his banishment. If his heart had been right toward God, he would have been among the first to welcome his father's son into his father's house. (Luke xv. 31, 32.) *O Israel, thou hast destroyed thyself.* (Hos. xiii. 9.)

— *παραπτώματι*] *by their falling aside.* They have not utterly fallen down a precipice, but they have fallen *aside*, *παρὰ*, so that the Gentiles, at their *side*, may excite them to rise (*παραζηλῶσιν*).

— *εἰς τὸ παραζηλῶσαι αὐτούς*] *in order to provoke them to jealousy.* God's adoption of an *elect people* from the *whole world* was ordered by Him in mercy, to provoke the Jews to jealousy, so that they might be more eager to receive the Gospel when they saw others enjoying its privileges.

12. *ἥττημα αὐτῶν*] *their lessening and worsening* in regard to God's favour and spiritual wealth and dignity, as well as numerical strength. See 1 Cor. vi. 7.

13. *ἐφ' ὅσον μὲν οὖν*] *in so far, therefore, as I am the Apostle of the Gentiles, I glorify mine office.* I am not magnifying *myself*, but I am doing honour to my *ministry* to *you Gentiles* by endeavouring to make it subservient, through *your means*, to the glorious consummation of the recovery of the Jews.

15. *ζωὴ ἐκ νεκρῶν*] *life from the dead.* The restoration of the Jews to God's favour will be like the revival of the dry bones of the valley of Ezekiel (xxxvii. 1—11).

St. Paul seems also to be referring to our Lord's parable as recorded in *St. Luke's* Gospel,—the Gospel of St. Paul, the Gospel of the *Gentile* world,—which displays, in a beautiful picture, the subject now before him. (Luke xv. 31.)

Remember, you Gentiles, that you are the younger Brother; you were once *dead*, and you were received by your Father as *alive* from the *dead*. Of *you* it was once said by your loving Father, "It was meet that we should make merry and be glad, for this thy brother was *dead* and is *alive* again." (Luke xv. 32.) Your *elder* Brother is *now* dead, but he also will revive. This indeed will be *life from the dead*, and it is your part to hasten that revival.

16. *ἀπαρχή*] *first-fruits.* The *ἀπαρχὴ* differs from the *ῥίζα*. The *ἀπαρχὴ* is the *first-fruits* of a *harvest;* the corn which is ground into flour, and kneaded; and so represents the Apostles and first *Jewish* Christians, particularly those converted on the Day of Pentecost; the earnest and pledge of the world's *φύραμα* (properly lump or batch) *leavened* by the Gospel. (Matt. xiii. 33.)

Hence *φύραμα* is explained by *σπέρμα*, or seed, in *Hesych.*, Gloss. Alberti, p. 107. And this sense corresponds with the use of the word *φύραμα* in other places (Gal. v. 9. 1 Cor. v. 6), where it signifies a *whole*.

The *ῥίζα*, or *root*, is Abraham and the Patriarchs. (Jer. xi. 16.) *Theodoret.*

17. *ἀγριέλαιος ὢν ἐνεκεντρίσθης*] *being a wild olive, thou wast grafted in.* Observe the emphatic *ἀγριέλαιος* made more clear by *παρὰ φύσιν* (*v.* 24). Quis inseret oleastrum in olivâ? Oliva solet in oleastro, oleastrum in olivâ nunquam vidimus. Quisquis fecerit, non inveniet baccas nisi oleastri. Hoc ostendens Apostolus, ad Omnipotentiam Dei revocans, *Si tu*, &c. *contra naturam. Augustine* (in Ps. lxxii.).

— *πιότητος*] *fatness.* See Judges ix. 9.

18. *μὴ κατακαυχῶ*] *boast not thou against the branches; but and if thou boastest against them, remember, it is not thou that bearest the root, but it is the root that beareth thee.*

19. *κλάδοι*] *branches*, not '*the* branches.' *Elz.* prefixes *οἱ*, but it is not in A, B (see *Mai*), C, F, G, J.

21. *φείσεται*] A, C, D, F, G. *Elz. φείσηται.*

22. *τοὺς πεσόντας*] *those who fell.* Some did fall, but not *all;* see *v.* 11.

πήσῃ· 23 t κἀκεῖνοι δὲ, ἐὰν μὴ ἐπιμείνωσι τῇ ἀπιστίᾳ, ἐγκεντρισθήσονται, t 2 Cor. 3. 16.
δυνατὸς γάρ ἐστιν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτούς.

24 Εἰ γὰρ σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσῳ μᾶλλον οὗτοι οἱ κατὰ φύσιν ἐγκεντρισθήσονται τῇ ἰδίᾳ ἐλαίᾳ;

25 u Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν, ἀδελφοὶ, τὸ μυστήριον τοῦτο, ἵνα μὴ ἦτε παρ' ἑαυτοῖς φρόνιμοι, ὅτι πώρωσις ἀπὸ μέρους τῷ Ἰσραὴλ γέγονεν, ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ· 26 v καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται, καθὼς γέγραπται, Ἥξει ἐκ Σιὼν ὁ ῥυόμενος, ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ, 27 x καὶ αὕτη αὐτοῖς ἡ παρ' ἐμοῦ διαθήκη, ὅταν ἀφέλωμαι τὰς ἁμαρτίας αὐτῶν. 28 Κατὰ μὲν τὸ εὐαγγέλιον ἐχθροὶ δι' ὑμᾶς, κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοὺς πατέρας. 29 y Ἀμεταμέλητα γὰρ τὰ χαρίσματα καὶ ἡ κλῆσις τοῦ Θεοῦ.

u ver. 7, 8. Luke 21. 24. 2 Cor. 3. 14—16.
v Ps. 14. 7. & 106. 47. Isa. 45. 25. & 59. 20.
x Ps. 14. 7. Isa. 27. 9. Jer. 31. 31, &c. 2 Cor. 3. 16. Heb. 8. 8. & 10. 16.
y Num. 23. 19.

30 z Ὥσπερ γὰρ ὑμεῖς ποτὲ ἠπειθήσατε τῷ Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ, 31 οὕτω καὶ οὗτοι νῦν ἠπείθησαν τῷ ὑμετέρῳ ἐλέει, ἵνα καὶ αὐτοὶ ἐλεηθῶσι.

z Eph. 2. 2. Col. 3. 7. Tit. 3. 3—7. ver. 31. 1 Cor. 7. 25. 2 Cor. 4. 1.

32 a Συνέκλεισε γὰρ ὁ Θεὸς τοὺς πάντας εἰς ἀπείθειαν ἵνα τοὺς πάντας ἐλεήσῃ.

a ch. 3. 9. Gal. 3. 22.

33 b Ὦ βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ· ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. 34 c Τίς γὰρ ἔγνω νοῦν Κυρίου; ἢ τίς σύμβουλος αὐτοῦ ἐγένετο; 35 d ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσεται αὐτῷ; 36 e ὅτι ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶνας, ἀμήν.

b Job 11. 7. Ps. 36. 6.
c Ps. 92. 6. Isa. 4. 13. Jer. 23. 18. Wisd. 9. 13. 2 Cor. 2. 16.
d Job 41. 11.
e Prov. 16. 4. 1 Cor. 8. 6. Col. 1. 16.

XII. 1 a Παρακαλῶ οὖν ὑμᾶς, ἀδελφοὶ, διὰ τῶν οἰκτιρμῶν τοῦ Θεοῦ, παρα-

a 2 Cor. 10. 1. ch. 6. 13, 16, 19. 1 Pet. 2. 5. Ps. 50. 13, 14.

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25. ἀπὸ μέρους] *in part;* not totally; for example, I, the Apostle of the Gentiles, am a Jew (*v.* 1).

— ἄχρις οὗ τὸ πλήρωμα τῶν ἐθνῶν εἰσέλθῃ] *until the fulness of the Gentiles shall have come in.* Πλήρωμα is a word specially applied to *ships*. The *full complement* of the Gentile world shall enter the sacred vessel of the Church, the Ark of Salvation.

Another parallelism with (if not a reference to) *St. Luke's* Gospel, ἄχρις οὗ πληρωθῶσι καιροὶ ἐθνῶν. (Luke xxi. 24.)

26. καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται] *and so all Israel,*—whether *literally* from the seed of Abraham, or from the Gentile world, children of Abraham's *Faith*, all true Israelites *will be saved*. (*Theodoret, Augustine, S. Jerome* in Isa. xi.) Then the number of the elect will be complete (Rev. vii. 3. 9), and the Harvest of the World will come. (Rev. xiv. 16.)

— ὁ ῥυόμενος] The גּוֹאֵל (*Goel*), the *Redeemer*. (Isa. xliv. 6; xlvii. 4; lix. 20, 21.)

28. Κατὰ μὲν τὸ εὐαγγέλιον] *According to the Gospel*, and in relation to it. If they are regarded *in this respect*, they are enemies of God, and of you also. But this enmity has been *occasioned* by the extension of God's favour to *you* (see on *v.* 11); and so they are ἐχθροὶ δι' ὑμᾶς, enemies *through* you, and therefore have a claim to your pity; and if they be regarded *à parte ante*, they are beloved of God *on account of their fathers*, particularly Abraham, whose children by faith *you* are, and therefore you are *their brethren*. *Origen*.

29. Ἀμεταμέλητα] *Not to be repented of;* not of such a kind as ever to be *revoked* by Him. "God is not a man that He should lie, or the son of man that He should repent" of his promises and gifts. (Numb. xxiii. 19. See Rom. iii. 3; ix. 6.)

God chose a People to Himself, and God hath not repented of His own choice; He did not cast off His people (xi. 1, 2).

30. γάρ] *Elz.* adds καὶ, not in the best MSS.

— ἠπειθήσατε] *ye disobeyed.*

31. ὑμετέρῳ ἐλέει] *mercy toward you.* So τὴν ἐμὴν ἀνάμνησιν. (Luke xxii. 19. 1 Cor. xi. 24. Cp. Rom. xv. 4. 1 Cor. xv. 31.) *Winer*, § 22. 7.

32. Συνέκλεισε—τ. π. εἰς ἀπείθειαν] *He shut up the whole* (race of mankind, τοὺς πάντας, see iii. 9) into *Disobedience, in order that He might have mercy upon all.* (Luke v. 6. Cp. Gal. iii. 22.) Because they sinned against Him, God *punished* them by means of their sin. He gave them over to themselves and their own devices (see i. 28). Their *Disobedience* was like a *Prison* in which they were held captives. "Peccati pœna Peccatum." "Blindness of heart (says *Augustine* c. Julian. Pelagian. v. 3) is not only a sin, but it is a *punishment*, by which the proud heart of man is chastised with a fit retribution." But God did this with a merciful intent, in order that He might have compassion on all.

33. κρίματα — ὁδοί] Κρίματα are God's *decrees*, = מִשְׁפָּטִים (*mishpatim*); and ὁδοὶ = דְּרָכִים (*derachim*) are His *ways* of bringing them to pass.

Malorum est malè uti etiam bonis, Dei est benè uti etiam malis. Dei consilium, sicut homo, explicare non possum. Novi cum Paulo Apostolo expavescere, quòd etiam ille, cùm consideraret, expavit, et expavescens exclamavit, *O altitudo! Nobis* consideratio, admiratio, tremor, exclamatio, quia nulla penetratio. *Ipsi* autem quid? *Gloria in sæcula sæculorum.* Alios coronat, alios damnat, nusquam errat, alios probat, de aliis probat, omnes ordinat. *Aug.* (Serm. 15.)

35. τίς προέδωκεν αὐτῷ] *Who first gave to Him?* Quis prior dedit Illi, quasi suorum gratiâ meritorum? Quis *prævenit* gratiam, quæ gratis datur? In Ipso sunt *omnia*. Quæ utique? nisi omnia bona quæ ab Illo accepimus; et accepimus ut boni simus? *Aug.* (Serm. 26); and cp. de Lib. Arb. iii. 16, Deus nulli debet aliquid, qui omnia gratuita præstat; and *Bp. Sanderson*, iii. 202.

36. ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτόν] All our store, as it issued from the fountain of God's grace, so should it issue into the ocean of His glory. For *to Him* and *through Him* are all things. *Bp. Sanderson* (i. 334).

Ch. XII. 1. Παρακαλῶ οὖν ὑμᾶς] *I exhort you therefore.* Observe the conjunction οὖν, *therefore*, introducing the *result* of the whole.

After the great argument of the preceding portion of the Epistle on some of the most abstruse questions of Christian *Doctrine*, St. Paul sums up all with plain rules of Christian *Duty*;

He thus teaches, that "Love is the fulfilling of the Law" (xiii. 10); that Justification is of no avail without Sanctification; and that all speculations concerning the nature of Faith ought to lead onward to the performance of Good Works. (Tit. iii. 8.)

On the practice of St. Paul in his Epistles, "after he hath discussed some main points of *doctrine* or *discipline*, to propose several *good advices and rules*, in the observance of which the life of Christian practice doth consist, and from which might well be compiled a Body of Ethics," see the remarks of *Dr. Barrow* Serm. vi. vol. i. p. 107.

στῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ Θεῷ, τὴν λογικὴν
λατρείαν ὑμῶν, [2] [b] καὶ μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορ-
φοῦσθε τῇ ἀνακαινώσει τοῦ νοός, [c] εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα τοῦ Θεοῦ
τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

[3] [d] Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ
ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἑκάστῳ ὡς ὁ
Θεὸς ἐμέρισε μέτρον πίστεως. [4] [e] Καθάπερ γὰρ ἐν ἑνὶ σώματι πολλὰ μέλη
ἔχομεν, τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν, [5] [f] οὕτως οἱ πολλοὶ ἓν σῶμά
ἐσμεν ἐν Χριστῷ, τὸ δὲ καθ' εἷς ἀλλήλων μέλη.

[6] [g] Ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα, εἴτε
προφητείαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως, [7] [h] εἴτε διακονίαν, ἐν τῇ διακονίᾳ,

b Eph. 4. 23. & 5. 10, 17. 1 Thess. 4. 3. Col. 3. 10. 1 John 2. 15. 1 Cor. 12. 7, 11. Eph. 4. 7.
c Ps. 34. 8. Eph. 5. 10, 17. 1 Pet. 2. 3. Col. 4. 12. 1 Thess. 4. 3.
d ch. 1. 5. 1 Cor. 3. 10. Prov. 25. 27.
e 1 Cor. 12. 12, &c.
f 1 Cor. 12. 27. Eph. 1. 23. & 4. 16, 25.
g 1 Cor 12. 4, &c. & 12. 10.
i Pet. 4. 10.
h 1 Cor. 12. 28. Eph. 4. 11. 1 Pet. 4. 10, 11.

— *τὴν λογικὴν λατρείαν ὑμῶν*] *the rational service of you.* Remark *ὑμῶν, of you*, more emphatic than *ὑμετέραν, yours*. You have a nobler service to perform than even the Levitical *λατρεία*, עֲבוֹדָה (*abodah*), of the Temple (in which the Jews so much gloried; see ix. 4); which consisted, in great degree, of manual service and in bloody sacrifices, and has been succeeded in the Christian Church by the sacrifice of body, soul, and spirit, a sacrifice living, not slain,—and *λογικὴ, rational*, not *ὀργανικὴ*, or *mechanical* (Heb. xiii. 15). "Hujus hostiæ altare est cor," the Altar of this victim is the heart. *Gregor.* (Hom. 22 in Ezek.); and cp. *Waterland's* Charge on Distinctions of Sacrifice, 1740, pp. 58—60.

It is not for nothing that the great Apostle calleth Religion our *reasonable service* of God. *Bacon*, Adv. of Learning, p. 258, where see his remarks on the uses of *Reason* in matters of *Religion;* and *Barrow's* excellent observations on this subject, Serm. xiii. vol. iv. p. 303, "On the Truth and Divinity of the Christian Religion."

2. *μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ*] *and be ye not conformed*, or configured, *to this world.* For at your Baptism you renounced it.

A, B**, D, E, F, G have the *infinitive συσχηματίζεσθαι* and *μεταμορφοῦσθαι* here, and so *Lachmann, Alf.* But the *imperative* seems to be preferable. It is in B*, J, and *Vulg., Syriac, Æthiopic*, and *Arabic* Versions, and in those of *Cod. Aug.* and *Boerner.* And this transition from the Infinitive to the Imperative ("be not *ye* conformed") gives life, spirit, and beauty to the address, and is quite in the manner of St. Paul. See 1 Cor. x. 1. 7; and compare the note below, 1 Pet. ii. 11. The confusion in the MSS. between *αι* and *ε* is so common (from identity of sound in the ancient pronunciation), that the choice between them must be determined by internal considerations.

— *μεταμορφοῦσθε*] *be ye transfigured* in your minds; as Christ, in His human body, was *transfigured* (*μετεμορφώθη*) on the Mount. (Matt. xvii. 2.)

— *εἰς τὸ δοκιμάζειν—τέλειον*] *in order that you may* not follow your own will, but may *examine* and appreciate *what*, and how wise and holy, the will of *God* is; *that will*, which alone (and not *man's* will) is *the* good, and acceptable, and perfect *will.* See Eph. v. 10, the best comment on this text.

Δοκιμάζειν is not merely to *discern*, nor to *try*, but to *assay* the value of. See 1 Thess. v. 21. 1 Cor. iii. 13. 1 Pet. i. 7.

Only the regenerate man, who is renewed in the spirit of his mind by the Holy Ghost, can *ascertain and assay* God's will, and form a just estimate of *what* it is.

Let no one therefore among you be staggered by the objections of *unregenerate* persons, whether Jews or Heathens, arguing upon the defective and erroneous grounds of unsanctified *Reason*, against what I, who am the Apostle of Christ, and am inspired by the Holy Ghost, and speak in their Name, "according to the grace given me," declare to be God's will. Spiritual things are spiritually discerned (1 Cor. ii. 14); and the more you grow in grace, the more you will be able to understand and admire the operations of God's will, and the more will your will be conformed to it.

3. *μὴ ὑπερφρονεῖν*] *not to be minded above what he ought to be minded, but to be minded so as to be sober-minded.*

On the *paronomasia* here, see above on 2 Thess. iii. 11, and on Philem. 10. 20, and *Winer*, p. 560.

— *ἑκάστῳ ὡς ὁ Θεὸς—πίστεως*] *according as God dealt out to each man his measure of Faith.* The measure of *Faith* which God has allotted to each man (and not the amount of mere unregenerate *Reason*, or of pride and confidence which he has in his own intelligence) is to be the *Rule* according to which he is "to be minded."

From the word *μερίζω, to allot, to apportion* (cp. 1 Cor. vii. 17. Heb. ii. 4), St. Paul is led to speak of each Christian in his proper character as a member (*μέλος*) of the mystical body of Christ, and thence to prescribe rules of mutual love, for the edification of the several members, and of the whole Church.

He begins with the higher gift of *προφητεία*, and then descends to *διακονία*: he then returns to two branches of *προφητεία*, namely, *διδασκαλία*, and *παράκλησις*, and then speaks of the duty of the *πιστοὶ*, or faithful Laity; he then re-ascends to the official functions of the *προιστάμενοι*, or Clergy; and finally extends himself to the duties of all.

5. *οἱ πολλοί*] *we the many* (*οἱ πολλοὶ*) *are one body in Christ.* Here it is plain, that in this construction, in this opposition to *one*, "*the many*" denote the *whole multitude*, the complex and aggregate body of Christians. *Bentley.* See above on v. 15; and so *οἱ πολλοὶ* is equivalent to *all.*

— *τὸ δέ*] So A, B, D, D*, F, G.—*Elz.* has *ὁ δέ.* The sense is: But as *individuals*, members one of another.

— *καθ' εἷς*] *severally.* By our Christian calling we are knit together into one mystical body, *σύσσωμοι.* And thus we are individually *one another's members*, as *all* of us collectively are members of Christ. Cp. *Bp. Sanderson*, i. 212; ii. 277. For similar instances of *καθ' εἷς* see Mark xiv. 19. John viii. 9. *Winer*, p. 223.

As to the use of *τὸ* see xii. 18.

6. *προφητείαν*] Not here so much *prophesying* in the sense of *foretelling* the *future;* as (1) *Preaching:* (2) *Expounding* or *Interpretation* of Scripture. See this use of *προφητεία* in 1 Thess. v. 20, *προφητεύω* 1 Cor. xi. 4; xiv. 3, 4. 39.

St. Paul distinguishes *προφητεία* from *διακονία.* The first is peculiarly the office of Bishops and of Presbyters; the second of Deacons in the Church. *Rosenm.*

Indeed the Diaconate was instituted in order that they, whose special office it is to *teach*, might have more leisure to give themselves to Prayer and the *Ministry* of the *Word.* Acts vi. 2—4.

— *κατὰ τὴν ἀναλογίαν τῆς πίστεως*] *according to the proportion of the Faith.*

The word *πίστις* is used here as in Eph. iv. 5, "There is one Lord, *one Faith:*" i. e. there is one and the same *body* of *Christian Doctrine* to be believed and professed by all.

And this is the sense in which the word *πίστις* is used by St. Jude, where he says that it is the duty of all to contend earnestly for "the *Faith*, once for all *delivered* to the Saints." (Jude 3.)

In like manner, the word *ἐλπίς, hope*, is used by St. Paul to designate the *object* which *is hoped for.* See above, viii. 24, *ἐλπὶς βλεπομένη.* Col. i. 5, *ἐλπίδα ἀποκειμένην.* Eph. i. 18.

It is to be regretted, that the sense of this important declaration of St. Paul has been obscured, and its force weakened, by some who understand the words *τὴν ἀναλογίαν τῆς πίστεως* to signify merely *according to the proportion of your faith;* i. e. the faith by which *ye believe.*

The true meaning of the word *πίστις*, or Faith, as here used, has been long since declared by *Irenæus*, i. 2: "The Church, although diffused throughout the world, has received the *Faith* from the Apostles and their disciples; and (c. 3) *this Faith* she carefully guards, as if she dwelt in one house, though she is dispersed throughout the world; and she uniformly preaches and delivers the same things, as if she had but one mouth . . . . since there is but one and the same Faith for all," *μιᾶς καὶ τῆς αὐτῆς πίστεως οὔσης.*

Cp. *Hooker's* observations (III. i. 5), and the remarks of *Anselm, Estius, Beza*, and others here. See also some excellent

εἴτε ὁ διδάσκων, ἐν τῇ διδασκαλίᾳ, [8] [i] εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει, ὁ μεταδιδοὺς, ἐν ἁπλότητι, ὁ προϊστάμενος, ἐν σπουδῇ, ὁ ἐλεῶν, ἐν ἱλαρότητι.

[9] [j] Ἡ ἀγάπη ἀνυπόκριτος, ἀποστυγοῦντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ.

[10] [k] Τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους προηγούμενοι.

[11] [l] Τῇ σπουδῇ μὴ ὀκνηροὶ, τῷ πνεύματι ζέοντες, τῷ Κυρίῳ δουλεύοντες.

i Deut. 15. 7. Matt. 6. 1—3. Acts 20. 28. 2 Cor. 9. 7. 1 Pet. 5. 2. 1 Tim. 5. 17.
j 1 Pet. 1. 22. Ps. 36. 4. & 97. 10. Amos 5. 15. 1 Pet. 4. 8.
k Heb. 13. 1. Phil. 2. 3. 1 Pet. 1. 22. & 2. 17. 2 Pet. 1. 7.
l Rev. 3. 15.

observations on this sense of the word πίστις, in *Fritz.* i. 5, p. 17.

Ἀναλογία is *Proportion*: e. g.

As the Head is to the Body, so is Christ to the Church.

Or again;

As one member in the *natural* Body is to another member in the same natural body, and to the whole body, so is one Christian to another Christian, and to the whole Church, or *mystical* Body of Christ.

All things are to be done in the Church with a constant regard to this law of Ἀναλογία, or *Proportion*.

And the special purport of the Apostle's precept here is to declare, that Preaching is to be exercised, and that Scripture is to be expounded,

(1) *Not* according to men's *private notions*;

(2) *Nor*, from one or two texts or chapters taken singly and by themselves;

(3) But according to the *proportion of the Faith*; that is, according to the *general* symmetry and harmony of the *whole* body of Christian Doctrine, and according to the *relation* or proportion (ἀναλογία) of each special doctrine preached, or text expounded, to that entire body of doctrine.

Hence *Tertullian* says, "Adversus *regulam fidei* nihil scire, est omnia scire" (Præscr. Hæret. c. 14; cp. 13, and *Iren.* i. 19); and *Augustine* (in Joann. Tract. 18, and elsewhere) insists on the necessity of Preaching and interpreting Scripture "secundum sanam fidei regulam."

On the other hand, it has always been the characteristic of heretics to interpret the words of Scripture μονόκωλα, i. e. *piecemeal*, without due regard to the *general tenour* of the whole. See *S. Hippol.* c. Noet. 2, vol. ii. p. 7, ed. Fabric. Their will is, that the sense of the whole Bible should give way to (their interpretation of) two or three sections of it. This is the characteristic of Heresy. *Tertullian* (c. Praxeam, 20).

Private notions on particular texts are to be conformed to the Regula Fidei, and not the Regula Fidei to be made (like a Lesbian rule) to bend to private notions on particular texts.

This Regula Fidei is the Canonical Scripture, and every exposition is to be so framed as to be in unison with the general scope and tenour of Holy Scripture. And the *true sense* of Scripture *is* Scripture. And this true sense is propounded by the Church Catholic, the divinely appointed Interpreter of Scripture, in her public symbols of Faith.

Hence *Archbp. Cranmer* and our Reformers (in Reformatio Legum, i. 13) commanded all Preachers and Expositors to have always before their eyes the Creeds, "ne quid contra Symbola aliquando interpretemur." And *Bp. Andrewes*, in his admirable Sermon "on the Worshipping of Imaginations," v. 57 (a Sermon worthy of being placed by the side of *Tertullian's* Præscriptiones Hæreticorum), justly censures those Preachers, who arbitrarily and presumptuously domineer over the Faith of their Flocks, by delivering as God's Word *their own private misconstructions of It*, instead of reforming their own private imaginations by that Word as interpreted by the consentient voice and public practice of Christ's Church from the beginning. "This," says he, "is the disease of our age." See also *Waterland's* Essay on the Use and Value of Eccl. Antiquity, Works, vol. v. pp. 265—275.

This Rule of Scripture-Interpretation is of great value; and perhaps it is nowhere more so, than in expounding this Epistle to the Romans, in which the rule is delivered. If it had been carefully attended to, the world would have been saved from many of the pernicious and exclusive notions (concerning partial Redemption and other matters) which have been erroneously deduced by some from one or two texts of this Epistle taken singly, in contravention of the plain sense of the whole.

Compare St. Peter's warning on this subject, 2 Pet. iii. 16.

Heretical teachers lay hold of a *few sentences* of *this Epistle*, and endeavour to overturn thereby the *whole sense* of *Holy Scripture*, which proclaims that man has received Freedom of Will as a gift from God. *Origen.*

It is therefore a happy characteristic of the Church of England, that she reads the *whole* of the New Testament, and a great part of the Old, publicly to her Congregations, and thus endeavours to protect her Clergy and her People against the danger of dwelling exclusively on *particular texts*, and directs them to interpret each several portion of Scripture "according to the Proportion of the Faith" as displayed in the whole Bible.

The above explanation of the words κατὰ τὴν ἀναλογίαν τῆς πίστεως has been recently well illustrated by *Philippi*, p. 513, and has been adopted by *Bengel, Flatt, Klee, Glöckler, Schräder, Köllner*, and others.

8. ὁ μεταδιδοὺς, ἐν ἁπλότητι] *he that giveth* time or substance in works of piety and charity, let him do it *with disinterestedness* and with honest openness and guilelessness of heart, and with *a single eye* (ἁπλοῦς ὀφθαλμὸς, Matt. vi. 22) to God's glory; and not looking *askance* with oblique glances at himself, or for the praise of men (*Theodoret*), so as to worship the creature with the Creator; but with one sole desire in his heart, one thought in his mind, one aim in all his actions—*Soli Deo Gloria!*

Compare the notes above on 2 Cor. viii. 2, and on ix. 13, concerning the sense of the word ἁπλότης.

9. Ἡ ἀγάπη ἀνυπόκριτος, ἀποστυγοῦντες] Literally,—*Charity without pretence; ye hating what is evil.* On this remarkable structure see Heb. xiii. 5; and cp. the *Anacoluthα* in Eph. iv. 2. Col. iii. 16. 2 Cor. ix. 10—12. *Winer*, § 63, p. 505.

There is a proverbial brevity in this series of Christian maxims (*vv.* 9. 11), and the verb substantive seems designedly to be suppressed, in order that they may serve the double purpose of Christian *precepts*, and Christian *axioms*. See below on Heb. xiii. 4.

11. τῇ σπουδῇ] in your *haste* be *not idle*. In your *busi-ness* be *not lazy*. Observe the *order* of the words, and the word σπουδὴ, from σπεύδω, *to hasten*, Engl. *speed*.

There is a happy *paradox*, or *oxymoron* (a favourite figure of speech with the Apostle), in these words, which do not seem to have been generally understood. We may compare *Horace's* "*Strenua* nos exercet *inertia*, navibus atque Quadrigis petimus benè vivere." (1 Epist. xi. 28.) "Many are ever running to and fro" (Dan. xii. 4). Our lives are spent in *busy sloth*, and *bustling indolence*, where there is much haste, and little speed.

See a similar figure of speech 1 Thess. iv. 11, and cp. 2 Thess. iii. 11.

There may be, and often is, much idleness in our work; much unprofitable vanity in our restless hurrying to and fro. There may be laziness in haste. Mary was more busy in her quietness than Martha in her bustle. Therefore the Apostle says τῇ σπουδῇ μὴ ὀκνηροὶ, be not "*in strenuitate inertes*," "nihil agentes operositate," et "operosi nihil agendo." Let all your haste bring you nearer and nearer to the goal of eternal life.

— τῷ Κυρίῳ δουλεύοντες] *serving the Lord.* Some Authorities have here τῷ καιρῷ δουλεύοντες, *serving the season.* And it may seem probable, that if St. Paul had written such a plain precept as τῷ Κυρίῳ δουλεύοντες (*serving the Lord*), which he inculcates elsewhere, Acts xx. 19. Rom. xiv. 18; xvi. 18. Eph. vi. 7. Col. iii. 24; and which, it is true, has high MSS. authority in its favour here (A, B, D***, E, I), and is received by *Elz., Lachmann, Tischendorf*, and others, and is therefore not to be lightly disturbed, the Copyists would hardly have substituted what at first sight is much less intelligible, viz. τῷ καιρῷ δουλεύοντες (*serving the season*), and which yet is found in D*, F, G. F has καιρῷ, and in its Latin Version it has both 'tempore' and 'Dño' (viz. 'Domino'). G has καιρῷ and 'tempori;' and this reading is as old as *S. Jerome's* days (see *Jerome* ad Marcell. ep. 27), and even as *Cyprian's*, and is preferred by *Luther, Erasmus, Colinæus, Mill, Semler, Griesbach, Olshausen, Meyer*, and *Fritz.*, whose note here deserves attention: "Lectio *difficilior* eligenda." Besides, this verse seems intentionally designed to be a string of *Christian paradoxes.* "Be not slothful in your haste." "Be fervent in spirit." "Know the *season*" (see xiii. 11). "Serve the *present season.*" "Redeem the season," ἐξαγοράζεσθε τὸν καιρόν. See Eph. v. 16. 1 Cor. vii. 29. νῦν καιρὸς εὐπρόσδεκτος, 2 Cor. vi. 2, "be '*downright time-servers*' in the evangelical sense (to use *Bp. Sanderson's* words, i. 315); as I am in the same sense a '*man-pleaser*,' and have made myself the *servant of all*, and am all things to all men." (1 Cor. ix. 19. 22.) So take Occasion by the forelock, and be ye slaves of Opportunity. St. Paul seems to have had his eye on the ancient proverbs, "Carpe diem," καιρὸν γνῶθι, καιρῷ λατρεύειν (*Phocyl.* fr. 112; cp. *Wetstein*), and to have intended to Christianize them. This "exquisitior sensus" is also in harmony with what follows. Cp. xiii. 11—13.

12 [m] Τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες, 13 [n] ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες.

14 [o] Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς, εὐλογεῖτε, καὶ μὴ καταρᾶσθε.

15 [p] Χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαιόντων.

16 [q] Τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες, μὴ τὰ ὑψηλὰ φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι, μὴ γίνεσθε φρόνιμοι παρ' ἑαυτοῖς· 17 [r] μηδενὶ κακὸν ἀντὶ κακοῦ ἀποδιδόντες, προνοούμενοι καλὰ ἐνώπιον πάντων ἀνθρώπων· 18 [s] εἰ δυνατὸν, τὸ ἐξ ὑμῶν, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες· 19 [t] μὴ ἑαυτοὺς ἐκδικοῦντες, ἀγαπητοὶ, ἀλλὰ δότε τόπον τῇ ὀργῇ, γέγραπται γάρ, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος· 20 [u] ἐὰν οὖν πεινᾷ ὁ ἐχθρός σου, ψώμιζε αὐτόν, ἐὰν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

m ch. 5. 2. 1 Thess. 5. 16, 17. Col. 4. 2. Heb. 10. 36. Luke 18. 1. Eph. 6. 18.
n 1 Cor. 16. 1. Heb. 13. 2, 16. 1 Pet. 4. 9.
o Matt. 5. 44. Luke 6. 28. 1 Cor. 4. 12. 1 Pet. 3. 9.
p Ecclus. 7. 34.
q 1 Cor. 1. 10. Phil. 2. 2. 1 Pet. 3. 8. Ps. 131. 1. Prov. 3. 7. Isa. 5. 21. ch. 11. 25.
r Prov. 20. 22. Matt. 5. 39. 1 Thess. 5. 15. 1 Pet. 3. 9. 2 Cor. 8. 21.
s Mark 9. 50. Heb. 12. 14.
t Lev. 19. 18. Deut. 32. 35. Ecclus. 28. 1. Matt. 5. 39. Luke 6. 29. Heb. 10. 30.
u Exod. 23. 4, 5. 1 Sam. 24. 16—19. & 26. 21. Prov. 25. 21. Matt. 5. 44.

However, as the preponderance of authority is in favour of Κυρίῳ, it is not removed from the text.

12. τῇ θλίψει ὑπομένοντες] exercising ὑπομονὴν, *patient* endurance, in *affliction*. See above, v. 3, 4.

13. ταῖς χρείαις τῶν ἁγίων] *to the necessities of the saints*, which might well be in St. Paul's mind now that he had been collecting alms *for the poor saints at* Jerusalem. See xv. 25.

— κοινωνοῦντες] *communicating, contributing*: μεταδιδόντες (*Theod.*). See above on Gal. vi. 6, and 2 Cor. viii. 4; ix. 13, and below, xv. 26, and Philem. 6. The word is *here* used actively. Cp. *Eur.* Med. 811. *Fritz.*

13, 14. διώκοντες—διώκοντας] A happy play upon the words. Cp. *v.* 3, ὑπερφρονεῖν—φρονεῖν—σωφρονεῖν.

It would seem as if the Apostle's mind, strained by the pressure of the argument with which it had been labouring, now gracefully and playfully relaxes itself into Christian cheerfulness. In his conciliatory courtesy he would show his readers, that what he had said severely concerning them in the former parts of his Epistle had been spoken in love. So he now says, in a tone of lively affection, Even we Christians, whom the world *persecutes*, ought to be *persecutors*; we ought to follow with our blessings and our prayers those who pursue us with rancour and disdain.

16. τοῖς ταπεινοῖς συναπαγόμενοι] *drawn away* from high aspirations, by Christian condescension *to*, and sympathy *with*, *those* of *mean condition and low estate*. The word συναπαγόμενοι means *drawn away together with* others (see Gal. ii. 13. 2 Pet. iii. 17); and here the others with whom they are to be drawn away are the *lowly*, οἱ ταπεινοί. The word ταπεινοῖς is here rendered by some learned Interpreters '*things* that are lowly;' but in the New Testament the word ταπεινὸς is *always* applied to *persons*. See Matt. xi. 29. Luke i. 52. 2 Cor. vii. 6; x. 1. James i. 10; iv. 6. 1 Pet. v. 6. And so the *Vulg.*, *Syriac*, *Arabic*, and *Æthiopic* Versions. Here is the Christian paradox. Let others be attracted and drawn away by men of worldly wealth, power, and eloquence; but be *you* carried away by the poor and lowly.

17. προνοούμενοι] *providing*. See above, 2 Cor. viii. 21. 1 Thess. v. 22. Cp. Prov. iii. 4, LXX.

19. δότε τόπον] *give place unto wrath*. The meaning of this passage is questionable. It may have several meanings. It may signify, Do not aggravate your enemy's wrath by resistance, or by *rendering evil for evil*; but by gentleness *give it room* to spend itself, as a mariner does in a storm. See *v.* 20, which explains the precept. So in *Virgil* (Æn. iv. 433) Dido asks for room for her own rage to spend itself:

"Tempus inane peto, requiem spatiumque furori."

In a recent valuable contribution to the resources of the English reader in the study of this Epistle, this passage is rendered, "Give place unto the wrath of *God*." And there is high authority for this rendering;

But, perhaps, the former interpretation is preferable, and is confirmed by St. Paul's use of δίδοτε τόπον (Eph. iv. 27), and St. Luke's (xiv. 9).

Besides, it could hardly be prescribed as a Christian duty—to make *room for the divine anger* to work against an enemy. The endeavour of a Christian would rather be, to *avert* the divine wrath from him, and not to *expose* him to it.

Give place and room to your *enemy's* anger to spend itself and pass by, "pertranseundi et evanescendi locum," *Origen*: and see the ancient author in Catenâ, p. 455, who compares here our Lord's precepts, "*Resist not evil*, but whosoever shall smite thee on the right cheek, turn to him the other also (Matt. v. 39); and when they shall persecute you in one city flee to another" (x. 23).

Overcome the wrath of your enemy by letting it spend itself upon you. *Primasius*; and so *Gregor. Mag.* in Evangel. xviii.

And so these words were understood by the Clergy of Egypt writing to the Emperor Leo, in *Evagrii* H. E. ii. 8. *Fritz.*

It has indeed been said, that the Apostle must mean, "Give room for the anger of *God* to work," because he says, Avenge not *yourselves*, and adds, For it is written, Vengeance is *Mine*, saith the Lord.

But this argument is not convincing. For those considerations are very cogent, as reasons for letting an *enemy's* anger pass, and for not encountering it by revenge, which is an invasion of the prerogative of God.

This passage suggests an important consideration with regard to *Revisions* of an Authorized Version of Scripture.

Our own Version has here, "Give place unto wrath."

This translation is a judicious one, not only in what it does say, but also in what it does *not* say.

One of the excellencies of a Translation, especially of an Authorized one, is not to say *too much*.

Our Translators knew that this passage admitted of a variety of exposition, and that it had been variously interpreted in ancient times by Expositors of high repute.

But they knew also, that it is not the office of Translators, especially of Translators who are framing a Version for *public use in the Church*, to take (in such a doubtful case as this) any *one* exposition, and to *enforce* that exposition on all, as *the only* sense of the passage.

They felt that it was their duty rather to practise a modest reserve, and to observe a discreet silence, and to leave it an open question for men's private inquiry and meditation; and thereby to suggest this important practical lesson, that for the profitable study of Holy Scripture, one of the most essential pre-requisites is Humility; and that there are many things in the Word of God on which it ill becomes any one to dogmatize; that there are passages in Holy Scripture which admit of various interpretations, all of them profitable, and none of them to be refused; and that to affix our own particular meaning to such passages, as the only sense they will bear, and to require a Church to receive it as such, is to restrain the plenitude of Scripture, and to enforce on men's consciences *our* word as the Word of God; and that such places of Scripture are designed for the exercise of that Faith which looks forward to the time when all doubts will be cleared away, and we shall no more see through a glass darkly, but shall see face to face, and shall know even as we are known. (1 Cor. xiii. 12)

"I ever held it a kind of honest spiritual thrift" (says a wise Bishop of our Church) "where there are *two senses* given of one place (of Scripture), both agreeable to the analog· of faith (Rom. xii. 6) and manners; . . . to *make use of both*. And so will we." *Bp. Sanderson* (ii. 49).

A good rule for *Expositors*, and still better for *Translators*, who would do well, in such cases, to *exclude neither* of the two senses by an imposition of the other.

20. ἄνθρακας πυρός] *coals of fire*. From Prov. xxv. 21.

The Holy Spirit by the hand of St. Paul, has indited here a chapter of Christian *Proverbs*. And he connects them with those of Solomon by adopting this Proverb from the Book of Proverbs, and so blends them together.

21 [v] Μὴ νικῶ ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα ἐν τῷ ἀγαθῷ τὸ κακόν.

XIII. 1 [a] Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθω· οὐ γὰρ ἔστιν ἐξουσία, εἰ μὴ ἀπὸ Θεοῦ· αἱ δὲ οὖσαι ὑπὸ Θεοῦ τεταγμέναι εἰσίν. 2 [b] Ὥστε ὁ

v Prov. 16. 32. Luke 6. 27—30. 1 Pet. 3. 9.
a Tit. 3. 1. 1 Pet. 2. 13. Prov. 8. 15, 16.
Dan. 4. 32. Wisd. 6. 3.
b 1 Sam. 26. 9.

But what are those *coals of fire?* To *heap coals of fire* on a man's *head* may seem at first a strange expression.

The Jews heaped *ashes* on their heads (2 Sam. xiii. 19) in mourning.

The Proverb does not teach to heap *ashes*, the sign of *mourning*, on our enemy's head, but *live coals;* that is, by conferring benefits upon him, to kindle, as it were, on his head a fire of burning *shame* and *remorse* and of *love*. Such *coals of fire* were heaped on Saul's head by David (see 1 Sam. xxvi. 7—21). And they burnt brightly for a time (*v.* 25), but were unhappily quenched at last. Such coals of fire the Son of David endeavoured to kindle on the head of Judas (John xiii. 26. Matt. xxvi. 50), but they were smothered by covetousness, and went out in smoke. Cp. *Origen* here, and *Aug.* in Ps. 79, and de Doct. Christ. vol. iii. p. 92, where the other interpretation—which attributes a desire of injury to the person obeying this proverb—is called "malitiosa," and Serm. 149, "Cùm quisque benefecerit inimico, et *non victus malo vicerit in bono malum*, plerumque illum inimicitiarum suarum *pœnitebit*, et irascetur sibi. Ipsa verò *ustio* pœnitentia est, quæ, tanquàm carbones ignis, inimicitias ejus consumit."

21. Μὴ νικῶ—κακόν] *Be not thou overcome by the evil* of others, *but overcome their evil with thy good.*

He who harbours malice against an enemy on account of the injuries he has received from him, is overcome by his evil; but he who turns injuries into occasions for prayer, overcomes evil with good. See *Chrys.* Injuries are the leaves and flowers, of which the heavenly crown of glory is to be woven.

CH. XIII. 1. Πᾶσα ψυχή] *Every soul*, ψυχὴ = נֶפֶשׁ (*nephesh*) (Acts ii. 41. 43; vii. 14; above, ii. 9. *Vorst.* Hebr. p. 117). Every one, spiritual and temporal, clerical and lay. *Chrysostom. Bp. Bilson* on Christian Subjection, pp. 174—177.

Let every one submit to Authorities that are over him. A precept made more remarkable by the time in which, and the persons to whom, it was written. Few of the Roman Emperors died a natural death, and the Jews seem to have taken a leading part in the public tumults. *Sueton.* Claud. 25. Acts xviii. 2. And this tumultuous spirit of resistance and rebellion against the Heathen Power of Rome, as an outrage against their Theocracy, and a profane usurpation of the prerogatives of God, was eminently manifest at this time; and it led, in a few years after this Epistle was written, to the siege and destruction of Jerusalem.

The strong language, therefore, of the Apostle in this Epistle, specially designed for Jewish readers at Rome, on the duty of obedience and loyalty to Civil Rulers, is a proof of St. Paul's moral courage, and of his confidence in his own mission. Cp. below on Titus i. 12.

How different would have been the history of the Roman Empire, if the Emperors, and Magistrates, and Citizens of that Empire had listened to the doctrine of the Apostles—whom they put to death!

Ἐξουσία is *Authority*, distinguished from δύναμις, *power*, or *force*, which may exist where there is no authority, and even in opposition to it. Therefore (as *Bp. Sanderson* remarks, Prælect. v. 11) St. Paul mentions ἐξουσία, or *lawful authority*, four times in three verses here, but says not a word of δύναμις, or *physical force*. Compare note above on 1 Cor. xi. 10, a text which affords an excellent illustration of the present passage.

— ἐξουσίαις ὑπερεχούσαις] *to Authorities above him*, those which are *set over him*, whatever they are. In a Monarchy, the King is ὁ ὑπερέχων (1 Pet. ii. 13). St. Paul's rule is general, and applies to *all* forms of Government. Cp. *Bp. Sanderson* on Conscience, Lect. vii. §§ 6, 7.

Every man is bound to take care to discern, and acknowledge, *the* Authority which *is set over him* (ὑπερέχουσα), and to pay to *it* the honour which is its due, and *not* to deprive it of its rightful honour, by paying allegiance and subjection to some *other* Authority, which is *not* set over him. Here is warning to those who rob Rulers of their honour, by transferring it to the Bishop of Rome, who claims to be ὁ ὑπερέχων,—over every person, every where, and in every thing. See on 2 Thess. ii. 4.

— ὑποτασσέσθω] *let it submit itself.* Be thou subject to—do not rebel against.

He does *not* say, that every one must always *obey*, but that he must *submit*. "Semper necesse est *subjici* (ἀνάγκη ὑποτάσσεσθαι), *non* semper necesse est *obedire*," says *Bp. Sanderson* (Prælect. vi. 3). See further on *v.* 5.

Obedience is *active*. And if any *earthly* Authority commands any thing that is *contrary* to the will of *God*, the Apostles have taught us to say, "We ought to *obey God* rather than *man*," and "Whether it be right in the sight of God, to hearken unto *you* rather than unto *God*, judge ye" (Acts v. 29; iv. 19). And St. Paul and St. Peter suffered death at Nero's hands, rather than burn incense to Jupiter at Nero's command.

If the Emperor command one thing, and God command another, what is to be done? In such a case you must not fear the one. And why? Because you fear the Other. Who is it that here *forbids* your obedience? A higher Authority. Therefore in such a case you will say to the Emperor, Excuse me; *you* threaten me with a prison for disobedience, but He threatens me with Hell. *Augustine* (Serm. 68).

Sometimes the Powers that be, are good, and serve God, sometimes they fear Him not. Julian was an unbelieving Emperor, an apostate and idolater. Yet Christian soldiers served under him. When, indeed, there was a question concerning obedience to Christ, they acknowledged Him alone Who is King of Kings. When, for instance, the Emperor commanded to worship idols, or to offer incense, they obeyed God rather than man. But when the Emperor said, Draw out the line of battle, March against this or that nation, they obeyed. They distinguished the King Eternal from the King temporal, and obeyed the King temporal for the sake of the King Eternal. *Augustine* (in Ps. 124).

But still the precept is general, to *submit*, and *not* to *rebel* (*v.* 2), not to take up arms against the Authority set over us.

We see no countenance given by the Apostles, or by any of the ancient Christians, to *insurrection* against Rulers—even though they were Neros or Julians. "Vincit qui patitur." Prayers and Tears were the arms of the Church.

St. Paul teaches—

(1) To obey God always.

(2) To obey the Higher Powers, *as His Ministers*, in all things agreeable to His Will, and for His sake.

(3) To *submit to* them in all cases,—and *not to rebel against* the Higher Powers in any case. See below on *v.* 5.

— οὐ γὰρ ἔστιν ἐξουσία, εἰ μὴ ἀπὸ Θεοῦ] *for no Authority exists, except from God.* Observe ἔστιν emphatic, perhaps with some reference to the etymology of the word Ἐξουσία, which deserves careful attention. See above on 1 Cor. xi. 10. No Authority exists but from God. All lawful *Authority*, such as that of Kings, Parents, Husbands, is an emanation, or effluence, from one only fountain and well-spring, the Godhead of Him Who is ὁ Ὤν, the Self-Existent, Everlasting, and Almighty JEHOVAH.

Why then does St. Peter speak of Authority as an Ordinance of *Man?* (1 Pet. ii. 13.)

Because the People may have much influence in designating the *person*, or *persons*, by whom Power is to be *exercised;* therefore St. Peter calls the Magistrate a κτίσις ἀνθρωπίνη, or *creation* of *man*. But the People, which is sometimes the *medium* of conveying Power to a particular person, as in a popular election of a civil Magistrate, or King, is not the *source* of the Power so conveyed, any more than a *pipe*, *through* which a stream flows, is the *origin* of the water which flows through it. And therefore when St. Peter has said, Submit yourself to the human magistrate, he adds the reason for submission—namely, "*for the Lord's sake*," *from* Whom alone all Authority comes.

The *substance* of the power of every magistrate is the ordinance of God; but the specification of the circumstances thereto belonging, in regard of place, person, title, &c., is, as St. Peter terms it, a human ordinance, introduced by custom or positive Law. See *Bp. Sanderson* (ii. 198), and *Bp. Andrewes*, Private Devotions, p. 48, ed. 1830, and *Hooker*, viii. 11. 6.

The People are often God's *instruments* in *conveying* Authority (ἐξουσία), and in designating the *persons* by whom it is to be exercised. But as they are not the source of Power, so it does not follow, that because they *can convey* power, or designate the Person who is to use it, they therefore are able to *revoke* (as is erroneously imagined by some) what they have been the means of conveying. The People elect Members of the Legislature, but the Members of the Legislature do not *derive* their power *from*, but *through*, those who elect them; and they, who have elected them, cannot *revoke* what has not been given *from*, but *through*, themselves, and comes from the Constitution of the Realm, or rather, as St. Paul teaches, from the one only Source of all Power, namely, from Almighty God.

And all who hold power, however it may be derived to them, are bound to use their power as Ministers of Him from Whom

ἀντιτασσόμενος τῇ ἐξουσίᾳ τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν, [c] οἱ δὲ ἀνθεστηκότες ἑαυτοῖς κρῖμα λήψονται.

[3] [d] Οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῷ ἀγαθῷ ἔργῳ, ἀλλὰ τῷ κακῷ. Θέλεις δὲ μὴ φοβεῖσθαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει, καὶ ἕξεις ἔπαινον ἐξ αὐτῆς· [4] [e] Θεοῦ γὰρ διάκονός ἐστι σοὶ εἰς τὸ ἀγαθόν· ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ· οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ διάκονός ἐστιν, ἔκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι. [5] Διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν.

c ver. 5. Matt. 23. 14. Mark 12. 40. Luke 20. 47. James 3. 1.
d Deut. 25. 1. Prov. 14. 35. & 20. 2. Eccl. 10. 4—6. Jer. 22. 15—18. 1 Pet. 2. 13, 14. & 3. 13, 14.
e Wisd. 6. 4. 1 Kings 10. 9. 2 Chron. 19. 6. Ps. 82. 2—4. Prov. 24. 23, 24. & 31. 8, 9. Eccles. 8. 2—5. Isa. 1. 17.

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alone they derive their power, and to Whom they will have to render a strict account, how they have used it, at the Great Day.

This is necessary to be remembered, inasmuch as it has been argued by some, that *because* men may be instrumental in bestowing even regal power, they may *therefore* revoke that power at will, and dethrone a Monarch chosen by themselves.

But the truth is, that where a King is elected by the People, they only designate the *Person* who is to govern; but he *derives* the Authority, by which he governs, from God alone. Cp. *Bp. Sanderson* (Prælect. viii.).

In saying that all Authority is from God, as its only source, we must be on our guard against supposing that God can be the cause of any of its *abuses*. Nero's Authority, as far as it was exercised not unlawfully, was from God: But all his abuses of it were from *himself*.

Yet, God *uses well all human abuses*. He often allows evil Kings to arise, in order to punish guilty nations (see *Jerome* in Dan. xi.). He uses evil governors to chastise evil subjects. He punishes the sins of the Shechems of this world by the tyranny of the Abimelechs (Judges ix. 20). He punished the vices of Rome by those of her Emperors; He also uses *evil* men as instruments for the trial and triumph of the *good*. He made Nero's sword, wielded by Nero's rage, to be an instrument for sending Peter and Paul to heaven, and for watering His Church by the Martyrs' blood. See above on ix. 17.

After οὖσαι *Elz.* inserts ἐξουσίαι, not in the best MSS.

— ὑπὸ Θεοῦ τεταγμέναι] Ὑπὸ means—

(1) Either *by*, as ἀπὸ, or

(2) *Under*, i. e. *subordinate* to, and not *co-ordinate* with, and therefore not entitled to obedience in any command *contrary* to God. For then they are not ὑπὸ Θεοῦ, but set themselves ἀντὶ Θεοῦ and ὑπὲρ Θεοῦ, *against* God, and *above* Him; and God is to be obeyed rather than man. (Acts v. 29.) And no man can serve two masters. (Matt. vi. 24.)

2. ὁ ἀντιτασσόμενος — λήψονται] *He that setteth himself against the* power which is set over him, and *under* subjection to which he should *set himself*, resisteth the ordinance *set* over him by God. Observe the paronomasia in the words ὑπο-τασσέσθω, ἀντι-τασσόμενος, δια-ταγῇ and ὑπὸ τοῦ Θεοῦ τεταγμέναι.

But it may be asked, Can the Apostles be said to have observed this rule of *subjection*, when they preached in *opposition to the command* of the ἐξουσία that they should *not* preach? (Acts v. 28, 29.)

And if this was justifiable in *their* case, may not subjects take arms against a Power commanding unjustly?

To this it may be replied, that the Apostles in so doing did indeed then disobey a particular command of an Earthly Governor, but they did not disobey *the* ἐξουσία, to which *they were subject* in that behalf.

Nor was that Governor, who gave that command, subordinate to God in *that* respect, or acting as His Minister. Indeed, that command "not to preach" was directly *opposed* to the command of God. (Acts v. 20.)

But the Apostles did not set themselves up in opposition to the Authority, or attempt to subvert it by insurrection, or by inciting others to rebellion. They *submitted* to it even unto chains and unto death. (Acts v. 18; xii. 2, 3.)

3. Οἱ γὰρ ἄρχοντες οὐκ εἰσὶ φόβος] *For Rulers are not a terror.* He is speaking of what is commonly the case, and may fairly be expected to be the case. And even the worst ἐξουσία or *Authority* is better than mere δύναμις or *force*.

But suppose the Power to be evil, and to command what is sinful. Is it not then a terror to *good* works? No. For he that does good, hears Christ saying, "Fear not them that kill the body" (Matt. x. 28); and he hears the Apostle's words, "Who will harm you, if ye be followers of that which *is good?*" (1 Pet. iii. 13.) St. Paul wrote this with Nero's power before his eyes; but that power was not a terror to him, because he was ἀγαθοεργῶν. See the next note but one.

— τῷ ἀγαθῷ—κακῷ] So A, B, D*, F, G. *Elz.* has τῶν—κακῶν.

— ἕξεις ἔπαινον ἐξ αὐτῆς] *thou shalt have praise from it.* For the most part. And the Apostle, in his Christian charity "which thinketh no evil," does not love *exceptions*. He charitably presumes Rulers to *be*, what, being God's ministers, they *ought to be*.

But even suppose a Nero, and a Nero persecuting the Church, yet even then you may *have praise* therefrom. You may overcome his evil by your good; you may be more than conqueror, you may derive glory from it. For though he is unjust, and condemns you, yet God is just, and will reward you. He will crown you for acting justly, and for suffering unjustly. Therefore hold fast your justice, and whether the Power acquits or condemns you, you will reap praise from it. If you die for the Faith from its hand, you will reap glory from its fury. *Augustine* (Serm. xiii. 302).

4. οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ κ.τ.λ.] *for he doth not wear the sword in vain*, i. e. is not endued with the *jus gladii*, or power of life and death, to *no purpose*, but in order to execute justice and judgment in the name of God.

Μάχαιρα is not here a *dagger* (as some understand it), but *gladius*, ξίφος. See *Grotius* and *Fritz*. The Roman power is symbolized in the Apocalypse with a μάχαιρα μεγάλη. (Rev. vi. 4.)

Here is a divine refutation of the theory which would derive the original of Government from the People by means of a *social contract*. The *jus gladii*, the right and power of the sword, which is the emblem of Sovereign Power, is by the ordinance of God, not by the donation of the People. For the Sovereign Power beareth the *sword*, St. Paul telleth us, as *God's Minister*, from Whom he received it, and not as the People's Minister, who had no right to give it, because they never had it. *Bp. Sanderson*, v. 210.

Here also is a refutation of the notions of those who would utterly abolish *Capital Punishments;* thus venturing to wrest God's sword from the hands of His Deputy and Vicegerent the Civil Magistrate; *that* sword which God Himself, who committed it to him, commanded him to *bear*, and *not* to bear it *in vain*. Cp. Gen. ix. 6.

5. ἀνάγκη ὑποτάσσεσθαι] *it is necessary to submit.* See above on *v.* 1.

The teaching of St. Paul and St. Peter on Civil Obedience may thus be summed up.

(1) All Laws *enacted* by Powers, having legitimate Authority, bind always to ὑποταγὴ, *subjection*, so that a subject may not resist *with force and arms* the Higher Power, whether he command justly or unjustly.

This was the constant sense and practice of the Primitive Church, as appears from the explicit doctrine of *St. Paul* and *St. Peter*. See 1 Pet. ii. 18. Servants, be *subject* (ὑποτασσόμενοι, the same word as St. Paul uses here) to your masters with all fear, not only to the good and gentle, but even to the *froward*. And St. Paul (Rom. xiii.) inculcates the duty of *subjection* on all, and concedes not the liberty of rebellion on any pretext to any.

(2) The duty of *submission* is not satisfied, unless it be accompanied with *obedience*, *wherever* this *can be rendered without sin*.

(3) *But*, wherever *obedience cannot* be rendered *without sin*, there the subject is not bound to obey; but he is bound *not* to obey. For there can be no obligation to sin. We are obliged *not* to do evil, by the law of God, Who is above all, and from Whom all Authority is derived. Cp. *Bp. Sanderson* (Prælect. vi.).

Some writers in treating this subject, use the phrase *Passive Obedience*, and impute the doctrine of *Passive Obedience* to the Divines of the English Church.

But the words *Passive Obedience* imply a contradiction in terms. To be *passive* is *not to act*, but to be *acted upon*. But *Obedience* is essentially *active*.

The doctrine of the Church of England is, that we must *obey*

6 Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε· λειτουργοὶ γὰρ Θεοῦ εἰσιν εἰς αὐτὸ τοῦτο προσκαρτεροῦντες.

7 [f] Ἀπόδοτε πᾶσι τὰς ὀφειλάς, τῷ τὸν φόρον, τὸν φόρον, τῷ τὸ τέλος, τὸ τέλος, τῷ τὸν φόβον, τὸν φόβον, τῷ τὴν τιμὴν, τὴν τιμήν.

8 [g] Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκε· 9 [h] τὸ γὰρ, Οὐ μοιχεύσεις, οὐ φονεύσεις, οὐ κλέψεις, οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολὴ, ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαιοῦται, ἐν τῷ, Ἀγαπήσεις τὸν πλησίον σου ὡς ἑαυτόν. 10 [i] Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.

11 [j] Καὶ τοῦτο, εἰδότες τὸν καιρὸν ὅτι ὥρα ἤδη ἡμᾶς ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν· 12 [k] ἡ νὺξ προέκοψεν, ἡ δὲ ἡμέρα ἤγγικεν· ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους, ἐνδυσώμεθα δὲ τὰ ὅπλα τοῦ φωτός. 13 [l] Ὡς ἐν ἡμέρᾳ εὐσχημόνως περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοίταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ· 14 [m] ἀλλὰ ἐνδύσασθε τὸν Κύριον Ἰησοῦν Χριστὸν, καὶ τῆς σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίας.

XIV. 1 [a] Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν.

f Matt. 22. 21.
g Gal. 5. 14. 1 Tim. 1. 5. James 2. 8.
h Exod. 20. 14. Lev. 19. 18. Deut. 5. 18. Matt. 19. 18. & 22. 39. Mark 10. 19. Luke 18. 20.
i Matt. 22. 40. Mark 12. 31. Gal. 5. 14. James 2. 8. 1 Tim. 1. 5.
j 1 Cor. 15. 34. Eph. 5. 14. 1 Thess. 5. 6.
k Eph. 5. 11. & 6. 13, 14. 1 Thess. 5. 5, &c. Col. 3. 8. 1 Luke 21. 34. Gal. 5. 21. 1 Thess. 4. 12. & 5. 6.
m Gal. 3. 27. & 5. 16. 1 Pet. 2. 11.
a ch. 15. 1, 7. 1 Cor. 8. 9. & 9. 22.

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man for the *sake* of *God*; but we may *not disobey God* for the *sake* of *man*. And whenever *man commands* us to *do* any thing that *God forbids*, or *forbids* us to do any thing that *God commands*, we cannot and must not obey; for, in such cases as these, in obeying man we should be disobeying God.

The examples of holy men represent to us our duty here.

The King of Babylon commanded the Three Children to fall down and worship the golden image; but they chose rather to be cast into the fiery furnace, than worship any but God. (Dan. iii. 16—18.) Darius forbad all men to pray to any one but to himself, for a certain time; but Daniel preferred to be cast to the den of lions rather than to forego his prayers to God for a single day. (Dan. vi. 16.)

The Sadducees forbad Peter and the Apostles to preach Christ; but they answered, "We ought to obey God rather than men." (Acts iv. 19; v. 29.) The Roman Emperor commanded St. Peter and St. Paul to worship heathen deities; but they chose martyrdom,—the one by the cross, the other by the sword,—rather than obey Nero in that command.

God in Holy Scripture never allows subjects to rise in rebellion, and to take up arms, against their Rulers; but He censures and condemns such acts of insurrection in stern and solemn language, as here (*v.* 2). And holy men, under the Law and the Gospel, cheerfully suffered death, rather than obey any commands of the Rulers of this world, when opposed to the Will of God; but they never imagined themselves to be authorized to rise in rebellion against Rulers,—even against a Tiberius or a Nero,—or permitted others to do so; but they committed their cause with humble prayer and earnest supplication to the supreme sentence and final judicature of the KING of KINGS.

— *οὐ μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνείδησιν*] *not only because of the wrath* (*v.* 4), *but also for your conscience sake.* Submit, not only from a principle of *fear*, which may act when the sin of resistance cannot be committed with impunity, and when that sin will be chastised by the wrath of the Power resisted; and will not act when there is no prospect of such punishment. But submit also from a reverence to your own *Conscience*, which tells you that rebellion against lawful Authority is a sin against *God*, Whose Minister it is, and warns you that *He* is cognizant of it, and will punish it hereafter at the Great Day;

> "Si genus humanum et mortalia temnitis arma,
> At sperate Deos memores fandi atque nefandi."
> *Virgil* (Æn. i. 543).

On the other hand, Loyalty and Obedience to Lawful Authority are confirmed and sanctified by the fact that they are duties rendered to *God*, Who is the source of all Authority, and Whose Deputy and Vicegerent it is. (Cp. 1 Pet. ii. 13.) When you serve man because God commands you to do so, you serve not man, but God. *Augustine.*

It is not the Civil Magistrate who obliges the Conscience to obey the Law which he enacts, but it is *God* Who obliges the Conscience to obey the Civil Magistrate. *Bp. Sanderson* (iv. p. 91).

6. λειτουργοί] *officers of the People.* He had just called Civil Rulers by one name, διάκονοι Θεοῦ, *servants of God* (*v.* 4), and now he calls them by another name, λειτουργοὶ, *officers of* and *for the People* (λήϊτον, λεῖτον); and thus he combines their twofold relation to God and men, and teaches that Civil Rulers are *servants* of God for the *public good.*

— *εἰς αὐτὸ τοῦτο προσκαρτεροῦντες*] *attending continually to this very thing*; that is, on service to God and the public weal, and therefore entitled to reverence and support. Here is the true principle of Taxation. The Apostle teaches, that Taxes are paid by subjects to Rulers as Ministers of God, and that consequently frauds on the Revenue (such as smuggling, &c.) are sins against God, and that the promotion of God's glory, honour, and service, and the welfare of His people, is their proper end.

7. Ἀπόδοτε] *Elz.* adds *οὖν*, not in A, B, D*, and cancelled by *Lachm.*, *Tisch.*, *Fritz.*, *Alf.*

8. *εἰ μὴ τὸ ἀ. ἀγαπᾶν*] *except to love one another.* This verse is to be understood from the preceding. Render to all their dues; Pay all your debts, *owe no man any thing*, save one, namely, Love. Love is a debt ever to be paid, and yet ever due. For when Faith will be absorbed in sight, and Hope in fruition, yet Love will remain (1 Cor. xiii. 13), a debt to be paid in Eternity, and yet due for Eternity. "Semper *debeo* charitatem, quæ sola etiam reddita retinet debitorem." *Augustine*, Ep. 62, ap. *A Lapide.*

— *τὸν ἕτερον*] *his* neighbour. See ii. 1.

9. *οὐ κλέψεις*] *Elz.* adds *οὐ ψευδομαρτυρήσεις*, not in best MSS.

11. Καὶ τοῦτο] *And this too* —. An additional consideration is thus introduced. See 1 Cor. vi. 6. 8.

— *ὅτε ἐπιστεύσαμεν*] *when we believed*, i. e. when we *first embraced* Christianity, and made *public profession* of faith, and became members of the Church of Christ by our Baptism. See above, on Acts viii. 13.

CH. XIV. 1. *Τὸν δὲ ἀσθενοῦντα τῇ πίστει προσλαμβάνεσθε*] *But him that is weak in faith, receive ye.* He had just said (xiii. 14), Do not *make provision for the flesh.* He now applies this precept to a particular case. Do not indulge in gratification of your appetite, by eating of meats, irrespectively of all charitable regard for the weakness of your neighbour (see *vv.* 15. 20, 21). *But* (δὲ) receive him who is weak in faith.

Observe the interesting and instructive connexion of this topic with the main subject of the Epistle.

St. Paul had shown to *the Jews* that their notions of personal merit in themselves, on account of which they imagined themselves to have been adopted by God as His *elect People*, as distinct from all other Nations, were vain and illusory, and that they had no ground for hope of acceptance with Him in their own fancied obedience to the Levitical Law, and that the only foundations of Justification are in God's Love, and in the meritorious Death of Christ, the benefits of which are freely offered in the Gospel to all Nations on equal terms.

He would not admit any compromise of these fundamental articles of Faith, although he well knew that they would be mortifying to their national pride.

But having stated these truths, he now proceeds to show

b ver. 14. Tit. 1. 15. c Col. 2. 16, 17. Acts 10. 34.

2 [b][a]Ος μὲν πιστεύει φαγεῖν πάντα, ὁ δὲ ἀσθενῶν λάχανα ἐσθίει. 3 [c]Ὁ ἐσθίων τὸν μὴ ἐσθίοντα μὴ ἐξουθενείτω, καὶ ὁ μὴ ἐσθίων τὸν ἐσθίοντα μὴ κρινέτω, ὁ Θεὸς γὰρ αὐτὸν προσελάβετο.

d James 4. 11, 12.

4 [d]Σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει, ἢ πίπτει σταθήσεται δέ· δυνατεῖ γὰρ ὁ Θεὸς στῆσαι αὐτόν.

e Gal. 4. 9, 10. Col. 2. 16, 17.

5 [e][a]Ος μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν. Ἕκαστος ἐν τῷ ἰδίῳ νοὶ πληροφορείσθω.

f 1 Cor. 10. 30, 31. 1 Tim. 4. 3—5.

6 [f]Ὁ φρονῶν τὴν ἡμέραν Κυρίῳ φρονεῖ· καὶ ὁ μὴ φρονῶν τὴν ἡμέραν Κυρίῳ

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that he feels a tender regard for the *scruples* of the *Jewish Christians*.

He is ready to make personal sacrifices for their sake in all indifferent things. He condescended to their weaknesses in complying, under certain circumstances, with the ceremonial provisions of the Levitical Law. See Acts xvi. 3; xviii. 18; xxi. 26, and what he had said above, 1 Cor. ix. 19, 20; x. 24. 33.

Thus by his charitable allowance for them in such respects, he proved more clearly, that his unflinching, uncompromising declaration of the great doctrine of Justification by Faith in Christ alone, is grounded on a firm persuasion of its indispensable necessity to everlasting salvation.

In the present Chapter the convert to Christianity from Judaism, who for conscience sake still made a difference of *meats* and *days*, as distinguished by the Levitical Law, is called ἀσθενῶν τῇ πίστει (*v.* 1), *weakly in his faith* or *persuasion*. (See on *v.* 3 and *v.* 23.) The present participle ἀσθενῶν marks his *present* condition of *infirmity*, which may be succeeded by another state of stronger spiritual health, and of *sounder persuasion*, viz. that all Levitical distinctions are effaced by the Gospel.

By calling such a person ἀσθενοῦντα τ. π., *weakly in his persuasion*, St. Paul declares his *own judgment* that the Levitical difference of meats and days *has now been abrogated* (see above, Gal. iv. 10, and below, Col. ii. 16); and he therefore describes him, who made no such distinction, as *strong*. (xv. 1.)

But it is to be remembered, that, while the Church of Christ refused to *enforce conformity* to the Levitical Law, she did not as yet *enforce non-conformity* to it.

The Law which she *did* enforce, and always enforces on all her children, is the *Law of Love*.

On this text, see the Sermon of *Bp. Sanderson* (ii. 1—39), where he exposes the error of those who argue therefrom that every one ought to be left free to comply or not, as he thinks best, with the Rites and Ceremonies of the Church; and shows that such observances as are *appointed* and *prescribed* by *Lawful Authority*, are not to be confounded with the ordinances of which St. Paul speaks, which were now *obsolete*; and are not to be placed in the same category with the *meats* and *days* here mentioned, which had now become *indifferent*, and might be used or forborne according to the private conscience of each individual. See also below on *v.* 13.

— προσλαμβάνεσθε] Do not reject him coldly and proudly, but *receive him to yourselves* (middle voice) tenderly and charitably as a brother. *Receive him*, for God Himself has *received* him (*v.* 3, and see xv. 7).

— μὴ εἰς διακρίσεις διαλογισμῶν] *but not to dijudications of diverse thoughts*. The sense of this passage is much controverted.

The word διάκρισις, as used in the N. T. and other writings, signifies the *discrimination* between two *different things*, or the pronunciation of *judicial sentence* between two *contending parties*. See Heb. v. 14. *Xenophon*, Cyrop. v. 2. 27. *Fritz.* p. 159.

Διαλογισμοὶ are *divers cogitations* (Matt. xv. 19. Mark vii. 21. Luke ii. 35; v. 22; vi. 8; ix. 47; xxiv. 38), generally involving some idea of *altercation* and *dispute*, marked by the preposition διά. See Luke ix. 46; above, i. 21, and 1 Cor. iii. 20; and below, Phil. ii. 14. 1 Tim. ii. 8. James ii. 4.

Remark also that St. Paul does not say διάκρισιν, but διακρίσεις, in the *plural* number. He supposes more than one judgment of conflicting thoughts or disputings.

The sense then, as illustrated by the context, appears to be as follows:

One man *thinks* one day better than another (*v.* 6); another man *thinks* all days alike. One man *thinks* that some meats are unclean; another *thinks* that he may partake indiscriminately of all. Each is ready to engage in a *dispute* on behalf of his own *thoughts*.

What then is your duty?

You, who are *strong* in faith, and who *know* and are *fully persuaded* in your own mind, that all such distinctions of days and meats are now abrogated in the Gospel, have a duty of *charity* to perform to him who is now *weakly* in faith. Receive *him* tenderly, but do not receive him to *dijudications* of *differing thoughts*, and *disputes*.

That is, do not receive him so that he may be encouraged to enter into a controversial discussion with you on the question of ceremonial observance of Days and Meats, and to engage in polemical litigation; but receive him on such terms, that there may be no pronunciations of judicial sentences, either on *his* side or on *yours*. Receive him kindly, but so that there may be no *dijudications* of differing *thoughts* and *disputes*; no determinations (on this side or on that) whether *he* is right in *thinking* one day better and one kind of meat more clean than another, or that *you* are right in *thinking* that all days and all meats are alike.

Let there be no censorious judgments on either side; but let each party be fully persuaded in his own mind, and act accordingly; and let him respect the persuasions of others, as he desires that his own persuasions may be respected by them.

Some learned Expositors and Translators suppose that διακρίσεις signifies merely *judgment* pronounced by the strong in faith; but then the *plural* number would *not* have been used, and such a limitation is also inconsistent with the precept to *receive him*; which is *qualified*, but not *contradicted*, by what follows.

Receive him kindly, *but not in* such a way that he may be admitted to become a litigant with you, and you with him, on your respective opinions and practices.

2. πάντα—λάχανα] *One man is persuaded that he may eat any thing; but* he *that is weak eateth herbs*. Here are the two extremes. One *is persuaded* (πιστεύει) that he may without offence eat any thing, because all creatures are from God, and are all good, and therefore none to be refused. (1 Cor. x. 26. 1 Tim. iv. 3, 4.)

The *other* limits himself to herbs,—lest, by eating *flesh*, he should unwittingly eat something interdicted by the Levitical Law, which made a distinction between *meats*, but not between *herbs*.

3. καὶ ὁ] A, B (see *Mai's* table of errata, p. 503), C, D* have ὁ δὲ, and so *Lachm.*, *Tisch.*, *Alf.*

4. δυνατεῖ] So A, B, C, D*, F, G. Cp. 2 Cor. ix. 8; xiii. 3. —*Elz.* δυνατός.

5. κρίνει] *judgeth*,—*decideth* in *favour* of one day in comparison with another. Cp. *Æschylus*, Ag. 458. *Soph.* Phil. 57. *Meyer*.

— πληροφορείσθω] *let him be fully persuaded* and carried on by conviction; and let him sail on quietly, as it were, with a fair wind of persuasion filling the sails of his own mind. On this sense of πληροφορία see above, Luke i. 1. Rom. iv. 21. 1 Thess. i. 5; below, Col. ii. 2, and Heb. x. 22, πληροφορία πίστεως, a prosperous gale of faith, carrying him before the breeze. On this precept see on 1 Cor. x. 15.

St. Paul teaches here the important truths,

(1) That every man is bound to *obey his Conscience*.

(2) But that every man is also bound to take care that his Conscience is *rightly informed* and *regulated* by *God's Law*.

(3) There may be a πληροφορία,—a strong wind of persuasion, which will not waft a man to the harbour of Truth, but wreck him on the quicksands of error.

6. Ὁ φρονῶν τὴν ἡμέραν] *He that esteemeth the day*: e. g. the Jewish Sabbath, or the New Moon, or the great Day of Atonement. See above on Gal. iv. 10, and below, Col. ii. 16, where St. Paul condemns those who regard these observances as *necessary* to salvation, and who would enforce them on others as *terms* of *Christian communion*.

Here, they who observe them are called *weakly in the faith*: but they are *not* to be condemned for their observances, but tenderly dealt with, so long as they do not *impose* them, as *necessary*, on others.

On the peculiar condition of the Ceremonial Law at this juncture, as distinguished from earlier and later times, see above, note at the end of Galatians ii. p. 54.

— καὶ ὁ μὴ φρονῶν—οὐ φρονεῖ] Not in A, B*, C, D, E, F, G, and cancelled by *Lachm.*

The omission probably arose from the recurrence of the

οὐ φρονεῖ· καὶ ὁ ἐσθίων Κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ, καὶ ὁ μὴ ἐσθίων Κυρίῳ οὐκ ἐσθίει, καὶ εὐχαριστεῖ τῷ Θεῷ. 7 [g] Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει· 8 ἐάν τε γὰρ ζῶμεν, τῷ Κυρίῳ ζῶμεν· ἐάν τε ἀποθνήσκωμεν, τῷ Κυρίῳ ἀποθνήσκομεν. [h] Ἐάν τε οὖν ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν. 9 [i] Εἰς τοῦτο γὰρ Χριστὸς ἀπέθανε καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύσῃ.

10 [j] Σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; ἢ καὶ σὺ τί ἐξουθενεῖς τὸν ἀδελφόν σου; πάντες γὰρ παραστησόμεθα τῷ βήματι τοῦ Θεοῦ· 11 [k] γέγραπται γάρ, Ζῶ ἐγώ, λέγει Κύριος, ὅτι ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ. 12 [l] Ἄρα οὖν ἕκαστος ἡμῶν περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ.

13 [m] Μηκέτι οὖν ἀλλήλους κρίνωμεν, ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον.

14 [n] Οἶδα καὶ πέπεισμαι ἐν Κυρίῳ Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι' αὐτοῦ, εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. 15 [o] Εἰ γὰρ διὰ βρῶμα ὁ ἀδελφός

g 2 Cor. 5. 15. Gal. 2. 19, 20. Phil. 1. 20—24. 1 Thess. 5. 10. 1 Pet. 4. 2.
h 1 Cor. 3. 22, 23. & 15. 23.
i 1 Thess. 4. 14—18. Rev. 14. 13. Acts 10. 42. 2 Cor. 5. 15.
j Matt. 25. 31. 2 Cor. 5. 10.
k Ps. 72. 11. Isa. 45. 23. Phil. 2. 10. Rev. 5. 14.
l Matt. 12. 36. Gal. 6. 5. Heb. 13. 17. 1 Pet. 4. 5.
m 1 Cor. 10. 32. 2 Cor. 6. 3.
n Matt. 15. 11. 1 Tim. 4. 4. Tit. 1. 15.
o 1 Cor. 8. 11.

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word φρονεῖ. *Rückert, Reiche, De Wette, Fritz., Philippi, Alford.* Cp. above, xi. 6.

— καὶ εὐχαριστεῖ] *he also giveth thanks.* Both parties, therefore, though differing in opinions and practice, may *agree* in *thankfulness* to God.

8. ἐάν τε γὰρ ζῶμεν] *for whether we live, we live* (not unto ourselves, but) *unto the Lord.*

St. Paul gives several reasons against judging our brother.

He is not our servant, but God's; and, by judging him, we lord it over one who belongs not to us, but to God, *v.* 4.

We live not to ourselves, but *to one another.* We are brethren and fellow-members in *Christ.* Who art thou that condemnest *thy brother? v.* 10.

We are *not our own,* but the Lord's; we have been *created* by God for His glory and service, and have been *bought with* a *price* (1 Cor. vi. 20; vii. 23), even the precious blood of His dear Son; we have *no authority* but from Him (xiii. 1). And so far is He from giving us authority to judge others, that He tells us that we shall all be judged, and shall have to give an account of *ourselves* to Him.

And by judging others, we usurp a power which belongs to Him alone, and which He will exercise *over us,* and over them whom *we* venture to *condemn,* but whom He has *accepted* (*v.* 3). And so, by judging others, we shall have condemned ourselves.

9. ἀπέθανε] *Elz.* prefixes καί, not in the best MSS. After ἀπέθανε *Elz.* has καὶ ἀνέστη καὶ ἀνέζησε. But the reading in the text is that of the best MSS.

10. Θεοῦ] So A, B, C*, D, E, F, G.—*Elz.* Χριστοῦ, as in 2 Cor. v. 10.

12. ἑαυτοῦ] *of himself*—not of *another.*

13. τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάνδαλον] *not to put a stumbling-block, or occasion of falling, in a brother's way.* In such cases as these, where, according to the Law of *Christian Liberty,* it is left indifferent for a person to do, or not to do, a thing, then the Law of *Christian Charity* comes in.

And according to *that* Law, it may be expedient, that, in regard to it, and for the avoidance of causing a brother to stumble, a man should *forego* the use of his Christian Liberty, and abridge himself of the use of that, by using which he might cause his brother to offend. Here the rule is, "Do nothing that may reasonably be forborne, whereat scandal may be taken, and whereby a brother may be betrayed into sin."

This case is handled by St. Paul here, and xv. 1—3. 1 Cor. viii. 7—13; ix. 12. 15. 19—22; x. 23—33. See *Bp. Sanderson,* Case of a Liturgy, Works, v. p. 51; and the following remarks of *Richard Hooker* (IV. xii.), who demonstrates the essential difference between the case of those weak brethren, and that of those who take occasion from St. Paul's argument here, to withhold their obedience from Rites and Ceremonies constituted by *lawful public Authority:* as those which are established and ordered in the Church of England.

St. Paul's rule is, that in those things, from which we may lawfully abstain without hurt, we should frame the usage of our Liberty with regard to the imbecility of our brethren.

Wherefore unto them which stood upon their own defence, saying, "All things are lawful unto me," he replieth, "But all things are not expedient" (1 Cor. vi. 12) in regard *of others.* "All things are clean, all meats are lawful. But evil is unto that man that *eateth offensively.* If, for thy meat's sake, thy brother be grieved, thou walkest no longer according to charity. Destroy not him with thy meat for whom Christ died. Dissolve not for food's sake the work of God." (Rom. xiv. 15. 20.)

"We that are strong must bear the imbecility of the impotent, and not please ourselves" (Rom. xv. 1), *Hooker;* who thus proceeds—

It was a *weakness in* the *Christian Jews,* and a *maim* of judgment in them, that they thought the *Gentiles polluted by the eating of those meats* which themselves were afraid to touch, for fear of transgressing the Law of Moses; yea, hereat their hearts did so much rise, that the Apostle had just cause to fear, lest they would rather forsake Christianity, than endure any fellowship with such as made no conscience of that which was unto them abominable.

And for this cause mention is made of *destroying the weak by meats,* and of *dissolving the work of God* (Rom. xiv. 15. 20), which was His Church, a part of the living stones whereof were believing Jews.

Now *our* weak brethren (the Nonconformists) are *said* to be as the Jews were; and *our* Ceremonies (which have been abused in the Church of Rome) to be as the scandalous meats, from which the Gentiles are exhorted to abstain in the presence of Jews, for fear of averting them from Christian faith. Therefore, as Charity did bind them to refrain from that for their brethren's sake which otherwise was lawful enough for them; so (it is alleged) it bindeth us, for our brethren's sake, likewise to abolish such Ceremonies, although we might lawfully else retain them.

But, between these two cases there *are great odds. Their* use of meats was *not* like *unto ours* of Ceremonies; *that* being a matter of *private action* in common life, where every man was free to order that which himself did. But *this* is a *public Constitution* for the ordering of the Church: and we are not to look that the Church should change Her public laws and ordinances, made according to that which is judged ordinarily and commonly fittest for the whole, although it chance that for some particular men the same be found inconvenient. *Hooker.*

14. αὐτοῦ] So the best MSS.—*Elz.* ἑαυτοῦ.

— τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν] *to him that accounteth a thing to be unclean, to him it is unclean.* Κοινὸν is *unclean.* See Mark vii. 2. Acts x. 14, 15. 28.

Though an act be good, yet if the agent do it with a condemning or doubting Conscience, it is evil.

Things, not evil in themselves, *become evil* in three cases—

(1) If done *against the Conscience,* or without persuasion that they are right (see *v.* 23).

(2) Or, if being left free to us to do or not to do, the doing of them causes *others to offend* (*vv.* 20, 21).

(3) Or, if, by doing them, we *leave undone what is better to be done.* See Matt. ix. 13. Cp. *Bp. Sanderson,* ii. 56.

But two cautions are here necessary;

We must take care

(1) That our Conscience be *well informed.*

For, though it be always a sin to act *against our Conscience,* yet it is also a sin to neglect to *regulate* our Conscience by the Law which ought to govern it, viz. the *will of God.* And, if we have not done this, we may be misled by our Conscience, and it will not profit us to plead, that we have acted *according* to our Conscience, if we have not acted *toward* our Conscience as God commands us to do.

σου λυπεῖται, οὐκ ἔτι κατὰ ἀγάπην περιπατεῖς. Μὴ τῷ βρώματί σου ἐκεῖνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανε.

p 1 Cor. 8. 8. Col. 2. 16, 17 Heb. 13. 9.
q Isa. 45. 24. Jer. 23. 5, 6. Dan. 9. 24.
r 2 Cor. 8. 21. Phil. 4. 18. 1 Tim. 2. 3. & 5. 4.
s Matt. 15. 11. Acts 10. 15. Tit. 1. 15.
t 1 Cor. 8. 13.

16 Μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν· 17 [p] οὐ γάρ ἐστιν ἡ βασιλεία τοῦ Θεοῦ βρῶσις καὶ πόσις, [q] ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν Πνεύματι ἁγίῳ· 18 [r] ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ εὐάρεστος τῷ Θεῷ, καὶ δόκιμος τοῖς ἀνθρώποις.

19 [s] Ἄρα οὖν τὰ τῆς εἰρήνης διώκωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. 20 [s] Μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ Θεοῦ.

Πάντα μὲν καθαρά· ἀλλὰ κακὸν τῷ ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι. 21 [t] Καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον, μηδὲ ἐν ᾧ ὁ ἀδελφός σου προσκόπτει, ἢ σκανδαλίζεται, ἢ ἀσθενεῖ.

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(2) We may not forego a good action, if it is commanded us by the *Authority* to which we are subject (Rom. xiii. 1, 2), although others should *take offence* from that action done by us. For then "even the offence of the Cross would cease." Gal. v. 11. Cp. *Hooker*, IV. xii. 8. *Sanderson*, iii. 299.

15. Εἰ γὰρ (so the best MSS. for δὲ) διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται] *For if thy brother*—who thinks that it is not lawful to eat such meats as were called unclean by the Levitical Law—*is hurt* (that is, incurs spiritual pain, not as a matter of *feeling*, but of *suffering* harm, in consequence of sin) by seeing thee eat them, and is either led thereby

(1) To make a schism in the Church by separating from thee, or

(2) To imitate thee, by eating such meats *against his Conscience*,—then take heed, do *not so destroy him* (by thy eating) *for whom Christ died*. It is indeed abstractedly lawful for thee to eat such meats, but it is *not lawful* for thee to *destroy* thy *brother*—for whom Christ died—by eating them.

— Μὴ—ἐκεῖνον ἀπόλλυε ὑπὲρ οὗ Χριστὸς ἀπέθανε] *Do not destroy him for whom Christ died.* St. Paul teaches here, that they *for whom Christ died*, may be *lost*; that is, he here affirms, that Christ died not only for those who shall *finally persevere* and be saved, but that He died also for those who will *not persevere*, and will not derive benefit from His death,—that is, He died *for all*. He teaches, that evil example acting upon the weakness of others, may be a cause of *perdition* to some, who in Christ's *design and desire* would be *saved*, and for *whom He died* in order that they might be saved.

A strong assertion of the doctrines of Universal Redemption and of Free-Will. See above, *Introduction*, pp. 197—201; on viii. 28—30, and below on 2 Pet. ii. 1.

16. Μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν] *Let not your good* (i. e. your right persuasion that nothing in itself is unclean—your Christian Liberty) be *evil spoken* of, as either

(1) Causing a schism on the part of those who are not so persuaded, or

(2) Causing them to eat *against* their conscience what they deem to be unclean.

17. βρῶσις] *eating*: to be distinguished from βρῶμα, the *thing eaten*—meat (*vv.* 15. 20).

18. ἐν τούτῳ] *in this.* So the best MSS.—*Elz.* ἐν τούτοις. *Origen* explains τούτῳ as referring to the Holy Spirit. Cp. ii. 29; viii. 9; ix. 1; xv. 16. 19. Phil. iii. 3.

20. τὸ ἔργον τοῦ Θεοῦ] *the work of God*, Man—not *thy* creature, but God's. Acts xv. 18. In the assertion of *thy liberty* to *eat all God's creatures*, do not *destroy* God's *principal creature*, man.

— Πάντα μὲν καθαρά· ἀλλὰ κ.τ.λ.] *All things are pure, but there is evil* (in them) *to him who* eats any thing with scandal, either *given* or *taken*.

Thus this precept is directed to the two parties;

(1) It is addressed to him, the *strong* in faith, who breaks *through* the consideration of the *scandal* which he gives to his *weak brother* by eating, and yet eats; and

(2) It is addressed to the *weak in faith*, who is induced by the example of the strong to break through (διὰ) the scandal which he himself gives to his *own conscience* by eating, and eats.

On this sense of διὰ, indicating a *barrier* which might *deter* from the action done, and *through* which a passage is *forced*, in order that the action may be done, see above on ii. 27; iv. 11.

On the restrictions to be placed by us on the use of our Christian *Liberty*, from considerations of Christian *Charity*, see above on *v.* 13, and on 1 Cor. vi. 12; and Gal. v. 13, "by *Love serve* one another;" and on 1 Pet. ii. 16, "*as free*—and yet as *servants* of God."

On the assertion πάντα καθαρὰ, *all things are clean*, see above on 1 Cor. iii. 22; vi. 12, and below, Titus i. 15.

21. Καλὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον] *It is good, not to eat flesh, nor to drink wine, nor to do any thing wherein thy brother stumbleth, or is offended, or is weak.*

May it not, therefore, be our duty to take *Vows* of *Total Abstinence* from Wine, &c., in order that by so doing we may reclaim our brother from Intemperance?

This is no consequence of St. Paul's teaching. For, it is true that we are not to put a stumbling-block in our *brother's* way. But neither are we to put a stumbling-block in our *own way*. And this we should do by taking unnecessary vows which God and His Church do not prescribe, and which we may not be able to keep, and by breaking which we shall sin against our conscience, and involve ourselves in condemnation.

The *meats*, &c. from which the weak brother *abstained*, in the case here described, had been pronounced *unclean* by the Levitical Law. That Law was from Almighty God; and it was therefore an act of Christian *Charity* to abstain from *such* meats in regard to *the scruples of* those who had been *trained from their infancy* under that Law, and who abstained from those meats in reverence to God Who had given that Law.

But now the Gospel has been in the World for eighteen hundred years. In it the Holy Spirit declares that "*every Creature of* God *is good* and *nothing to be refused*" (1 Tim. iv. 4). He has there condemned as sinful the act of *requiring* abstinence from any particular food. (1 Tim. iv. 3.) He has made Wine to be a medium for communicating Sacramental grace to every Christian soul.

Therefore to abstain, as by necessity and by the solemn obligation of a Vow, from any of God's good creatures, or to require others to do so, is *to make our brother* to offend, by *tempting* him to *imagine* (as the Manichæans of old did) either that God is not the Creator of all; or that what He has created for man's use is not good; or that we are wiser than He; or that the Gospel has not done well in pronouncing *all the creatures* to be from Him, and to be sanctified by prayer and thanksgiving (1 Tim. iv. 4), and that the Gospel therefore is not from an all-wise God. It is to invert the order of things, and to Judaize Christianity. It is to do disparagement and outrage to the *Cross of Christ*, Who by His blood-shedding purchased for us Christians the *free use* of, and dominion over, all the *creatures*, which we had lost by the fall of Adam. (See above on 1 Cor. iii. 22, 23.) It is to run the risk of betraying our weak brother into the sin of *Infidelity*, instead of endeavouring to strengthen his weakness, and to reclaim the erring to the Truth.

St. Paul, in his charity, abstained—but did not *make a Vow* to abstain—at certain times and places, from *certain* meats which his weak brother thought to be unclean. But in the case of the Vow supposed, persons are called on to promise to abstain from wine, &c., not because others regard it as *unclean*, but because others *abuse* it, or *indulge* in it to excess. The cases therefore are not similar. And if the Principle of the Vow is allowed, there is nothing so good which may not be utterly proscribed under a *Vow*. Not Wine only, but every creature of God is often abused by men. Religion itself is abused; it has its *excess* in *Superstition*. Fasting is sometimes abused to excess. Prayer is abused. The Holy Scripture is abused by those who quote it amiss. It was abused by Satan into a weapon against Christ. (Matt. iv. 6.) The Principle of the Vow, generally adopted, would rob us of God's best gifts, which Satan tempts men to abuse, and tempts them even to abuse more eagerly in proportion to their goodness. Christianity does not say, Make a *vow* to *abstain* from any of God's good gifts, but it says, Be *temperate* in *all things*. (1 Cor. ix. 25.) Cp. note above on 1 Cor. viii. 13.

22 u Σὺ πίστιν ἔχεις; κατὰ σεαυτὸν ἔχε ἐνώπιον τοῦ Θεοῦ. v Μακάριος ὁ μὴ κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει. 23 x Ὁ δὲ διακρινόμενος ἐὰν φάγῃ κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν.

XV. 1 a Ὀφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ ἑαυτοῖς ἀρέσκειν· 2 b ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. 3 c Καὶ γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρεσεν, ἀλλὰ καθὼς γέγραπται, Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σε ἐπέπεσον ἐπ' ἐμέ.

4 d Ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν

u Gal. 6. 1. James 3. 13.
v ch. 7. 15, 24. Acts 24. 16.
x Tit. 1. 15. Heb. 11. 6.
a ch. 14. 1. 1 Cor. 9. 22. Gal. 6. 1.
b 1 Cor. 9. 19. & 10. 24, 33. & 13. 5. Phil. 2. 4, 5. Tit. 2. 9, 10.
c Ps. 69. 9, 10. & 89. 50, 51. Matt. 10. 25. John 15. 24.
d ch. 4. 23, 24. 1 Cor. 10. 11. 2 Tim. 3. 16.

22, 23. *Σὺ πίστιν ἔχεις;—Θεοῦ. Μακάριος—δοκιμάζει.*] Thou art *persuaded* that thou mayest eat all kinds of meats (see above on *v.* 1) indifferently. It is a good persuasion; but let that persuasion suffice thee for the approving of thine own heart in the *sight of God*. Have that persuasion *in thyself*, and keep it to thyself, in the *sight* of God, Who created all things, and Who is glorified by this thy persuasion that "all His creatures are good, and nothing to be refused." But do not apply thy persuasion indiscriminately in the presence and company of *other men* who are weak in faith. Trouble not the Church, offend not thy weak brother, cause him not to sin by a vain ostentation of this thy knowledge.

Blessed is he that condemneth not himself in that which he approveth.

This is a saying applicable to both parties;

(1) To him who *rightly thinks* that there is no difference between meats, as clean or unclean, but *indiscriminately practises* this opinion, i. e. eats *all kinds of* meats (when there is no necessity constraining him so to do), and so condemns himself in what he approveth. For he is guilty of wounding the conscience of a weak brother, and so is liable to condemnation.

(2) To him who *wrongly thinks* that there is such a difference between meats, and yet is drawn by the example or taunts of others (despising him for this opinion) *to act against* his judgment, or to act with a *doubting* conscience, and to eat of what he himself judges to be unclean, or is not persuaded to be clean. And so he is *condemned* by his own heart as a sinner, because he ventures to do what he does not believe to be lawful. For he that *doubteth* is condemned for eating, because he does not eat *ἐκ πίστεως*, i. e. with *assurance* that he *may* eat.

Thus the Apostle proceeds ab *hypothesi* ad *thesim*, and adds a general rule of Christian practice as follows;

23. *πᾶν δὲ ὃ οὐκ ἐκ πίστεως ἁμαρτία ἐστίν*] *whatsoever is not of faith is sin;* that is, whatever is *not done* with a *full persuasion* of the mind that it *may lawfully* be done, *is sin.*

St. Paul had above defined the sense in which he uses the word *πίστις, faith*, in this chapter. See *v.* 2, *ὃς μὲν πιστεύει φαγεῖν*, one man is *persuaded* that he may eat. So *v.* 14, *πέπεισμαι*, I feel *persuaded*. Cp. *Chrys.*, *Theodoret*, *Theophyl.*, *Œcum.* here. Therefore St. Paul's meaning is, Whosoever shall venture to do any thing which he is *not fully persuaded* to be *not unlawful*, is guilty of sin.

"Benè præcipiunt, qui vetant agere, quod *dubites* æquum sit an iniquum." *Cicero* (de Offic. i. 30).

To him that knoweth to *do good* and *doeth it not*, to him *it is sin* (James iv. 17). How much more guilty is he, who knows the *evil* that he should *not* do, and yet does it! "*Happy is he that condemneth not himself in that which he alloweth.*" Wretched is he that alloweth himself in the practice of that which in his judgment he condemns.

In applying the Apostolic Rule some cautions are necessary.

(1) We may not hastily *imagine* things to be unlawful, but may reasonably believe those things to *be lawful*, which cannot be shown by Holy Scripture or right Reason to be unlawful. Cp. *Bp. Sanderson* (ii. 125, 126).

(2) If the Conscience is only in *doubt*, and in *suspense*, with no inclination on either side, and if lawful Authority has pronounced a judgment, and has determined the question in one way, then *that* way is to be followed by us. "In *dubiis* tutior pars eligenda." Cp. *ibid.* (p. 134.)

(3) If our *own Conscience* is *not* in doubt, but is *persuaded* in one way, and if *Authority* has pronounced in *another* way, we ought to review the matter, and to consider carefully the grounds of the difference between our own private opinions and the judgment of public Authority.

We ought to remember that we are prone to be swayed by self-love and self-will, that God loves an obedient spirit, and that Authority is His Minister (xiii. 1—3); and we ought to examine ourselves and our own motives of action, as in His sight, and with prayer for His grace; and to refer all things to the standard of His will; and to deliberate, whether it may not be our duty to *reform* our *Consciences*, and to conform them to the judgment and command of Authority.

The word *πίστις, faith*, here used as equivalent to *persuasion* (see *vv.* 1, 2. 22), is carefully to be observed; and the more so, on account of the *erroneous* theories which have been grounded on this Apostolic precept, misunderstood by some—especially the Puritans in the sixteenth and seventeenth centuries—as if it signified *Faith*, either as distinguished from *Works*, or as equivalent to that act and habit of the mind, by which it assents to the *truth of the Gospel*.

The pernicious effects, religious, social, and political, of that misunderstanding of the word, have been pointed out by *Hooker* (ii. 4), and by *Bp. Sanderson* (ii. pp. 111—119).

— *ἐστίν*] After this word, A and many MSS. in cursive characters, and some Versions, add the 25th, 26th, and 27th verses of Chap. xvi., perhaps because they were sometimes read in the Church as a conclusion to this Lesson. Hence in some MSS. these verses occur both here and after xvi. 24, where see note.

The insertion of the Doxology *here* would make an inconvenient break in the argument, which is continued in Chap. xv.

CH. XV. 1. *δυνατοὶ—ἀδυνάτων*] *we who are strong ought to bear the infirmities of the weak* (see xiv. 1), *and not to be self-pleasers.*

The design of the Apostle is to commend brotherly love, and to persuade the strong and the weak to dwell together in unity.

He therefore appropriately adduces the example of Christ enduring scorn for the salvation of men, and for the glory of God (*v.* 3), and cites the testimony of Holy Scripture that Jews and Gentiles should be united in Him. (*v.* 4—12.)

He also fitly refers to his own Apostolic Ministry, in offering the *Gentiles* as an oblation to God, and by preaching the Gospel *from Jerusalem* (whence the Gospel came forth) to Illyricum, and in now going up *to Jerusalem* with an offering of alms to the *Jewish Christians* from the *Gentile Christians* of Macedonia and Achaia; thus showing his own love both to Jews and Gentiles, and appealing to this Collection as exemplary to both parties at Rome.

— *μὴ ἑαυτοῖς ἀρέσκειν*] *not to please ourselves;* not to be *self-pleasers.* See 1 Cor. x. 24. 33.

2. *ἕκαστος*] *Elz.* adds *γὰρ*, not in the best MSS.

3. *Οἱ ὀνειδισμοὶ—ἐπ' ἐμέ*] *the rebukes of them that rebuked thee fell upon Me.* This is quoted from the Sixty-ninth Psalm, *v.* 9. And thus the Holy Spirit teaches by St. Paul that *that* prophetical Psalm is rightly applied *to Christ* suffering for us. See a like application of it by St. John, ii. 17.

It is the more requisite to observe this, because an endeavour has been made by some Critics in recent times, to alienate this, and other prophetical Psalms of like import, from Christ. (Cp. note on Acts viii. 32.) The Holy Ghost, in the *New* Testament, has provided the best safeguard for the true exposition of His Own Prophecies in the *Old*.

4. *Ὅσα γὰρ προεγράφη*] *For whatsoever things were written before.* Not only what I *write* now (see *v.* 15), as the Apostle of the Gentiles, according to the grace of the Holy Ghost given to me (*vv.* 15. 19), but *whatsoever was written aforetime* by the same Spirit in the Holy Scriptures, to which I now refer (see *vv.* 3. 9—12), *was written for our learning*, that we through *the* patience (i. e. *mutual forbearance*), which is taught by the Scriptures, and by bearing one another's burdens, and by the exhortation and by *the comfort* which the *Holy Scriptures*, and they only, can give, might *have hope* of Salvation.

By this reverential reference to the *Ancient Scriptures*, he assures the *Jews* that he is not unmindful of their prerogative and dignity in being the Depositories and Guardians of the *Old Testament* (iii. 2); and he assures them that his own Doctrine is in harmony with those Scriptures, and is grounded upon them. He

5 e Ὁ δὲ Θεὸς τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δῴη ὑμῖν τὸ αὐτὸ φρονεῖν
ἐν ἀλλήλοις f κατὰ Χριστὸν Ἰησοῦν, 6 ἵνα ὁμοθυμαδὸν ἐν ἑνὶ στόματι δοξάζητε
τὸν Θεὸν καὶ Πατέρα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. 7 g Διὸ προσλαμβά-
νεσθε ἀλλήλους, καθὼς καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν Θεοῦ.
8 h Λέγω γὰρ Ἰησοῦν Χριστὸν διάκονον γεγενῆσθαι περιτομῆς ὑπὲρ ἀληθείας
Θεοῦ εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων, 9 i τὰ δὲ ἔθνη ὑπὲρ ἐλέους
δοξάσαι τὸν Θεὸν, καθὼς γέγραπται, Διὰ τοῦτο ἐξομολογήσομαί σοι ἐν
ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ· 10 j καὶ πάλιν λέγει, Εὐφράνθητε
ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ· 11 k καὶ πάλιν, Αἰνεῖτε τὸν Κύριον πάντα τὰ
ἔθνη, καὶ ἐπαινέσατε αὐτὸν πάντες οἱ λαοί· 12 l καὶ πάλιν Ἡσαΐας λέγει,
Ἔσται ἡ ῥίζα τοῦ Ἰεσσαὶ, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν, ἐπ' αὐτῷ
ἔθνη ἐλπιοῦσιν.
13 m Ὁ δὲ Θεὸς τῆς ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ
πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει Πνεύματος ἁγίου.
14 n Πέπεισμαι δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοί
ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νου-
θετεῖν. 15 o Τολμηρότερον δὲ ἔγραψα ὑμῖν, ἀδελφοὶ, ἀπὸ μέρους, ὡς ἐπαναμιμ-
νήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν μοι ὑπὸ τοῦ Θεοῦ, 16 p εἰς τὸ εἶναί με
λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη, ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ,
ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν Πνεύματι ἁγίῳ.
17 Ἔχω οὖν τὴν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ πρὸς τὸν Θεόν· 18 q οὐ γὰρ
τολμήσω τι λαλεῖν ὧν οὐ κατειργάσατο Χριστὸς δι' ἐμοῦ εἰς ὑπακοὴν ἐθνῶν
λόγῳ καὶ ἔργῳ, 19 r ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει Πνεύματος
ἁγίου, ὥστε με ἀπὸ Ἱερουσαλὴμ, καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ, πεπληρω-

e ch. 12. 16. 1 Cor. 1. 10. Phil. 2. 2. & 3. 15, 16. & 4. 2. 1 Pet. 3. 8.
f Eph. 5. 2. Phil. 2. 4, 5.
g ch. 14. 1, 3. h Matt. 15. 24. Acts 3. 25, 26. ch. 9. 4.
i 2 Sam. 22. 50. Ps. 18. 49.
j Deut. 32. 43.
k Ps. 117. 1.
l Isa. 11. 1, 10. Rev. 5. 5. & 22. 16.
m Jer. 14. 8. Joel 3. 16. 1 Tim. 1. 1.
n Phil. 1. 7. 2 Tim. 1. 5. Philem. 21. Heb. 6. 9. 2 Pet. 1. 12. 1 John 2. 21.
o ch. 1. 5. & 12. 3—6. 1 Cor. 3. 10. & 15. 10. Gal. 1. 15, 16 & 2. 9. Eph. 3. 7, 8. 1 Tim. 1. 11—14.
p Acts 9. 15. & 13. 2. ch. 11. 13. Gal. 2. 7, 8. 1 Tim. 2. 7. 2 Tim. 1. 11. & 4. 6. Phil. 2. 17.
q ch. 1. 5. & 16. 26.
r Acts 19. 11. 2 Cor. 12. 12.

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also commends those *Ancient* Scriptures to the study of the *Gentile* Christians as the work of the Holy Ghost, and thus delivers a prophetic protest against such Heresies as the Marcionite and Manichæan, which disparaged the *Old* Testament in comparison with the *New*, and endeavoured to set them at variance, the one against the other. Cp. above, i. 2; below, xvi. 26.

— ἐγράφη] So B, C, D, E, F, G. *Elz.* has προεγράφη.

7. προσλαμβάνεσθε] *charitably receive ye.* See xiv. 1.

— ὑμᾶς] So A, C, D**, E, F, G. *Elz.* ἡμᾶς.

— εἰς δόξαν Θεοῦ] *to partake in the glory of God.* (*Chrys.*) Therefore, *à fortiori*, you ought to receive others.

8. Λέγω γάρ] So the best MSS. *Elz.* δέ.

— διάκονον—περιτομῆς] *a Minister of the Circumcision*, i. e. of the Jewish Nation. Ye Gentile Christians, who are strong, ought not to despise the Jewish Christians your brethren. Christ your Saviour was *their Minister*. He was born *under the Law*, and came first to *the lost sheep* of the House of Israel, to show the truth of God, and confirm the promises made to their Forefathers. Cp. above, Gal. iv. 4.

9. τὰ δὲ ἔθνη ὑπὲρ ἐλέους δοξάσαι] *and* to the *intent that the Gentiles* should *glorify God for His Mercy.* Δοξάσαι is the aorist infinitive, as βεβαιῶσαι, after εἰς τό. Christ was born under the Law, *in order* to show the *Truth* of God's promises to the Fathers of the *Jews*, and *in order* that the Gentiles should praise God for His *Mercy* (more *gracious* than *Truth*), because, by His obedience to the Law, He took away the Curse and Rigour of the Law, and fulfilled all the typical Ceremonies of the Law, and has enabled us to fulfil the commands of the Law, and has opened to all Nations the Kingdom of Heaven without subjection to the yoke of the Law. Therefore do not despise others, nor be elated in yourselves; for, whatsoever you are, you are only by the *mercy* of God. See above on Gal. iii. 13.

— καθὼς γέγραπται] *as it is written.* He cites Prophecies of Scripture, which show that God's design in the Law and the Prophets was, that *Jews* (ὁ λαὸς, οἱ λαοὶ) and *Gentiles* (ἔθνη) should be all *united* as *one man* in praising and glorifying Him for His love to the world in Christ. See Eph. i. 10; ii. 15.

13.] B, F, G have πληροφορήσαι ὑμᾶς (ἐν, B) πάσῃ χαρᾷ καὶ εἰρήνῃ.

15. Τολμηρότερον δὲ ἔγραψα] *but I write to you more confidently* in part because I am reminding you *in addition* to what you already know. I have more confidence of your acceptance of what I write because it is not new to you, but is already anticipated by your own conviction; and also because this admonition is not from myself personally, but from the *grace of the Holy Ghost*, Who inspires me to write. See *v.* 18, where he uses the word τολμήσω.

Ἀπὸ μέρους, *in part*, intimates that there were also *other reasons* why he might write boldly to them, especially the importance of the subject on which he writes, and his own love for the Jewish Nation, and desire for their Salvation. For examples of this phrase, see xi. 25; xv. 24; above, 2 Cor. i. 14, ii. 5.

16. ἱερουργοῦντα] *ministering, as a Priest, the Gospel.* Cp. 4 Macc. vii. 8, τοὺς ἱερουργοῦντας τὸν νόμον. Let not the Jewish Christians among you imagine that there is no longer any Temple, or Priesthood, or Sacrifice in the World. There *is* an Evangelical *Hierurgy* in the Church Universal, which is God's Temple. The Levitical Priests in the Temple, who offered up sacrifices which "were shadows of the good things to come" (Col. ii. 17. Heb. x. 1), only pre-announced the Gospel by those types and figures; but I minister the *substance*, of which they ministered the shadow. I am God's ἱερουργός: the sacrifices which I offer are not holocausts of Animals, but Oblations of Whole Nations, sanctified by the Holy Ghost, and now presented as an acceptable Sacrifice to God in Christ.

Compare Phil. ii. 17, where the Apostle represents *himself*, in his approaching martyrdom, as a Christian *Drink-Offering* poured out *on* the *meat-offering* of *the Faith* of the *Gentile World*.

The change of metaphor is very appropriate to the alteration of circumstance under which that *later* Epistle was written.

The consummation of the whole may be seen in the *last* Epistle of all, 2 Tim. iv. 6.

17. τήν] Not in *Elz.*, but in B, C, D, E, F, G. *My* boasting is in Christ, not in *any thing done* by *myself*.

18. οὐ γὰρ τολμήσω τι λαλεῖν] *for I will not venture to speak* of any thing that I myself have done, or of any thing which Christ wrought, *not* by my means, for the *Obedience of the Gentiles*. (See i. 5.) My glorying is not in myself, but only in Christ Jesus. (*v.* 17.) I myself am nothing. There is nothing done by me which *Christ did not work*. To Him be all the glory. (Cp. 1 Cor. xv. 10.) Of *that* I will boast, because the praise is *His*.

He uses the word τολμήσω here, following up the sentiment expressed by τολμηρότερον in *v.* 15.—*Elz.* has λαλεῖν τι, but the best MSS. have τι λαλεῖν.

19. ἁγίου] So A, C, D, E. F. G. *Elz.* Θεοῦ.

κέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ, 20 [s] οὕτω δὲ φιλοτιμούμενον εὐαγγελίζεσθαι, οὐχ ὅπου ὠνομάσθη Χριστὸς, ἵνα μὴ ἐπ' ἀλλότριον θεμέλιον οἰκοδομῶ, 21 [t] ἀλλὰ, καθὼς γέγραπται, Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται, καὶ οἳ οὐκ ἀκηκόασι, συνήσουσι.

22 [u] Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς.

23 [v] Νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν, 24 [x] ὡς ἂν πορεύωμαι εἰς τὴν Σπανίαν, ἐλπίζω γὰρ διαπορευόμενος θεάσασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν προπεμφθῆναι ἐκεῖ, ἐὰν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.

25 [y] Νυνὶ δὲ πορεύομαι εἰς Ἰερουσαλὴμ διακονῶν τοῖς ἁγίοις. 26 [z] Εὐδόκησαν

s 2 Cor. 10. 15, 16.
t Isa. 52. 15.
u ch. 1. 13. 1 Thess. 2. 18. Acts 19. 21.
v ch. 1. 10. & 15. 32. 1 Thess. 3. 10. 2 Tim. 1. 4.
x Acts 15. 3.
y Acts 19. 21. & 24. 17.
z 1 Cor. 16. 1. 2 Cor. 8. 1, &c. & 9. 2. 12. Gal. 2. 9, 10.

— ἀπὸ Ἰερουσαλήμ] *from Jerusalem.* He reminds the *Gentiles* that the Gospel came forth from *Sion.* See xi. 26. Micah iv. 2.

— καὶ κύκλῳ] *and in a circle.* He might well use this comparison, for his Missionary Tours had been like an ever-widening spiral, growing gradually, and enlarging itself further and further *westward* from its focus in *Jerusalem;* and so this missionary spiral continued to expand, till it embraced Rome, and probably Spain, and perhaps even Britain itself. See *v.* 23, and the facts as presented in the *Chronological Table* prefixed to these Epistles.

— μεχρὶ τοῦ Ἰλλυρικοῦ] *as far as Illyricum.* Probably on his second visit to Macedonia. See Acts xx. 2, and *Paley's* H. P. pp. 21, 22.

— πεπληρωκέναι] *have filled up the Gospel.* That is, have not only traced the first outline, but have *filled it up.*

20. φιλοτιμούμενον] *being ambitious* of danger and difficulty. Cp. above, 1 Thess. iv. 11. 2 Cor. v. 9.

21.] Compare what is said by St. Paul's Contemporary and fellow-labourer, *S. Clement,* Bishop of Rome (see on Phil. iv. 3), concerning St. Paul's preaching, travels, and sufferings. Παῦλος ὑπομονῆς βραβεῖον ὑπέσχεν, ἑπτάκις δεσμὰ φορήσας, φυγαδευθεὶς, λιθασθεὶς, κήρυξ γενόμενος ἐν τῇ ἀνατολῇ καὶ ἐν τῇ δύσει, τὸ γενναῖον τῆς πίστεως αὐτοῦ κλέος ἔλαβεν, δικαιοσύνην διδάξας ὅλον τὸν κόσμον, καὶ ἐπὶ τὸ τέρμα τῆς δύσεως ἐλθὼν, καὶ μαρτυρήσας ἐπὶ τῶν ἡγουμένων, οὕτως ἀπηλλάγη τοῦ κόσμου, καὶ εἰς τὸν ἅγιον τόπον ἐπορεύθη, ὑπομονῆς γενόμενος μέγιστος ὑπογραμμός. *Clem. Rom.* i. 15. That is;—"Paul received the prize of patient endurance, having borne chains seven times, having been banished, stoned, and having become the herald (of God) in the East and in the West, received the noble glory of his faith, and having come to the *limit of the west,* and having borne witness to Christ before the Rulers, he thus was released from this world, and set forth on his journey to the holy place (of departed saints), having become the greatest pattern of patient endurance."

22. Διό] *For which cause, also for the most part, I was being hindered from coming to you,* who have already received the Gospel *from others.*

Other things also hindered me, but this was my *principal* impediment, because my *first* design and desire was to preach where the Gospel had *not* been preached.

23. Νυνὶ δὲ μηκέτι τόπον ἔχων ἐν τοῖς κλίμασι τούτοις] *But now because I have no longer place in these parts,* i. e. in Achaia, whence the Epistle was written. See *vv.* 25, 26, and xvi. 1. 23. He had no further τόπος or opportunity of preaching there on *new* ground. He *therefore* was now at liberty to come to *Rome,* which was *not* indeed new ground, but lay on the road to new ground. See note on *v.* 24, and observe the *subjective* μηκέτι, implying the *reason;* not οὐκέτι, which would only have asserted the *fact.*

— ἐπιποθίαν δὲ ἔχων] *but having a vehement desire;* which was fulfilled not long afterwards, after his visit and arrest at Jerusalem, and two years' imprisonment at Cæsarea. (Acts xxi. 30; xxiv. 27; xxviii. 16.)

24. ἂν—Σπανίαν] So the best MSS. *Elz.* ἐάν. *Vulg.* renders it rightly "cùm in Hispaniam proficisci cœpero." The sense is, —I have had a desire of coming to *you,* for many years, *whensoever I shall set out for Spain,* which *is* new ground.

My special mission being to preach the Gospel where Christ has *not been named* (*v.* 20), I could not rightly regard even *you* (who have already received the Gospel, see i. 8) as the *end* of my missionary journey, but I hope to take you *in my way* (cp. *v.* 28), when I shall have set out for *Spain,* "where Christ has *not* been named."

That St. Paul *did* go into Spain after his liberation from his two years' imprisonment at Rome, is asserted in various passages of the Fathers, quoted by *Baronius,* A.D. 61. *Jacobson* on *Clem. Rom.* i. 5, cited above on *v.* 21.

The following remarks are from the late *Professor Blunt* (History of the Christian Church, chap. iii. page 54), speaking of St. Paul's movements *after* his two years' imprisonment at Rome;

He is at Rome, and at liberty, the world once more before him. What more probable than that he should profit by the occasion now afforded him of completing his plan—his tendency still westward from the very beginning of his ministry, and go forwards to Spain?

Clemens Romanus, his contemporary (see above on *v.* 21), and a writer who appears to have been in possession of knowledge of St. Paul, derived to him from opportunities of his own, expressly affirms that his travels *extended to the limits of the West,* a phrase by no means applicable to Rome, particularly when used by one who was dwelling at Rome at the moment, but quite applicable to Spain, the like being expressly found in several authors in direct relation to that country (*Pearson,* Minor Theolog. Works, ii. 361), and both *Chrysostom* and *Theodoret* asserting, without any hesitation, in so many words, that to Spain the Apostle went *after* his imprisonment *at Rome* (Ibid. i. 392). Certain it is that Spain was amongst the nations which received the Gospel the earliest. It had its Churches, and what is more, it had *long* had its Churches in the time of *Irenæus,* for he not only refers to them, but refers to them as channels of the primitive ecclesiastical tradition, which proved the doctrine of the Church to be opposed to that which the heretics, against whom he was disputing, claimed for orthodox (*Irenæus,* i. c. 10, § 2). All this is very consistent with St. Paul's visit to that country. (*Blunt.*)

Besides,—the ancient *Canon Muratorianus,* written in the second century, mentions the "journey of Paul setting forth from the *city* (of Rome) for *Spain.*" See also *Neander,* Geschichte u. Pflanzung, p. 265. *Guerike,* Handbuch, p. 52. *Hug,* Einleitung, and *Olshausen,* Studien, 1838, p. 957, quoted by *Jacobson* in *Clem. R.* p. 28, and the note below on Hebrews xiii. 24.

After Σπανίαν *Elz.* and *Tisch.* add ἐλεύσομαι πρὸς ὑμᾶς, which is not in A, B, C, D, E, F, G.

The clause ἐλπίζω—ἐμπλησθῶ is inserted parenthetically; and the thread of the sentence is taken up again after ἐμπλησθῶ, at νυνὶ δὲ πορεύομαι εἰς Ἰερουσαλὴμ, and the sense is,—I hope one day to set out (πορεύεσθαι) for *Spain,* and then to see you in my way thither, *but now* I am setting out in an *opposite* direction, namely, to *Jerusalem.*

— ὑφ' ὑμῶν] B, D, E, F, G have ἀφ' ὑμῶν.

— ἀπὸ μέρους] *in part;* for such is my love, and vehement desire, felt for many years (*v.* 23), of seeing you, that I cannot *fully* satisfy it, by a visit "in transitu." This desire also was fulfilled, for he remained at Rome *two years.* (Acts xxviii. 30.)

25. Νυνὶ δὲ πορεύομαι εἰς Ἰερουσαλὴμ] *But now I am setting out for Jerusalem.* At the end of his second visit to Achaia, from which he went by way of Macedonia to Miletus, and so to Cæsarea and Jerusalem. See Acts xx. 2—17; xxi. 1—17; xxiv. 17—19. 1 Cor. xvi. 1—4. 2 Cor. viii. 1—4.

From these words it appears that both the Epistles to the Corinthians were written *before* that to the *Romans. Origen.* Cp. *Paley,* H. P. pp. 8—12.

The Apostle mentions this circumstance of the collection of alms made in Macedonia and Achaia for the poor *Jewish* Christians, in order to show that he practised what he preached.

He had been exhorting the Gentile Christians to manifest their love for the Jewish Christians; he was himself going with alms from Gentile Christians to the poor Jewish Christians at Jerusalem. He was going διακονεῖν αὐτοῖς, *to minister unto them as a servant.* (See also *v.* 31, διακονία.) He, the Apostle of the Gentile World, would do the work of a *servant* to *them.*

The incident here mentioned, that he was now on the point *of setting out* for Jerusalem, confirms the opinion that this Epistle was written at the *close* of his stay in Achaia, and

γὰρ Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς πτωχοὺς τῶν
a ch. 11. 17. 1 Cor. 9. 11. Gal. 6. 6. ἁγίων τῶν ἐν Ἰερουσαλήμ· 27 [a] εὐδόκησαν γὰρ, καὶ ὀφειλέται εἰσὶν αὐτῶν, εἰ γὰρ
τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ ἔθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς
λειτουργῆσαι αὐτοῖς.

b Phil. 4. 17. 28 [b] Τοῦτο οὖν ἐπιτελέσας, καὶ σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον,
c ch. 1. 11, 12. Ps. 16. 14. ἀπελεύσομαι δι' ὑμῶν εἰς τὴν Σπανίαν. 29 [c] Οἶδα δὲ ὅτι ἐρχόμενος πρὸς ὑμᾶς
ἐν πληρώματι εὐλογίας Χριστοῦ ἐλεύσομαι.

d 2 Cor. 1. 11. Phil. 2. 1. Col. 4. 12. 30 [d] Παρακαλῶ δὲ ὑμᾶς, ἀδελφοὶ, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ
διὰ τῆς ἀγάπης τοῦ Πνεύματος, συναγωνίσασθαί μοι ἐν ταῖς προσευχαῖς ὑπὲρ
e 2 Thess. 3. 2. ἐμοῦ πρὸς τὸν Θεὸν, 31 [e] ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἵνα
f Acts 18. 21. ch. 1. 10. James 4. 15. ἡ διακονία μου ἡ εἰς Ἰερουσαλὴμ εὐπρόσδεκτος γένηται τοῖς ἁγίοις· 32 [f] ἵνα ἐν
χαρᾷ ἔλθω πρὸς ὑμᾶς διὰ θελήματος Θεοῦ, καὶ συναναπαύσωμαι ὑμῖν.

g ch. 16. 20. 2 Cor. 13. 11. Phil. 4. 9. 1 Thess. 5. 23. Heb. 13. 20. a 3 John 6. Phil. 2. 29. 33 [g] Ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ πάντων ὑμῶν, ἀμήν.

XVI. 1 Συνίστημι δὲ ὑμῖν Φοίβην τὴν ἀδελφὴν ἡμῶν, οὖσαν διάκονον τῆς
ἐκκλησίας τῆς ἐν Κεγχρεαῖς, 2 [a] ἵνα αὐτὴν προσδέξησθε ἐν Κυρίῳ ἀξίως τῶν
ἁγίων, καὶ παραστῆτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρῄζῃ πράγματι· καὶ γὰρ αὐτὴ προ-
στάτις πολλῶν ἐγενήθη, καὶ αὐτοῦ ἐμοῦ.

b Acts 10. 26. & 18. 2, 26. 2 Tim. 4. 19. 3 [b] Ἀσπάσασθε Πρίσκαν καὶ Ἀκύλαν τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ,

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probably at *Cenchreæ*, the eastern *harbour* at Corinth. See xvi. 1.

26. κοινωνίαν] *contribution.* κοινωνία, ἡ ἐλεημοσύνη, *Phavorin.* See above, Gal. vi. 6. Rom. xii. 13, ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες. Phil. i. 5; iv. 15.

27. ὀφειλέται] Macedonia and Achaia, *Gentile* Countries, are *debtors* to Jerusalem, for they have been admitted to partake in her *spiritual* privileges, and they owe in return a communion of their own *carnal things.*

A tacit exhortation to the *Gentile* Christians at *Rome.* "Dum Corinthios laudat, hortatur Romanos." *Origen.*

28. σφραγισάμενος τ. καρπόν] *Fruits,* such as olives and grapes, when the vintage was come, and the work of their collection was finished, and the process of their manufacture into oil and wine was completed, were consigned to amphoræ, &c., which were *sealed* for safety. See *Mitscherlich* on Hor. Od. iii. 8. 10.

The sense therefore is—When I have gathered in, and stored, and secured, and *sealed up for them this fruit*—this harvest or vintage of Christian Charity.

29. εὐλογίας] *Elz.* inserts τοῦ εὐαγγελίου τοῦ—not in the best MSS.

30. συναγωνίσασθαι] *to strive together with me in your prayers.* For he who prays, fights. Moses praying on the hill, and Joshua fighting in the plain, were fellow-combatants against the Amalekites, and the prayer of Moses was a more powerful weapon than the sword of Joshua. (Exod. xvii. 11.)

31. ἵνα ῥυσθῶ ἀπὸ τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ] *in order that I may be delivered from the disobedient in Judæa.* Spoken prophetically; he was arrested by them, even when he was engaged in this charitable work, of "bringing alms to his nation" (Acts xxiv. 17), but he was *delivered* by the *heathen* power of Rome out of their hands. (Acts xxi. 27—34.)

— ἵνα ἡ διακονία μου—εὐπρόσδεκτος γένηται] *that my service may be graciously accepted* by them. Was it not certain that it would be so? No. St. Paul, the uncompromising assertor of Christian liberty, and of the non-obligation of the Levitical Law, even in opposition to St. Peter and St. Barnabas (Gal. ii. 11—15), might well presage that some of the Jewish Christians at Jerusalem would be prejudiced against him and his overtures of love.

CH. XVI. **1.** Συνίστημι—Φοίβην—διάκονον—Κεγχρεαῖς] *I commend to you Phœbe, a deaconess of the Church at Cenchreæ;* who is described in the Subscription to the Epistle, also in the *Syr.* and *Lat.* Versions, as the bearer of the Epistle. Cp. *Origen, Chrys.*

On the office of *Deaconesses,* see Acts xviii. 18. 1 Cor. i. 11. 1 Tim. iii. 11, and the words of *Pliny* in his Epistle to Trajan, x. 9, where he speaks of the "ancillæ quæ *ministræ* vocabantur," in the Christian congregations; and the authorities in *Basnage* i. p. 451, *Bingham* II. xxii., and the special treatise of *Ziegler,* de Diaconis et Diaconissis, Witteberg, 1678.

It is a significant circumstance, that this great Epistle, in which the Apostle of the Gentiles proclaims the doctrine of the Universality of the Redemption made by Christ,—who is the promised Seed of the woman, and in Whom there is no difference between male and female (Gal. iii. 28), was (as it seems, and as has generally been supposed) conveyed by the hands of a *Woman,* Phœbe, from the harbour of the great city of *Corinth,*—in which especially, above almost all cities in the heathen world, Woman was debased into a wretched instrument for the gratification of man's carnal lusts,—to the capital of the World—Rome.

How great and glorious a Reformation was wrought in this respect by the Gospel of Christ preached by St. Paul!

— Κεγχρεαῖς] *Cenchreæ; κώμη καὶ λιμήν* (*Strabo* viii. p. 380). The *Eastern* harbour of Corinth, 70 stadia from that city. See *Col. Leake's* Morea, iii. 232—237.

Perhaps the Epistle was written at this port of Corinth, *Cenchreæ,* when St. Paul was about to set out from Achaia to Northern Greece.

He wrote the Epistle when he was about to *leave* Achaia (see xv. 23. 25), and Phœbe, a deaconess of *Cenchreæ,* seems to have been the bearer of the Epistle. See on *v.* 1.

Had he written it from the city of Corinth itself, probably he would have sent it by some one of that great commercial city, where he had many friends.

In Acts xviii. 18, we see him at *Cenchreæ,* showing his charity for the Jewish Christians, when he was about to leave Achaia, after his *first* visit to Corinth, and was going to Jerusalem; and now, perhaps, after his *second* visit to it, when on the eve of quitting Achaia, on his way toward Jerusalem, he performs another act of Apostolic charity to the Jewish and Gentile Christians, by writing this Epistle at *Cenchreæ.*

2. καὶ γὰρ αὐτή] *for she herself also* (not αὕτη), a reason for her friendly reception.

3. Ἀσπάσασθε] *Salute ye.* No less than thirty persons are saluted by name here (*vv.* 3—13). It is remarkable that St. Paul should have had so many friends in a city which he had *never visited* (i. 13), and should send so many greetings in *this* Epistle.

This fact is to be explained partly, by the character of the great City to which he is writing, and to which, as to a common centre, persons flocked from all parts of the world. Cp. *Juvenal* (iii. 61, 62), calling Rome "*Græcam* urbem."

Partly it is due to the character of the Apostle himself, who had now preached the Gospel through Syria, Asia Minor, Macedonia, and Achaia, and whose name had become familiar, by his preaching and by his Epistles, to a large part of the civilized world.

This proof of the connexion of the Apostle St. Paul with so many persons dwelling in a city which he had never visited, opens out to us a view of the silent workings of the Gospel, by which it gradually leavened the world. Not by any violent effort, or sudden eruption, but by an almost imperceptible growth, the mustard-seed of the Gospel put forth its leaves and branches, and became a great tree, and overshadowed the earth. (Matt. xiii. 31. Luke xiii. 19.)

— Πρίσκαν] *Prisca.* So the best MSS. *Elz.* Πρίσκιλλαν.

4 οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, οἷς οὐκ ἐγὼ μόνος
εὐχαριστῶ, ἀλλὰ καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν, 5 [c] καὶ τὴν κατ' οἶκον αὐτῶν [c] 1 Cor. 16. 15, 19. Col. 4. 15.
ἐκκλησίαν. Ἀσπάσασθε Ἐπαίνετον τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς
Ἀσίας εἰς Χριστόν· 6 ἀσπάσασθε Μαριάμ, ἥτις πολλὰ ἐκοπίασεν εἰς ἡμᾶς·
7 ἀσπάσασθε Ἀνδρόνικον καὶ Ἰουνίαν, τοὺς συγγενεῖς μου καὶ συναιχμαλώτους
μου, οἵτινές εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἳ καὶ πρὸ ἐμοῦ γεγόνασιν ἐν
Χριστῷ· 8 ἀσπάσασθε Ἀμπλίαν τὸν ἀγαπητόν μου ἐν Κυρίῳ· 9 ἀσπάσασθε
Οὐρβανὸν τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ Στάχυν τὸν ἀγαπητόν μου·
10 ἀσπάσασθε Ἀπελλῆν τὸν δόκιμον ἐν Χριστῷ· ἀσπάσασθε τοὺς ἐκ τῶν Ἀριστο-
βούλου· 11 ἀσπάσασθε Ἡρωδίωνα τὸν συγγενῆ μου· ἀσπάσασθε τοὺς ἐκ
τῶν Ναρκίσσου τοὺς ὄντας ἐν Κυρίῳ· 12 ἀσπάσασθε Τρύφαιναν καὶ Τρυφῶσαν
τὰς κοπιώσας ἐν Κυρίῳ· ἀσπάσασθε Περσίδα τὴν ἀγαπητήν, ἥτις πολλὰ ἐκο-
πίασεν ἐν Κυρίῳ· 13 [d] ἀσπάσασθε Ῥοῦφον τὸν ἐκλεκτὸν ἐν Κυρίῳ, καὶ τὴν [d] Mark 15. 21.
μητέρα αὐτοῦ καὶ ἐμοῦ· 14 ἀσπάσασθε Ἀσύγκριτον, Φλέγοντα, Ἑρμῆν, Πα-
τρόβαν, Ἑρμᾶν, καὶ τοὺς σὺν αὐτοῖς ἀδελφούς· 15 ἀσπάσασθε Φιλόλογον καὶ

— καὶ Ἀκύλαν] *and Aquila.* He begins with salutations to *Jewish Christians;*

At the same time, he puts *Priscilla's* name before her husband's, showing to them of the Circumcision that in Christ Jesus there is neither male nor female (Gal. iii. 28). See also above on Acts xviii. 18.

Aquila and Priscilla had been driven from Rome, with the Jews, by the edict of the Emperor Claudius (Acts xviii. 2), but now had been allowed to return, "edicti cessante sævitiâ" (*Origen*). The names of Aquila and Priscilla were most likely to suggest themselves to the Apostle, writing from Achaia (see Acts xviii. 2), where he had laboured together with them. They had accompanied him to Ephesus; and it is probable that in the tumult there, as well as previously at Corinth, they had "laid down their necks for his sake." See Acts xviii. 16. 18; xix. 24—30. 1 Cor. xvi. 19. *Origen. Paley*, H. P. pp. 16, 17. 252, with the additions of *Mr. Birks.*

As Paley has observed (p. 17), Aquila and Priscilla were Jews by birth, but had boldly taken part with St. Paul and the *Gentile* Christians, and were specially entitled to the love of *all the Gentile Churches.*

5. τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν] *the Church* which assembles for worship at *their house.* See *v.* 5, and note below on Philemon 2.

— Ἐπαίνετον—Ἀσίας] *Epænetus, the first-fruits of Asia.*

— Ἀσίας] *of Asia.* So the best MSS., not Ἀχαΐας. Cp. 1 Cor. xvi. 15, where *Stephanas* is called the ἀπαρχὴ Ἀχαΐας. The name of *Epænetus*, the first-fruits of *Asia*, is naturally combined with that of Aquila and Priscilla, who had laboured with the Apostle in Asia.

On the accentuation of Ἐπαίνετος, see above on Acts xx. 4.

7. συναιχμαλώτους μου] *my fellow-captives;* in some of his imprisonments, not recorded in the Acts of the Apostles, but referred to 2 Cor. xi. 23, ἐν φυλακαῖς περισσοτέρως: *Clement* of Rome (ad Corinth. 5) says that St. Paul was imprisoned seven times.

— ἐπίσημοι ἐν τοῖς ἀποστόλοις] *of good reputation among the Apostles*, that is, "coram eis et apud eos." See *Fritz., Meyer, De Wette, Philippi*, and *Ellicott* on Gal. i. 1. Cp. ἠπίσημος ἐν βροτοῖς, *Eurip.* Hippol. 103.

The persons here mentioned as of good repute, were not *Apostles* (see on 1 Cor. xv. 7. 2 Cor. viii. 23). But St. Paul specifies this circumstance in order to show the *Jewish* Christians, that his own kinsmen (cp. *v.* 21, and above, ix. 3) and fellow-prisoners were distinguished as persons of mark by the *other Apostles*, e. g. Peter, James, and John; and he thus indirectly declares the Christian communion and harmony of faith and love which subsisted between *the other Apostles* and himself, the last of their body,—the Benjamin of the Apostolic company, born in Christ not only after them, but after some of his own kinsmen who were not Apostles. See 1 Cor. xv. 8.

8, 9. Ἀμπλίαν—Οὐρβανόν] *Amplias* and *Urbanus*, two of the few *Latin* names among these members of the Church of Rome. The only other such names are *Priscilla*, *Aquila* (*v.* 3), *Junia* (*v.* 7), *Rufus* (*v.* 13), and *Julia* (*v.* 15). The rest of the names are of *Greek* origin, and probably, for the most part, of a lower class, such as freedmen and slaves.

9. ἐν Χριστῷ] So *v.* 2, προσδέξησθε ἐν Κυρίῳ: *v.* 8, ἀγαπητόν μου ἐν Κυρίῳ: *v.* 9, συνεργὸν ἐν Χριστῷ: *v.* 10, δόκιμον ἐν Χριστῷ: *v.* 11, τοὺς ὄντας ἐν Κυρίῳ: *v.* 12, τὰς κοπιώσας ἐν Κυρίῳ—ἐκοπίασεν ἐν Κυρίῳ: *v.* 13, τὸν ἐκλεκτὸν ἐν Κυρίῳ. This frequent reiteration of these words, "*in the Lord*," applied to different persons and acts, brings out with force the doctrine,—

(1) That all Christians, whether men or women, are members of one body *in Christ.*

(2) That all that is done and suffered by them, is to be done and suffered *in the Lord;* that is, for His glory, according to His will, and in reliance on His grace. See below, *v.* 22.

(3) That St. Paul, and the Ministers of Christ who are followers of St. Paul, do not labour for themselves, but *for the Lord;* do not preach themselves, but Christ.

(4) That He is Head over all things to His Church.

(5) The non-occurrence of the name of *St. Peter* in this Epistle to the Church of Rome, and particularly its absence from this part of it, seems to be conclusive against the fundamental assertion of the present Church of Rome, that in order to be *in Christ* and *in the Lord*, it is necessary to be united to those who call themselves successors of *St. Peter;* and that all the grace, which flows from Christ, is *derived through St. Peter*, and through those who claim to be his successors, the Bishops of Rome, as Supreme, Visible, Heads and Lords of the Church, and Vicars of Christ upon earth.

10. Ἀπελλῆν] *Apella.* Cp. *Hor.* Serm. I. v. 100, "credat Judæus *Apella*," a name used by Horace, for an obvious reason, in ridicule, but here ennobled by St. Paul, who adds, τὸν δόκιμον ἐν Χριστῷ, *the approved in Christ*, who has given to him, who bears it, the true *circumcision* of the Spirit.

Bentley's important remark (Epist. ad Mill. p. 517, ed Lips.) that the final -ᾶς and -ῆς of *Greek* names was Latinized into *-a* in the case of *slaves* and others of humbler life, but was maintained in *-as* and *-es* in the case of nobler persons, is applicable here. Probably, as the early Christians were generally from the *lower* classes, the rendering *Apella*, and perhaps *Dama*, might be more correct than *Apelles, Demas.*

11. Νάρκισσον] *Narcissus.* Not the freedman of the Emperor *Claudius* (*Suet.* Claud. 28), for he had been put to death by Nero, A.D. 54, i. e. before the date of this letter; but perhaps a freedman of Nero. Dio lxiv. 3.

12. Τρύφαιναν] *Tryphæna.* On this, and other names in this list, see *Lightfoot*, Journal of Class. Phil. x. 57, and *Merivale*, Rom. Hist. vi. p. 260, and note on Phil. iv. 22.

13. τὸν ἐκλεκτὸν ἐν Κυρίῳ] *the elect in the Lord.* Another proof that St. Paul does not use the word *elect* to designate a person who can be known by *men*, as one who will *finally persevere*, and *certainly be saved.*

Almighty God knows *who* will persevere and be saved; but *men* have not this foreknowledge concerning themselves or others; and Christian Charity, which "hopeth all things," will suppose *every one* to be *elect* in the Lord, whom the Lord has graciously called into His Church, and has plentifully supplied with the means of everlasting salvation, and who is adorning the Christian profession of a sound faith with the good fruits of a holy life. See above on viii. 30.

14. Ἑρμῆν—Ἑρμᾶν] This is the order in the best MSS. *Elz.* puts Ἑρμᾶν first. Cp. *v.* 1 Φοίβην, *v.* 15 Νηρέα. Hence it would appear that the Gentile Christians at Rome did not scruple to retain names, though derived from *heathen deities* (*Phœbe, Nereus,*

Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς πάντας ἁγίους.

e 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Thess. 5. 26. 1 Pet. 5. 14.

16 e Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἁγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλησίαι πᾶσαι τοῦ Χριστοῦ.

f 2 Thess. 3. 6, 14. 1 Tim. 6. 3. 2 Tim. 3. 2, 5, 6. Tit. 3. 10. 2 John 10.

17 f Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς τὰς διχοστασίας καὶ τὰ σκάνδαλα παρὰ τὴν διδαχὴν ἣν ὑμεῖς ἐμάθετε ποιοῦντας, καὶ ἐκκλίνατε ἀπ' αὐτῶν·

g Phil. 3. 18, 19

18 g οἱ γὰρ τοιοῦτοι τῷ Κυρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν, ἀλλὰ τῇ ἑαυτῶν κοιλίᾳ, καὶ διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων·

h Matt. 10. 16. ch. 1. 8. 1 Cor. 14. 20.

19 h ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντας ἀφίκετο· ἐφ' ὑμῖν οὖν χαίρω, θέλω δὲ ὑμᾶς σοφοὺς μὲν εἶναι εἰς τὸ ἀγαθὸν, ἀκεραίους δὲ εἰς τὸ κακόν.

i Gen. 3. 15.

20 i Ὁ δὲ Θεὸς τῆς εἰρήνης συντρίψει τὸν Σατανᾶν ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει.

k Acts 13. 1. & 16. 1. & 17. 5. & 20. 4. 1 Thess. 3. 2. 1 Tim. 1. 2. l Acts 19. 22. 1 Cor. 1. 15. 2 Tim. 4. 20.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

21 k Ἀσπάζεται ὑμᾶς Τιμόθεος ὁ συνεργός μου, καὶ Λούκιος, καὶ Ἰάσων, καὶ Σωσίπατρος, οἱ συγγενεῖς μου· 22 ἀσπάζομαι ὑμᾶς ἐγὼ Τέρτιος ὁ γράψας τὴν ἐπιστολὴν ἐν Κυρίῳ· 23 l ἀσπάζεται ὑμᾶς Γάϊος ὁ ξένος μου καὶ τῆς ἐκκλησίας

Hermes). And one of these names (Hermas) was retained by the writer of the Ecclesiastical book entitled the Ποιμὴν, or 'Shepherd,' still extant—whom *Origen* and others suppose to be the Hermas here mentioned by St. Paul. But this is not probable, for the Author of that book was brother of Pius, Bishop of Rome, A.D. 150 (*Canon Muratorian.*).

Every thing was to be appropriated and consecrated by Christianity. Heathen Temples and Basilicas were to become Christian Churches. A Phœbe (the name of Diana) is a Deaconess of the Church, and a bearer of the Epistle of St. Paul to the Christians at Rome. The names *Nereus* and *Hermes* are christianized. The ship called *Castor and Pollux* brings the Apostle to Rome. See on Acts xxviii. 11. How striking is the contrast between *Tryphæna* and *Tryphosa*, with their sensuous meaning and voluptuous sound, and the sterner words that follow, *τὰς κοπιώσας ἐν Κυρίῳ, labouring in the Lord!*

This is a consideration which may serve to remove the scruples of those who cannot prevail on themselves to conform to the common use of the names of the Months of the Year or Days of the Week, because they are derived from Heathen deities or men. Rather, these names, like the appellations in this chapter, have their appropriate uses, as mementos of the sin and misery from which the World has now been delivered, and of the privileges it enjoys under the blessed influence of the Gospel.

16. *ἐν φιλήματι ἁγίῳ*] *with a holy kiss;* especially given in the Church at the Holy Eucharist. See *Origen* here, and *Justin*, Apol. ii. p. 97. *Athenag.* Legat. p. 36. *Aug.* c. lit. Petil. ii. 22. *Cyril.* Catech. 5. Cp. *Bingham*, XV. iii., and note on 1 Thess. v. 26.

A very suitable direction, after the exhortations to the Gentile and Jewish Christians in this Epistle, to Christian love, to be sealed with a kiss of peace at the Lord's Table, after hearing this Epistle read in the Church.

The precept is repeated twice by St. Paul to the *Corinthians* (1 Cor. xvi. 20. 2 Cor. xiii. 12), for whom the epithet *ἅγιον* was specially needful. In the latter place, *S. Chrysostom* has some excellent remarks on the sanctification of the lips by the reception of the Holy Eucharist, and on the consequent duty to keep the lips pure from all taint of evil.

— *αἱ ἐκκλησίαι πᾶσαι*] *πᾶσαι* is omitted by *Elz.*, but found in the best MSS. St. Paul, the Apostle of the Gentiles, speaks in the name of all the Churches—having the care of them *all.* (2 Cor. xi. 28.)

17. *σκοπεῖν*] *mark them*—have your eye upon them—as a helmsman has his eye upon a rock; and steer aside from them. Cp. on Jude 17.

On the duty of shunning those who impugn the fundamentals of the Gospel, see *Waterland* on the Trinity (c. 4), who quotes 1 Cor. v. 5. Gal. i. 8, 9, and Gal. v. 12, in that sense, and 1 Tim. vi. 2—5. 2 Tim. ii. 16—18. Tit. iii. 10. 2 John 10, 11.

18. *Χριστῷ*] *Elz.* prefixes *Ἰησοῦ*, not in A, B, C.

— *κοιλίᾳ—καρδίας*] *they are slaves of their own bellies,* and deceive *the hearts of* others.

20. *συντρίψει τὸν Σατανᾶν*] *will bruise Satan under your feet quickly.* Satan now rules at Rome, but *the Seed of the woman* has bruised the Serpent's head, according to the first prophecy in Holy Scripture. (Gen. iii. 15.)

After the recent perversion of that prophecy, in the Papal Decree on the Immaculate Conception (Rome, Dec. 8, 1854), wherein this act of bruising the Serpent's head is applied to the *Virgin Mary*, as *her* special prerogative, it is not irrelevant to cite the following testimony to the truth, from the pen of the learned Romanist Commentator, *Cornelius A Lapide*, in his note here (Rom. xvi. 20): "Alludit Apostolus ad Genes. iii. 15, ut directè habent Hebraica זרע *Hic*, id est Ipsum Semen, sive Proles mulieris, putà Christus, *conteret caput tuum.*"

And so the ancient Bishop of Rome, *Leo I.* (Serm. de Nativ. ii.), and *S. Jerome* in his Version of Gen. iii. 15. See his Quæst. Hebr. in Gen. iii. 15; and the masculine "Ipse" was there before Popes Sixtus V. and Clement VIII. How is the *Church of Rome* changed since St. Paul wrote this Epistle to it! (i. 8.) *How is the gold become dim, and the fine gold changed!* (Lam. iv. 1.)

— *Ἡ χάρις τοῦ Κυρίου*] *The Grace of our Lord Jesus Christ be with you.* St. Paul's own subscription, written with his *own hand* in *all his Epistles.* See on 1 Thess. v. 28. Heb. xiii. 25. It is *repeated* in *v.* 24, where however A, B, C omit it.

21. *Ἀσπάζεται*] So A, B, C, D*, F, G. *Elz. ἀσπάζονται.*

— *Τιμόθεος—Σωσίπατρος*] *Timothy,* and *Sosipater,* or Sopater, of Bercœa, were with St. Paul at Corinth when he wrote this Epistle, and accompanied him from it as far as Asia. (Acts xx. 2. 4.)

This Epistle to the *Romans* is almost the only letter of St. Paul, at the writing of which Timothy is known to have been present, and in which he is *not* joined with St. Paul in the opening address.

St. Paul had not been at Rome, but he was the Apostle of the Gentiles, and so had a divine commission to address the metropolis of the Gentile world; which *Timothy* had not.

Timothy was afterwards with him at Rome in his first imprisonment, and is associated with him in his Epistles written *from Rome* to the *Colossians*, *Philemon*, and the *Philippians.* See also Heb. xiii. 23; and he was probably also at Rome with him at his *second* imprisonment and martyrdom. (2 Tim. iv. 9. *v.* 21.)

— *Λούκιος*] Perhaps *St. Luke* the Evangelist (*Origen*), who was with St. Paul at this time (Acts xx. 5; cp. on 2 Cor. viii. 18), and accompanied him afterwards to *Rome* (Acts xxviii. 16) in his first imprisonment there (Col. iv. 14. Philemon 24); and also in his second imprisonment just before his death. (2 Tim. iv. 11.)

On the double form of proper names in the New Testament, see above on Acts xv. 22, and *Winer*, p. 93.

— *Ἰάσων*] Cp. Acts xvii. 5.

22. *Τέρτιος*] *Tertius.* St. Paul employs a secretary, bearing a Roman name, to write to the Romans.

The words *ἐν Κυρίῳ* are to be connected with what immediately precedes. (*Origen.*) The work of an amanuensis, as well as of an Apostle, may be done, and ought to be done *ἐν Κυρίῳ*—it is as a labour of love "*in the Lord.*" See above on *v.* 9, "Tertius ad gloriam Dei scribit, et ideò *in Domino* scribit." *Origen.*

On St. Paul's habit of writing his Epistles by *secretaries*, see above on 1 Thess. v. 28. 2 Thess. iii. 17. Gal. vi. 11.

23. *Γάϊος*] *Caius.* See on 1 Cor. i. 14. According to some, the first Bishop of Thessalonica. Cp. *Tillemont*, i. 103.

ὅλης· ἀσπάζεται ὑμᾶς Ἔραστος ὁ οἰκονόμος τῆς πόλεως, καὶ Κούαρτος ὁ ἀδελφός.

24 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν· ἀμήν.

25 [m] Τῷ δὲ δυναμένῳ ὑμᾶς στηρίξαι κατὰ τὸ εὐαγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις σεσιγημένου, 26 [n] φανερωθέντος δὲ νῦν, διά τε γραφῶν προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ, εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρισθέντος, 27 [o] μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ ᾧ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

m ch. 1. 5. & 15. 18. Eph. 1. 9. & 3. 9, 20. Col. 1. 26. 2 Tim. 1. 10. Tit. 1. 2. 1 Pet. 1. 20. Jude 24.
n 1 John 1. 1.
o Heb. 13. 15. 1 Tim. 1. 17. Jude 25.

— Ἔραστος ὁ οἰκονόμος τῆς πόλεως] *Erastus* the *Quæstor of the City*, probably *Corinth*,—in which City St. Paul was,—or at its harbour *Cenchreæ* (*v.* 1), when he wrote this Epistle. (2 Tim. iv. 20.)

Erastus, having a *financial* office at Corinth, was a fit person to be employed by St. Paul in *collecting alms* in Greece. He appears to have been sent by St. Paul from Ephesus to Macedonia for that purpose (cp. Acts xix. 21, 22), but having an official position, he was not, it seems, able to leave Greece to go with St. Paul to Asia and Jerusalem, with some who are here mentioned, e. g. *Timotheus* and *Sopater*. See Acts xx. 4. Cp. *Birks*, p. 255.

— Κούαρτος] *Quartus*, a Roman name: ὁ ἀδελφὸς, *your* brother.

24. Ἡ χάρις—ἀμήν] See above on *v.* 20.

25—27. Τῷ δὲ δυναμένῳ—ἀμήν] This Doxology is placed here in B, C, D, E, and also in ℵ, and some Cursive MSS., and in *Vulg.*, *Copt.*, *Æthiop.*, and other Versions, and Latin Fathers.

But it is inserted at the end of Chapter xiv., in the great majority of *Cursive* MSS., and in the Greek Lectionaries and Fathers.

It is found *both* there and here, in A, and a few Cursives.

It is omitted by D**, F, G, and was rejected by Marcion. (*Origen* vii. p. 453.)

The Editors are divided as to its position. Among those who maintain its claim to stand here, are *Erasmus*, *Stephens*, *Beza*, *Bengel*, *Koppe*, *Knapp*, *Rinck*, *Lachm.*, *Scholz*, *De Wette*, *Tischendorf*, *Philippi*, *Meyer*, *Alford*.

Some few Editors and Commentators, *Mill*, *Wetstein*, *Griesbach*, *Matthiæ*, *Eichhorn*, would remove it to the end of Chapter xiv.; and two or three deny its genuineness.

The genuineness of this Doxology is substantiated by external and internal evidence. Even the involved structure of the sentence, which is such as an interpolator would scarcely have hazarded, is an argument in its favour. It was probably transposed, or rejected, in the first instance, by some who thought that the words in *v.* 24 marked the close of this Epistle, as of others from St. Paul's hands.

Now to Him who is able to establish you according to my Gospel, and the doctrine preached of Jesus Christ, according to the Revelation of the Mystery, which had been kept secret in all past ages (see Tit. i. 2. 2 Tim. i. 9. Matt. xxv. 46), *but hath been now made manifest* (in the Gospel), *and through the Scriptures of the Prophets made known unto all Nations, according to the commandment of the Eternal God, for their obedience to the Faith.* See i. 5.

This concluding sentence contains the kernel of the doctrine of the whole Epistle (see on i. 3, and *Introduction*, pp. 197—201), namely, that God had decreed—even before the world began—(and therefore long antecedently to the Call of Abraham, and to the giving of the Levitical Law) *to unite all Nations in one Church Universal by Faith in Christ*; and that this Divine Decree was kept *secret* from former ages, though the way had been prepared for its manifestation by the *Prophetical Scriptures* of the Old *Testament*, and is now, at length, in the fulness of time, revealed to *all* in the *Gospel*. See below, Eph. iii. 3—9. Col. i. 26. 2 Tim. i. 9, 10.

The way for this Evangelical Revelation had been quietly prepared by the Prophetical Scriptures. According to *Bengel's* comparison, there was in the Old Testament the silent movement of the hands of the Clock; but it sounded forth the Hour with an audible voice in the Gospel.

— ᾧ] i. e. μόνῳ σοφῷ Θεῷ, *To the only wise God*, agreeing with τῷ δυναμένῳ, at the beginning of the sentence, which is resumed by ᾧ, *to whom through Jesus Christ be glory for ever. Amen.* On this *anacoluthon*, see *Winer*, p. 501. Gal. ii. 6. In a less impassioned strain he would have written αὐτῷ. See xi. 36, and particularly Eph. iii. 20, 21, which is the best exposition of this passage, and may have given occasion to the transfer.

INTRODUCTION

TO THE

EPISTLE TO THE EPHESIANS.

I. *On the Design and Contents of the* EPISTLE *to the* EPHESIANS.

IT has been observed by ancient Authors[1], that the Epistle to the Ephesians stands pre-eminent among St. Paul's Epistles in the sublimity of its revelations of supernatural truths, which could never have been discovered by any efforts of human Intelligence.

I. This peculiar characteristic of the Epistle to the Ephesians may be ascribed to several causes—

(1) St. Paul had already resided for about three years at Ephesus, and had fully preached the Gospel there, so that "all that dwelt in *Asia*" (that is, the region of which the capital was Ephesus) "heard the word of the Lord Jesus" (Acts xix. 8—10; xx. 31).

In no city, as far as we know, had the Apostle resided and taught continuously for so long a time as *Ephesus*.

The Ephesians, therefore, had been well *prepared* by previous discipline to receive the full and systematic instruction in the Mysteries of the Gospel, which is embodied in this Epistle. They were specially *qualified* to do so.

(2) Besides, the City of Ephesus occupied a prominent place among the Cities of the World, as having special *needs* and *claims* on the Apostle of the Gentiles for such instruction from him.

Ephesus was the stronghold of Satan in many forms of spiritual iniquity. It was like a Court and Camp of the Evil One. Thither he had attracted the inhabitants of "Asia and the World[2]" by the mysterious traditions of an ancient superstition, and by the alluring fascinations of religious pomp and pageantry[3], and by the no less powerful operations of selfish interests and secular advantages, represented in the combination of Demetrius and his craftsmen[4], deriving their wealth from trading and trafficking in the workshop of Idolatry; and there he reigned supreme in the magnificent Temple of the Ephesian Artemis.

At Ephesus also he deluded mankind by sorcery and witchcraft. There he beguiled them into converse with himself, and allured them to hold familiar intercourse and communion with the powers of darkness, in order to attain a knowledge of the hidden secrets of the invisible world, and to penetrate into the mysteries of futurity.

The immense amount of the price of the Magical Books committed to the flames at Ephesus in consequence of St. Paul's teaching there, is specified by his friend and companion St. Luke[5], in

[1] *Chrys.* in Procem. ad Ephes., ἐστὶ νοημάτων μεστὴ ἡ Ἐπιστολὴ ὑψηλῶν καὶ δογμάτων. And he explains this circumstance from the fact that the Ephesians had been *already* well instructed in the Articles of the Christian Faith: λέγεται δὲ καὶ τὰ βαθύτερα τῶν νοημάτων αὐτοῖς ἐμπιστεῦσαι ἅτε δὴ κατηχημένοις.

A very just observation, and affording a sufficient answer to those who have argued, from the absence of *salutations* and *personal notices* in the Epistle to the Ephesians, that either the Epistle is not correctly inscribed to the Ephesians in our present editions of it, or could not have been written by *St. Paul*, who had personally resided and preached at *Ephesus* for about three years. (Acts xix. 8—10; xx. 31.)

On the contrary, this Epistle evidently *assumes* (as *Chrysostom* remarks) that they to whom it was addressed had been already well schooled in the doctrines of Christianity. The great Gentile Church of Ephesus had been planted and watered by the Apostle of the Gentiles, St. Paul, as is evident from the Acts of the Apostles, xviii. 19; xix. 8—10; xx. 31.

In like manner *S. Jerome* says, "In hanc potissimam Epistolam ignota sæculis sacramenta congessit." And on Eph. iii., "Nulla Epistola Pauli tanta habet mysteria tam reconditis sensibus involuta." And on chap. iv., "Inter omnes Pauli Epistolas hæc vel maximè et verbis et sensibus involuta." *Jerome* (in Præf. in Epist. ad Ephes.).

[2] Acts xix. 27.

[3] See on Acts xix. 31.

[4] Acts xix. 25—27.

[5] Acts xix. 19.

order to give some notion of the powerful dominion exercised by Satan over the minds of that populous, wealthy, commercial, intellectual City, by means of Magical Arts [1].

(3) Hence it was requisite, that in an Epistle to such a City as Ephesus the Apostle of the Gentiles should reveal the true character of the Spiritual Powers of Darkness [2], under whose thraldom the Heathen World was enslaved, and should lead men to recognize the dignity and blessedness of that intellectual, moral, and spiritual Emancipation which had been achieved for them by Jesus Christ.

The Apostle, therefore, having his spiritual eye illumined by heavenly light, uplifts the veil which separates the Visible World from the Invisible; and enables mankind to contemplate the workings of the two antagonistic Powers, of the Kingdom of Light on the one side, and of the Empire of Darkness on the other. (v. 8.)

This is a part of his design in this Epistle; and on the groundwork of the *supernatural truths*, here communicated as *objects* of *Faith*, he builds up a superstructure of *moral duties*, as *subjects* of *Practice*. He executes this great task in a manner adequate to its dignity, grandeur, and importance.

His diction in this Epistle bespeaks the transcendent sublimity of the Doctrines which he here reveals. Especially in the dogmatic portion of it, occupying the greater part of the first four Chapters, his style breathes the poetic raptures of an impassioned effusion of Sacred Poetry, like a Divine Dithyramb. It burns with an impassioned fervour kindled by the Holy Spirit, Who descended in tongues of fire on the day of Pentecost. It grows and spreads itself with irresistible power in a spiritual conflagration. Or, to use another figure, its sentences flow on, as it were, in the full strong tide, wave after wave, of an immense and impetuous sea, swayed by a powerful wind, and brightened and sparkling with the golden rays of a rising Sun [3].

It is worthy of observation, that although the subject of this Epistle is of so sublime and mysterious a character, and though the language is characterized by a majestic grandeur, and by a poetic and even lyrical tone, yet the whole management of the argument is methodical and systematic, such as might have been looked for in a philosophical Essay on Christian Faith and Practice.

Indeed, the Divine Apostle, while revealing in this Epistle the most mysterious supernatural truths, displays in a signal manner a marvellous combination of calm Judgment, temperate Reason, comprehensive Intelligence, tender Affections, and fervid Imagination.

II. Let us now consider the plan of the Epistle.

The Apostle has his eye fixed on the Great Author of all things, the Fountain of being and blessedness, the Everlasting Father of all [4]. He reveals Him existing before the world, and he reveals to us ourselves existing in the Divine mind and counsel, and as chosen by the Divine love in the unspeakable riches of His Grace, and appointed by the pleasure of His Will for adoption into sonship in Christ [5].

He proclaims the Divine purpose to sum up all things in Christ, the Son of God, the King and Lord of Angels; in Christ, God of God, becoming Man, and so, by His Incarnation, uniting Angels and Men under one Head, in One universal Church in Heaven and Earth.

He teaches us to behold God in Christ taking human flesh, and dying in that flesh on the Cross; and thus reconciling God to Man by the offering of Himself a willing Victim for the World, and so destroying the enmity between God and men, and making peace [6].

He displays Christ on the same Cross reconciling man to man, by fulfilling and taking away the Law of Levitical Ordinances, which separated the Jews from Gentiles, who were aliens from the life of God, and without God in the world [7], and joining together all, as One New Man, in Himself [8]; and thus fully revealing the Mystery, which even the Angels themselves had not known, that

[1] A sufficient proof, it may be observed, if proof be necessary, that human intelligence affords no adequate protection against the impostures of the Evil One.

[2] Eph. ii. 2; vi. 12.

[3] St. Paul, in his Epistle to the Church of Ephesus, the capital of Asia Minor, and in that to the Colossians, appears to have designedly adopted the Asiatic style of writing, which was distinguished by splendour of imagery and exuberance of diction; in these respects these Epistles bear some resemblance to those which were afterwards written by the Asiatic Bishop and Martyr S. Ignatius, especially the earlier portion of his Epistle to the Ephesians.

[4] i. 3; iii. 14.

[5] i. 3—5. 12. On the connexion of this preamble with the subject of the Epistle immediately preceding this to the Ephesians (viz. the Epistle to the *Romans*), see above, p. 198.

[6] ii. 16.

[7] ii. 12.

[8] ii. 15.

the Gentiles would be made fellow-heirs of the promise, and be united together in the Body of Christ.

He raises our eyes to Christ dying for us all, and redeeming us from the power, and guilt, and punishment of sin by the ransom there paid, and from the bondage of Satan; and also purchasing for us an eternal and heavenly inheritance by the infinite value of His precious Blood poured out for us on the Cross.

He leads us to contemplate ourselves in Christ, by reason of His Incarnation. He shows us ourselves delivered, by virtue of His Death, from the debasing dominion of the Powers of the Air and of the Satanic Spirits of Darkness, and made children of light in the Lord, as members of His Church, formed from His most precious side pierced on the Cross for us.

He unfolds the glory and blessedness of the Church, taken from that side, as Eve was taken from Adam when he slept, and being no other than bone of His bone, and flesh of His flesh,—the Spouse of Christ [1]. He represents us, as members of Him, Who, as God consubstantial with the Father, fills all things by His Godhead, and Who, as God-Man, by reason of His Birth, His Death, Burial, Descent into Hell, and Ascension into Heaven, fills all things, and has made us whose Nature He has taken, and whose Nature He wears, to be partakers of His own fulness [2], and has united us in Himself to God, and Who, as our Head, has quickened us His members by His own free Grace, who before were dead in trespasses and sins, and has raised us from the Dead, and has carried us up with Himself into Heaven, and has made us to sit with Himself in heavenly places [3], and has given us access in Himself by one Spirit to the Father [4].

He declares to us also the *instrumental means* by which these blessings of mystical incorporation in Christ are conveyed to us and to the whole race of Mankind. He declares that Christ has instituted a Visible Society, His Church Universal, which is to continue for ever in the World; that this Society is One Body, animated by One Spirit, and to be known by the worship of One Lord, by the profession of One Faith, and by the administration of *One Baptism* [5]; that Christ "loved the Church and gave Himself for her, that He might sanctify and cleanse her with the washing of *water* by the Word [6];" and that after His Ascension into Heaven, He *gave* spiritual *gifts* to men, and that He *gave* certain *offices*, the highest of which is that of *Apostles*, "for the perfecting of the Saints, and the building up of the body of Christ, till we all attain to the unity of the faith, and of the knowledge of the Son of God, to a perfect man," that is, to the ripeness of spiritual manhood, "to the measure of the stature of the fulness of Christ [7]."

He refers, therefore, to the practice of the Holy Apostles; and He teaches us that in the instrumental means employed by *them* for the maintenance of the Life and Unity, and for the expansion of the growth and stature, of the Church, and for the full development of her organization, we may see an exhibition of the mind of Christ Himself in the dispensation of those gifts and graces which He bestows by the operation of the Holy Ghost for that purpose, even to the end of time.

Thus, then, we may recognize in the Epistle to the Ephesians a divinely-inspired System of Instruction concerning the Origin, and Institution, and purposes of the Universal Church of Christ.

This is the *dogmatic* design of the Epistle.

III. In the second, or *ethical*, portion of it [8], the Apostle proceeds to show that this spiritual Teaching, revealing the transcendental doctrines and sublimest Mysteries of our Faith concerning the Eternal Love, and Prescience, and Purpose of God the Father toward Man in the Incarnation of His Dear Son, and in delivering Him up to die for the sins of the whole World, and in summing up all things in Him, and in reconciling all things to Himself in Him dying on the Cross, descending into Hell, ascending into Heaven, and sitting on His own Right Hand in Glory, and sending the Gift of the Holy Ghost from heaven, and in uniting all men as fellow-members and as sons of God by adoption in Christ, in an Universal Church foreknown and predestined from Eternity, is not a mere scholastic thesis of speculative Philosophy, but is the very root and mainspring of all true Christian *Practice*.

He reminds us, that by reason of our Baptismal incorporation in the mystical Body of Christ, which is His Church, and by our fellowship with one another in Him, we are bound to abstain from *lying*, and to speak the *truth*, for "we are members one of another [9]."

[1] See v. 30, 31, and note.
[2] i. 23; iii. 19; iv. 13.
[3] i. 20; ii. 6.
[4] ii. 18.
[5] iv. 4-6.
[6] v. 26.
[7] iv. 11—13.
[8] Beginning at the seventeenth verse of the fourth chapter.
[9] iv 25.

He admonishes us, that for the same reason we are bound to keep our hands from *stealing*, and to work honestly therewith, in order that we may be able to *give* to our *fellow-members* in need[1]; and

That we are bound to keep our *lips* from *evil words*, in order that we may not grieve the Holy Ghost, by whom we were sealed, and that we may edify one another in love.

He shows that we are bound to abstain from all uncleanness, for by it we should violate our primary obligations as members of Christ's Body, and be joining ourselves in *communion* with those Powers of Evil and Spirits of Darkness whom we have *renounced*, and from whom we have been delivered by Christ. (v. 4—11.)

He shows that *Marriage*, which is the Mother of all household Charities and Virtues, has its foundation in the Doctrine of Christ's Incarnation, and of the Marriage-Union between Him and the Church, an Union consummated by His Death; and of our own spiritual espousals to Him, and our own communion with Him in His Blessed Body and Blood. (v. 30.)

Hence, therefore, he warns us, that sins against Marriage, such as *Fornication* and *Adultery*, are desecrations of a great Mystery, that they are sins of sacrilege against Christ.

He solves the moral problem which perplexed—and still perplexes—Political Economists, and embarrasses Legislators, and distracts Nations, endeavouring to deal with it on other than Christian principles,—the problem of *Slavery*. The doctrine of the Incarnation, as preached by St. Paul in this Epistle, is the only method that ever has been, or ever will be, devised, for reconciling the rights of the Slave with those of the Master. It teaches them to regard one another as fellow-members in the body of Christ, and to love one another as brethren in Him; "*Slaves*, be obedient unto your Masters—as unto *Christ*, not with eyeservice as menpleasers, but as the *Slaves* of *Christ*, doing the will of God from the heart, with good will doing service, *as to the Lord*, and not to *men*. And ye *Masters*, do the same things unto them; knowing that *their* Master and *yours* is in heaven, and there is no respect of persons with Him[2]."

IV. Thus the Apostle shows in this Epistle, that virtuous *practice* grows like ripe fruitage on the branches of the Spiritual Vine, by virtue of our union with Him Who said, "I am the Vine, ye are the branches[3]," and by the efficacious supply of life and spiritual Grace which we drink in, by means of that mystical union in Him.

He affirms that we have been *created anew* in Christ Jesus, *in order* that we may tread in the appointed path "*of good works* which God hath prepared for us to walk in." (ii. 10.)

He shows the necessity of maintaining stedfastly this truth, and of *teaching* the Doctrine of the *Unity of Christ's Church* as the *groundwork of Christian Ethics*.

This is a proposition, of which men greatly need to be reminded, especially in times of division, when sound Teaching on this subject is idly disparaged as merely theoretical, and is sometimes even denounced as exclusive and illiberal, and when some persons appear to rejoice and exult in the miserable multitude of their religious divisions, as if they were proofs of a generous Liberty, and the luxuriant produce of a vigorous intellectual Energy.

But the divine Apostle denounces these things as indications of moral feebleness and spiritual sterility, and even of infantine silliness[4]; and declares that we shall be only like puny and stunted *children*, unless we attain to the *Unity of the Faith* (iv. 3), by which alone we can reach the ripe manhood and full stature of moral, intellectual, and spiritual growth.

Thus, then, it appears that Teaching concerning the constitution, offices, privileges, and duties of the Christian Church is a *practical* thing. It is, indeed, a practical thing, if the growth of man's moral, intellectual, and spiritual being ought to be his chief care; it is indeed a practical thing, if love of God, Whose goodness to men in Christ it reveals, is the mainspring of virtuous practice; it is a practical thing, if love of our fellow-men, whose nature Christ has taken, and joined for ever in Himself to the nature of God, and if love of our fellow-members in Christ are strong motives to the right discharge of social duties. It is a practical thing, if speaking the truth is a practical thing. It is a practical thing, if honest labour and abstinence from fraud are practical things, and are even the safeguards of society. It is a practical thing, if wrong notions concerning Slavery are destructive of domestic and national peace. It is a practical thing, if abstinence from pollutions of flesh and spirit, if purity and chastity, temperance and sobriety, are practical things. It is a practical thing, if violations of the Marriage Vow are sinful and shameful, and fraught with wretchedness to body

[1] iv. 28.
[2] Eph. vi. 5—9. On this subject see further below, *Introduction* to the Epistle to Philemon.
[3] John xv. 5.
[4] Cp. 1 Cor. iii. 1.

and soul, in time and eternity; and if the maintenance of the sanctity of Marriage, as symbolizing the mystical Union between Christ and His Church, is the source and well-spring of domestic peace and joy. It is a practical thing, if by the neglect of these duties men forfeit the hope of a blessed inheritance in the Kingdom of Christ, and if they thus make themselves partners with and companions for ever of the spirits of darkness[1]. It is a practical thing, if by the exercise of these moral duties we walk as children of the light[2], and are made meet for the glorious inheritance of the Saints in Light[3]. It is indeed a practical thing, since we must all appear before the Judgment Seat of Christ to give an account of our own works; and since the fires of Hell will never be quenched, and the joys of Heaven will never vanish away.

Therefore we may reckon the Epistle of St. Paul to the Ephesians as among the most precious treasures of dogmatic Theology, Church Polity, and Christian Ethics, that the Divine Author of Truth has vouchsafed to the world.

V. Lastly, we may regard the Apostle St. Paul as here associated with the beloved Disciple, Apostle, and Evangelist, St. John. One and the same Spirit worked and preached by both. And the great heathen City of Asia, Ephesus, famous for its idolatry and magical arts, was the scene of the conquests of the Gospel, which were achieved by His Divine Power, acting by these two holy Apostles. In that City, which worshipped the prolific powers of Nature, personified in the Ephesian Artemis[4], St. Paul proclaimed the regenerating virtue of Divine Grace shed upon all in Christ, "God manifested in the flesh." In that City, which adored the "image that fell down from Jupiter[5]," the Father of the heathen Pantheon, he preached Christ, the Image of God, the Father of Lights, Him who was sent from heaven to save the world. In that City, which fabricated silver shrines for Artemis, he taught that all who believe in Christ's Name are made temples of the Holy Ghost.

Thus St. Paul, preaching at *Ephesus*, and giving a solemn charge to the Ephesian Presbyters "to feed the Church of God, which He purchased with His own Blood[6]," and writing this Epistle to the Ephesians, and afterwards, at the close of his career, settling his beloved son Timothy as Bishop at Ephesus, and writing his two Epistles to Timothy as Chief Ruler of that Church, prepared the way for the Apostle St. John, who passed the latter part of his life at Ephesus, governing the Ephesian Church and the Churches of Asia dependent on it. And we may recognize in the Epistles of St. Paul to the Ephesians, and to Timothy the Bishop of Ephesus, a declaration of those Doctrines of the true Faith, particularly concerning the Divinity and Incarnation of the Son of God, the Eternal Word, which afterwards were displayed in all their fulness to the World by the Holy Ghost, in the Gospel, Epistles, and Apocalypse of the beloved Disciple, the Apostle and Evangelist who dwelt and died at Ephesus,—St. John[7].

II. *On the date of the Epistles to the* Ephesians, Colossians, *and* Philemon.

An interval of about three years elapsed between the date of the preceding Epistle, to the Romans, and that of the three following Epistles, to the Ephesians, Colossians, and Philemon.

(1) These three last-named Epistles were written by St. Paul when he was a prisoner (δέσμιος, Eph. iii. 1; iv. 1. Col. iv. 18. Philemon 1. 9, 10. 13).

(2) They were therefore written either at *Cæsarea*, or at *Rome*.

(3) They seem to have been written about the *same time*. For *Tychicus* is the bearer of the Epistles to the Ephesians (vi. 21), and to the Colossians (iv. 7); and *Onesimus* is associated with him in bearing the Epistles to *Colossæ* and to *Philemon* (Col. iv. 9. Philemon 10).

Besides, the same persons[8] are mentioned as present with the Apostle when he wrote the Epistles to the Colossians and Philemon; and their greetings are sent by him, together with his own salutations to those whom he addressed.

(4) The *place*, at which they were written, was most probably *Rome*.

[1] v. 5. 7. 11.
[2] v. 8.
[3] Cp. i. 18.
[4] The Greek name rendered *Diana* see note on Acts xix. 24.
[5] Acts xix. 35.
[6] Acts xx. 28.
[7] See above, the *Introduction* to St. John's Gospel; and below, the *Introduction* to St. John's First Epistle.
[8] These are Aristarchus, Mark, Epaphras, Luke, Demas. Cp. Col. iv. 10—14, and Philemon 23, 24.

This is the opinion of ancient Expositors[1], and of the majority of modern Interpreters and Critics[2].

The following considerations seem to be conclusive *against* the recent supposition of some[3], that these Epistles were written at *Cæsarea* during St. Paul's two years' confinement *there, before* he was sent to Rome (Acts xxiv. 27); and they seem to be decisive *in favour* of the opinion that they were written at *Rome* during his first imprisonment in that city.

In his Epistle to the Romans St. Paul had expressed an earnest desire and intention to *see Rome*, after he had been to Jerusalem with the collection of alms for the poor Christians there[4].

It is evident that a visit to *Rome* was then the first object in his thoughts; and (as soon as he had executed his mission at Jerusalem) he would not form any plan of going to *any other* places *before* he had been to Rome.

Further, soon after he had written his Epistle to the Romans, he declared at Ephesus, "*After* I have been at *Jerusalem*, I must also see *Rome*" (Acts xix. 21).

Besides, when he had arrived at Jerusalem, he received a special commission from the Lord Jesus, to go to *Rome*. "Be of good cheer, Paul, for as thou *hast testified* of Me in *Jerusalem*, so must thou bear witness also at *Rome*" (Acts xxiii. 11). Accordingly he appealed unto *Cæsar*[5].

When these things are duly considered, it will not appear credible, that the Apostle should publicly declare his intention of going to *other* places, in a different direction, *before* he had been at Rome.

Now, if we refer to the Epistle to Philemon, written at the same time as that to the Colossians, and probably also as that to the Ephesians, we find that the writer hoped and designed to pay a visit, soon after its date, to *Colossæ in Phrygia*. "Prepare me a lodging, for I trust that through your prayers I shall be given unto you" (Philemon 22).

Such language as this could hardly be used by St. Paul at *Cæsarea*, where he was in bonds, having appealed to Cæsar, and having announced his desire and design to go to Rome, and having received a divine mandate to go thither. When he was at *Cæsarea*, all his thoughts would be directed westward to *Rome;* and he would not have announced an intention or a desire of going, in a contrary direction, into *Phrygia*.

Therefore these Epistles were *not* written at *Cæsarea*.

But, when his desire of visiting Rome had been accomplished, and when in obedience to the divine command, he had a near prospect of standing before Cæsar, and of bearing witness to Christ, then he might use such language as that; then he might cherish the hope of declaring to his friends in Colossæ, and to the Christian Churches of Asia, the blessings he had received of divine guidance, protection, and deliverance, in his manifold dangers at Jerusalem, Cæsarea, and at Rome; and he might reasonably desire to confirm their faith by declaring to them how the machinations of his enemies against him had been overruled by God for good, and how all "the things that had happened unto him had fallen out unto the furtherance of the Gospel" (Phil. i. 12).

Hence it appears most probable, that these Epistles were written at *Rome*, during the Apostle's first imprisonment in that city, A.D. 61—63.

III. *On the Persons to whom the Epistle inscribed "to the* Ephesians*" was written.*

The accuracy of this title has been controverted by some[6].

I. The *external* evidence adduced in behalf of the allegation that this Epistle is *not* rightly inscribed "to the Ephesians," is as follows:

(1) A passage in *S. Basil* (c. Eunom. ii. 19), where he says that St. Paul, writing an Epistle to the Ephesians, "as truly united by knowledge to the *Existing One* (τῷ ὄντι), denominated them in a singular manner (ἰδιαζόντως), as *existing* (ὄντας), speaking to them thus, 'To the Saints who *exist* (τοῖς οὖσιν), and faithful in Christ Jesus.' For so those persons who are before us have delivered to us; and so we have found it written in the ancient copies of this Epistle." Eph. i. 1.

It thence appears that the words "*in Ephesus*" (ἐν Ἐφέσῳ) were *not* found in *some* ancient Copies seen by *S. Basil*.

[1] *Chrys.* Procem. ad Epist. ad Ephes. *Jerome* on Eph. iii. 1; iv. 1; vi. 20. *Theodoret*, Procem. ad Epist. ad Ephes.

[2] See *Davidson's* Introduction, ii. p. 362, compared with *Meyer's* Einleitung über den Brief an der Epheser, pp. 15—19. *Alford*, p. 23.

[3] e. g. *Schulz, Schneckenburger, Schott, Böttger, Wiggers, Thiersch, Meyer.* See his Einleitung, p. 15, and cp. *Alford*, p. 21.

[4] See Rom. i. 10—13. and Rom. xv. 23, where he says, "Now having no more place in these parts, and having a great desire these many years to come unto you," &c.

[5] See note above on Acts xxv. 10.

[6] See *Meyer's* Einleitung, p. 9.

The allegations of others (e. g. *De Wette* and *Baur*) that the Epistle is *not* a *genuine* work of *St. Paul*, have been fully examined and refuted by *Meyer, Davidson*, and *Alford*, and do not require further notice.

Indeed, it could not be said, that St. Paul had addressed the *Ephesians* in a *singular* manner, peculiar to *them* (ἰδιαζόντως) if he had written τοῖς οὖσιν ἐν Ἐφέσῳ, inasmuch as he uses a similar mode of address to the *Romans* and to the *Philippians*[1].

The observation of *S. Basil* was probably derived from *Origen*, whose comment on this point was first published not long ago in *Dr. Cramer's* Catena[2]. *Origen* there says, "We found this expression, 'to the Saints that *exist*' (τοῖς ἁγίοις τοῖς οὖσιν), used only in the case of the *Ephesians*, and we inquire what its meaning is. Consider then, whether, as He who revealed Himself to Moses in Exodus describes His Name as the I AM (Exod. iii. 14), so they who partake in the *Existing One* become ὄντες, being called out of non-existence into existence, as St. Paul says, God chose the things that *are not*, in order to destroy those things which *are*." (1 Cor. i. 28.)

So *Origen*. It is true that *S. Jerome* here (who had *Origen's* Commentary before him, as he tells us in his Preface) speaks of this observation as too subtle[3]; and he affirms that *other* Expositors are of opinion that the true reading here is not "to those who *are*," but "to those who are holy and faithful *at Ephesus*."

It appears then—

(*a*) That the words "*at Ephesus*" were not found here in *some* ancient Copies.

(*b*) *But* that those persons who did *not* find those words here, did not entertain any doubt that the Epistle was rightly inscribed to the *Ephesians*.

Origen, who, as far as we know, was the first person who made the remark above cited, recognizes the Epistle as addressed to the *Ephesians* even when he is making the remark, and comments upon it *as such*.

The same may be said of *S. Basil*.

(2) The second argument in behalf of the allegation that the Epistle was *not* addressed to the *Ephesians*, is deduced from the assertion of *Tertullian*, that *Marcion*, the heretic, desired (gestiit) to alter it, so as to be inscribed "to the *Laodiceans*[4]."

But this testimony of *Tertullian* implies that such an inscription would have been an *alteration*, and it is accompanied with the assertion[5] that, "according to the verity of the Church, *we* have this Epistle addressed to the *Ephesians*, and *not* to the *Laodiceans*."

All then that can be admitted here is, that *Marcion* might perhaps have found in some copies of this Epistle the inscription, "to the *Laodiceans*;" and that this might have suggested to him the *desire* of which *Tertullian* speaks.

(3) The words "*at Ephesus*" (ἐν Ἐφέσῳ) are *not* found in the *text* of the Vatican Manuscript (Cod. B), but have been added in the margin of that Manuscript by a later hand. The words ἐν Ἐφέσῳ, *at Ephesus*, have been *added* in the Codex Sinaiticus, ℵ. These words are also erased from *one* Cursive MS. (Cod. 67.)

Hence it has been supposed by some, that this Epistle was either *not* addressed to the Ephesians, *or* that it was an *encyclic* or *circular* letter addressed to *other* Churches of Asia: and that a *blank space* was left in some copies after τοῖς οὖσιν, in order to be filled up with the name of such other Churches[6].

II. But on the other hand it is to be observed—

(1) That no copies now in existence have *any other* name than that of *Ephesus*; and *all* the extant Manuscripts, including the Vatican Manuscript, which have any *title* prefixed to the Epistle, exhibit the words "to the *Ephesians*" (πρὸς Ἐφεσίους).

(2) That all the extant Manuscripts, except those just mentioned, have the words "*at Ephesus*" (ἐν Ἐφέσῳ) in verse 1.

(3) That the ancient Church *universally* received this Epistle as addressed to the *Ephesians*.

Here we may refer particularly to the testimony of the Apostolic Father and Martyr, *S. Ignatius*, who was the scholar of St. John, who lived and died at Ephesus. Ignatius was Bishop of a great Asiatic Church, Antioch, and he also wrote an Epistle to the Church of *Ephesus*; and in that Epistle[7], alluding to the *Mysteries* revealed by St. Paul in *this* Epistle[8], he congratulates them on their high dignity, as being συμμύσται Παύλου τοῦ ἡγιασμένου, *initiated*

[1] Rom. i. 7. Phil. i. 1.
[2] Ed. Oxon. p. 102.
[3] "Quidam *curiosiùs* quàm necesse est putant ex eo quod Moysi dictum est," &c., and he then recites the remark above quoted from *Origen*.
[4] Ad *Laodicenos*, *Tertullian* c. Marcion. v. 11.
[5] Adv. Marcion. v. 11.
[6] See the authorities in *Meyer's* Einleitung, p. 12.
[7] *Ignat.* ad Ephes. cap. 12.
[8] Where the word Μυστήριον occurs *six* times, i. 9; iii. 3. 9; v. 32; vi. 19.

together with Paul the sanctified, into the mysteries of the Gospel; and adds that St. Paul makes mention of them in the whole [1] of his Epistle, as *in* Christ Jesus, that is, as incorporated in Him; a very fit description of the character of this Epistle, which dilates specially on their mystical union and spiritual indwelling in Christ.

Another ancient witness to the same effect, also from Asia, is *S. Irenæus*, a scholar of *S. Polycarp*, Bishop of another neighbouring Asiatic Church, Smyrna, and also a disciple of St. John.

He quotes this Epistle about thirty times [2], and wherever he mentions the persons to whom it was addressed, he speaks of them as *the Ephesians* [3].

Let us pass now to arguments from *internal* evidence.

It is alleged on behalf of the opinion that this Epistle was *not* addressed to the *Ephesians*—

That it does *not* contain any *salutations*, or any personal notices of any *individuals* residing in the place to which it is sent.

This, it is argued, is inconsistent with the supposition that it was addressed to *Ephesus*, where St. Paul had actually resided and preached for no less a space of time than three years. (Acts xix. 8—10; xx. 31.)

This remark deserves attention.

It may be observed with regard to it—

That the absence of personal notices and salutations may have arisen from the *large number* of persons with whom the writer was acquainted. An Apostle who had preached three years in a city could not specify *all* his friends there, and he might not wish to make invidious distinctions among them.

In the two Epistles to the Church of *Corinth*, where St. Paul had spent a longer time than in any other Gentile city *except* Ephesus (Acts xviii. 1. 11), there are *no salutations*.

There are no salutations in the Epistle to the *Galatians*, among whom St. Paul had laboured personally for some time.

On the other hand, there are *more* personal greetings in St. Paul's Epistle to the Church of *Rome*, where he had *never* been, than in all his other Epistles put together.

Again; he despatched this Epistle by the hands of an Asiatic friend and fellow-labourer, Tychicus, who was charged with messages to the recipients, concerning the affairs of St. Paul, in whose personal condition they are supposed to feel an affectionate interest. (Eph. vi. 21.) Tychicus could supply by word of mouth all that was wanting of personal and private greetings on the part of the Apostle.

Besides, as has been elsewhere observed [4], the Epistle to the Ephesians proceeds on the *assumption* that the persons to whom it was addressed *had been already well trained* in the doctrines of Christianity; and that they were prepared and qualified to receive the full revelation of those sublime Mysteries which distinguishes this Epistle among the writings of St. Paul.

Who was so likely to have imparted this preparatory teaching to this great Gentile Church at Ephesus as the great Apostle of the Gentiles himself?

May we not therefore say, that in the ripe fruit of Christian Doctrine, brought forth in perfection in this Epistle, we see the genuine produce of the previous culture of the three years' residence and preaching of the Apostle at Ephesus [5], who, as he himself says, had kept "back nothing from them," but had "declared to them the whole counsel of God [6]?"

On the whole, then, there is nothing in the allegations which have been specified of sufficient weight to invalidate the testimony from ancient Manuscripts, Fathers, and Versions, and from the general tradition and consent of the Universal Church, that this Epistle was addressed by St. Paul to the *Ephesians*.

But it may be inquired—

May there not have been some real foundation for the discrepancy, however slight, which has been already noticed in the reading of the *first verse* of the Epistle, and for the omission

[1] πάσῃ = *whole*, as St. Paul uses the word in this Epistle, Eph. ii. 21.

[2] The principal passages in which he cites it will be referred to in the following notes.

[3] See for instance v. 2, and v. 14.

[4] See p. 274 and note.

[5] The allegation from the other side from εἴγε ἠκούσατε, in iii. 2, has been considered in the note on that passage. See also i. 15.

[6] See his speech to the elders of *Ephesus*, Acts xx. 20—27, a *speech* which has many points of coincidence with this *Epistle*; e. g. cp. xx. 28 with i. 7. 14, and xx. 27 with i. 11.

of the word *Ephesus*, and for the observations already recited of *Origen* and *S. Basil* upon that reading?

May not some circumstances in the transmission of this Epistle have furnished *Marcion* with a plausible reason for his desire to alter the title of this Epistle, and to call it an Epistle to the Laodiceans?

In answer to these inquiries it may be observed—

(1) That *all* St. Paul's Epistles were designed for *general* circulation [1].

(2) That *Ephesus*, being the City to which this Epistle was *addressed*, and being a great commercial City near the *coast* of Asia, would be the *first* Asiatic City in which this Epistle would be received and read.

(3) That it would thence be disseminated by Copies among all the Churches of *inner* Asia, and would thus be brought to *Laodicea*, and *through* it to Colossæ, *east* of *Laodicea*.

(4) That it would probably pass through *Colossæ* and *Laodicea* in its way to *Pontus*, the country of *Marcion*.

(5) That St. Paul, in his Epistle to the *Colossians*, commands them to *read* the *Epistle* from *Laodicea* (Col. iv. 16), in the following words: "And when *this Epistle* (i. e. that to the Colossians) is read among you, cause that it be read also in the *Church* of the Laodiceans; and that ye likewise read the *Epistle* from *Laodicea*."

(6) That this mandate of the Apostle in a Canonical Epistle,—that to the Colossians, which was to be publicly read by them in the Church, and which requires them to *transmit that* Epistle to Laodicea, and also to *receive* another Epistle from Laodicea and to *read it* in like manner,—affords a presumption that the other Epistle (viz. that *from Laodicea*) was *one of his own* Epistles, and was also a *Canonical Epistle*.

(7) That there is no evidence that any Canonical Epistle was ever addressed directly by him, or by any other Apostle, to the *Laodiceans*.

(8) That therefore there is good reason for the opinion of *Bp. Pearson* [2], *Dr. Whitby*, and others, that the Epistle which the Colossians were to receive *from Laodicea*, and which they were required to *read*, was no other than St. Paul's Epistle to the *Ephesians*, which would come in a natural geographical order from Ephesus to Laodicea, and through Laodicea to Colossæ.

(9) Similarly that Epistle may have passed into *Pontus* by the same route; and thus *Marcion* may have taken occasion to designate the Epistle to the Ephesians as an Epistle to the Laodiceans.

(10) On the whole, it seems probable, that as the Colossians were expressly commanded by St. Paul to pass on *their* Epistle to the Laodiceans, so the Ephesians also received a similar instruction from St. Paul, perhaps by means of Tychicus, the bearer of their Epistle, to forward their Epistle to Laodicea.

The following pertinent observations on this subject are from *Professor Blunt's* Lectures on the Early Fathers, A.D. 1857, p. 438:—

"It is well known that a question has been agitated relating to one of the Epistles of St. Paul, viz. whether the Epistle to the *Ephesians* is properly so entitled? whether the Epistle which we call that to the Ephesians is not in fact an Epistle to the Laodiceans, the same to which allusion is made in Col. iv. 16, '*Cause . . . . that ye likewise read the Epistle from Laodicea?*' as if St. Paul had said, '*Cause that ye read the epistle which I sent to Laodicea with directions that it should be forwarded to Colossæ.*'

"But it is plain that *Irenæus* has no such understanding of the passage, but only knows of an *Epistle* to the *Ephesians;* whilst his quotations from it plainly identify it with *our own* of the same title.

"Still less does he afford any ground for the notion that a *distinct* Epistle to the *Laodiceans* ever existed, which has since *disappeared*.

"For, copious as are the extracts in *Irenæus* from the various writings of St. Paul (his very plan leading him to overlook none of them), there is not one that is not to be found in our present copies of them.

"And in another of the Fathers, *Tertullian*, we have more than negative evidence upon this question; for in his treatise against *Marcion*, in the fifth book of it (adv. Marcionem, v. 11), in which he is refuting that heretic out of the Epistles of St. Paul, on arriving at the Epistle to the

[1] See note on 1 Thess. v. 27.

[2] Ad *Ignat.* Epist. ad Ephes. c. 12.

Ephesians, he observes, 'We now come to yet another Epistle, which *we* entitle the Epistle to the Ephesians, but *the heretics entitled it to the Laodiceans.*' And he afterwards adds, that it was *Marcion's* pleasure to change the title of this Epistle (c. xvii.), as a proof of his own profound investigation of the subject.

"With respect to the text, therefore, in the Epistle to the Colossians, which gave occasion to the doubt we are now discussing, we may be disposed to conclude, with *Bp. Middleton* (on the Greek Article, note on Eph. i. 1), that nothing is more probable than *Macknight's* conjecture, viz. that the Apostle sent the Ephesians word by Tychicus, who carried their letter, to send a copy of it to the Laodiceans, with an order to them to communicate it to the Colossians."

ΠΡΟΣ ΕΦΕΣΙΟΥΣ.

a Rom. 1. 1, 7. 1 Cor. 1. 1. Gal. 1. 1.
b Acts 19. & 20.
c 2 Cor. 1. 2. Gal. 1. 3 Tit. 1. 4. 1 Pet. 1. 2.
d 2 Cor. 1. 3. 1 Pet. 1. 3. Rev. 4. 9—11.
e Rom. 8. 29, 30. ch. 5. 27. Col. 1. 22. 2 Thess. 2. 13. 2 Tim. 1. 9. 1 Pet. 1. 1, 2.

I. [1] [a] *ΠΑΥΛΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ διὰ θελήματος Θεοῦ, τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ* [b] *πιστοῖς ἐν Χριστῷ Ἰησοῦ,* [2] [c] *χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.*

[3] [d] *Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ,* [4] [e] *καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ*

Πρὸς Ἐφεσίους] So A, B, D, E, F, G.

Ch. I. 1. διὰ θελήματος Θεοῦ] *by the will of God.* An important example of the use of the preposition διὰ, for the vindication of the true meaning of such texts as John i. 3, *πάντα δι' αὐτοῦ ἐγένετο*, said of Christ, and erroneously supposed by some to denote ministerial *inferiority* in the divine Λόγος. See *Origen*[1], *Jerome*, and *Theodoret* here.

— τοῖς ἁγίοις τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ] *to the saints who are at Ephesus, and to the faithful who are in Christ Jesus.* For proofs of the genuineness of these words, and for an examination of the argument derived from the omission of the words ἐν Ἐφέσῳ by B (supplied in the margin by B**, and by the hand of a corrector in ℵ, *Cod. Sinait.*), and from the remarks of *S. Basil* (ad Eunom. ii. 19), and *Tertullian* (c. Marcion. iv. 1; v. 11. 17. 21), and *Origen* and *Jerome*, in loc., see above in the *Introduction* to the Epistle, p. 279.

After the words τοῖς ἁγίοις a corrector has added πᾶσιν in ℵ, and πᾶσιν is found in A and some Versions.

On the word ἅγιοι, *saints*, as applied to Christians generally, see on Rom. i. 7. 1 Cor. i. 2.

On the ancient history and geography of Ephesus, see *Dr. Smith's* Dict. pp. 833—7, and above on Acts xx. 27—35; and *Howson*, ii. 80—103.

— Χριστῷ Ἰησοῦ] So *Ignatius* l. c. and B, D, E.—*Elz.* has Ἰησοῦ Χριστῷ.

The words πιστοῖς ἐν Χριστῷ Ἰ. are not to be rendered 'believers in Christ Jesus;' but ἐν Χριστῷ Ἰησοῦ denotes *union* in Him, Who is the Χριστὸς, or *Anointed* One, and is also Ἰησοῦς, or *Saviour* of His Body (Eph. v. 23), and through Whom all *unction*, and *saving grace*, and power flow down upon His Members incorporated in Him, and dwelling by faith and holiness in Him.

3. Εὐλογητός] בָּרוּךְ, *Blessed:* applied only to God. See above, Rom. ix. 5. 2 Cor. i. 3. 1 Pet. i. 3.

— εὐλογήσας] Observe the *aorist*. God *blessed us* with all spiritual blessings in heavenly *places* (cp. *v.* 20; ii. 6; iii. 10; vi. 12) in Christ Jesus, *when* He raised Him from the dead, and exalted Him to His own right hand; and thus by the exaltation of our Head made *us* also His Members *to sit in heavenly places in Him* (see i. 20), and poured out upon us the *blessings of the Holy Ghost*, consequent on Christ's exaltation and session at God's right hand. See iv. 8.

These *blessings in heavenly places* are tacitly compared by the Apostle with those *earthly* blessings which were promised to God's ancient people; and thus the *superiority* of the privileges of the *Christian Church* is intimated. *Jerome.*

Those blessings are properly *spiritual* blessings, which are wrought in the soul by the Spirit of God, and by the same Spirit are cherished and preserved in the heart of the receiver, and are proper and peculiar to those who are born of the Spirit. *Bp. Sanderson*, iii. p. 70.

After Κυρίου ℵ inserts καὶ Σωτῆρος.

4. καθώς] *according as.* The Apostle thus intimates that our Exaltation in Christ is a sequel to our Election in Christ, and is in accordance with it and in pursuance of it. Cp. the use of καθὼς in John xvii. 2. 1 Cor. i. 6; v. 7. 2 Cor. iv. 1; and see *Meyer* here and *Ellicott.*

4, 5. ἐξελέξατο ἡμᾶς κ.τ.λ.] *He chose us for Himself in Him* (Christ) *before the foundation of the world, that we should be holy and without blemish before Him in love, having predestined us to the adoption of sons through Jesus Christ to Himself, according to the good pleasure of His will.*

Ἐν ἀγάπῃ is construed by *Chrys.*, *Syriac* and *Arabic* Versions, as expressive of the love of *God* in the act of predestination; and so many modern Interpreters. The *Vulg.*, *Cod. Aug.*, and *Æthiopic* and *Gothic* Versions, join the words with those immediately preceding; and this on the whole seems the more natural combination. Ἐν ἀγάπῃ seems to express a necessary fruit of our incorporation and indwelling ἐν τῷ ἠγαπημένῳ, *v.* 6.

Almighty God, Who foresaw that we should fall in the first Adam, created righteous, predestinated our Redemption in the Second Adam, even before the foundation of the world. *Athanas.* (Orat. ii. c. Arianos, p. 430), who compares 2 Tim. i. 9, where St. Paul says that God called us according to His own purpose and grace given us *in Christ* before the world *began.*

As to the *Election* of which St. Paul speaks in *v.* 4, and the *Predestination* specified in the next verse in the word προορίσας, the most satisfactory mode of ascertaining his sense is to examine how his words were understood in primitive times.

One of the best comments on this passage at the beginning of this Epistle to the Ephesians, is supplied by the introductory address of *S. Ignatius*, the disciple of St. John, in his Epistle to the same Church. That apostolic Father had St. Paul's words in his mind when he thus wrote,—Ἰγνάτιος ὁ καὶ Θεοφόρος τῇ εὐλογημένῃ ἐν μεγέθει Θεοῦ Πατρὸς καὶ πληρώματι, τῇ προωρισμένῃ πρὸ αἰώνων εἶναι διὰ παντὸς εἰς δόξαν παράμονον, ἄτρεπτον, ἡνωμένην, καὶ ἐκλελεγμένην ἐν πάθει ἀληθινῷ ἐν θελήματι τοῦ Πατρὸς καὶ Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν, τῇ ἐκκλησίᾳ τῇ ἀξιομακαρίστῳ, τῇ οὔσῃ ἐν Ἐφέσῳ: that is, "Ignatius, also called Theophorus, to *the Church in Ephesus* of Asia, which is *blessed* in the greatness and *fulness* of God the Father, and which was *predestinated* before all ages to be for

[1] The citations of *Origen* in this and the following Epistles, when not otherwise stated, are from the *Catena* published by *Dr. Cramer*, Oxon. 1842.

ἀμώμους κατενώπιον αὐτοῦ ἐν ἀγάπῃ, 5 [f] προορίσας ἡμᾶς εἰς υἱοθεσίαν διὰ Ἰησοῦ Χριστοῦ εἰς αὐτὸν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, 6 [g] εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ, 7 [h] ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ, 8 ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ

f Rom. 8. 15, 29, 30. Gal. 4. 5.
g Matt. 3. 17. & 17. 5. Col. 1. 13.
h Acts 20. 28. Rom. 2. 4. & 9. 23. ch. 2. 7. & 3. 8, 16. Col. 1. 14. Phil. 4. 19. 1 Pet. 1. 18, 19. Heb. 9. 12.

ever to enduring and unchangeable glory, and to be *united* and *elect* in the true passion of Christ, by the will of God the Father, and of Jesus Christ our God."

It is evident that S. Ignatius here applies the words *Election* and *Predestination*—and that he supposed St. Paul to apply them—to the *whole visible* Church of God at Ephesus; to all those who were joined together in the body of Christ by the apostolic symbol of "one Lord, one Faith, one Baptism." (Eph. iv. 5.)

St. Paul himself has fully declared his own meaning in this respect in other passages of his Epistles, especially in Rom. viii. 29, 30 (where see note), which happily illustrates the present text, and is clearly illustrated by it.

Compare above, *Introduction* to Romans, pp. 195. 198. St. Peter also (1 Pet. i. 1, 2) applies the words ἐκλεκτοὶ κατὰ πρόγνωσιν Θεοῦ, '*Elect according to the foreknowledge of God*,' to whole *Societies* of Christians; and he applies the word συνεκλεκτὴ, '*co-elect*,' to a *Church*. (1 Pet. v. 13.)

This observation might have preserved this text from becoming a subject of contentious controversy concerning the election and final reprobation of *individuals*; which is known only to *God*, and cannot be predicated by *man*, either of himself or of any other.

S. Chrysostom well observes, that in the word *election* applied to the Universal Church of Christ, which is a *chosen* generation (1 Pet. ii. 9), a reference is made by the Apostle to the choice made of old by God of the seed of Abraham, the Jewish nation, to be His peculiar people. The *Jews were* God's elect people. He has *now* chosen all the faithful in Christ. See above, pp. 192—198.

— εἶναι ἡμᾶς ἁγίους] The purpose of our election was, that *we should be holy*. God did not elect us *because* we were holy, or *because* He *foreknew* that we should be holy (the Arminian theory), but *in order* that we might *be holy*. Cp. Eph. ii. 10; and see above, pp. 197, 198, and *Chrys.* and *Jerome* here.

— ἀμώμους] *without blemish*. *Tittmann*, Synon. p. 29. *Meyer*. Cp. v. 27.

— κατενώπιον αὐτοῦ] *in the sight of Him* Who seeth all things.

5. εἰς υἱοθεσίαν] *to adoption*. This word shows that we are not, as Christ is, sons of God by *nature*, but were predestinated to be *made* sons of God by *adoption* in Christ, Who is the only begotten Son of God (*Origen*), and Who took our nature in order to make us sons of God. Compare the Collect for *Christmas Day*.

— εἰς αὐτόν] *unto Himself*; so that by virtue of our adoption in Christ (Who is "God with us," "God manifest in our flesh") we might become "partakers of the Divine Nature." (2 Pet. i. 4.)

— κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ] *according to the good pleasure* ('bene-placitum,' the free grace and bounty) *of His Will*.

But we are not therefore to imagine that God acts *arbitrarily* or *capriciously* in this or in any thing.

"They err, who think that of the will of God to do this or that, there is *no reason* but *His will*." *Hooker* (I. ii. 3). And St. Paul seems to have guarded against this notion in *v.* 11, where he says that God did what He did in our election, according to the *counsel* of His will. God acts freely according to the *good pleasure* of His will, but this *good pleasure* is regulated by the *counsel* of His will.

Many times there is no *reason known to us* of God's acting; but, that there *is* no reason thereof, I judge it most unreasonable to imagine, inasmuch as He worketh *all* things according to the *counsel* of His will (*v.* 11), and whatever is done with *counsel*, hath of necessity some *reason* why it should be done. Nor is the freedom of the will of God a whit abated by means of this, because the imposition of this law on Himself is His own free act. *Hooker*.

6. ἐν ᾗ] *in which*. So *Elz.* with the majority of MSS.; and so *Scholz*, *Tisch.*, *Bloomf.*, *Harless*, *Ellicott*. A, B, and a few Cursives, have ἧς, which has been received by *Lachmann*, *Meyer*, *Alf.* See also *Winer*, G. G. § 24, p. 148, who compares Eph. iv. 1. 2 Cor. i. 4.

— ἐχαρίτωσεν] 'gratificavit.' (*Vulg.*) The *Syriac*, *Arabic*, and *Æthiopic* Versions, understand the word as intimating an effusion and collation of grace on *us*, and so *Jerome*.

Chrysostom interprets the word as meaning not only that He *bestowed* grace and favour upon us, but that He made us to *become gracious*, and pleasing in His sight, inasmuch as He views us as incorporated in Christ, in whom He *is well pleased* (Matt. iii. 17; xii. 18; xvii. 5); and *Chrys.* compares Ps. xlv. 12, where the king has pleasure in the *beauty* of the Church. And so *Theodoret*, *Theophyl.*, *Œcumen.* Cp. Sirach xviii. 17, ἀνὴρ κεχαριτωμένος.

Both senses seem to be justified by the analogy of language and of doctrine, and therefore the word may be rendered, 'He *graced* us in the Beloved One.' But neither of these meanings would authorize us to render κεχαριτωμένη (in Luke i. 28) as equivalent to a *source* of grace to *others*.

— ἐν τῷ ἠγαπημένῳ] *in the Beloved One*, in Whom we have *redemption*, by His Blood—Christ.

A refutation of the Socinian theory, that it was inconsistent with God's *Love* to give up His own Son to suffer death,—the Innocent for the guilty. It was God's εὐδοκία, or *Good-Pleasure*, to *redeem* us in Christ; and He εὐδόκησε, was *well pleased* in Christ His *well-beloved Son*. (Matt. iii. 17; xii. 18; xvii. 5.) And never was He *more well-pleased*, than when Christ offered Himself a *willing* Victim to redeem the world. See note above on Matt. xvii. 5.

7. τὴν ἀπολύτρωσιν] *the redemption*, by the price (τιμὴ) of His blood paid as our ransom (λύτρον) *from* death; and also as the *purchase-money* by which He *acquired* us to *Himself*, and *to everlasting life* in Himself. Cp. 1 Pet. i. 18; and *Grotius*, de Satisfactione Christi, pp. 4. 28; and see notes above on Rom. iii. 25, and below on 1 John iv. 10.

That man is properly said to be *redeemed*, who is rescued from an enemy's hand, by whom he has been despoiled of liberty. We *were* in captivity, enslaved by the powers of this world, and could not lift up our hands from our chains, or so much as raise our eyes, unless some one had come to redeem us. But who is he so great, as to be able to redeem the *whole world* by a ransom paid for it?—Jesus Christ, the Son of God. He gave His own blood, and rescued us from slavery and made us free. *Jerome*.

In Him we are created anew, and recover the image of God. Cp. *Theodoret*, and see below, *v.* 14.

— τὴν ἄφεσιν τῶν παραπτωμάτων] *the forgiveness of sins*. He had spoken of the *redeeming worth* and efficacy of Christ's blood; he now speaks of its *expiatory* and *propitiatory* virtue, of which St. John says: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world." (1 John ii. 1, 2). Cp. Rom. iii. 25, ὃν προέθετο ὁ Θεὸς ἱλαστήριον διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι.

What is properly contained in this expression, *forgiveness of sins?*

(1) As *sin* is called a *debt* by Christ Himself, and is combined with the verb ἀφιέναι, *to release* (Matt. vi. 12; cp. Matt. xviii. 27, and Luke xvii. 3), we may say that ἄφεσις ἁμαρτιῶν means remission of sins considered as *debts* incurred by us, and by which we stand obnoxious to God.

But this is not the whole matter;

(2) The word ἀφιέναι in reference to *sin* is used by the LXX for כִּפֶּר, to *expiate* and *reconcile*; and also for נָשָׂא, to *carry* and *take away*; and also for סָלַח, to *pardon*. Hence the term ἄφεσις ἁμαρτιῶν contains the notion of an *expiation* and of a *reconciliation*, and also of bearing and *taking away* sin, and of consequent *pardon* for sin. And since it is so ordered by God, that without shedding of *blood* there is no ἄφεσις, or *remission* (Heb. ix. 22)—there must be a victim slain; and in order to take away the sins of the whole world, that victim must be of infinite worth. And supposing such a victim to be provided and to suffer in our *Nature*, then we have an assurance that a *sufficient* propitiation for our sins, and a *satisfaction* to God's injured holiness and justice, has been provided, and that our sins have been remitted, and that we are reconciled to Him.

And that this has been done by Christ dying for us is testified by Holy Scripture, Heb. ix. 26; x. 12. Rom. iv. 25. 1 John ii. 1, 2; iv. 10. Cp. *Bp. Pearson*, Art. x. p. 675.

— τὸ πλοῦτος] So A, B, D*, F, G, and so ℵ. *Elz.* τὸν

i Rom. 16. 25. ch. 3. 9. Col. 1. 26. 2 Tim. 1. 9. Tit. 1. 2. 1 Pet. 1. 20.
j Gen. 49. 10. Dan. 9. 24. Gal. 4. 4. Col. 1. 19, 20.

σοφίᾳ καὶ φρονήσει, 9 [i] γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ 10 [j] εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς [k] ἐν αὐτῷ, 11 ἐν ᾧ καὶ ἐκληρώθημεν προορισθέντες κατὰ

k Acts 26. 18. Rom. 8. 17. Col. 1. 12.

πλοῦτον. Cp. ii. 7; iii. 8. 16. Phil. iv. 19. Col. ii. 2. *Winer*, § 9, p. 61.

8. ἧς ἐπερίσσευσεν] *which he made to superabound.* Cp. 2 Cor. iv. 15; ix. 8. 1 Thess. iii. 12, where περισσεύω is used in an active sense; and so it is explained by *Theodoret* and *Theophyl.*, and in the *Æthiopic* and *Gothic* Versions, and by *Winer* (p. 148), and *Meyer*, and *Alford*.

He made the well-spring of His mercy and love to gush forth, and to refresh and cleanse us with its streams. *Theodoret.*

— ἐν πάσῃ σοφίᾳ καὶ φρονήσει] *in all wisdom and prudence*— bestowed upon us by the superabundance of His grace. Πᾶς is *every*, that is, every kind, that is needful for us. Cp. *Winer*, § 18, p. 101. Σοφία and φρόνησις are expressly described as gifts of the Spirit by Isa. xi. 2.

The Heathen Philosophers imagined *themselves* to be the only wise and prudent, but their wisdom is folly, and generates vanity and madness (Rom. i. 22. 1 Cor. i. 20), but the Christian who is filled with grace from the Spirit of Wisdom and Understanding, though he may be despised as a fool by this world, yet he is, and will be one day acknowledged to be, the only wise and prudent man. Cp. Wisdom v. 4. The difference between σοφία and φρόνησις, as used by the Hellenistic writers, seems to have been correctly stated by the ancient Expositors, namely, that σοφία expresses *wisdom*, properly so called, and φρόνησις is that faculty which *applies* the principles of wisdom, and is, in a word, wisdom in *action*. Cp. the use of the word φρόνιμος in Matt. x. 16; xxv. 2, and φρονίμως ἐποίησεν Luke xvi. 8. Thus God, Who is the Only Wise, is said to stretch out the heavens φρονήσει (Jer. x. 12. Prov. iii. 19), and φρόνησις is said to be a fruit of σοφία (Prov. viii. 1). And Solomon is said to have received σοφίαν καὶ φρόνησιν from the Lord (1 Kings iv. 29), the latter as a sequel to the former; and he says that the ἄφρων *does evil* with laughter, but σοφία generates φρόνησιν (Prov. x. 23). Hence there is truth in *S. Jerome's* remark that σοφία relates both to visible and invisible things, but φρόνησις to what is visible.

9. γνωρίσας ἡμῖν τὸ μυστήριον] *having made known to us the Mystery of His will.* If He had not made it known to us, we should never have known it; and that is the reason why it is called a *Mystery*. *Bp. Sanderson* (i. 233). The plan of Redemption is a Mystery of the Divine *Will* in that it proceeds entirely therefrom (cp. *v.* 11), and not from any human act or power.

10. εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν] *for the dispensation of the fulness of the seasons*, which, observes *Theodoret*, is thus expressed by St. Paul in Gal. iv. 4. When the *fulness* (πλήρωμα) *of the time* was come, God sent forth His Son, made of a woman, made under the Law, to redeem them that were under the Law, that we might receive the adoption of Sons. Cp. Mark i. 15, πεπλήρωται ὁ καιρός.

The dispensation of the fulness of the seasons, signifies that dispensation of God to man, the Incarnation, which waited for its manifestation till the seasons predetermined by God had been fulfilled. For examples of this use of the genitive, see Jude 6, κρίσιν μεγάλης ἡμέρας. *Winer*, § 30, p. 169.

As to the word οἰκονομία, used in this sense, see below, iii. 9, and 1 Tim. i. 4; and this sense has been well expressed by *S. Ignatius* in *his* Epistle to the Ephesians, c. 18, ὁ Θεὸς ἡμῶν Ἰησοῦς Χριστὸς ἐκυοφορήθη ὑπὸ Μαρίας κατ' οἰκονομίαν Θεοῦ.

It seems that the early Christian writers derived their use of the word οἰκονομία from this passage of St. Paul, and applied it to the *Incarnation*. See *Euseb.* H. E. i. 1; i. 2, and passim, and *Routh*, R. S. ii. 239. 263, and *Suicer* in voce.

— ἀνακεφαλαιώσασθαι τὰ πάντα κ.τ.λ.] *to sum up all things for Himself in Christ, both the things in heaven and the things on earth.*

In what does this ἀνακεφαλαίωσις, or *recapitulation*, consist? and how was it effected?

The sense is well expressed by *Chrysostom*, thus: We call a thing an ἀνακεφαλαίωσις, or *recapitulation*, when the subject is concisely brought into a small compass. God in Christ gave One Head to all, angels and men; the Word, Who is God, to angels, and the same Word made flesh, to men.

The word κεφαλαιῶσαι signifies συντόμως συναγαγεῖν (*Hesych.*), to gather up into a small compass, to *sum up*; see the use of the word κεφάλαιον Heb. viii. 1. And ἀνακεφαλαιοῦν is to *recapitulate*, as a speaker does when in his peroration he draws together his arguments into a small compass, and brings them, as it were, *to a head*, and lays them before the audience in a concise summary.

The word κεφάλαιον being derived from κεφαλή, *head*, there is a peculiar fitness, as the ancient Interpreters observe, in the application of this word to Christ.

(1) Christ's work of *Recapitulation* consists in bringing all things, which before were separated and disjointed, under one *Head*, Himself. *Chrys., Œcum., Bengel, De Wette.*

Heaven and earth were at variance, and heavenly Beings were separated from earthly, they had not one Head (*Chrys.*); and earthly things were at strife among themselves.

But the Son of God, God of God, Creator of the World, the Lord of Angels, became Man; and by becoming Man He united the Human Nature to the Divine in His own Person; and joined all men together in Himself, by taking the Nature of all, and thus He brought Angels and Men, Heaven and Earth, under one and the same Head. *Chrys.*

There is one Christ Jesus, our Lord, Who came by an universal dispensation, "omnia in semet Ipsum *recapitulans.*" He Who was Invisible became Visible; He Who is Incomprehensible became Comprehensible; He Who is impassible became passible; He Who is the WORD became Man, in order that as He is Lord of heavenly and invisible things, in that He is the Word of God, so also He might have Lordship over earthly and visible things, by making Himself the *Head* to the *Church*, and so concentrate all things in Himself. *Irenæus* (iii. 16. 6).

Omnis dispositio in Eum desinit per Quem cœpta est, per SERMONEM scilicet Dei, Qui et caro factus est. *Tertullian* (de Monog. 5).

(2) *Tertullian* rightly supposes that an act of *restoration*, a "reductio ad *initium*" (c. Marcion. v. 17), is intimated by the word ἀνακεφαλαίωσις, or *recapitulatio*, and so the ancient Versions in *Cod. Augiensis et Boernerian.* In fact, the Son of God by becoming Man, *reconciled* God to Man, and made peace between Earth and Heaven; and by being the *Second Adam*, the Father of the New Creation, or regenerate race, brought together the scattered tribes of the Earth, and joined them to the Church of Heaven.

This is what St. Paul predicates of Christ when he says that "it pleased the Father that in Christ all *fulness* should dwell, and having *made peace* through the blood of the cross, by Him to reconcile all things unto Himself,—by Him, whether they be things on earth or things in heaven" (Col. i. 19). *Severian.*

So *Augustine* (Enchiridion, 62) speaks of the Incarnation as a work of *instauration*, as supplying to *angels from men* what had been lost to angels by the fall of the apostate angels; and also as an *instauration* to men by raising them up to what they lost by the fall of Adam: and Peace, he says, was restored to the world by the harmony thus effected between all intellectual creatures, and between them and their Creator.

The Invisible Angelic Powers, we may well believe, groaned over our degeneracy and ungodliness; for if they rejoice in the recovery of *one* sinner, how much more in the restoration of the World! And this was effected by the Incarnation, and Passion, and Resurrection of Christ. Thus Human Nature arose, and was freed from corruption, and was arrayed with Immortality.

The Prophecies of the Old Testament were accomplished, and the figurative Ritual of the Ceremonial Law, which was made after the pattern in the *heavens* (Heb. viii. 5; ix. 23), was fulfilled in Christ. "In cruce et passione Domini *recapitulata* sunt omnia Universa Mysteria. Omnis dispensatio vetustatis, non solùm quæ in terris, sed etiam quæ in *cœlis* gesta est, in Christi passione completur." *Jerome.*

Besides, the whole Creation waits and yearns for a Restoration in the Second Adam from the *Curse*, to which it was made subject in the first Adam. As it sympathized with man in his unhappy fall in Adam, so it yearned and groaned with him for the Incarnation, so it will triumph with him in his glorious Resurrection in Christ. See on Rom. viii. 19—22, and *Theodoret* here.

For an exposition of this text, see also *Bp. Andrewes*, Sermons, i. 265.

11. ἐκληρώθημεν] *we were made His* κλῆρος, or *heritage.* We become in Christ His λαὸς ἔγκληρος (Deut. iv. 20). There seems to be a reference to God's choice of *the Jews* of old as His

πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντος κατὰ τὴν βουλὴν τοῦ θελήματος αὐτοῦ, [12] εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ τοὺς προηλπικότας ἐν τῷ Χριστῷ, [13] [l] ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, [14] [m] ὅς ἐστιν ἀρραβὼν τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

[15] [n] Διὰ τοῦτο κἀγὼ ἀκούσας τὴν καθ' ὑμᾶς πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ, καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, [16] [o] οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν,

l Rom. 8. 15, 16. & 10. 14—17. 2 Cor. 1. 22. & 5. 5. ch. 4. 30. 2 Tim. 2. 19. Rev. 7. 2.
m Exod. 19. 5 Deut. 7. 6. & 14. 2. & 26. 18 Rom. 8. 23. 1 Pet. 2. 9.
n Phil. 1. 3. Col. 1. 3, 4.
o Rom. 1. 9. Phil. 1. 3, 4. 1 Thess. 1. 2. 2 Thess. 1. 3.

κλῆρος among the Nations (cp. Exod. xix. 5, 6), and to His choice of the *Levites* to be His special κλῆρος among the Jews. (Deut. x. 9; xviii. 1, 2.)

So, under the Gospel, Christians are become "a *holy priesthood*, a *peculiar people*" (1 Pet. ii. 5. 9), and Churches are κλῆροι Θεοῦ. Cp. 1 Pet. v. 3. Hence *Theodoret* (in Ps. xxiii.) says, Formerly the Jews were called a peculiar people, the inheritance of God; but now God's people and inheritance are they who are chosen from the Gentiles, and have been illumined by the beams of the true faith.

The word κληροῦν, κληροῦσθαι, rare in the LXX (see 1 Sam. xiv. 41, and Isa. xvii. 11), and found only in this passage of the New Testament, is common in ancient Christian writers, and signifies to be *enrolled* in the Clerus or Clergy of the Church.

See the authorities in *Suicer*, ii. p. 113, by which the interpretation above given of the word is confirmed.

(2) Some learned Interpreters render it "we were chosen by *lot*"—but this seems less appropriate here, and less consistent with the *counsel* of God's Will, of which the Apostle speaks.

(3) Others suppose that ἐκληρώθημεν means, "we were made partakers of the lot or inheritance of the Saints." See Acts xxvi. 18. Col. i. 12. So *Meyer*.

— προορισθέντες] See *v.* 5.

— κατὰ τὴν βουλὴν τ. θ.] *according to the counsel of His will.* The word βουλὴ implies deliberate design. Cp. Luke xxiii. 51. Acts xxvii. 12. Cp. *v.* 5. God does nothing with caprice, but "worketh all things *with counsel*." *Origen.*

12. τοὺς προηλπικότας] *us who before had hoped.* The participle with the article indicates the *cause*; and is equivalent to the Latin "*quippe qui speraverimus*." *Winer*, § 20, p. 121. *Meyer*, p. 447.

The preposition πρὸ is explained by καὶ ὑμεῖς, which follows. *We* of the natural Israel were led by our *Prophets* to *preconceive* hopes in Christ. *You* Gentiles received the word of truth, and embraced the *Gospel*.

13. ἐσφραγίσθητε] *ye were sealed.* The literal Israel received the seal of *Circumcision* (Rom. iv. 11), and were thus shown to themselves and to others to be God's peculiar people. Ye were sealed with the true Circumcision, that of the Spirit in your *baptism* (Rom. ii. 28, 29). Cp. 2 Cor. i. 21, 22. Eph. iv. 30, and *Chrys.* here.

— τῷ Πνεύματι τῆς ἐπαγγελίας] *by the Spirit of Promise.* Of what Promise? That made by God speaking by Joel, ii. 28 (*Tertullian*, c. Marcion. v. 17), and by Christ, Who said, Behold I send the promise of My Father upon you. (Luke xxiv. 49. Acts i. 4.)

14. ἀρραβών] *earnest, arrha*, part payment (see on 2 Cor. i. 22; v. 5), and a pledge of the whole. The earnest of the Spirit is "*pars* ejus honoris, qui nobis à Deo promissus est." *Irenæus*, v. 8. "Hoc enim *complebitur* unde arrha data est." *Aug.* Serm. 23. "Si autem arrhabo tantus, quanta erit possessio!" *Jerome.*

— εἰς ἀπολύτρωσιν τῆς περιποιήσεως] *for the redemption of the purchasing*, i. e. with a view to that Redemption whose end and purpose was to *purchase* for you the *inheritance* in heaven, of which St. Paul had just been speaking. On the force of περὶ in this composite word, see Titus ii. 14.

In order to understand this expression, it is to be observed,—

(1) That the *genitive* case, τῆς περιποιήσεως, is here used, as often in the New Testament, where, in classical Greek, a verb, adjective, or participle, might be used, namely, to define the characteristic *quality* or *design* of the preceding substantive. See note on Matt. xxii. 11; xxiv. 15, τὸ βδέλυγμα τῆς ἐρημώσεως. *Winer*, § 34, p. 210. Cp. note below on iv. 16, ἀφὴ τῆς ἐπιχορηγίας, 'joint *for* the supply.'

The Redemption of the purchasing is a phrase equivalent to 'the Redemption,' whose *end* was to acquire something *by purchase*.

(2) That the word περιποίησις is used in the sense of *acquisition* as here, 1 Thess. v. 9. 1 Pet. ii. 9, where it is active, and it is well rendered *acquisitio* here by *Vulg.* and *Cod. Augien.*, and *Arabic*, and *conservatio* by *Gothic*, and *adoptio* by *Cod. Boerner*.

(3) That the *Redemption* (ἀπολύτρωσις) wrought by Christ's death, and the price paid by His blood, is to be considered as availing to us in two respects,

(1) For our deliverance *from* sin and death;

This is what is specially to be predicated of His Sacrifice, as *satisfactory*.

(2) For the *purchase* of our title to an everlasting *reward* and heavenly inheritance.

And this is what is to be predicated of His Obedience as *meritorious*. See above, *v.* 7.

(4) St. Paul unites *both* these characteristics of Christ's death. It is an ἀπολύτρωσις, in that it is our *deliverance* from shame and woe; and it is an ἀπολύτρωσις τῆς περιποιήσεως, in that it is the *purchasing* to us of an Inheritance in glory and bliss. Hence in the Epistle to the Hebrews (ix. 15) he speaks of Christ's death for the *redemption* of transgressions that they which are called might receive the promise of *eternal inheritance*.

The force of εἰς is well expressed by *Jerome*, as signifying *with a view to*. We are qualified by the Spirit to partake of the benefits of the redemption which is the purchase of our heavenly inheritance. Spiritus repromissionis idcirco nunc sanctis datur, ut redimantur et copulentur Deo, in laudem gloriæ Ipsius. *Jerome.*

(5) There is also another acceptation of the word περιποίησις, in an *active* sense, which may probably have been in the mind of the Apostle;

Christ, our Redeemer, *purchased* us to Himself (περιεποιήσατο), as St. Paul had said to the Ephesian Presbyters at Miletus (Acts xx. 28). Christ, our Redeemer, *purchased* the Church with His own blood, and he therefore says, Ye were *bought* with a price (1 Cor. vi. 20). And St. Peter (2 Pet. ii. 1) speaks of false teachers denying the Lord that *bought* them.

Thus the act of Redemption was an act of περιποίησις, by which the Redeemer acquired the redeemed as a possession to Himself. And they are therefore called by St. Peter (1 Pet. ii. 9) a λαὸς εἰς περιποίησιν, and by Christ Himself (in Isaiah xliii. 21) a λαός μου, ὃν περιεποιησάμην. Cp. Malachi iii. 17. And this is the sense assigned to the word here by *Chrysostom*, *Severian*, and others.

This sense may well accord, and be combined with the former. For it is by virtue of our *acquisition* by Christ, as His People, and by our adoption into, and union with Him, that we have a title to the heavenly inheritance which He has purchased for us. It is by following our Divine Joshua that we enter the heavenly Canaan which He has conquered for us. It is as a people purchased by the blood of the Lamb out of every kindred under heaven, that we are made Kings and Priests unto God for evermore. (Rev. v. 9, 10.)

Some learned Interpreters understand περιποίησις in a *passive* sense, i. e. as the thing *purchased*,—the Church. But this seems contrary to analogy.

15. κἀγὼ ἀκούσας] *I also having heard;* having heard probably in his detention at Rome, where he now writes. See above, *Introduction*, p. 278.

No argument can reasonably be hence deduced (as is supposed by some) against the opinion that St. Paul had been *personally* concerned with those to whom this Epistle is addressed. What he now heard, was the good news of their *perseverance*. See *Theodoret*, who rightly observes, that "as St. Paul was *grieved* when he heard of schisms at Corinth (1 Cor. i. 11), where he had preached for a year and a half, so he now rejoices when he hears of the faith and love which prevailed at Ephesus," where he had preached for nearly three years.

16. ὑμῶν] *of you.* The second ὑμῶν is not in A, B, D, and in some Cursives and Versions, and is expunged by *Lachm.*, *Rück.*, and *Meyer*; but is retained by *Tisch.*, *Ellicott*, and *Alf.*

μνείαν ὑμῶν ποιούμενος ἐπὶ τῶν προσευχῶν μου, 17 [p] ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δῴη ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ, 18 πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς καρδίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστιν ἡ ἐλπὶς τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, 19 [q] καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνάμεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας, κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, 20 [r] ἣν ἐνήργησεν ἐν τῷ Χριστῷ ἐγείρας αὐτὸν ἐκ τῶν νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις, 21 [s] ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας, καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι, 22 [t] καὶ τὰ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, 23 ἥτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου.

p Col. 1. 9—15. & 2. 3. James 3. 17, 18.
q Col. 1. 29. 2. 12, sqq. 1 Thess. 1. 5. 2 Thess. 1. 11. James 1. 18.
r Ps. 110. 1. Acts 2. 24. 1 Cor. 15. 25. Col. 3. 1. Heb. 1. 3. & 10. 12. 1 Pet. 3. 22.
s Phil. 2. 9.
t Ps. 8. 6, 8. Col. 1. 16—18. Matt. 28. 18. 1 Cor. 15. 27. Heb. 2. 8. Rom. 12. 5. 1 Cor. 12. 6, 27. ch. 4. 12, 15, 16. & 5. 23, 30. Col. 1. 18. & 3. 11.

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17. *ὁ πατὴρ τῆς δόξης*] *the Father of Glory.* Cp. Ps. xxiv. 7, *ὁ βασιλεὺς τῆς δόξης.* Acts vii. 2, *ὁ Θεὸς τῆς δόξης*, and 1 Cor. ii. 8; and as to the use of *πατὴρ*, cp. 2 Cor. i. 3, *πατὴρ τῶν οἰκτιρμῶν.* James i. 17. See *Chrys.*, and *Vorst.* de Hebraism. 247. "Pater gloriæ Ille est, cujus Christus *Rex gloriæ* ascendens canitur in Psalmo" (Ps. xxiv. 10). *Tertullian*, adv. Marcion. v. 17. God is the Father of Glory in an *absolute* sense, in His own glorious essence and attributes.

And, in a relative sense, He is the Father of Glory *to us.* And in this character He is represented to us in this Epistle. See i. 2, 3; iii. 14.

— *δῴη*] The *optative* mood after *προσευχῶν—ἵνα*; indicates that *ἵνα* does not here mean *in order that.* St. Paul does not mean that the gift is dependent on his own prayer, but that it is the subject of it. Cp. *Harless, Rückert*, and *Olshausen. Winer*, § 41, p. 260, and below, iii. 14—16.

On the form *δῴη* for *δοίη*, see *Lobeck*, Phryn. p. 346, who cites examples of it from *Josephus, Eusebius*, and others. Cp. iii. 16.

18. *πεφωτισμένους*] *having been, and being, enlightened in the eyes of your heart.* On this transition from the dative to the *accusative* case, see Acts xv. 22.

It was necessary that they should be *enlightened* as to the eyes of their mind, *in order* that they might have the *ἐπίγνωσις* of God, and know the hope of His calling. This illumination was His gift.

— *καρδίας*] *of the heart.* So the best MSS. and Editions. *Elz.* has *διανοίας.*

So St. Paul's contemporary, *Clemens R.* (i. 36), speaking of a similar spiritual *knowledge* and *illumination* in Christ, says, *διὰ τούτου ἠνεῴχθησαν ἡμῶν οἱ ὀφθαλμοὶ τῆς καρδίας, διὰ τούτου ἠθέλησεν ὁ δεσπότης τῆς ἀθανάτου γνώσεως ἡμᾶς γεύσασθαι.*

— *ἡ ἐλπὶς*] *the hope of the calling.* The *object* proposed in the *calling.* See on Rom. xii. 6.

19. *τί τὸ ὑπερβάλλον μέγεθος*] *what is the exceeding greatness.* This word *μέγεθος* is illustrated by *S. Ignatius* in his opening address to the *Ephesians*, *Ἰγνάτιος τῇ εὐλογημένῃ ἐν μεγέθει Θεοῦ πατρὸς καὶ πληρώματι.*

The Epistle of Ignatius to the Ephesians does not often directly quote that of St. Paul, but it is imbued with its spirit, and abounds with allusions to it.

— *κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος*] *according to the working of the power of His might. κράτος* is *ἰσχὺς* in *action. Ἐνέργεια* is the working of the *κράτος.* Cp. below, iii. 16.

22. *καὶ τ. πάντα ὑπέταξε κ.τ.λ.*] *and He put all things in subjection under His feet.*

You will ask, it may be (says *Dr. Waterland*), what is the meaning of those texts? How was *all power given Him*, according to Matt. xxviii. 18? Or how were *all things put under His feet*, according to Eph. i. 22?

Nothing is more easy than to answer this.

The Λόγος, or Word, was from the beginning *Lord over all;* but the God incarnate, the *Θεάνθρωπος*, or *God-man*, was not so till after the Resurrection. Then He received in that capacity what He had ever enjoyed in another. Then did He *receive* that *full power* in both natures which He had heretofore possessed in one only. This is very well represented by *Hermas*, in his fifth Similitude, where the Son of God is introduced under a double capacity, as a *son* and as a *servant*, in respect of His two natures, divine and human.

From hence you may perceive, how easy it is to account for our Lord's having *all power given Him* after His resurrection; *given* Him in respect of His human nature, which was never so high exalted, nor assumed into such power and privilege, till that time; having before been under a state of affliction and humiliation.

There is a notable fragment of *Hippolytus* (vol. ii. p. 29, ed. Fabric.; and see a parallel place in *Origen*, Com. in Ioh. p. 413), which is so full to our purpose, that I cannot forbear adding it. Speaking of that famous passage in the Epistle to the Philippians (chap. ii.), and particularly upon these words, "Wherefore God also hath highly exalted Him" (*v.* 9), he comments upon it thus; "He is said to be *exalted*, as having wanted it before; but in respect only of His *humanity;* and He has a name *given* Him, as it were a matter of favour, *which is above every name*, as the blessed Apostle Paul expresses it. But in truth and reality, this was not the *giving* Him any thing which He naturally had not from the beginning: so far from it, that we are rather to esteem it His returning to what He had in the beginning, essentially and unalterably: on which account it is, that He having condescended, *οἰκονομικῶς*, to put on the humble garb of humanity, said, 'Father, glorify me with the glory which I had' (John xvii. 5). For He was always invested with divine glory, having been coexistent with His Father before all ages, and before all time, and the foundation of the world." *Waterland* (Defence of some Queries, i. p. 69).

— *ἔδωκε*] *He gave.* See iv. 11.

— *κεφαλὴν ὑ. π. τ. ἐκκλησίᾳ*] *Head above all things to the Church.* See on *v.* 10. Wonderful mystery! He placed the Church on the same throne with Himself; for where the Head is, there is the Body also. *Theodoret.*

23. *τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσι πληρουμένου*] *the fulness of Him that filleth up all things in and with every thing, by and for Himself. τὰ* is omitted by *Elz.*, but inserted in the best MSS. and Editions, and indicates that Christ fills up the Natural *Universe* with His Omnipresence, and the Spiritual Universe with His grace.

πληρουμένου is not the *passive*, but the *middle* voice. See *Theodoret*, and the *Syriac, Æthiopic*, and *Gothic* Versions, and *Winer*, § 38, p. 231, and it is to be distinguished from the *active πληροῦντος*, as indicating action done *by and for Himself.*

How, it may be asked, is the Church the *fulness* of Christ?

As the Body is of the Head; and as the Head is of the Body. *Chrysostom.*

And in order that we may not imagine that the Church has any *intrinsic* fulness of her own, St. Paul uses the middle voice, and says that Christ fills up every thing in all things for Himself. In fact, He enables the Church, which is His Body, to be the fulness of Himself, the Head. And therefore St. John says that of His *fulness* have we all *received.* (John i. 16.)

Christ fills the Church *with all grace* here, and will fill her with *all glory* hereafter. Cp. *Theodoret.*

Christ is the Sun of Righteousness; and the Moon, which derives her light from the Sun, is an emblem of the Church, which is illumined and filled up by the light of Christ. (Matt. xxiv. 29. Luke xxi. 25.) The Moon may be called the fulness of the Sun, as its orb is filled up by the Sun's light.

The Church here spoken of, is the Church Universal on *Earth*, the whole company of faithful *people*, of every age and country, and also of all *Angels* and *Saints*, who are summed up together into One full lunar Orb of Glory by Christ, God and Man, Who, by His Divinity, fills all things and rules all creatures in Heaven and Earth; and by the union of the Human to the

II. [1] [a] *Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις,* [2] [b] *ἐν αἷς ποτε* [c] *περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ νῦν ἐνεργοῦντος ἐν τοῖς υἱοῖς τῆς ἀπειθείας,* [3] [d] *ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημέν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, ποιοῦντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν, καὶ ἦμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποί·* [4] [e] *ὁ δὲ Θεὸς, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν*

a Col. 1. 21. & 2. 13.
b ch. 5. 6. & 6. 12.
c Luke 16. 8. John 7. 7. & 8. 23. & 15. 19. Rom. 12. 2. 1 Cor. 5. 10. Gal. 1. 4. 2 Tim. 4. 10.
d Col. 3. 7. Tit. 3. 3. Wisd. 13 1.
e Rom. 10. 12

Divine in His One Person, has gathered together all Men and Angels into One Body under One Head, and enlighteneth every one that cometh into the world. (John i. 9.)

Hence St. Paul says that by our adoption into Christ's Body we have come to Mount Sion, the City of God, the heavenly Jerusalem, and to an innumerable company of *Angels*, to the General Assembly and Church of the First-born, and to the Spirits of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling which speaketh better things than that of Abel. (Heb. xii. 24.)

Ch. II. 1 *παραπτώμασι καὶ ταῖς ἁμαρτίαις*] *in transgressions and sins.* Παράπτωμα (from *παραπίπτω*, to fall or swerve aside from the right path) is distinguished from *παράβασις*, and from *ἁμαρτία*, in being sometimes the consequence only of ignorance, inadvertence, or negligence,—whereas *παράβασις*, *transgression*,—a deliberate *going* aside and *across* the marked line of law and duty,—and *ἁμαρτία*, *sin*, have more of wilfulness and presumption in them. The difference is well marked in Ps. xix. 12, *παραπτώματα τίς συνήσει; ....* 13, *καθαρισθήσομαι ἀπὸ ἁμαρτίας μεγάλης.* Cp. *Tittmann*, Syn. N. T. p. 47, and *Bp. Sanderson*, i. 82; iii. 224.

2. *κατὰ τὸν αἰῶνα τ. κ. τ.*] *according to the course of this present world*, its duration, its fashion, its pleasures, and its cares. Cp. 2 Tim. iv. 10, *ἀγαπήσας τὸν νῦν αἰῶνα*, as distinguished from, and opposed to, the *αἰὼν ὁ μέλλων*. Cp. Luke xvi. 8; xx. 34, *οἱ υἱοὶ τοῦ αἰῶνος τούτου*. 2 Cor. iv. 4, *ὁ Θεὸς τοῦ αἰῶνος τούτου*. Gal. i. 4.

— *κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος*] *according to the Prince of the Dominion of the Air*, the Ruler of all the Forces of the Air, the Sovereign of its Empire. Matt. xii. 24, *ἄρχων τῶν δαιμονίων*. Cp. Eph. vi. 12, *τοὺς κοσμοκράτορας τοῦ σκότους*.

Satan and his Angels, being cast down from *heaven* (2 Pet. ii. 4. Jude 6), but not being yet consigned to *hell*, have their empire in this lower *air* (*ἀήρ*, not *αἰθήρ*), and are therefore called powers of the *air*, and of *darkness*.

On the present power and operation of evil Spirits, and on their future destiny, see notes above on Matt. viii. 29, *πρὸ καιροῦ*, and Luke viii. 31.

Since their fall, the Evil Angels, being dispersed some in the *air*, some on the earth, some in the water, some in the minerals, dens, and caves, that are under the earth, have by all means laboured to effect an universal rebellion against the laws of God. These wicked spirits the heathen honoured instead of gods; particularly some as *dii inferi*, some in *oracles*, some in *idols*: in a word, no foul or wicked spirit was not, one way or other, honoured of men as God, till such time as Light came and dissolved the works of the devil. *Hooker* (I. iv. 3).

Therefore, in an Epistle to the *Ephesians*, whose city was a stronghold of *idolatrous worship* (Acts xix. 27), and of *magic arts* (Acts xix. 19), St. Paul fitly reminds them, that the powers to which they had paid homage, and which a great part of the world yet worshipped, were Evil Spirits, Powers of Darkness, leagued together against God, under the Ruler of the Air, the *Spirit working in the children of disobedience*.

— *τοῦ πνεύματος*] *of the spirit which now worketh in the children of disobedience.* The words *τοῦ πνεύματος* are to be taken in apposition with *ἀέρος*, and are to be explained by reference to the *opposite* spirit which worketh in the *children of obedience*.

The Spirit who worketh in *us* breathes upon us from above, from the glowing *αἰθήρ*, the pure and lofty empyrean of the heaven of heavens. But the Spirit which worketh in the children of disobedience is in the low and murky air (*ἀήρ*) in which the Powers of Evil dwell. This is *their* inspiration. By a similar figure the Apostle says, v. 8, "Ye were sometimes *darkness*, but now are ye *light* in the Lord." The *Rulers of the darkness of this world*, the *spiritual powers* of wickedness (vi. 12), do not abide where the stars shine and the holy angels dwell, but in the gloomy region of this nether air. In this part of the *heaven* those foul spirits reside, against whom we contend and wrestle, in order that, having vanquished those evil Angels, we may gain our reward, and be united together in an incorruptible immortality with the Holy Angels. Having been severed from the darkness of evil angels by the light of the Gospel, and having been redeemed from their power by the precious blood of Christ, watch ye and pray, that ye may not enter into temptation. *Augustine* (Serm. 222). See also *Augustine*, Epist. 217, where he enlarges on this subject.

— *ἐν τ. υἱοῖς τ. ἀπειθείας*] *in the children of disobedience*: 'in filiis incredulitatis.' *Tertullian* (c. Marcion. v. 17); 'filiis *diffidentiæ*.' (*Vulg.*) But it is something more than unbelief; it is unbelief in *action*, disobedience. Cp. Heb. iv. 6.

This phrase, "worketh in the children of *disobedience*," is a comfortable assurance to us, that the Devil has *no* power against the children of *obedience*. *Theodoret.*

The phrase *οἱ υἱοὶ τ. ἀπειθείας* is adopted by the imitator of *Ignatius* (ad Philipp. 4), where he says that "the Prince of this world knows that the confession of the Cross of Christ is his own destruction; and that before the Cross of Christ was, he worked in the *children of disobedience*, and that now he works in men to tempt them to disobedience, and to deny the Cross, which is the origin of his own perdition. He works to this end in Jews, Heathens, and Heretics." See also the same writer ad Smyrn. 7, where he speaks of those who are ashamed of the Cross, and mock at the Passion and Resurrection of Christ, as the children of that Evil Spirit who tempted Adam, and slew Abel, and endeavoured to supplant Job, and excited the Jews against Jesus, and now worketh in the *children of disobedience*.

3. *ἦμεν* (B *ἤμεθα*, and so ℵ) *τέκνα φύσει ὀργῆς*] *we were by nature children of wrath.* So the *Vulgate*, *Syriac*, *Gothic*, *Arabic*, and *Æthiopic* Versions. *We were by nature children* liable to God's wrath; we were objects of His *ὀργὴ* rather than His *στοργὴ*, on account of His holiness and hatred of sin (cp. 2 Pet. ii. 14, *κατάρας τέκνα*, and above on John xvii. 12, *υἱὸς ἀπωλείας*), and by reason of our hereditary taint derived from our first Parents, in whom we all sinned and fell. See Rom. v. 12.

The sense which the *Church of England* assigns to this passage is evident from the use she makes of it in her *Catechism*. See also the beginning of her "Office for Baptism of Infants," and cp. Ps. li. 5. John iii. 6. On the *position* of the substantive *ὀργῆς* see Rom. ix. 21. Phil. ii. 10. 1 Tim. iii. 6; and *Winer*, § 30, p. 172.

The word *φύσει*, '*by nature*,' at first seems to create a difficulty. For, Is not *Human Nature* the work of *God?* Certainly it is, when it is understood as a whole; but not in its *abuses*. Hence St. Paul speaks of Gentiles doing by *Nature* the works of the Law (Rom. ii. 14, where see note), and men violating the Laws of *Nature* by evil lusts (Rom. i. 26); and he appeals to *Nature*, when he is reasoning on a question of order and decency in the Church. (1 Cor. xi. 14.)

Can we then be said to be subject to God's *wrath*, by reason of that *Nature* which is His *work?*

This question presented itself to primitive Writers in commenting on this passage; and has been answered by *Tertullian* in his treatise on the Human Soul, which contains the germ of the argument, afterwards developed by *Bp. Butler* in his Sermons on "Human Nature:" "Quùm dicit Apostolus '*fuimus aliquando naturâ filii iræ*,' irrationale indignativum suggillat," (this is a doubtful exposition,) "quod non fit ex eâ *naturâ* quæ à *Deo* est, sed ex illâ quam *diabolus* induxit, *dominus* et ipse dictus *sui* ordinis, 'Non potestis duobus *dominis* servire' (Matt. vi. 24), *pater* et ipse cognominatus, 'Vos ex *diabolo patre* estis' (Joan. viii. 44), ne timeas illi proprietatem *naturæ* alterius ascribere posterioris et adulteræ, quem legis avenarum superseminatorem, et frumentariæ segetis nocturnum interpolatorem." (Matt. xiii. 23—25.) *Tertullian* (de Animâ, c. 16).

Later theological Writers were driven to the use of erroneous language on this subject by an excess of reaction against the heresy of Pelagius; and because *he* claimed *more* for Human Nature than was due, they were tempted to condemn it altogether, and thus exposed themselves to the charge of disparaging Him Who is its Author. See for instance *Augustine* (de Libero Arbitrio, iii. 54, in Joann. Tract. 14, ad finem; c. Julian. Pelagian. lib. vi.).

The meaning of the word *φύσις*, or *Nature*, must be determined by the context in which it stands.

πολλὴν ἀγάπην αὐτοῦ, ἣν ἠγάπησεν ἡμᾶς, [5] [f] καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι συνεζωοποίησε τῷ Χριστῷ, χάριτί ἐστε σεσωσμένοι, [6] καὶ συνήγειρε, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ· [7] ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ· [8] [g] τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ τῆς πίστεως, καὶ τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δῶρον, [9] [h] οὐκ ἐξ ἔργων, ἵνα μή τις καυχήσηται. [10] [i] Αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.

[11] [j] Διὸ μνημονεύετε, ὅτι ὑμεῖς ποτὲ τὰ ἔθνη ἐν σαρκὶ, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου, [12] [k] ὅτι ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ, ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ, καὶ

[f] Rom. 5. 6, 8, 10. & 6. 4, 5, 8. & 8. 11. Col. 2. 12, 13. & 3. 1, 3. Acts 15. 11. Tit. 3. 5.
[g] Matt. 16. 17. Rom. 3. 24. & 4. 6. Tit. 3. 5.
[h] Rom. 3. 20, 27. & 4. 2. & 9. 11. & 11. 6. 1 Cor. 1. 29, 30. 2 Tim. 1. 9. Tit. 3. 5.
[i] Deut. 32. 6. Ps. 100. 3. Isa. 29. 23. 2 Cor. 5. 17. ch. 4. 24. Tit. 2. 14.
[j] Col. 1. 21.
[k] Rom. 9. 4.

Here, evidently, it is used by St. Paul to signify Nature,—*not* as *created* by *God*, but as *depraved* by *man*, *not* listening to the Voice of God speaking to him by Reason and Conscience, and *not* submitting to and obeying the *Will* and *Word* of *God*, and *not* seeking for light and strength in the *Grace* of *God*, *but* making an *abuse* of Nature to *become* his *Nature*, by listening to the Voice of the Evil One, and giving himself up to the indulgence of the *violent* and *vicious passions* of his Nature, and surrendering himself a miserable slave to the Enemy of God, the Prince of the Power of the air, and joining himself to the *children of disobedience*. See *Bp. Butler*, Sermon ii. on Human Nature, where he considers the word *Nature* as used in this text by St. Paul, and distinguishes its various significations; and cp. note below on iv. 26, and *Introduction* to the Epistle to the Romans, p. 193.

6. *καὶ συνήγειρε, καὶ συνεκάθισε*] *and He raised us together with* Christ, and *made us sit together with Him in the Heavenly places*, at God's Right Hand. By virtue of Christ's Incarnation, Resurrection, and Ascension, and Session at God's Right Hand, and by reason of *our* Incorporation into that Body, of which, as the Apostle has already stated, *we* all are Members under Him our Head (i. 10. 23; cp. v. 30), we are already risen, and are seated, in hope and expectation, in heavenly places.

"In cœlestibus Christus jam sedet, nondum autem nos. Sed quia *spe certâ* quod futurum est jam tenemus, *simul sedere nos in cœlestibus* dicit Apostolus nos, nondum in nobis, sed jam in *Illo*." *Augustine* (c. Faust. xi. 8).

Because the Body of Christ – that is, the Church—will be at God's Right Hand in bliss; therefore the Apostle says that God *has made us to sit together with Christ in heavenly places*. For though we are not yet there in person, we are there already in hope. *Augustine* (de Agone Christiano, 28).

The *Head* being already seated there, the *Body* sits with it; therefore the Apostle adds, that we sit there together *in Christ*. *Chrysostom*.

Even now the Saints of God have their conversation in heaven (Phil. iii. 20); their home is there, and their heart is there. And so, even now they *sit* together in *heavenly places* in Christ. *Origen*, *Jerome*.

Bp. Pearson (Art. vi. p. 513) thence takes occasion to dwell on the consequent *duties* of faith, trust, and hope, in Christ our Head, who has risen, and ascended, and sitteth at God's Right Hand, and has thus raised us and exalted us His Members, even to the immediate neighbourhood of the Throne of God. (Rev. iii. 21.) Hence also follows the duty of personal *holiness*. While we look upon Him at God's Right Hand, we see *ourselves* in Heaven. "How should we rejoice, yea, how should we fear and tremble at so great an honour!" "Be ye holy, for I, the Lord your God, am Holy." (Lev. xix. 2; xxi. 8.)

7. *ἵνα ἐνδείξηται ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις*] *that He might show forth, in the ages that are succeeding, the exceeding riches of His grace.* "Ut *ostendat sæculis supervenientibus* inenarrabiles divitias benignitatis suæ, Qui à Lege et Prophetis annunciatus est, Quem Christus Suum Patrem confessus est." *Irenæus* (iv. 5).

— *τὸ ὑπερβάλλον πλοῦτος*] So A, B, D*, F, G.—*Elz.* has the masculine form. See above, i. 7.

— *χάριτος—ἐν χρηστότητι—ἐν Χριστῷ Ἰη.* **8.** *τῇ γὰρ χάριτί ἐστε σεσωσμένοι*] Cp. *v.* 5. There is an observable alliteration in the words *χάρις, χρηστότης, Χριστὸς*, in these verses, 5—10. And it may not be irrelevant to remark, that the first radical letters of these words, ΧΡ, constitute a perfect *septenary* and *sabbatical* number, 700,—a number expressive of Fulness and of Rest (see on Matt. xxviii. 1), and formed the Christian symbol of the Church and Empire of Rome. See on Rev. xiii. 17, 18.

8, 9. *χάριτί ἐστε σεσωσμένοι—οὐκ ἐξ ἔργων*] *by grace ye have been saved, not of works.* Quoted by *S. Polycarp* ad Philip. i., who adds *θελήματι Θεοῦ διὰ Ἰησοῦ Χριστοῦ*.

On the doctrine of the passage cp. Gal. ii. 16, and the Remarks "on the Doctrine of Justification" prefixed to the Epistle to the Romans, pp. 193—204; and cp. Tit. iii. 5, where *salvation* is spoken of as a thing already *effected*, as here; and see above, Rom. viii. 28—30.

8. *Θεοῦ τὸ δῶρον κ.τ.λ.*] *God's is the gift*: ye are saved by Grace *through* faith; and this very thing that you are saved *through faith*, does not originate and proceed out of yourselves (*ἐξ ὑμῶν*). *Of God* is the *gift*, for a *gift* it is. Faith is from God. He *called* you, that you might believe. (*Theodoret.*) Your salvation does not proceed *out of your* works, lest any one should boast; for we *are His workmanship, created in Christ Jesus for good works, which God prepared before for us to walk in.*

We are not only God's *ποίημα*, or handiwork, but we have also been *created anew* in Christ. The word *κτισθέντες* is said of our *Regeneration*. (*Theodoret*, *Theophyl.*) See *v.* 15, and Gal. vi. 15, and 2 Cor. v. 17. The word *ποίημα*, though not to be *limited* to our original creation, yet surely does *not exclude* it. And we were created anew *for good works*. God therefore has a double claim on us,—first, as our *ποιητὴς*, next as our *κτιστὴς* in Christ.

Hence it follows, that the power we have of working does not spring out of ourselves, but from God, and cannot therefore have any intrinsic merit in it, for which we can claim salvation as a due. We are mere *creatures*, and *works* of God; all our faculties are of Him. To Him be all the praise. We were created anew in Christ Jesus, and were admitted into a state of salvation, not *because* we *had done* good works and merited salvation thereby; but we were admitted into that state by God's free grace, *in order* that we might do good works which God before prepared for us as our appointed *path* to lead us into heaven (cp. *Chrys.*), as we formerly *walked* in transgressions and sins which led to destruction. See *v.* 1.

Hence *Augustine* says (in Ps. cxlii.), "Opera bona non habemus? Habemus planè; sed vide quid sequitur, *Ipsius figmentum sumus*." Do not therefore imagine that thou canst do any thing of thyself that is good. No. Turn thine eyes away from thine own work, and look up to the work of Him Who made thee. He has made thee. He *re-makes* in thee what He had made and thou hast un-made. He made thee *to be*; and if thou art *good*, He made thee to be so; and therefore work thy work with *fear* and *trembling*. (Phil. ii. 12, 13.) Why with fear and trembling? Because it is *God* Who *worketh* in thee to will and to do of His *good pleasure*. Therefore work with fear and trembling, in order that our Creator may have good pleasure to work in the low valley of our working. O God, there can be no good in us, unless it be done by Thee Who hast made us!

11. *τὰ ἔθνη ἐν σαρκί*] *Gentiles in the flesh*; that is, not circumcised, not having in your flesh the seal of God's covenant with Abraham.

— *οἱ λεγόμενοι ἀκροβυστία κ.τ.λ.*] ye *who are called* the *Uncircumcision* by those who *call themselves* the *Circumcision*. But do not heed these names. For, if ye have the Circumcision of the *Spirit*, ye, though uncircumcised in the *flesh*, have the *true* Circumcision (Rom. ii. 29. Phil. iii. 3), whereas if *they* are *uncircumcised* in *heart* and *ears* (Acts vii. 51), their Circumcision becomes Uncircumcision. (Rom. ii. 25.) Cp. *Jerome* here, who adds, "Circumcidamur et sabbatizemus in *Spiritu*, spirituales victimas offerentes . . . nos Deo offeramus, et accincti lumbos et expediti pascha comedamus."

12. *καιρῷ*] *season*, only temporary.

— *χωρὶς Χριστοῦ*] *separate from Christ.*

ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες, καὶ ἄθεοι ἐν τῷ κόσμῳ.

13 [l] Νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ ὑμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. 14 [m] Αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, ὁ ποιήσας τὰ ἀμφότερα ἕν, καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, 15 [n] τὴν ἔχθραν ἐν τῇ σαρκὶ αὐτοῦ, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι, καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἕνα καινὸν ἄνθρωπον ποιῶν εἰρήνην, 16 [o] καὶ ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἑνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ· 17 [p] καὶ ἐλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν, καὶ εἰρήνην τοῖς

l Col. 1. 20 & 2. 4.
m Isa. 9. 5, 6. John 10. 16. & 16. 33. Acts 10. 36. Rom. 5. 1. Col. 1. 20. Gal. 3. 28.
n 2 Cor. 5. 17. Gal. 6. 15. Col. 2. 14.
o Rom. 6. 6. & 8. 3. Col. 1. 20. & 2. 14.
p Ps. 148. 14. Isa. 57. 19.

— *ξένοι τῶν διαθηκῶν*] *aliens from the covenant:* on the genitive, see *Winer*, § 30, p. 175. The preposition *ἐξ* is involved in its derivative *ξένοι*.

— *ἄθεοι*] *without God*—ye had a multitude of gods, and yet ye were *without* God (*Jerome*), and this in God's own world, and although ye yourselves were His creatures, created in His Image. Strange solitude!

13. *ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ*] *ye* who were formerly far off *were brought near by the blood of Christ.* How was this done?

(1) By the *Incarnation* of Christ.

Forasmuch as all the children are partakers of one flesh and blood (see Acts xvii. 26), He also Himself likewise took part of the same (Heb. ii. 14); and being God manifest in the flesh (1 Tim. iii. 16), He united us to God.

(2) By the propitiatory and expiatory shedding of His Blood on the Cross, by which He redeemed us from death, the penalty of sin (Heb. ii. 14, 15. 1 John ii. 2; iv. 10), and by which also He atoned and reconciled us to God (2 Cor. v. 18, 19. Col. i. 20, 21), and has purchased for us an everlasting inheritance.

Christ (says the Apostle) reconciled us by His Body and by His Flesh. That flesh, which *in Him* was spotless, reconciled the flesh, which *in us* was sullied by sin, and brought it into amity with God. (Cp. Rom. viii. 3.) Hence we see the necessity of confessing the *reality* of Christ's *human flesh*, and its consubstantiality with *our flesh*. Otherwise the Reconciliation between us and God would never have taken place. But now Christ, by His communication of Nature with us, has reconciled man to God. He has reconciled us by the *body of His flesh*, and has *redeemed us by His blood*. In every Epistle the Apostle clearly testifies that we are saved by the flesh of our Lord and by His blood. *Irenæus* (v. 14).

14. *ἡ εἰρήνη ἡμῶν*] *our Peace.* Christ is *our Peace*, in reconciling men to God, and in reconciling all nations to each other in Himself.

— *ὁ ποιήσας τὰ ἀμφότερα ἕν*] *He Who made both to be one.* "Qui fecit duo unum, Judaicum scilicet populum et Gentilem." *Tertullian* (c. Marcion. v. 17).

— *τὸ μεσότοιχον τοῦ φραγμοῦ λύσας*] *having broken down the intervening wall* which *hedged* off the Jew from the Gentile, and having united all men as one family in Himself, the Second Adam, one new man, in Whom there is neither Jew nor Greek . . . for ye are all one in Christ Jesus (Gal. iii. 28). See Acts xv. 9. So *Tertullian*, l. c., and *Severian* here, and *S. Jerome*.

Bp. Fell, Hammond, Wetstein, and others, suppose an allusion here to the Court of the Gentiles fenced off from the rest of the Temple (Ezek. xliv. 7. Acts xxi. 28), which was indeed a practical evidence of that separation.

But the word *φραγμὸς*, or *hedge*, leads the mind rather to the metaphor of the *Vineyard*, in which the favoured people of God were planted, and in which they were fenced off by a *hedge* from all other Nations. See Isa. v. 7, "The *Vineyard* of the Lord of Hosts is the house of Israel." And v. 2, "He made a *wall* about it," where the LXX has *φραγμὸν*, hedge, as St. Paul here, *περιέθηκα*. And see our Lord's own words, Matt. xxi. 33. Mark xii. 1.

15. *τὴν ἔχθραν ἐν τῇ σαρκὶ κ.τ.λ.*] *having by His flesh abolished the enmity, namely, the Law of the Commandments*, in positive precepts. Such seems to be the order and construction of the words. The meaning is, that Christ by His Flesh, which was the Flesh *common* to *all*, and by His Obedience, which was meritorious for *all men*, without any distinction of race, abrogated and annulled the enmity (Rom. viii. 3) which separated Jew from Gentile, namely, the Law of Ritual Ordinances, but not the *Commandments* enjoining *moral duties*, which are perpetual and obligatory on all, and which our Lord declared to be binding on all when He said, "If thou wilt enter *into life*, keep the *commandments*" (Matt. xix. 17).

But He abrogated such ordinances as consisted in *δόγματα*, *positive* edicts and decrees, such as Circumcision. He not only took away the *curse* of the Law, and mitigated the *rigour* of the Moral Law, but He repealed the ordinances of the Ceremonial Law.

The word *δόγμα* is never applied in Scripture to any commandment of *Natural Law*, but only to *occasional* and *positive* Edicts promulgated by Authority, and such as had no force *before* promulgation. (See Luke ii. 1. Acts xvi. 4; xvii. 7.)

That this is the meaning of *δόγματα* is evident from Col. ii. 14. 20, which affords the best explanation of the word as used here, and of the sense of this passage.

Christ effected this "in and by His Flesh."

(1) By taking that *flesh* which had been defiled by *lusts* of the *flesh* (see *v.* 3), and by *sanctifying* it, and uniting it to God in Himself. See on Rom. vii. 6.

(2) By taking that *flesh* which formerly had been made by *Circumcision* a note of difference and occasion of separation between Jew and Gentile (see *v.* 11), and by taking away that cause of difference and separation by abolishing the Ceremonial Law.

(3) By perfect obedience to that Law, and by fulfilling all righteousness (Matt. iii. 15) in the flesh common to us all.

(4) By His Death in that Flesh; by which He fulfilled, consummated, and exhausted all the Sacrificial Types and Ceremonies of the Levitical Law. And thus by removing that Legal Fence which severed Jew from Gentile, He joined them together in Himself, the Second Adam, the One New Man.

16. *καὶ ἀποκαταλλάξῃ*] *and that He might reconcile them both in One Body* (His own mystical Body, see iv. 4. 1 Cor. xii. 12, 13. Rom. xii. 4, 5) *to God by the Cross.* He proceeds to speak of another *Reconciliation* effected by Christ; and of another *ἔχθρα*, or Enmity, dissolved by Him, viz. that between God and Man.

Christ effected this Reconciliation by His Flesh; and He destroyed this Enmity also by His Cross. "*Reconciliat* in uno corpore ambos, et Judaicum et Gentilem populum, *Deo*, quem utrumque genus *offenderat*." *Tertullian* (c. Marcion. v. 47).

— *ἀποκτείνας τὴν ἔχθραν ἐν αὐτῷ*] *having slain the enmity by it*, i. e. by the Cross.

The Cross was laid upon Christ by Satan, the *ἐχθρὸς*, the Arch-Enemy of God and Man. But Christ, who was nailed by the Enemy to the Cross, destroyed thereby the Enmity which Satan had made, and nailed Satan himself to it, and triumphed over him by it (Col. ii. 15, where see note), and vanquished him with his own weapons; and by His Death destroyed him that had the power of it, even the Devil. (Heb. ii. 14.)

17. *εἰρήνην*] *peace.* The second *εἰρήνην*, omitted by *Elz.*, is found in A, B, D, E, F, G, and has been adopted by *Lach.*, *Tisch.*, *Rückert*, *Meyer*, *Ellicott*, *Alford*.

The *εἰρήνη*, or Peace, here mentioned, is contrasted with the *ἔχθρα* above mentioned; and the word *εἰρήνη* is happily *repeated*, just as the *word* *ἔχθρα* had been *repeated* (*vv.* 15, 16), because Christ, Who is our Peace (*v.* 14), has now brought both parties (i. e. Jew and Gentile), who were before at Enmity with one another and with God, to a state of Peace between themselves and with Him, and has given access to both, by one Spirit, to the Father.

He Who is our Peace came and preached Peace to all. Hence after His Death, by which He made Peace, the first words He uttered, and He uttered them twice to His assembled disciples, were "*Peace* be unto you" (John xx. 19. 21). And He showed also, that it is by the One Spirit that we have access through Him to our Father, now at peace with us, by breathing on them and saying, "Receive ye the *Holy Ghost;*" and He gave them the Ministry of Peace and of Reconciliation to God, "Whose soever sins ye remit," &c. (John xx. 22, 23.)

— *εὐηγγελίσατο—ἐγγύς*] *He preached peace—.* A quotation from Isa. lvii. 19.

In writing to *Gentile* Churches, *recently* converted to Chris

ἐγγὺς, 18 [q] ὅτι δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἑνὶ Πνεύματι πρὸς τὸν Πατέρα.

19 [r] Ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλὰ συμπολῖται τῶν ἁγίων, καὶ οἰκεῖοι τοῦ Θεοῦ, 20 [s] ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ Ἰησοῦ Χριστοῦ, 21 [t] ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ, 22 [u] ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.

III. 1 [a] Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν

q John 10. 9. & 14. 6. Rom. 5. 2. ch. 3. 12. Heb. 4. 16. & 10. 19, 20. r Gal. 6. 10. Phil. 3. 20. Heb. 12. 22, 23. s Ps. 118. 22. Isa. 28. 16. Matt. 16. 18. 1 Cor. 3. 9, 10. 1 Pet. 2. 4, 5. Rev. 21. 14. t 1 Cor. 3. 17. & 6. 19. 2 Cor. 6. 16. ch. 4. 16. u 1 Pet. 2. 5. a Acts 21. 33. ch. 4. 1. Phil. 1. 7, 13, 14, 16. Col. 1. 21, 24. & 4. 3. 2 Tim. 1. 8. & 2. 10.

tianity, St. Paul rarely quotes the *Old Testament*. See note above on 1 Thess. i. 9.

The *Ephesian* Church was a *Gentile* Church. See ii. 11; iv. 17.

But in *this* Epistle St. Paul *often* cites the Old Testament. See in v. 8, a quotation from Ps. lxvii. 18; in iv. 25, from Zech. viii. 16; in iv. 26, from Ps. iv. 4; in v. 14, from Isa. lx. 1; in v. 31, from Gen. ii. 24; in vi. 2, 3, from Exod. xx. 12. Deut. v. 16.

This characteristic of the present Epistle harmonizes with the peculiar circumstances of the Ephesian Church, which had been instructed by the Apostle personally during no less a period than three years. (Acts xx. 31.)

18. *τὴν προσαγωγήν*] *the access*, the *only* access, to God.

19. *οὐκέτι ἐ. ξένοι καὶ πάροικοι*] *no longer strangers and sojourners.* Πάροικοι = 'inquilini,' persons dwelling in a city, but not having the rights of citizens.

In a Christian sense, Ye are no longer strangers and sojourners in regard to the *heavenly* City, but ye *are* strangers and sojourners on *earth*. *Augustine* (in Ps. 118).

20. *ἀποστόλων καὶ προφητῶν*] *of Apostles and Prophets*, ye are built on them. This expression, Ye are built upon the *foundation* of the Apostles and Prophets, is *not* to be understood (as it has been recently by some) to signify, Ye are built on the foundation on which *they are built*, but it means, Ye are built upon *them*. The expression may be illustrated by the considerations stated above on Matt. iii. 9; x. 2; xvi. 18. John i. 42. And comp. Rev. xxi. 14, where the *Apostles* are called the *θεμέλιοι*, *foundation-stones*, of the heavenly Jerusalem.

He puts Apostles *before* Prophets. We are built on Apostles first, and then on Prophets.

A very important doctrinal truth is declared by this order of words. The Apostles are placed *before* the Prophets. Christ comes before Moses, the Gospel comes before the Law; the Creed comes before the Decalogue.

The Christian Church in the "Te Deum" places the "glorious company of the *Apostles*" *before* the "goodly fellowship of the *Prophets*" in the universal Doxology to God.

The Apostles had a *fuller* revelation of what *Prophets* desired to see, Luke x. 24 (*Theodoret*). Besides, the *Ephesians*, as Gentiles, were brought by the *Apostles* to a knowledge of the *Prophets*. Cp. above on 1 Thess. ii. 18.

He *joins* Apostles *with* Prophets, and thus shows that the *Prophets*, as well as *Apostles*, appertain to the *Gentiles* as well as to the Jews. *Chrys.*

Thus he refutes by anticipation the *Marcionites* and *Manichæans*, who endeavoured to separate the Old Testament from the New.

Tertullian, referring to this text, says that *Marcion*, to fortify his own heresy, expunged the words *and Prophets*: "Oblitus Dominum posuisse in Ecclesiâ, sicut Apostolos, et Prophetas; timuit scilicet ne et super veterum Prophetarum fundamento ædificatio nostra constaret in Christo, cùm ipse Apostolus ubique nos de *Prophetis* exstruere non cesset" (c. Marcion. v. 17).

For the argument of the Church against the Manichæans, see *Augustine* (c. Faustum, lib. xviii. xix.).

It is to be regretted that the force and beauty of this text, and of the Apostle's argument here, have been marred in recent Expositions of it, limiting the word "*Prophets*" to the *New* Testament dispensation, and *excluding* all reference to the *Old* Testament. Such is the interpretation of *Pelagius*, *Koppe*, *Rosenmüller*, *Flatt*, *Harless*, *Olshausen*, *De Wette*, *Meyer*, and others. But it is opposed to the general sense of Christian Antiquity. The absence of the article before *προφητῶν* is no argument against this ancient interpretation, as *Meyer* allows; and see *Bp. Middleton* (chap. iii. p. 89).

The sense of the Ancient Church in this matter is well expressed by an Apostolic Father. "Christ alone is the Door to the Father. Through Him (i. e. Christ), Abraham, and Isaac, and Jacob, and the *Prophets*, and the Apostles, and the Church enter in. All these enter in by Christ to the Unity of God. But the *Gospel* has a peculiar prerogative, in that it declares the Advent of Christ, His Passion and His Resurrection. The beloved Prophets prophesied of Him, but the Gospel is the consummation of Incorruption (*ἀφθαρσίας*, see on vi. 24)." *Ignatius* (ad Phil. 9).

This interpretation, which is adopted by *Bp. Pearson* (on the Creed, Art. i. p. 19), is in full harmony with St. Paul's argument in this Chapter.

He had shown that both *Jews* and *Gentiles* are reconciled and united in Christ. (*vv.* 11—17.) He shows now that this reconciliation and union is in perfect harmony with the Divine Plan in both Testaments. The Prophets in the Old Testament prophesied of Christ *to come*. The *Apostles* in the New preach Christ already *come*. Both speak of Him, and meet in Him. And the Church, in which Jews and Gentiles are united in Christ, is built on the foundation of the Apostles of the New Testament and of the Prophets of the Old. The Gentiles are not without the Old Testament, nor are the Jews without the New. Both are built on both, and both Walls meet together in the One Corner-Stone, which is Christ.

Observe also, that in this description of the *foundation* of the *Church*, St. Paul says nothing of St. Peter singly, as distinguished from the other Apostles, or of his so-called Successor, the Bishop of Rome, as the Rock of the Church; and thus he refutes also, by anticipation, the Papal Heresy. See on Matt. xvi. 18.

— *ὄντος ἀκρογωνιαίου*] *being the chief corner-stone.* The Lord is called the *Chief Corner-Stone* (Ps. cxviii. 22. Matt. xxi. 42), *not* the *highest* Stone, but the *principal* and *corner-Stone* (see *A Lapide*), because in Him the two Walls (the one coming from the Gentile, the other from the Jewish, World) meet, and are united in one. *Theodoret. Augustine*, Serm. iv. Christ is the "*Lapis Angularis*," as "omnia sustinens, et in unam fidem Abrahæ colligens eos qui ex utroque Testamento apti sunt ædificio Dei." *Irenæus* (iv. 25). The *chief* corner-stone binds together not only the walls, but the foundation-stones also. So Christ unites Prophets and Apostles, as well as Jews and Gentiles. *Chrys.*

There is an ellipse of *λίθου* here, as there is of *λίθοι* in Rev. xxi. 14. 19.

The *Codex Sinaiticus* has here *à primâ manu ἀκρογωνιαίου τοῦ Χριστοῦ*, which has been altered by a corrector to the reading in the text.

21. *πᾶσα οἰκοδομή*] *all the building; the whole building.* This is the reading of B, D, E, F, G, I, K, and many Cursives and Fathers. And so *Lachm.*, *Tisch.*, *Ellicott*, *Alf.* *Elz.* has *πᾶσα ἡ* with A, C. See also *Winer*, § 18, p. 101, and so *Harless*, *Olshausen*, *De Wette*.

Though *πᾶς*, *without* the article following it, *rarely* signifies the *whole*, yet it sometimes has that meaning, and so the Apostolic Father, *S. Ignatius*, uses the word in *his* Epistle to the Ephesians, c. 12, where see *Dr. Jacobson's* note. So *omnis* in Latin, e. g. "Non *omnis* moriar" for *totus*, and see the remarks of *Bp. Pearson* (Vind. Ign. ii. 10).

The force of the Apostle's argument would be much impaired by the adoption of the rendering of those Interpreters, who, proceeding on the principles of classical usage, affirm that these words mean "*every* congregation that is built in."

That interpretation may serve as a specimen, among others that might be cited (if the task were not invidious), how Criticism may become uncritical, by an over-strained application of the rigid rules of Attic philology to the Text of the New Testament.

22. *συνοικοδομεῖσθε*] *ye are being builded together.* Observe the *present* tense. The work of building is *ever going on* in the Christian soul, during its sojourn on earth; and in the Christian Church, until the Coming of Christ.

CH. III. 1. *Τούτου χάριν*] *for this cause*: i. e. since ye, who were once Gentiles, aliens from God, are now brought near to Him in Christ (ii. 12, 13), and *are being builded together into a*

τῶν ἐθνῶν, [2] [b] εἴγε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, [3] [c] ὅτι κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ, [4] πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ, [5] [d] ὃ ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι· [6] [e] εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμέτοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χριστῷ, διὰ τοῦ εὐαγγελίου, [7] [f] οὗ ἐγενήθην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ, τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ· [8] [g] ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ, [9] [h] καὶ φωτίσαι πάντας, τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ, τῷ τὰ πάντα κτίσαντι, [10] [i] ἵνα γνωρισθῇ νῦν ταῖς

h John 1. 3. Rom. 16. 25. ch. 1. 9. Col. 1. 16, 26. 2 Tim. 1. 10. Tit. 1. 2, 3. Heb. 1. 2. 1 Pet. 1. 20.

b Acts 9. 15. & 13. 2. Rom. 1. 5. 1 Cor. 4. 1. Gal. 1. 16. ver. 8.
c Acts 22. 17, 21. & 26. 16, 17. Rom. 16. 25. Gal. 1. 11, 12. ch. 1. 9, 10. Col. 1. 26, 29.
d Acts 10. 28.
e Gal. 3. 29, 30. & 3. 14. ch. 2. 15, 16.
f Rom. 1. 5. Col. 2. 12.
g Acts 9. 15. & 13. 2. & 22. 21. & 26. 17. 1 Cor. 15. 9. Gal. 1. 16. & 2. 8. 1 Tim. 1. 13, 15. & 2. 7. 2 Tim. 1. 11.
i 1 Pet. 1. 12.

Temple of God, . . . for this cause, I, the prisoner of *Christ*, who am your Apostle and Confessor, . . . He then, according to his custom, runs on rapidly as if transported with this glorious thought, so full of joy to himself, who had once been a persecutor, and after a parenthetical episode, returns in *vv.* 13, 14, *διὸ—τούτου χάριν.*

— *ὁ δέσμιος τ. Χριστοῦ*] *the prisoner of Christ.* Cp. iv. 1. Col. iv. 18, *μνημονεύετε μου τῶν δεσμῶν.* Phil. i. 7. 13, 14. 16. Heb. x. 34. Philem. 9, 10. 13.

St. Paul was now in custody, as described in the Acts of the Apostles (xxviii. 16), bound to the soldier who guarded him.

He regards his chains as from the hand of Christ (cp. *Winer*, § 30, p. 170, on the use of the genitive), and therefore as consecrated to him; as *S. Ignatius*, in his Epistle to the Ephesians, c. 11, calls his own chains *πνευματικοὺς μαργαρίτας, spiritual bracelets of pearls.* And compare *Tertullian's* beautiful address, "ad Martyres," on the disposition and feelings with which a prison and bonds for Christ are to be regarded by the Christian martyr:—

"Hoc præstat carcer Christiano, quod eremus Prophetis . . . Nihil crus sentit in nervo, cum animus in cœlo est (c. 2). Carcerem nobis palæstram interpretamur . . . Bonum agonem subituri estis, in quo Agonothetes Deus vivus est, Xystarches Spiritus Sanctus, corona æternitas: brabium *politia in cœlis*, gloria in sæcula sæculorum." (c. 3.)

— *ὑπὲρ ὑμῶν τῶν ἐθνῶν*] *in behalf of you Gentiles.* "*Vinctum Jesu Christi* Paulum esse pro Gentibus potest intelligi, quod *Romæ* in vincula conjectus hanc Epistolam miserit eo tempore quo ad *Philemonem* et ad *Colossenses* et ad *Philippenses* scriptas esse monstravimus." *S. Jerome.*

His preaching of the Universality of the Redemption accomplished by Christ for Gentiles no less than Jews, had been the occasion of his arrest by the Jews at Jerusalem, and of his consequent imprisonment, and it was made more glorious and efficacious by that imprisonment. See Acts xxi. 28; xxii. 21, 22, and Phil. i. 12.

St. Paul, a *Hebrew* of the *Hebrews*, was made by God's grace to be the Confessor, as well as the Apostle, of the *Gentile* World.

2. *εἴγε ἠκούσατε τὴν οἰκονομίαν τ. χ.*] *if* (as I suppose) *ye heard the dispensation of the grace given unto me.* See the use of *εἴγε*, iv. 21, *εἴγε αὐτὸν ἠκούσατε.* Cp. 2 Cor. v. 3. Col. i. 23.

The word *ἠκούσατε*, with the accusative, signifies more than 'ye heard *of*' as a mere *fact*; it means, 'if ye *attended* to,' and understood it. See iv. 21, and on Acts ix. 7.

— *εἰς ὑμᾶς*] *to you-ward.*

3. *κατὰ ἀποκάλυψιν*] *by revelation.* See Gal. i. 12.

— *ἐγνωρίσθη*] *was made known.* So the majority of the best MSS. *Elz.* *ἐγνώρισε.*

— *τὸ μυστήριον*] *the mystery* of the free admission of you *Gentiles* into the Church on equal terms with the *Jews.* See above, Rom. xvi. 25, 26.

— *καθὼς προέγραψα ἐν ὀλίγῳ*] *according as I wrote above* in this Epistle *in few words.* Ἐν ὀλίγῳ signifies *brevi*, in small space or time, *summatim, strictim, raptim.* See note above on Acts xxvi. 29.

The meaning is, that he had only just *touched* on that great subject, which would require a large space and much time for its due consideration, and would not even then be exhausted, so high and profound is its Mystery. Cp. *Wetstein* here.

4. *πρὸς ὅ*] *at which*, or by *reference to what* has been already written by me (short and summary as it is), *ye are enabled, while ye read it, to apprehend my insight into the Mystery of your own privileges in the Body of Christ.*

5. *ἑτέραις*] *Elz.* prefixes *ἐν*, which is not in the best MSS. and Edd. The sense is, it was not made known *to* other ages. And then he qualifies this, and explains it by the epexegesis *τοῖς υἱοῖς τῶν ἀνθρώπων*, i. e. *to the sons of men*, that is to say, *to unregenerate Reason*, not enlightened by the Holy Spirit, the Giver of all knowledge of the hidden things of God.

He does *not* mean to say, that this Mystery was wholly concealed from *all* in past ages; for (as *S. Jerome* and others observe here) it was foretold by the *Prophets* in the Old Testament, and was confirmed by the *Apostles* by an appeal to the *previous testimony of the Prophets.* See the argument of St. James in the Council of Jerusalem (Acts xv. 16, 17), and of St. Paul at Antioch in Pisidia (xiii. 47), and to the Romans (i. 2—5; ix. 24; x. 19; xvi. 26). But what he means is, that it was not revealed to the sons of men, to the whole human race, nor was it revealed *so fully* as it is now. See *Chrysost.* and *Theodoret* here, and particularly the full exposition of *S. Jerome.*

6. *εἶναι τὰ ἔθνη*] *that the Gentiles are* (*εἶναι*) *fellow-heirs.* This is not to be rendered "that the Gentiles *should be.*" The Apostle is stating a *fact*, which *is.*

7. *ἐγενήθην*] *I was made: 'factus sum'* (*Vulg.*). I became so by God's grace. Cp. above, 1 Thess. i. 5, 6; ii. 5, 7. This is the reading of A, B, D*, F, G, and is preferable to that of *Elz.* *ἐγενόμην.*

8. *ἐμοὶ τῷ ἐλαχιστοτέρῳ*] *to me that am less than the least.* On this form of double comparison, expressive here of deep humility, cp. 3 John 4, *μειζότερος. Winer*, § 11, p. 65. *Lobeck*, Phryn. p. 135.

As to St. Paul's estimate of himself, apart from what he was by *divine grace* as the Apostle of Christ, see above on 1 Cor. xv. 8, *ὡσπερεὶ τῷ ἐκτρώματι ὤφθη κἀμοί*, and on 2 Cor. xi. 33.

He represents his own *littleness and lowness* of estate as a fit reason why he should have been specially *chosen* by God's grace to preach the Gospel to the *Gentiles*, who were regarded by the Jews as outcasts from God.

Humility is the path to honour. "Omnibus infimior Paulus; idcirco major." *Jerome.*

— *τὸ—πλοῦτος*] See i. 7.

— *τὸ ἀνεξιχνίαστον πλοῦτος*] *the unsearchable riches of Christ*—the riches which could not be *tracked* and discovered by any process of human *investigation*, and could not be travelled through by any powers of human adventure; *unsearchable*, and *immeasurable.* Cp. iii. 18. "Divitias *antè* investigabiles, *nunc* apertas." *Jerome.* "Thy way is in the sea, and Thy paths in the great waters, and *Thy footsteps* (*ἴχνη*) *are not known.*" (Ps. lxxvii. 19.)

9. *οἰκονομία*] *dispensation.* So the majority of the best MSS. and Editions. *Elz.* has *κοινωνία.* Cp. i. 10.

— *τῷ τὰ πάντα κτίσαντι*] *to Him Who created all things.* The Apostle uses these words lest it should be imagined that, because the Mystery was *hidden* in God, and was not *revealed* by Him to the world in past ages, it was not His own dispensation. Its *existence* in His own Mind, its *concealment* from the World, its *Revelation*, were all ordered by Him.

The words *διὰ Ἰησοῦ Χριστοῦ*, which are added here in D***, E, I, K, and by many of the Fathers and by *Elz.*, but are not in A, B, C, D*, F, G, nor in the Latin Fathers generally, were used as an argument by the *Arians* to prove an inferiority in Christ. And it may be relevant therefore to add the remarks of *Dr. Waterland* upon them (i. p. 130, Defence of some Queries, Qu. xi.):

ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος
σοφία τοῦ Θεοῦ, 11 κατὰ πρόθεσιν τῶν αἰώνων, ἣν ἐποίησεν ἐν Χριστῷ Ἰησοῦ
k John 10. 9. & 14. 6. Rom. 5. 2. ch. 2. 18. Heb. 4. 14—16. & 10. 19—22. 1 ch. 5. 1. Phil. 1. 14. 1 Thess. 3. 3. Col. 1. 24.
τῷ Κυρίῳ ἡμῶν, 12 k ἐν ᾧ ἔχομεν τὴν παῤῥησίαν, καὶ τὴν προσαγωγὴν ἐν πεποι-
θήσει διὰ τῆς πίστεως αὐτοῦ.
13 l Διὸ αἰτοῦμαι μὴ ἐγκακεῖν ἐν ταῖς θλίψεσί μου ὑπὲρ ὑμῶν, ἥτις ἐστὶ δόξα
ὑμῶν.
14 Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν Πατέρα, 15 ἐξ οὗ πᾶσα

"The Son of God," you say, "is manifestly the Father's Agent in the Creation of the Universe," referring to Eph. iii. 9, and to Heb. i. 2, from whence you infer that He is "*subordinate* in nature and in power to Him." You insist much upon the distinction δι' αὐτοῦ and ὑπ' αὐτοῦ, explaining the former of an *instrumental*, and the latter of an *efficient* cause. As to the Son's being *agent with*, or *assistant to* the Father, in the work of Creation, we readily admit it, and even contend for it. The Father is *primarily*, and the Son *secondarily* or *immediately*, Author of the world; which is so far from proving that He is *inferior*, in nature or powers, to the Father, that it is rather a convincing argument that He is *equal* in both. A *subordination* of *order*, but none of *nature*, is thereby intimated.

As to the distinction between δι' αὐτοῦ and ὑπ' αὐτοῦ, *per quem* and *ex quo*, or the like, it can be of very little service to your cause. The preposition διὰ, with a genitive after it, is frequently used, as well in Scripture, as in ecclesiastical writers, to express the *efficient* cause, as much as ὑπὸ, or ἐκ, or πρὸς, or any other. So that the argument drawn from the use of the prepositions, is very poor and trifling, as was long since observed by *Basil* the Great, who exposes its author and inventor, Aëtius, for it. Please but to account clearly for one text out of many (Rom. xi. 36), "Of Him, and through Him (δι' αὐτοῦ), and to Him, are all things: to whom be glory for ever." If you understand this of the Father, then, by your argument from the phrase δι' αὐτοῦ, you make Him also no more than an *instrumental* cause; if you understand it of more persons, here is an illustrious proof of a Trinity in Unity.

10. ἵνα γνωρισθῇ κ.τ.λ.] *in order that the manifold wisdom of God might now be made manifest to the Powers and Authorities in the heavenly places, by means of the Church.*

Therefore the Cross of Christ was not only a blessing *to us*, but even to the *Angels* themselves; and it revealed to *them* a Mystery which they did not know before (cp. 1 Pet. i. 12). *Jerome.*

Compare what St. Paul declares to the Bishop of Ephesus, viz. that by His Incarnation on Earth the Son of God was "*seen* of Angels." (1 Tim. iii. 16.)

Let us not imagine then that the Church is only the depository of Faith; she is also a treasury of Knowledge and Wisdom for others. *Jerome.*

Thou, O Paul, enlightenest Angels and Archangels. Yes; the Mystery had been *hidden* in God; but it is now revealed by the ministry of the Church. *Chrys.*

Hence *S. Ignatius* does not hesitate to say (ad Smyrn. 6), Let no man deceive himself. Even the heavenly Powers themselves, and the Glory of Angels, and the Rulers, both visible and invisible, will be condemned, unless they believe in the blood of Christ.

Mysterious and marvellous privilege of the Church to be as a speculum to minister Light to Angels! How exalted is the notion thus afforded of the dignity of the Holy Scriptures, which are the Luminaries of the Church (Ps. cxix. 105). She is the golden Candlestick. But God's Word is the Light which is poured into her, and streams forth through her to the World. See below on Rev. i. 12; xi. 4.

Hence, as the Ark, which enshrined the Law, was the Throne of God, sitting between the Cherubim in the Holy of Holies, so the Triune God is revealed as enthroned in the *Heavenly Church* on the *Fourfold Gospel*, the Evangelic Cherubim (revealing in their several faces the Fourfold character of CHRIST Himself); and as worshipped by them, leading the Chorus of Universal Praise to the Ever-Blessed Trinity. See on Rev. iv. 6—9.

The word πολυποίκιλος is used by *Euripides* (Iph. Taur. 1149) as an epithet of *embroidered* garments, and by *Eubulus* (Athen. xv. p. 679, D) to signify the many *variegated hues* of a rich chaplet of flowers; hence it is rendered *many coloured* by the Arabic Version here.

So is God's wisdom, infinite in variety, richness, and beauty, and adapting itself to all the needs of man, in every age, and of every creature in the world.

For a specimen of its variety, see the instance noted by Our Blessed Lord, Matt. xi. 18, 19.

This remarkable statement of the Apostle, that the *Angels* themselves are indebted to the Church of Christ for illumination in the Mysteries of the Gospel, would be a very profitable one to the *Colossians*, and other Christians of Asia, who had been beguiled by false Teachers into *worship* of *Angels* (Col. ii. 18). This and other truths contained in this Epistle to the *Ephesians*, and especially its clear language on the unapproachable Majesty of Christ, "God manifest in the flesh," would render this Epistle to the *Ephesians* very salutary and seasonable for the use of the *Colossians*. See below, Col. iv. 16, and Introduction to that Epistle.

11. ἐποίησεν] *He made effectual.*

12. διὰ τ. πίστεως αὐτοῦ] *through the faith* of which He is the author and finisher (Heb. xii. 2), the source and the end.

13. Διὸ αἰτοῦμαι μὴ ἐγκακεῖν] *Wherefore I beseech you not to faint in my tribulations.* Do not suppose that *I* faint in *my* afflictions. I, a prisoner at Rome, exhort you Ephesians not to faint in them. But, why, it may be asked, should he fear that they might faint in *his* trials? Because seeing him, who was Christ's chosen champion, and one who professed to be endued with supernatural powers, afflicted and outraged by the World for preaching the Gospel, they might be tempted to imagine that his professions were untrue, and that the World was stronger than Christ. Thus they might be offended, and perplexed, and falter in the faith. Hence St. Paul praises the Galatians for not despising his infirmity in the flesh. (Gal. iv. 14.)

"Non itaque mirum est, si pluribus Paulo angustiis coarctato, Ephesii tentabantur, et habebant necessarium orationum ejus auxilium, ne *deficerent in pressuris suis* . . . quas propterea patiebatur quia Evangelium prædicabat." *S. Jerome.* Cp. note on Acts xiv. 22.

He therefore beseeches *them* not to faint in *his* tribulations, and he prays *God* to give them strength to endure unto the end (*vv.* 14—16). By the former prayer he shows the *freedom* of *their will*, and by the latter prayer he shows their need of *divine grace*. *Augustine* (Serm. 163).

On ἐγκακεῖν, see Gal. vi. 9.

14. Τούτου χάριν] *For this cause.* He resumes the argument, from which he had made a digression. See *v.* 1.

— κάμπτω τὰ γόνατα] *I bow my knees.* A remarkable expression. He speaks of the "bending of the knee" as a synonym for prayer. A posture commended by Christ's example in prayer (Luke xxii. 41), St. Stephen's (Acts vii. 60), St. Peter's (Acts ix. 40), St. Paul's and his company, on the sea-shore (Acts xxi. 5), and prescribed by God Himself (Rom. xiv. 11). As to its use in the early Church, see the passages in *Suicer's* Thes. *v.* γονυκλισία.

On the sense of κάμπτω τὰ γόνατα—ἵνα δῴη, see i. 17, and Philemon 6.

— πρὸς τὸν Πατέρα] *to the Father.* *Elz.* adds τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Not in A, B, C, nor in some Fathers and Versions, and expunged by *Lachm.*, *Tisch.*, *Rückert*, *Harless*, *Meyer*, *Ellicott*, *Alf.*, but found in D, E, F, G, I, K, and *Chrys.*, *August.*, *Theodoret.*

The internal as well as external evidence seems to preponderate against the addition; and even if it be genuine, the ἐξ οὗ would refer rather to πατέρα, as δῴη, which follows, undoubtedly does. And see *Jerome's* note here, who says, "simpliciter *ad Patrem* legendum, non ut in Latinis Codicibus additum est, ad *Patrem Domini Nostri Jesu Christi.*"

Indeed, the whole tenour of this Epistle is so ordered as to display God the FATHER as the Beginning and Origin, the Author and Giver of all things, and as having a *Paternal* Relation to all things in heaven and earth, and so giving a Name to all things: which is a proper act of Paternity.

The act of Adam, the Father of the Human Family, as recorded in the Book of Genesis (ii. 19), giving a Name to all creatures, in his character of the Common Parent of Mankind, and Lord of all Creatures, and so constituted by God, the Universal Father, as His Vicegerent upon earth, was like an earthly reflexion of God's own paternal attributes and sovereign prerogatives.

As to the phrase itself, where πατὴρ is put absolutely with-

πατριὰ ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται, 16 [m] ἵνα δῴη ὑμῖν κατὰ τὸ πλοῦτος τῆς δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, 17 [n] κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν, 18 ἐν ἀγάπῃ ἐῤῥιζωμένοι καὶ τεθεμελιωμένοι, ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσι τοῖς ἁγίοις, τί τὸ πλάτος καὶ μῆκος καὶ βάθος καὶ ὕψος, 19 γνῶναί τε τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.

m Rom. 2. 29. & 7. 22. 2 Cor. 4. 16. ch. 6. 10. 1 Pet. 3. 4.
n Col. 2. 7.

20 [o] Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερεκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνεργουμένην ἐν ἡμῖν, 21 [p] αὐτῷ ἡ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων· ἀμήν.

o Rom. 16. 26. Jude 24.
p ch. 1. 6. 1 Chron. 29. 11. Ps. 29. 1, 2. & 72. 19. & 115. 1. Isa. 6. 3. & 42. 12.

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out a genitive, cp. 1 Cor. viii. 6, *εἷς Θεὸς ὁ πατὴρ, ἐξ οὗ τὰ πάντα καὶ ἡμῶν εἰς αὐτὸν*, and Eph. v. 20, *τῷ Θεῷ καὶ πατρί*. Phil. ii. 11. Col. i. 12.

15. *ἐξ οὗ*] *from Whom*—as the original Source of all being and grace. See on 2 Cor. xiii. 13.

— *πᾶσα πατριά*] *every family*. *πατριὰ* = Heb. מִשְׁפָּחָה (*mischpachah*), and used for it by LXX in Exod. vi. 15. 17. 19. Lev. xxv. 10. Deut. xxix. 18. Ps. xxi. 30. See Luke ii. 4. Acts iii. 25, *πᾶσαι αἱ πατριαὶ τῆς γῆς*. "Cognatio vel familia." *Jerome*. Cp. *Winer*, § 18, p. 101.

All *πατριαὶ* are from the Almighty *Πατήρ*. All the Families of heaven and earth derive *their name* from Him; that is, they all proceed from Him, and are subject to Him, Who is the Universal Father of all.

To impose a name was a mark of property in, and lordship over, the thing named, and was the special prerogative of fatherhood. Cp. Gen. ii. 19. Isa. lxiii. 19. Jer. vii. 10; xiv. 9. Dan. ix. 18. Luke i. 13. 62.

Abraham, the *Father* of many Nations (Gen. xvii. 5), was (as well as *Adam*, the Father of the whole Human Family) an earthly Representative of the Almighty Father of all, particularly in giving up his son; and as being the Patriarch in whose seed "*all families* of the earth should be blessed" (Gen. xii. 3; xxviii. 14), which, by Faith in Christ, should call Abraham their father (Rom. iv. 12. 16), and be *called children* of Faithful Abraham. (Gal. iii. 8.)

As all families of the *faithful* are named from Abraham their Father, and as all the families of Mankind, according to the flesh, are named from Adam their Father, so all the families in heaven and earth are named from God their Father, from Whom they all *come*, and in Whose Son they all are blessed.

Since God is the Universal Father of Angels and Men, St. Paul prays to Him to strengthen the Gentiles now incorporated in one Body under Christ, Who is Lord of Angels and of Men.

16. *δῴη*] *Lachmann* and *Rückert* have admitted *δῷ*, from A, B, C, F, G, and so *Meyer*. Cp. i. 17. But (as *Ellicott* observes) it seems hardly probable that *δῷ* would have been altered into the rarer form *δῴη*.

— *δυνάμει κραταιωθῆναι*] *to be made mighty with power*; to be invigorated with ability infused into you by the Holy Ghost (cp. *v.* 20). Hence follows, *v.* 17, *ἵνα ἐξισχύσητε, that ye may have full force to comprehend*. *Κράτος* is *mightiness*, *δύναμις* is *ability*; *ἐξισχύω* (from *ἰσχὺς*, root *ἴσχω*, *ἔχω*) represents sufficiency of force to do any given act. Cp. i. 19.

18. *ἐῤῥιζωμένοι καὶ τεθεμελιωμένοι*] *rooted* as a *plant*, and therefore *alive* and always *growing*—and *grounded* as a *building*, and therefore *firmly established*—in *Love*. And so he says to the Corinthians, "Ye are God's *husbandry*, ye are God's *building*" (1 Cor. iii. 9, and cp. Col. ii. 7). *Origen*.

— *τί τὸ πλάτος κ.τ.λ.*] *what is the breadth and length and depth and height*. The Everlasting Word extended Himself in every direction: in *height* by Creation, in *depth* by His Incarnation, and in His descent into Hell, and in *breadth* by filling the World with His Light and Glory. *Athanas.* (de Incarn. § 16.)

The Expositor of this text in the present age, even at the risk of being charged by some with indulging in fanciful speculations, can hardly afford to forget that the *ancient* Church loved to contemplate the *Cross* of Christ, dying for the sins of the whole world, as expressing by its *quadriform dimensions* the Universality of those attributes here ascribed by the Apostle to God's love in Christ.

The Cross of Christ has all the dimensions of which the Apostle speaks. By it He ascended up on high and led captivity captive (Eph. iv. 8); by it He descended to the lowest parts of the earth, and by it He extendeth Himself to the length and breadth of the whole world. *Origen.*

In the elevation of the Cross we see an emblem of His divine power; in its depression we recognize His human condescension; in its extension we see an image of the diffusion of the Gospel throughout the world, and of the union of all men in Him. *Severian* (in Catenâ, p. 162).

The Apostle, writing to the Ephesians, pourtrays, in the form and figure of the Cross, Christ's Power extending to all things and uniting all things. *Gregory Nyssen* (c. Eunom. Orat. iv. p. 582). And *S. Jerome* says, "Hæc universa de Cruce Domini Nostri Jesu Christi intelligi queunt."

See also *Bp. Pearson* on the Creed, Art. iv. p. 385, note.

S. Augustine often applies the dimensions of the Cross to illustrate the true character of the *spiritual* life of those who are *crucified* to the world in Christ. The firmness and stability, the heavenward tendency, the wide extension of the Cross, symbolize the constancy, and faith, and hope, and expansive charity of the Christian. See his book de Doctrinâ Christianâ ii. 62. "hoc signo *crucis* omnis actio Christiana describatur;" Epist. 140, c. 64, in Joann. Tract. 118, § 5, in Ps. ciii. § 14.

He who is crucified with Christ, and extends himself as it were together with Christ upon the Cross, comprehends (*καταλαμβάνει*) what is the breadth, and length, and depth, and height. *Origen.* And so *Jerome* here. Compare the words of the Church in the Baptismal Office, "Stedfast in faith, joyful through hope, and rooted in charity."

19. *γνῶναι — ὑπερβάλλουσαν τῆς γνώσεως*] *to know the love which surpasses the knowledge*. So *Homer*, Il. xxiii. 847, *ἀγῶνος ὑπέρβαλε*. This hyperbole describes the work of the Spirit.

Although the love of Christ surpasseth all *human* knowledge, yet *ye* shall know it, if ye have *Christ dwelling in you*; and not only so, but ye shall be filled up to all the fulness of God. *Chrys.*

— *ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ*] *in order* that by virtue of your mystical incorporation and indwelling in Christ, Who is God as well as Man, and in Whom dwelleth *all the fulness of the Godhead bodily* (Col. ii. 9), and *of Whose fulness ye all received* (John i. 16), *ye* His members may have your life *hid with Christ in God* (Col. iii. 3), and may *increase with the increase of God* (Col. ii. 19), and *may* be *filled up to the fulness of God*.

On *πληρωθῆτε εἰς* see *Winer*, p. 194.

20. *Τῷ δὲ δυναμένῳ*] *Now to him that is able* —. Compare the Doxology, Rom. xvi. 25.

21. *ἐν τῇ ἐκκλησίᾳ*] A, B, C, add *καὶ*, and so some Versions, and *Lachmann*, *Rückert*, and D*, F, G, have *ἐν Χ. Ἰ. καὶ τῇ ἐκκλησίᾳ*. Probably this variation arose from the position of the word Ἐκκλησίᾳ in the original *before* Χριστῷ Ἰησοῦ.

The reading in the text is supported by D**, I, K, most Cursive MSS., and the Greek Fathers, and is adopted by almost all the Editors except those above named.

As to the sense, Christ is *medium unionis*, the *Corner-Stone* (ii. 20), wherein both sides of the building unite, or like the ladder whereon Jacob saw angels *ascending* and *descending*. (Gen. xxviii. 12; cp. John i. 51.) All intercourse betwixt heaven and earth, God and man, is through Him. If any grace come from God to us, it is by Christ. If any glory come from us to God, it is by Christ too. *Unto Him be glory in the Church by Christ Jesus.* (Eph. iii. 21.) *Bp. Sanderson* (i. 343).

— *εἰς πάσας τὰς γενεὰς κ.τ.λ.*] *to all generations of the Age of Ages* (i. e. of *Eternity*). The antiquity of this form of ascription of Glory is testified even by its perversion on the part of the Valentinian Heretics, of whom it is recorded, that "Paulum manifestissimè dicunt *Æonas* nominare sæpissimè, adhuc etiam et ordinem ipsorum servare sic dicentem, *in universas generationes sæculi sæculorum*." (Eph. iii. 21.) *Irenæus* (i. 3).

a ch. 3. 1. Phil. 1. 27. Col. 1. 10. 1 Thess. 2. 12. b Col. 1. 11. & 2. 12, 15. & 3. 12. c Rom. 12. 5, 10. 1 Cor. 12. 4, 11. ch. 2. 16. d 1 Cor. 8. 4, 6. & 12. 5. e Mal. 2. 10. 1 Cor. 12. 6. f Rom. 12. 3, 6. 1 Cor. 12. 11.

IV. [1] [a] Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε, [2] [b] μετὰ πάσης ταπεινοφροσύνης καὶ πραότητος, μετὰ μακροθυμίας ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, [3] σπουδάζοντες τηρεῖν τὴν ἑνότητα τοῦ Πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης.

[4] [c] [d] Ἕν σῶμα, καὶ ἓν Πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν, [5] [d] εἷς Κύριος, μία πίστις, ἓν βάπτισμα, [6] [e] εἷς Θεὸς καὶ Πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν ἡμῖν.

[7] [f] Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ

And yet in this expression of the Apostle himself, some have found traces of Gnosticism! as *Baur*, Paulus, p. 433. See the note in *Professor Ellicott's* excellent edition of this Epistle, p. 63.

The words ὁ αἰὼν τῶν αἰώνων mean the "Age of Ages,"—namely, Eternity; and the πᾶσαι αἱ γενεαὶ are all its generations; and the ascription of Glory to God is "for all the Generations of Eternity," for ever and ever, world without end. *Amen.*

CH. IV. 1. Παρακαλῶ—ἐκλήθητε] *I exhort therefore —.* The Apostle now proceeds to apply to Christian *practice*, the great principles of Christian *doctrine*, which he has been laying down in the first three chapters of this Epistle. See above, *Introduction.*

On the attraction in ἧς ἐκλήθητε see i. 6. 2 Cor. i. 4. *Winer*, § 24, p. 148.

2. πάσης ταπεινοφροσύνης] *all lowliness of mind.* A phrase used by St. Paul in his address to the Ephesian Presbyters, Acts xx. 19.

— ἀνεχόμενοι] *forbearing.* On the transition to the *nominative* after ὑμᾶς cp. i. 18. *Winer*, § 63, p. 505.

3. σπουδάζοντες] *earnestly desiring and endeavouring; 'studentes.'* A strong word, as *Archbp. Laud* has observed in his Sermon on this text (Serm. vi. Works, i. pp. 155—182), where he says, "*Keep* then the *Unity* of the Spirit; but know withal (and it follows in the text, Eph. iv. 3), that if you will keep it, you must *endeavour* to keep it. For it is not so *easy* a thing to keep Unity in great bodies as it is thought; there goes much *labour* and *endeavour* to it. The word is σπουδάζοντες, *study, be careful* to keep it. And the word implies *such an endeavour as makes haste to keep;* and indeed no time is to be lost at this work."

A salutary and seasonable admonition for some in the present age, who have little regard for Unity in the Church of Christ, and appear almost as eager to break it, as they ought to be earnest to keep it.

— τὴν ἑνότητα τοῦ Πνεύματος κ.τ.λ.] *the Unity of the Spirit* grounded in internal affection, is to be shown by the *bond* of *Peace*, manifested in *external* profession and *action.*

The one is the unity of faith, the other of practice; the one of doctrine, the other of discipline and polity. Both are necessary. Hence *S. Ignatius* (ad Magn. 13) speaks of the duty of Church-Communion, ὑποτάγητε τῷ ἐπισκόπῳ καὶ ἀλλήλοις ἵνα ἕνωσις ᾖ σαρκική τε καὶ πνευματική.

Like-mindedness is that which joineth all; and in the well-joining of all, consists the strength of the Structure. Cp. Col. iii. 14. Phil. i. 27. *Bp. Sanderson*, i. p. 349.

St. Paul dwells here on ἑνότης, *unity*, and repeats the word εἷς, *one*, no less than seven times in the two following verses. Such is the stress laid by him on *Unity.*

S. Ignatius, in addressing the Ephesian Church (c. 1), speaks of it as προωρισμένην πρὸ αἰώνων εἶναι ἡνωμένην. Cp. *Ignat.* ad Magnes. 7, where he seems to have had in his mind these and the following words of St. Paul.

4—6. [a] Ἕν σῶμα] *One Body*, and *One Spirit*, . . . *One Lord, One Faith, One Baptism, One God and Father of all.* In this and other like Christian maxims, the verb substantive "ἐστιν, *there is*," is not expressed in the original, and had better not be inserted in a translation. The sentence is more forcible without it: cp. on Heb. xiii. 4.

One Body. All the faithful every where who ever have been, or are, or will be. *Chrys.* Charity binds together those who are united by the Spirit, and knits them into the one Body of Christ. *Origen.*

Hence it is justly argued, that the Church upon *Earth* is a *Visible* Society, distinguished by certain sensible tokens.

As those everlasting *promises* of love, mercy, and blessedness, belong to the *mystical* (i. e. *invisible*) Church, even so, on the other side, when we read of any *duty* which the Church of God is bound unto, the Church whom this doth concern is a *sensibly known Company.* And this visible Church in like sort is *but one*, continued from the first beginning of the world to the last end. Which Company being divided into two moieties, the one before, the other since, the coming of Christ; that part which since the coming of Christ partly hath embraced, and partly shall hereafter embrace, the *Christian* Religion, we term, as by a more proper name, the *Church of Christ.* And therefore, the Apostle affirmeth plainly of all men Christian, that be they Jews or Gentiles, bond or free, they are all incorporated into one Company, they all make but *one body.* The unity of which *visible* body and Church of Christ consisteth in that *uniformity* which all several persons thereunto belonging have, by reason of that *one Lord* whose servants they all profess themselves, that *one Faith* which they all acknowledge, that *one Baptism* wherewith they are all initiated. *Hooker* (III. i.).

The *practical* inferences from this may be thus expressed;

St. Paul exhorting the Ephesians, his disciples, to the maintenance of *charity* and *peace* among themselves, doth for inducement to that practice represent the unity and community of those things which jointly did appertain to them as Christians; the unity of that *Body* whereof they were members; of that *Spirit* which did animate and act them; of that *Hope* to which they were called; of that *Lord* Whom they all did worship and serve; of that *Faith* which they did profess; of that *Baptism* whereby they were *admitted* into the same state of duties, of rights, of privileges; of that one *God* and universal *Father*, to Whom they had all the same relations. He beginneth with the *unity* of the *Body;* that is, *of the Christian Church. Dr. Barrow* (vi. p. 495, on the Unity of the Church).

— ἓν Πνεῦμα] *one Spirit.* Compare the words of one of St. Paul's fellow-labourers: Ἵνατί ἔρεις καὶ σχίσματα ἐν ὑμῖν; ἢ οὐχὶ ἕνα Θεὸν ἔχομεν, καὶ ἕνα Χριστὸν, καὶ ἓν Πνεῦμα τῆς χάριτος τὸ ἐκχυθὲν ἐφ' ἡμᾶς, καὶ μία κλῆσις ἐν Χριστῷ.

The Apostle teaches us that there is "one Body;" but this Body *lives*, does it not? Yes. Whence? From the one Spirit. What our soul is to our bodies, that the Spirit is to the members of Christ, to the Body of Christ, the Church. *Augustine* (Serm. 268).

5. εἷς Κύριος] *one Lord*,—whence the *Church* has derived her name, Κυριακὴ, *the Lord's House.*

— μία πίστις] *one faith.* See on Rom. xii. 6.

— ἓν βάπτισμα] *one Baptism.* "Unus omnino baptismus est nobis . . . ex Apostolicis literis. Quoniam *unus Dominus*, et *unum Baptisma*, et una Ecclesia." *Tertullian* (de Bapt. 15). Hence he argued against iteration of Baptism: "*Semel* ergo lavacrum inimus, *semel* delicta diluuntur; felix aqua quòd *semel* abluit."

6. ὁ ἐπὶ πάντων] *who is over all, and through all, and in all.* Observe the three prepositions: the first (ἐπὶ) marking God's *supremacy over* all His creatures; the second (διὰ), His omnipresence pervading and working *through* them; the third (ἐν), His continual *indwelling* in them. Cp. *Winer*, § 50, p. 372.

— πᾶσιν] *Elz.* adds ὑμῖν, which is not found in A, B, C. And D, E, F, G, I, K, and many Cursives, have ἡμῖν,—and so *Irenæus*, ii. 2, "Unus Deus Pater, Qui super omnes et per omnia et in omnibus *nobis;*" and so again, iv. 20, and v. 18; and this seems to be the true reading.

7. Ἑνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις] *But to each one of us was given grace according to the measure of the gift of Christ.* There is one Spirit; and *all* have spiritual blessings in common, without respect of persons, sufficient for their *salvation.* *But* (δὲ) to us, to *every one* severally was *the grace* of God given, distributed, according to measure. Grace is from God; and His gifts are proportioned, not according to the measure of the *recipient*—for God's grace can *make* men capable of *receiving* what otherwise they could not receive—but they are distributed according to the measure of God's *free bounty;* they are to be regarded as such, "lest any man should boast" (Eph. ii. 9), as if he himself were in some respect the cause of the graces which he receives from God. See above, 1 Cor. vii. 17. Rom. xii. 3.

There is therefore unity in diversity. There are diversities of gifts; but it is the same Spirit, Who bestows them as He wills, and they are all given for *one end*,—the edification of the

Χριστοῦ. 8 [g] Διὸ λέγει, Ἀναβὰς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν, ἔδωκε δόματα τοῖς ἀνθρώποις. 9 [h] Τὸ δὲ, ἀνέβη, τί ἐστιν, εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα τῆς γῆς; 10 [i] ὁ καταβὰς αὐτός ἐστι καὶ ὁ ἀναβὰς ὑπεράνω πάντων τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα. 11 [k] Καὶ αὐτὸς ἔδωκε τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγε-

g Ps. 68. 18. Col. 2. 15.
h John 3. 13. & 6. 62.
i Acts 2. 33.
k Acts 21. 8. Rom. 12. 7. 1 Cor. 12. 28. 2 Tim. 4. 5.

One Body of Christ; and they are to be exercised for that end in a spirit of unity, humility, and love. See 1 Cor. xii. 4—31,—the best exposition of this passage.

8. Διὸ λέγει] *Wherefore He* (God) *says.* Ps. lxviii. 18. On the ellipse, see Gal. iii. 16. 1 Cor. vi. 16. Heb. viii. 5. *Ellicott.*

— ἠχμαλώτευσεν αἰχμαλωσίαν] *He led captivity captive.* In His triumph He led captive a captivity, i. e., a great troop of notable captives, to grace His victory. These captives were no other than Satan, and Sin, and Death. *Chrys.* On the word αἰχμαλωσία see below, Rev. xiii. 10.

— ἔδωκε δόματα] *He gave gifts to men.* See *Justin M.* c. Tryphon. §§ 39. 87, where he adopts St. Paul's argument, and applies that Prophecy to Christ sending the gifts of the Holy Spirit from heaven after His Ascension; and so *Tertullian*, c. Marcion. v. 2, who, as well as *Justin*, applies the prophecy of Joel ii. 28 to the same effusion and bestowal of supernatural gifts (cp. Acts ii. 17, 18), and thus shows the Harmony of the New Testament with the Old. So also *S. Irenæus*, ii. 20.

It is evident, therefore, that the primitive Christian writers were convinced of the propriety of St. Paul's application of the language of the Psalmist to the Ascension of Christ and its fruits.

The original words of the Psalmist are לָקַחְתָּ מַתָּנוֹת בָּאָדָם, *thou hast received gifts in the man.* Thou (Who hast gone up on high and hast led captivity captive) hast *received* gifts in the human race collectively.

It may therefore be said, is there not a discrepancy here?

The *Psalmist* says, "Thou hast *received*," but the *Apostle* says, "He *gave*."

Let it however be observed, that the *Psalmist* adds, "even for the rebellious, that the Lord God might dwell with them."

Here is plainly involved the act of *giving*.

Hence, since the Apostle was speaking of God's *gifts* by Christ (*v.* 7), it was quite competent to him, for brevity's sake, to speak of Christ's *giving* those gifts, which at His Ascension He *received, in order to give.* Cp. *Surenhus.* p. 585. And this is a common use of the Hebrew verb לָקַח (perhaps connected with the Greek λαγχάνω, λάχος), which often signifies *to fetch*, i. e. for *the use of another.* See Gen. xviii. 5; xxvii. 13; xxxviii. 6; xlii. 16. Exod. xxv. 2. 1 Kings xvii. 10. 2 Kings vi. 13.

As to the word בָּאָדָם (*ba Adam*), its literal signification is, "in *the Adam*, or man."

And it was in His character as "the *Man*," "the Second *Adam*," the Representative and Head of Regenerate and Redeemed Humanity, that Christ *ascended* into Heaven, and carried our Nature to the Right Hand of God. It was in His *exalted Humanity* that our second Adam acquired gifts in Himself, and gave gifts to the whole human family; it was in His nature as Man that our Head received and gave gifts to all His Members.

The *reception* of those Gifts in Him and by Him, in His Humanity, as our second Adam, virtually implied the *donation* of those gifts to us, who are mystically united *as one body in Him*, just as the reception of the priestly unction by Aaron, the type of Christ, on his *head*, was followed by the effusion of it on his *beard* and on the *skirts* of his *clothing.* (Ps. cxxxiii. 2.)

It is not necessary to say that the ב in בָּאָדָם marks a "dativus commodi," and means "*for men*," in the *original*, though doubtless this signification is implied, because whatever is received by Christ *in* our Nature, is received *for* the benefit of our Nature.

9. Τὸ δὲ, ἀνέβη] *Now the assertion, "He ascended," what is it,*—what does it imply,—*but that He also descended?* On this citatory use of the article τὸ, see Heb. xii. 27. It is similarly prefixed to sentences, Mark ix. 23. Acts iv. 21; xxii. 30. Rom. viii. 26; xiii. 9. 1 Thess. iv. 1.

— καὶ κατέβη] *Elz.* adds πρῶτον, not in the best MSS. and Edd.

— εἰς τὰ κατώτερα] *into the lower* parts. A, B, C, I, K add μέρη, *parts*, but it is not in D, E, F, G, nor in the most ancient Fathers, and it is rejected by *Tisch., Meyer, Ellicott, Alford.*

What is the *region* meant here by "*the lower* parts *of the Earth?*"

(1) Some understand it simply as *the Earth*, to which Christ came down at His *Incarnation.* See *Bp. Pearson*, Art. v. p. 429. Cp. John iii. 13, where our Lord says, "No man ascended up to heaven but He that came down from heaven." And so *Dr. South*, Serm. i.

But this interpretation seems hardly consistent with the comparative partitive words κατώτερα τῆς γῆς, *the lower* parts *of the earth.*

And therefore we are led to understand these words—

(2) as signifying *that lower region* to which Christ descended at His *Death.*

This interpretation is that which was generally accepted by the ancient Church.

Thus *S. Irenæus* says, v. 31, "Tribus diebus conversatus est ubi erant *mortui.*" And then he quotes our Lord's words concerning Himself, as being three days and three nights in *the heart of the earth*, and he cites the present text.

So *Tertullian* (de Animâ, 55), "Formâ humanæ mortis apud *inferos* functus nec antè ascendit *in sublimiora* cœlorum, quàm descendit in *inferiora terrarum*, ut illic Prophetas et Patriarchas compotes Sui faceret."

So also c. Praxeam, 30, and cp. *S. Cyril Hieros.* (Catech. iv. 12, p. 47), with the Benedictine Editor's note, who refers to *Greg. Nazian.* (Orat. xlii.), *Augustine* (de Genesi ad lit. xii. 33). See also *S. Athanas.* (c. Arian. i. 44, 45, pp. 353, 354), who compares St. Peter's words (Acts ii. 22—24); and see on Phil. ii. 8. And so *Origen* in Matt. Hom. 35, *S. Chrysostom* here, and *S. Jerome*, and *Theodoret*, and *Theophylact* (who observe that this text is a refutation of Nestorianism), and *S. Hilary* in Ps. lxvii. § 19, and *S. Augustine* (de Trinitate, x. § 65). *Theodoret* well illustrates St. Paul's words, τὰ κατώτατα τῆς γῆς, by those of the Psalmist, which were spoken of *Christ's death*, and which were probably in the Apostle's mind, Ps. lxxxvii. 7, ἔθεντό με ἐν λάκκῳ κατωτάτῳ, *they laid me in the lowest pit.* And again, Ps. cxxxix. 15, said first of formation in the darkness of the womb, and next of *Resurrection* from the tomb in the earth, ἡ ὑπόστασίς μου ἐν τοῖς κατωτάτοις τῆς γῆς.

The meaning therefore appears to be, that at His Death Christ descended into the lower parts of the Earth; His Human Body being laid in the Grave: and that His Human Soul, separated from His Body by death, went into the place appointed for departed and disembodied souls. See on Luke xxiii. 43, and below, on 1 Pet. iii. 19.

This sense also seems to be most in harmony with what follows concerning Christ *filling* all things.

10. ὁ καταβὰς αὐτός ἐστι] *He that descended, He it is that also ascended up above all heavens, that He might fill all things.* See on John iii. 13.

11. αὐτός] '*ipse*, nemo alius.' See above, ii. 14; v. 23. 27.

— ἔδωκε] *He gave.* Their office and qualifications as Apostles were not from themselves, but all that they had, or did, or were, was His *gift* to them and to the Church. See on *v.* 7.

God the *Father gave* (ἔδωκε) Christ as Head to the Church (see above, i. 21), and put all things under His feet; and Christ, the Son of God, our Head, being seated in glory at God's right hand, *gave* (ἔδωκε) the gifts of the Holy Ghost, and *gave* Apostles.

Thus all *gifts* in the Church flow to us *by the Holy Spirit, through the Son, from the Father.*

Thus also CHRIST, seated in glory at the Right Hand of God, is proclaimed the Author and Doer of all that was effected by the *Apostles.* He gave Apostles, and He gave all that was given by them. This is the clue to the right understanding of the design of the Book written by St. Paul's companion, St. Luke. "The ACTS of the APOSTLES;" and these words of St. Paul might well be prefixed as a Motto to that Divine Book. See above, *Introduction* to "the *Acts of the Apostles*," pp. 3—7.

— ἀποστόλους] *Apostles.* The English reader is to be reminded that "*some*" does not mean "*to* some." Observe, St. Paul says that Christ gave some *Apostles;* he does *not* say that He gave *one* Apostle to be *chief* over all.

If, as the Church of Rome affirms, the doctrine of the Supremacy of the Pope as the Visible Head of the Church, is the "res summa Christianitatis," the main groundwork of Christianity (to use the words of *Cardinal Bellarmine*, de Pontifice), it is incredible that St. Paul, in describing here the fundamentals of the Church, should have made no mention of that doctrine.

λιστὰς, τοὺς δὲ ποιμένας καὶ διδασκάλους, 12 [l] πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ, 13 μέχρι καταντήσωμεν οἱ πάντες εἰς τὴν ἑνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ Υἱοῦ τοῦ Θεοῦ, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ· 14 [m] ἵνα μηκέτι ὦμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης· 15 [n] ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, Χριστὸς, 16 [o] ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἑκάστου μέρους τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

17 [p] Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ λοιπὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν, 18 [q] ἐσκοτισμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ, διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν, 19 [r] οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

20 Ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν· 21 εἴγε αὐτὸν ἠκούσατε, καὶ ἐν αὐτῷ ἐδιδάχθητε, καθώς ἐστιν ἀλήθεια ἐν τῷ Ἰησοῦ, 22 [s] ἀποθέσθαι ὑμᾶς, κατὰ τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς

l Rom. 12. 5. 1 Cor. 12. 27. ch. 1. 23. & 5. 23. Col. 1. 24.

m Isa. 28. 9. Matt. 11. 7. & 18. 3, 4. 1 Cor. 3. 1, 2. & 14. 20. Heb. 13. 9.

n ch. 1. 22. & 5. 23. Col. 1. 18.

o Rom. 12. 5. 1 Cor. 12. 27. Col. 2. 19.

p Rom. 1. 9, 18, 21. 1 Pet. 4. 3.

q ch. 2. 12. Rom. 8. 7. Gal. 4. 8. Col. 1. 21. 1 Thess. 4. 5. James 4. 4.

r Rom. 1. 24, 26.

s Rom. 6. 6. ch. 2. 2, 3. Col. 2. 11. & 3. 9, sq.

— τοὺς δὲ προφήτας] *and some Prophets.* On these offices in the Church, see notes above on 1 Cor. xii. 28.

Pastors and *Teachers* are not *names* of *separate orders* or *degrees* in the Church, but St. Paul intended to indicate thereby several *gifts* and *functions* which might appertain to the *same person;* see note above, on 1 Cor. xii. 28. *S. Augustine* (Ep. 149). *Chrys.* and *Jerome* here, and *Bp. Andrewes*, vol. v. p. 65.

— πρὸς—διακονίας] *for the perfecting of the saints to the work of ministering.* Each has a διακονία. Cp. 2 Tim. iii. 17.

13. μέχρι—εἰς τὴν ἑνότητα τῆς πιστεως] *till we all arrive at the oneness of Faith.* Therefore *Unity in the Faith* is represented by St. Paul not only as something attainable, but as the very end and purpose of the Christian life, and as the ripeness and maturity of the life of the Church, and therefore is proposed as the proper aim for every Christian.

Unless we arrive at that ripeness, we are described by St. Paul as *mere babes* (*v.* 14; cp. 1 Cor. iii. 1), or as ships without ballast, tossed about with every wind of doctrine, and never coming to the harbour; or as silly dupes and victims of the trickery (κυβεία, properly *dicing*) of spiritual gamesters.

A solemn warning and stern reproof to the vain-glorious self-conceit of Schism. They who make divisions in the Christian Church may imagine themselves to be wise, and may vaunt their own superior intelligence; but the holy Apostles describes them as *mere babes.* Cp. *Introduction* above, pp. 276, 277.

— εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ] *unto the measure of the stature of the fulness of Christ.* See iii. 19. The spiritual life is here represented as one of continual growth (αὔξησις, *v.* 15) in faith and knowledge, cherished in us, and strengthened and diffused by means of spiritual gifts from Christ in His Church; so that our life is gradually extending itself, till it holds communion with the whole Body of Christ, and circulates, as it were, like blood in every part of it, and partakes in its fulness, as every drop of water in the Sea partakes of the saltness and movement of the whole.

14. νήπιοι] *babes.* See 1 Cor. iii. 1.

— ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης] *in imposture devised for the machination of deceit.* Μεθοδεία πλάνης indicates a certain *systematic plan* of delusion on the part of those who use μεθόδους πλάνης καθ' ἡμῶν. *Caten.* p. 172. Cp. vi. 11, and *Zonaras*, who interprets the word by ἐπιβουλαί.

15. ἀληθεύοντες] *being true;* "following the truth," as in the older English Versions; and so *Bp. Sanderson*, i. 212 and i. 396. "Veritatem *facientes*" (*Vulg.*). See on Gal. iv. 16.

— Χριστός] *Christ. Elz.* prefixes the article, which is not in A, B, C, and is rejected by *Lachm., Rückert, Tisch., Ellicott, Alf.*

16. ἐξ οὗ] *out of* Whom—on the force of the preposition ἐκ, see below, v. 30; and cp. Col. ii. 19.

— συναρμολογούμενον κ. συμβιβαζόμενον διὰ πάσης ἁφῆς τῆς ἐπιχορηγίας] *being fitly framed together and compacted by means of every joint of the* spiritual *supply.* Observe the *present* tenses of the participles here and in Col. ii. 19, describing the work of the *fitting together* which is *always going on* in the mystical Body of Christ.

The words are rendered "Conglutinatum per omnem junctu-ram subministrationis" (*Vulg.* and *Irenæus*, iv. 32, who has 'connexum' and 'compactum'), *compacted by means of every joint of the* subsidiary *supply.* The Genitive τῆς ἐπιχορηγίας (as *Ellicott* well observes) defines the purpose and use of the ἁφή. Cp. Heb. ix. 21, σκεύη τῆς λειτουργίας, 'vessels for the service.' And cp. above, i. 14, ἀπολύτρωσις τῆς περιποιήσεως, 'redemption for the purchasing.'

— ποιεῖται] *maketh for itself:* middle voice, as πληρουμένου, i. 23.

18, 19. πώρωσιν] *callousness,* ἀναλγησία (*Theodoret*). See above, Rom. xi. 7. 25. And it is so explained by what follows, where they are said to be *past feeling,* ἀπηλγηκότες, which word is rendered by ἀναισθησία, *insensibility,* by *Origen*, who describes it as the state of the heart, when the conscience is hardened by sin, and "seared as it were with a hot iron" (1 Tim. iv. 2).

St. Paul takes care to protest here, that the sin and blindness of the Gentile world were the natural results of their *own sin,* in hardening their own hearts, and stifling the voice of Reason and Conscience, and *giving themselves up to work all uncleanness with greediness;* and was therefore a judicial retribution upon them from God for their misuse of His Gifts. Cp. Rom. i. 18—24. He thus explains his use of the word φύσις above in ii. 3.

19. ἐν πλεονεξίᾳ] *in greediness.* It is observed by *Origen* and *Jerome* here, that this word is often coupled by St. Paul with words of lust, fornication, and adultery. See v. 3, and particularly 1 Thess. iv. 6 and note there. And so it is observable that our Lord passes on from speaking of *Covetousness* to speak of *Adultery.* Luke xvi. 18, where see note.

The reason is obvious. We are all members one of another in Christ. St. Paul dwells particularly in this Epistle on the moral duties consequent on this fellow-membership. Each member ought to edify the other members; and whenever one member encroaches on, and usurps what belongs to, another member, he is guilty of the sin of πλεον-εξία. And in nothing is this sin more shown than in Harlotry and Adultery assuming to themselves the sacred name of Love.

21. εἴγε αὐτὸν ἠκούσατε] *if at least* (as I suppose) *ye heard Him,* i. e. hearkened to Him. See above, iii. 2.

22. ἀποθέσθαι ὑμᾶς—τὸν παλαιὸν ἄνθρωπον] *to put off the old Man.* He is speaking of the instruction which they had already received *antecedently* to their Baptism, and by which they had been taught what they were bound to do *in* and *after* Baptism. See on Gal. iii. 27, where he says that all we who have been baptized *have put on* Christ. He reminds them now that they must *wear* the robe of Christ's righteousness which they had then put on.

This must be observed, because it seems to be imagined by some, that St. Paul is *now* calling on the Ephesians to *put on* Christ for the first time. He might, indeed, use this expression if he were speaking of putting on the armour of Christ, and of *doing* the *works* of Christ, as in Rom. xiii. 14.

But he is here speaking of putting on a *new nature;* he is *reminding* them of what they *have already* been taught, and *have*

ἐπιθυμίας τῆς ἀπάτης, 23 [t] ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν, 24 καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

25 [u] Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμὲν ἀλλήλων μέλη. 26 [x] Ὀργίζεσθε καὶ μὴ ἁμαρ-

t Rom. 6. 4. & 12. 2. 2 Cor. 3. 18. & 5. 17. Col. 3. 10.

u Zech. 8. 16. Rom. 12. 5.

x Ps. 4. 4. Deut. 24. 15.

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already done, in their Baptism, and urges them to live according to that baptismal teaching, and according to their own baptismal profession.

Hence he says, Since *ye have been taught* to put off, as concerns your former habits, *the old man*, whose very *life* tended to *corruption*, and to be renewed in the Spirit of your mind, and to put on the new man . . . therefore *having put away* (ἀποθέμενοι) Lying, speak the Truth each with his neighbour, for (by your baptismal incorporation into Christ's body) ye are members one of another.

Compare the similar argument to the Colossians, iii. 9, 10 (the best commentary on this passage), where he says, "Since ye *have put off* the old man with his deeds, and *have put* on the new man . . . lie not one to another, but put on bowels of kindness," &c.

Accordingly he uses the *aorist* ἀποθέσθαι to describe the *act* of *putting off*; but the *present* tense ἀνανεοῦσθαι to describe a *continued* habit of spiritual *renewal*; see the next note: and cp. Titus iii. 5.

He proceeds here to evolve other *moral duties* in like manner from the spiritual germ of their baptismal engrafting into the Body of Christ.

23. ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοὸς ὑμῶν] *but to be renewed in the spirit of your mind.*

This appears to be the true meaning. They could not be said to have been *taught* to be renewed by the Holy Spirit; and the "Holy Spirit of their mind" would seem to be a harsh expression.

Therefore, notwithstanding the high authorities that might be adduced in behalf of *that* sense, the true signification appears to be that which has been thus expressed by *S. Augustine* (de Genesi ad liter. vi. 26), "Renovamur secundùm id quod amisit Adam, id est secundùm *spiritum* mentis nostræ; secundùm autem *corpus* quod seminatur animale, et resurget spirituale, in melius renovabimur." See 1 Cor. xv. 51.

The first *new birth*, that of our *spirit*, takes place in *this* life, and is called the *first Resurrection* (see on John v. 25); and this *first* Resurrection must precede, in order that we may be partakers of the second Resurrection, viz. in order that we may be renewed in our *bodies*, *glorified* at the General Resurrection in the last day. We must be born anew in the *spirit* of our mind now, in order that we may be raised in the *flesh* glorified hereafter.

The πνεῦμα, or *spirit*, is the higher and nobler element of the *inner man*, and is contrasted with the σὰρξ, or *flesh*, and ψυχὴ, or *animal* principle. See above on 1 Thess. v. 23.

And the renovation of the *spirit* will lead to the blessed result of the glorification of those other elements of the human constitution hereafter, with which it is associated here.

St. Paul first uses the word ἀνανεοῦσθαι, and he adds, ἐνδύσασθαι τὸν καινὸν ἄνθρωπον.

What then is the difference between νέος and καινός?

The word καινὸς refers rather to the operation of an *external Agent*, and so is properly applied to *works* made by power operating upon material prepared for it. But νέος describes rather the *inner growth* or change of a natural object. Thus in the proverb, "new wine is to be put into new bottles," the *bottles* are καινοὶ, but the *wine* is νέος. (Matt. ix. 17. Mark ii. 22. Luke v. 38.)

Νέος is a person or thing in a new or youthful condition, as contrasted with the *same person* or thing in a state of old age or decay. Καινὸς is a person or thing in a new state, as distinguished from *another* thing or person in an old condition.

In spiritual matters the work of ἀνακαίνωσις is performed by the *external* operation of the Holy Ghost on the *inner* life; and therefore the καινὸς ἄνθρωπος is said to be κτισθεὶς, and the νέος ἄνθρωπος is said to be ἀνακαινούμενος. (Col. iii. 10.) And here ἀνανεοῦσθαι is described as a duty we *ourselves owe* to our *own moral and spiritual being*, and ἐνδύσασθαι καινὸν ἄνθρωπον is to put on, as it were, the *vesture* of the *new nature* which is *made* for us by God, and given to us by Him in Christ. The καινὸς ἄνθρωπος is καινὴ κτίσις. (Gal. vi. 15.) The new Διαθήκη which God *makes* with man is καινὴ (Mark xiv. 24. 2 Cor. iii. 6. Heb. viii. 8), although, being the *same* dispensation *spiritualized*, it may also be called νέα. (Heb. xii. 24.) The heavens, which will be *made* new, are καινοὶ (2 Pet. iii. 13); and Christ, by His Incarnation, Sacrifice, and Glorification, and by his Mediatorial Power and Grace, *makes all* things *new*, καινά. (Rev. xxi. 5.)

26. Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε] *Be ye angry and sin not.* A quotation from the LXX (Ps. iv. 4). Ὀργίζεσθε represents the Hebrew רִגְזוּ (*righzu*), Be ye *troubled*, Be ye *stirred* with the emotions of feeling.

The Hebrew word רָגַז (*raghaz*) is applied to *any* agitation of mind exciting to action, as fear and *rage*. Cp. Gen. xlv. 24. So 2 Kings xix. 27, 28. Isa. xxxvii. 28, 29.

On the quotations from the Old Testament in this Epistle, see note on ii. 17.

These words are quoted as *Scripture* by *S. Polycarp*, the disciple of St. John, ad Phil. 12.

This is a very important text. St. Paul had been describing the Gentile world as sunk into a spiritual *insensibility* (ἀνοργησία), as having their *conscience hardened* and rendered *callous* by sin, and as having no just feeling of shame, and hatred and indignation against it as an outrage against God, and a debasement of Human Nature, which is God's Work.

The habit of ἀναλγησία, or *insensibility*, was even encouraged by the two great schools of Moral Philosophy then dominant in the world.

The "wise man" of the Stoic System was schooled never to allow the mind to be ruffled by passion, and it was their principle of ethical discipline, not to temper or control the affections, but to extinguish and eradicate them, or to brand and cauterize them. See *Lactant.* vi. 15.

The disciples of the *Epicurean* School were taught to look down with serene indifference and apathetic contempt on all the errors of a restless and miserable world. Cp. *Lucret.* i. 1—10.

On these accounts, the Apostle might well say Ὀργίζεσθε, *Be ye angry*. That is, do not imagine that the feeling of Anger, which is natural to man when he sees an act of cruelty, injustice, and wrong,—an act of outrage against God and man,—is an unrighteous feeling. No; it is a feeling implanted in Human Nature, which is the work of Almighty God. It is "connected with a sense of virtue and vice, of moral good and moral evil," and it is "one of the bonds by which Human Society is held together." And it is implanted in Human Nature for good purposes, in order that Vice may not go unpunished, but may be held in the detestation and abhorrence that it deserves, which is necessary for the preservation of Human Society, which is also God's work; and in order that Vice may receive that chastisement which is also necessary for that end, and which it would not receive, if it is practised with desperate recklessness, as it is by the Heathen, who "*are past feeling*," and "have given themselves up to work all uncleanness with greediness," or is regarded with Stoical Apathy or Epicurean Indifference.

Therefore ὀργίζεσθε, *be ye angry*. Do not blunt your ὀργὴ, which is necessary (as its etymology indicates) to set you upon your ἔργον, or *work*, and makes you *energize*; and without which you may be ἀργὸς, or even πανοῦργος.

On this subject the student may be referred to *Bp. Butler's* Sermon on Resentment (Serm. viii.), and to his three Sermons on Human Nature and his Preface to them. *Bp. Butler* gives a somewhat different construction to St. Paul's words; but this does not affect the general drift of his argument. Cp. *Winer*, p. 278, note.

The germ of the moral system by which *Bishop Butler* has vindicated the divine Author of our nature from the cavils of those who "*charge God foolishly*," by ascribing to *Him*, or to the Nature He has given us, those evils which are owing to *our abuse* of that Nature, may be seen in the remarks of another Bishop, of the Ancient Christian Church, who thus speaks:

We have *Anger* implanted within us,—not in order that we may insult our neighbours, but that we may reclaim the sinner, and in order that we may not be insensible. Anger is like a stimulus applied to us in order that we may gnash our teeth against the Devil, and in order that we may be vehement against *him*; not in order that we may fight one another. We have arms given us, not that we may war against each other, but that we may use them as a panoply against our Enemy. Art thou passionate? Be so against thine own sins, rebuke thine own soul, lash thine own conscience, be a vehement and severe censor of thine own faults.

y James 4. 7. 1 Pet. 5. 9.
z Acts 20. 34. a Matt. 12. 34—37. ch. 5. 3, 4. Rom. 3 13, 14. Col. 4. 6. Ecclus. 20. 16.
b Isa. 7. 13. & 63. 10. 2 Cor. 1. 22. & 5. 5. ch. 1. 13, 14.

τάνετε, ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν· [27] [y] μηδὲ δίδοτε τόπον τῷ Διαβόλῳ. [28] [z] Ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω ἐργαζόμενος ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν, ἵνα ἔχῃ μεταδιδόναι τῷ χρείαν ἔχοντι. [29] [a] Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῷ χάριν τοῖς ἀκούουσι· [30] [b] καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

This is the *use* of *Anger*. For this purpose it was implanted in us by God. *S. Chrysostom* (on cap. i. p. 772).

To which may be added the following, from another eloquent and learned writer of the ancient Church:

"Arbitror hoc de illâ Irâ nunc dictum, quâ *naturalibus* stimulis concitamur, et nobis quasi *hominibus* esse concessum, ut ad *indignæ* alicujus rei facinus moveamur, tranquillitatemque mentis velut levis quædam aura conturbet, nequaquam tamen in tumentes gurgites furoris impetu sublevemur. Firmianus noster (*Lactantius*), Librum *De Irâ Dei*, docto pariter et eloquente sermone conscripsit, quem qui legerit puto ei ad Iræ intellectum satis abundèque posse sufficere." *S. Jerome.*

Thus the writers of ancient Christendom have anticipated (and by so doing have confirmed) the teaching of our great English Moralist, *Bishop Butler*, who thus speaks:

Notwithstanding all the abuses (of *Anger*), is not just indignation against cruelty and wrong one of the *instruments of death* which the Author of our nature hath provided? Are not cruelty, injustice, and wrong, the natural objects of that indignation? Surely then it may, one way or other, be innocently employed against them.

True. Since therefore it is necessary for the very subsistence of the world, that injury, injustice, and cruelty should be punished: and since compassion, which is so natural to mankind, would render that execution of justice exceedingly difficult and uneasy; indignation against vice and wickedness is, and may be allowed to be, a balance to that weakness of pity, and also to any thing else which would prevent the necessary methods of severity. . . . . The account now given of the passion of Resentment, as distinct from all the abuses of it, may suggest to our thoughts the following reflections:

First. That vice is indeed of ill desert, and must finally be punished. Why should men dispute concerning the reality of virtue, and whether it be founded in the nature of things, which yet surely is not matter of question; but why should this, I say, be disputed, when every man carries about him this passion, which affords him demonstration, that the rules of justice and equity are to be the guide of his actions? For every man naturally feels an indignation upon seeing instances of villainy and baseness, and therefore cannot commit the same without being self-condemned.

Secondly. That we should learn to be cautious, lest we *charge God foolishly*, by ascribing that to Him, or to the *Nature* He has given us, which is owing wholly to our own *abuse* of it. Men may speak of the degeneracy and corruption of the world according to the experience they have had of it; but human Nature, considered as the *divine workmanship*, should, methinks, be treated as sacred; "*for in the image of God made He man.*"

That passion, from whence men take occasion to run into the dreadful vices of malice and revenge; even *that* passion, as implanted in our nature by God, is not only innocent, but a generous movement of mind. It is in itself, and in its original, no more than indignation against injury and wickedness; that which is the only deformity in the creation, and the only reasonable object of abhorrence and dislike. How manifold evidence have we of the divine wisdom and goodness, when even pain in the natural world, and the passion we have been now considering in the moral, come out instances of it! *Bp. Butler* (Sermon on Resentment, p. 76).

Indeed, the true view on this important matter had already been opened by St. Paul himself, 2 Cor. vii. 11. And the Holy Spirit had suggested as much in the Gospel, by saying that He Who was "meek and lowly of heart" "looked round about Him with *anger*, grieved for the *hardness* of their hearts." (Mark iii. 5.)

— καὶ μὴ ἁμαρτάνετε] *and sin not.* He does not forbid Anger, but even *commands* it on fit occasions (see last note), and when it is directed to right ends, and moderated and regulated by proper restraints; but he forbids all *abuses* of it, and all *excess* in it.

Here is evidently a *distinction* made between *anger* and *sin*; between the natural passion and sinful Anger. *Bp. Butler.*

— ὁ ἥλιος—παροργισμῷ] *let not the sun go down on your provocation.* Παροργισμὸς is *exacerbation, exasperation* or *irritation.* He does not say ὀργῇ, but παροργισμῷ. Παροργισμὸς is not simply *anger*, but rather an *abuse* and *perversion* of it; wherein the feeling, provoked by some external exciting cause, is made to swerve *aside* (παρὰ) from the right rule by which the affection of ὀργὴ ought to be regulated. See vi. 4, μὴ παροργίζετε τὰ τέκνα, do not *provoke, irritate, exasperate* your children; and cp. *Dean Trench's* excellent volume on the Synonyms of N. T. § xxxvii. p. 155.

27. μηδὲ κ.τ.λ.] So the best MSS. and Edd. *Nor yet*, much more, *give place* to the Devil. See on John xiii. 27, the case of Judas. Satan (says *Jerome*) first threw a fiery dart into his heart (cp. St. John's words, xiii. 2, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν), and *if* Judas had not cherished it within him, Satan would never have been able to *enter* there, as he did, after Judas had received the sop. If Judas had stood firm against Satan, Satan would have found no *place* in him. *Origen.*

Shut the door against Satan, and you will obey the Apostle's precept, *Give no place to the Devil;* by which precept the Apostle shows, that if the Devil enters and takes possession in us, it is because *we* have admitted him. *Augustine* (Serm. 32).

On the phrase διδόναι τόπον, see Rom. xii. 19.

28. Ὁ κλέπτων] *He that stealeth;* he that is in the habit of stealing. See examples of this use of the present participle, Matt. iv. 3, ὁ πειράζων. Gal. i. 23. *Winer*, § 45, p. 316.

— ἐργαζόμενος ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν] *working with his own hands that which is good.* So A, D*, E, F, G, and *Lachm., Rückert, Ellicott.* There are some slight variations in the MSS. here.

— ἵνα ἔχῃ μεταδιδόναι] *in order that he may have*—not to keep, but—*to give a part away.* Another *practical* application of the great *doctrine* of Unity in the Body of Christ. He had said, *Lie not, because* we are *members* one of another. He now says, *Steal not*, do not use *your hands* to rob others of the fruit of the labour of *their hands*, but work with your own hands, *in order that* you may have wherewithal to *give* to your fellow-member in need.

He proceeds to say, Utter no corrupt language, but what is good for the use of *edifying* to *others.* So all moral duties flow from the same divine source,—the *Incarnation* of *Christ.*

St. Paul himself, as we learn from his speech to the Ephesian Presbyters, had set an example of this practice in his own person at *Ephesus.* "Ye yourselves know that *these hands* ministered to my necessities and to those who were with me. I showed you an example in all things, that *so labouring* ye ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive" (Acts xx. 33—35). There is the same spirit in the Speech as in the Epistle; and the one happily illustrates the other.

29. πρὸς οἰκοδομὴν τῆς χρείας] *for edifying of the need.* Χρεία is the *need, urgency*, or exigency of some emergent and pressing occasion, and is so used in the preceding verse, which explains its use here. Cp. Acts vi. 3; xx. 34. Rom. xii. 13 Phil. iv. 16. Tit. iii. 14.

This precept is to be obeyed in two ways;

(1) The Christian who has learnt to be not overcome of evil, but to overcome evil by good (Rom. xii. 21), converts every *need* of his *own* into an *opportunity* for good.

Every *stone* that is thrown at him by an enemy, is picked up by him, and used by him for the purpose of οἰκοδομὴ, or *edification;* i. e. to be built into the structure of his own spiritual life, and of that of the Church. Thus, in the Poet's words, he "turns his *necessity* to glorious *gain.*" His conversation is ordered for the *improvement* and building up of the *need.* The *need* is made an occasion of spiritual *wealth.*

The *Vulg.* approaches near the meaning by its translation, "ad ædificationem opportunitatis;" only "*opportunitas*" is too favourable a word; it should be rather "*necessitas.*"

A similar precept is given in v. 16, where St. Paul speaks of "*redeeming* the opportunity" *because* the days are *evil.*

(2) There is also another mode in which this precept may be applied. The χρεία (or *need* of which the Apostle speaks) is not only *our own* need, but our *neighbour's need* also.

We are bound so to temper our conversation and to regulate

31 [c] Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν, σὺν πάσῃ κακίᾳ· 32 [d] γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, εὔσπλαγχνοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

V. 1 [a] Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα ἀγαπητά, 2 [b] καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν ἡμᾶς, καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὀσμὴν εὐωδίας.

3 [c] Πορνεία δὲ καὶ πᾶσα ἀκαθαρσία, ἢ πλεονεξία, μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις, 4 [d] καὶ αἰσχρότης, καὶ μωρολογία, ἢ εὐτραπελία, τὰ οὐκ ἀνήκοντα· ἀλλὰ μᾶλλον εὐχαριστία.

c Col. 3. 8, 19. d Matt. 6. 14. Col. 3. 12, 13.

a Matt. 5. 45, 48. Luke 6. 36. b John 13. 34. & 15. 12. 1 Pet. 3. 18. 1 John 3. 11, 23. & 4. 21. Lev. 1 9. c ch. 4. 29. Gal. 5. 19. Col. 3. 5. d ch. 4. 29. Prov. 12. 23. & 15. 2. Eccl. 10. 13. Matt. 12. 34—37.

our own discourse, that it may serve to *edify* him in his *need*: that is to say, our words are to be so accommodated, as to suit the special wants of the particular persons with whom we associate and converse. We are not to apply the *same* remedies to *all* cases indiscriminately, but to *study* the diversities of constitutions and temperaments of individuals, to sympathize with them in their peculiar difficulties and necessities, and to order our conversation so as to be wholesome and seasonable to each for their growth in the faith.

This is a special duty of the Christian Pastor—the Physician of souls.

This view of the Apostolic precept seems to have been in the mind of the framers of several ancient Versions, where the words are rendered, or rather paraphrased, "for the edification of *faith*." Cp. *Trench* (Syn. N. T. p. 121).

30. μὴ λυπεῖτε] *grieve not ye* the Holy Spirit—a plain evidence of His *Personality*. Cp. Acts xiii. 2. Rom. viii. 5. John xiv. 26; xv. 26; xvi. 7, 8. 13; and *Bp. Pearson* on the Creed, Art. viii. p. 578.

These words are imitated by the Apostolic writer *Hermas*, Pastor. lib. ii. Mand. x., μὴ θλῖβε τὸ Πνεῦμα τὸ ἅγιον τὸ ἐνοικοῦν ἐν σοὶ, μήποτε ἀποστῇ ἀπὸ σοῦ.

— ἐν ᾧ ἐσφραγίσθητε] *by Whom ye were sealed.* Observe the aorist,—by Whom ye *were sealed* (see i. 13) at a *particular time*, i. e. at your Baptism, called ἡ σφραγὶς, or the *seal*, by the ancient Church. See *Clem. Alexandr.* (in *Euseb.* iii. 23), relating the story of the young man committed by St. John the Evangelist to a certain Presbyter, who (says *Clemens*), having instructed him, at length *baptized* him (ἐφώτισε), and then remitted some of his care, as having set upon him the guardian *seal* (σφραγῖδα) of the Lord. See also in *Suicer*, Thes. *v.* σφραγὶς.

The seal of the Holy Ghost is upon thee. Let that seal be upon thy mouth. Break it not. The mouth of him who is sealed by the Spirit, will never utter what is unworthy of the grace he has received from the Holy Ghost. *Chrys.*

— εἰς ἡμέραν ἀπολυτρώσεως] *for the day of Redemption* (cp. Luke xxi. 28), the Great Day, the Day of the general Resurrection; the great *Day of Redemption*, for which *the whole Creation now groans* (see on Rom. viii. 23); when the body will rise from the dust, and from the burden and bondage of corruption, and be glorified like the body of Christ; and when the soul will be reunited to the body, and you will rise in body and soul to a full fruition of the blissful inheritance purchased for you by the blood of the *Redeemer*, of Whom the Patriarch said, "I know that my *Redeemer* liveth, and that He shall stand at the *latter Day* (the great Day of Redemption) upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." (Job xix. 25.)

It is observable, that the seal of the Holy Spirit here is connected with the future glory of the Resurrection. And with good reason. For we rise by a *first Resurrection* in Baptism from the death of sin to newness of life on earth; and its end and consummation is, that we may rise by the *second Resurrection* of the great Day of Redemption to *newness of life* in heaven, even to a glorious Immortality.

On this text cp. *Bp. Andrewes* (Sermons, iii. 201).

31. Πᾶσα πικρία κ.τ.λ.] The language of this and the following precepts is imitated by *Hermas*, Pastor. lib. ii. Mand. ii.—viii.

— θυμὸς καὶ ὀργή] *wrath and anger*: i. e. not only passionate *rage*, but the inner *feeling* of anger. See on Rom. ii. 8.

32. γίνεσθε δέ] *but become* ye. See v. 1.

— ἐχαρίσατο] *forgave you*; bestowed upon you forgiveness as an act of *grace*, a *free gift*, in Christ dying for you; and applied that gift to you actually and personally, on your profession of Repentance and Faith in Him at your Baptism. (Acts ii. 38; xxii. 16.)

CH. V. 1. Γίνεσθε οὖν] *Become ye therefore followers*—imitators—*of God*. This verse is to be connected with the foregoing and the following. Since God forgave you in *Christ*, *therefore* do you, who are children of God and members of Christ, *become followers of God, as dear children*, and *walk in love, as Christ loved us.*

2. προσφορὰν καὶ θυσίαν] *an offering and sacrifice.* 'Oblationem et hostiam' (*Vulg.*). The difference between these words appears to be, that a θυσία requires the intervention of a Priest, and that, as used here, it refers to the office of Christ, as the Great High Priest of the Church, offering Himself as a Victim, slain for the sins of the world, and entering into the true Holy of Holies, Heaven itself, with His own blood, where He ever liveth to plead the meritorious and saving efficacy of that Great Sacrifice, and by virtue thereof to make intercession for us. (Heb. vii. 25; ix. 24; x. 20.)

S. Ignatius adopts these words in his Epistle to the Ephesians, in which he expresses his wish for Martyrdom, and that he may be a true disciple of Christ, τοῦ ὑπὲρ ἡμῶν ἑαυτὸν ἀνενεγκόντος Θεῷ προσφορὰν καὶ θυσίαν, c. 1.

— εἰς ὀσμὴν εὐωδίας] *for an odour of a sweet smell*, acceptable to God. As to the genitive, expressing the characteristic of the preceding substantive, cp. 2 Pet. ii. 1, αἱρέσεις ἀπωλείας, *Winer*, § 34, p. 211, and note above on Matt. xxiv. 15, and the examples in St. Luke xvi. 8; xviii. 6.

St. Paul seems to refer to the sacrifice offered by the Patriarch Noah after the flood, where the Septuagint says (Gen. viii. 21), ὠσφράνθη Κύριος ὁ Θεὸς ὀσμὴν εὐωδίας, and where the original signifies an odour of *comfort* and *rest* (perhaps with some reference to the name of the Patriarch *Noah*—rest, comfort—who offered it), one in which God is *well pleased*.

Hence the term ὀσμὴ εὐωδίας is of frequent occurrence as descriptive of the *burnt-offerings* of the Levitical Law. See Levit. i. 9. 13. 17, and about twelve other passages, and about eighteen places of the book of Numbers.

The Sacrifice of Christ, Who delivers us from God's wrath (see Gen. viii. 21), and from His curse, and Who is the true Passover, is an *odour* of *rest*, רֵיחַ נִיחוֹחַ, in which the Father εὐδοκεῖ, *acquiescit*, is *well pleased*. See above on i. 6, and on Matt. xvii. 5.

4. αἰσχρότης] *filthiness*: 'immunditia,' *Tertullian* (de Pudic.) and *Vulg.*

— μωρολογία] *fools' talk*: 'vaniloquium' (*Iren.* iv. 37), 'stultiloquium' (*Vulg.*). The word μωρὸς has a wider sense than the English word *fool*, as usually understood; and μωρολογία comprises the notion of wickedness and profanity, blurted out in loose and random talking or writing. See on Matt. v. 22. Ps. xiv. 1, "The *fool* hath said in his heart," &c. Cp. *Trench*, Synon. of N. T. p. 138.

— ἢ] *or even.*

— εὐτραπελία] *jesting, jocularity.* Well described thus by *S. Jerome*, "Appetit quædam vel urbana verba . . . vel *faceta*, quam nos *jocularitatem* alio verbo possumus appellare, ut risum moveat audientibus. Verùm et hæc à sanctis viris penitus propellenda, quibus magis convenit lugere." And he proceeds to mention a speech, ascribed by primitive writers to our Blessed Saviour, "Never be ye joyful, but when ye see your brother walking in love."

The εὐτράπελος (from εὖ and τρέπομαι) is properly a person who turns himself about with dexterous adroitness, and ready versatility, like an intellectual harlequin, and adapts himself with flexible pliancy to the humours of persons and to the circumstances of occasions, and is therefore defined as ὁ ποικίλος, and as ὁ ἁπαντοδαπὸς by *Aristotle* (Ethic. iv. 8), and as ὁ ἄστατος, ὁ εὔκολος, ὁ πάντα γινόμενος by *Chrysostom*, and is expressed by the Latin *facetus* in *Horat.* (1 Epist. vi. 55), "Ut cuique est ætas, ita quemque *facetus adopta*;" and is well described by *Juvenal* (iii. 74—104), and in the inimitable portraiture of Wit drawn by *Dr. Barrow* in his Sermon on this text (Serm. xiv. vol. i. p. 305), a portraiture doubtless drawn from the life, as

e 1 Cor. 6. 10. Gal. 5. 21. Col. 3. 5. Rev. 22. 15.
f Matt. 21. 4. ch. 2. 2. Col. 3. 6. 2 Thess. 2. 3.
g Luke 16. 8. Col. 3. 7, 8. John 12. 36.
h Gal. 5. 22.
i Rom. 12. 2.
k Rom. 6. 21. & 13. 12. 2 Cor. 6. 14. 2 Thess. 3. 14. 1 John 3. 20, 21.
m Isa. 26. 19. & 60. 1. John 5. 25. Rom. 6. 4, 5. & 13. 11. 1 Thess. 5. 6.

5 [e] Τοῦτο γὰρ ἴστε, γινώσκοντες ὅτι πᾶς πόρνος, ἢ ἀκάθαρτος, ἢ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ. 6 [f] Μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.

7 Μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν· 8 [g] ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε· 9 [h] ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ· 10 [i] δοκιμάζοντες τί ἐστιν εὐάρεστον τῷ Κυρίῳ. 11 [k] Καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε· 12 τὰ γὰρ κρυφῇ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστι καὶ λέγειν· 13 [l] τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανεροῦται· πᾶν γὰρ τὸ φανερούμενον φῶς ἐστι. 14 [m] Διὸ λέγει, Ἔγειρε ὁ καθεύδων, καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ ἐπιφαύσει σοι ὁ Χριστός.

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displayed in the manners of that age of *εὐτραπελία*. Cp. *Trench's* remarks on this word, Synon. N. T. pp. 139—141.

— *τὰ οὐκ ἀνήκοντα*] *the things*, which, in the matter before us, i. e. the use of the Tongue, "the best member which we have," *are not convenient;* indicating that there *are other* things to be done with the Tongue, which *are* convenient. And this is explained by the following word, *εὐχαριστία*, *giving* God *thanks*, glorifying Him with the Tongue; that is, *τὸ ἀνῆκον*. Cp. James iii. 9, where he contrasts the use and abuse of the Tongue.

As to the difference of the *objective τὰ οὐκ ἀνήκοντα* here, and the *subjective τὰ μὴ καθήκοντα* in Rom. i. 28, see *Winer*, § 55, p. 431.

5. *ἴστε*] *ye are acquainted with* —. So the majority of the *best* MSS. and Edd. *Elz. ἐστε*. The verb *ἴστε* refers to *v.* 3, and *γινώσκοντες* refers to what follows. *Ye are* already *acquainted* with the precept which I have just delivered, *since ye know*, &c. Cp. *Winer*, § 45, p. 318.

— *πᾶς—οὐ*] See John iii. 16. 1 John ii. 23. *Winer*, § 26, p. 155.

— *τοῦ Χριστοῦ καὶ Θεοῦ*] *of Him who is Christ and God.* See *Bp. Middleton* here, and the Catena of authorities, in behalf of this interpretation, from *Jerome*, *Faustinus*, *Basil*, *Cyril Alexandrinus*, *Theodoret*, quoted by the late *Dr. Wordsworth* (in the Second of his "Six Letters to Granville Sharp on the use of the Article in the Greek Text of the New Testament," 1802), which is summed up (p. 36) with the words, "All the Greek authorities which we have quoted, which do speak at all, are on our side, and testify that He Who is here called *Christ* is also *God*." Cp. ibid. p. 132, and below on Titus ii. 13. 2 Pet. i. 1.

Therefore to adopt the words of *S. Jerome* here, "Cùm dixerit '*in regno Christi et Dei*,' Ipsum Deum et Christum intelligamus." Cp. also below, v. 20, *τῷ Θεῷ καὶ πατρί*.

7. *συμμέτοχοι*] *partakers.* He had spoken of the practical duties consequent on their *communion* with the mystical Body *of Christ;* and he argues from the nature of that mystical union in the Body of Christ, that they cannot have *fellowship* with works of darkness. Cp. 2 Cor. vi. 15, and *συγκοινωνεῖτε* here, *v.* 11.

By the operation of the Holy Ghost in the Incarnation of Christ we have been "made partakers of the divine nature" (2 Pet. i. 4). He is our Emmanuel, "God made manifest in the flesh," "the Word made flesh." Thus we have been brought near to God. Christ has married our Nature. He has espoused Humanity, and made us to be His Body, and reconciled God to Man. O *altitudo*, O divine wedlock, O profound mystery!

How greatly should we rejoice in this our exaltation! How greatly also should we fear, when we think of the pure, spotless, holy, and awful Presence into which we have been brought! How vigilantly should we watch, and how fervently pray, that by the gracious operation of the same Holy Ghost, by Whom Christ became flesh, we may be enabled to "purify ourselves even as He is pure" (1 John iii. 3), so that we, who have been made partakers of the Divine Nature in Him, may be partakers of the Divine Glory hereafter.

Here then we see further evidence of the *practical* results of this doctrine on Church Unity and Communion. See above, iv. 24—30; and below, v. 30—32; and *Introduction*, pp. 276, 277.

On this text, cp. *Augustine's* Sermons, vol. v. pp. 537. 1263. 1407. 1415. 1417. 1545.

8. *τέκνα φωτός*] *children of light* (see 1 Thess. v. 5); made such by your *Baptism*. For our very Baptism entitleth us thereto, which is the Sacrament of our initiation, whereby we *put on Christ* (Gal. iii. 27), and are made members of Christ and children of God. Whence it is that in the Greek Fathers *Baptism* is usually called *φωτισμὸς*, that is, an *Enlightening;* and persons newly baptized were called *νεοφώτιστοι*; and *ὁ ἐπὶ φώτων*, an officer in the Greek Church, to whom it belonged to hear the Confessions of the *Catechumens*, and, after they were approved, to present them for Baptism; with many other phrases borrowed from the same metaphor of *light*, and applied in like manner to Baptism. *Bp. Sanderson*, i. p. 382. Cp. Heb. vi. 4.

9. *φωτός*] *of light.* So the major part of the best MSS. and Edd. *Elz.* has *πνεύματος*.

10. *δοκιμάζοντες*] *proving what is acceptable to the Lord;* making God's Will your rule, and His pleasure your touchstone; and inquiring in every thing, not, what is pleasing to *men?* nor what is pleasing to *yourselves?* but what is well pleasing to *God?* and acting accordingly. Cp. Rom. xii. 2; and below, v. 17.

13. *πᾶν γ. τὸ φανερούμενον φῶς ἐστι*] *For all that is being made manifest is light.* "Omne quod *manifestatur* lumen est." (*Iren.* i. 8.) And the context shows that this is the true sense, which is adopted by *Harless*, *Meyer*, *Winer* (p. 231), *Alford*, *Ellicott*, who observes that *φανερόω* is used nearly fifty times in the New Testament, and never in a middle sense.

The sense of the whole passage appears to be as follows. Your lot in this world is cast with evil men; but you are not to partake of the evil, which they do. You are often associated with *sinners;* but you are not to associate with them *as sinners*. You are not to associate with them *in their sins*. You are wheat *with* the tares in the field; but you are not to be *as tares*.

Ye are light in the Lord, and ye may not have fellowship with the unfruitful works of darkness. Ye owe them the duty of *reproof*. Do not *partake* in these works of darkness, but rebuke them. Ye may not join with them in *doing* their works, for these works are shameful even to be *spoken* of; how much more are they shameful to be done. But ye owe to the doers the duty of *reproof;* and ye will have your reward in performing it. For those things which *are reproved* are *illumined by the light*. Cp. John iii. 20, "Every one that doeth evil hateth the light, and doth not come to the Light," *ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ*. For *that which is being illumined, is Light.*

That is, the works of darkness, while they are being *reproved* by you (observe the *present* tense *ἐλεγχόμενα*, and *φανεροῦται*), are illumined. Unless they *are* reproved they will remain dark; and the doers of them will be cast into outer darkness. But *if* they are reproved, they will be *changed* into Light. This happy change is wrought by the very act of your reproof, and by the protest of your example leading them to love the light and to rejoice in it, and teaching them repentance and newness of life in Christ. Wherefore the Scripture says, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light."

Ye yourselves have passed through this blessed transformation. Ye were once Darkness, but now are ye Light in the Lord. Walk as children of Light, especially by enlightening the Darkness of *others*, and by changing that Darkness into Light by your Light.

So *Jerome*, who says, "Lux arguit ea quæ erant tenebræ . . . ut ex eo quod corripiuntur (i. e. by being reproved) mutentur in melius, et mutata manifestentur, et *sint lumen;* quia omne quod manifestatur lux est."

While sin is hidden, it works with boldness, as in the dark; but when the sinner is brought forth from his hiding-place, and is reproved, and repents, and receives remission of sins, he becomes Light. *Chrys.*

14. *Διὸ λέγει, Ἔγειρε*] *Wherefore, saith he, Arise* —. The following words are not found (as *Origen*, *Jerome*, and *Severian* have already observed) in any one text of the Old Testament, but the *sense* of several texts (particularly Isa. xxvi. 19; li. 17; lii. 1;

15 n Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοὶ,
16 ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραί εἰσι.
17 o Διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ Κυρίου·
18 p καὶ μὴ μεθύσκεσθε οἴνῳ, ἐν ᾧ ἐστιν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι,
19 q λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ, 20 r εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῷ Θεῷ καὶ Πατρὶ,
21 s ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ.
22 t Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ Κυρίῳ· 23 u ὅτι ἀνήρ ἐστι κεφαλὴ τῆς γυναικὸς, ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος. 24 Ἀλλ' ὥσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτω καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί.
25 x Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς ἠγάπησε τὴν ἐκκλησίαν, καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς, 26 y ἵνα αὐτὴν ἁγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι, 27 z ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον

n Col. 1. 9. & 4. 5.
o Rom. 12. 2. Col. 1. 9.
l Thess. 4. 1—3. & 5. 18.
1 Pet. 4. 2.
p Prov. 20. 1. & 23. 29, &c. Isa. 5. 11, 22. Luke 21. 34.
q Col. 3. 16, 17. James 5. 13.
r Acts 16. 25. Co.. 3. 17. 1 Thess. 5. 18. Heb. 13. 14. Ps. 34. 1.
s 1 Pet. 5. 5. Col. 3. 18, 25. & 4. 1.
t Gen. 3. 16. 1 Cor. 14. 34. Col. 3. 18. Tit. 2. 5. 1 Pet. 3. 1.
u Rom. 12. 5. 1 Cor. 11. 3—10. & 12. 27.
ch. 1. 22, 23. & 4. 12, 15. Col. 1. 18, 24.
x Gal. 1. 4.

ch. 5. 2. Col. 3. 19. 1 Pet. 3. 7. Col. 1. 22, 28. Jude 24.
y John 3. 5. & 15. 3. Tit. 3. 5. 1 Pet. 3. 21.
z Cant. 4. 7. ch. 1 4. 2 Cor. 4. 14. & 11. 2.

lx. 1. Ezek. xxxvii. 13. Mal. iv. 2) is compressed by the Apostle into one, as is common in the N. T. See on Matt. ii. 23, and *Surenhus.* p. 588.

As to the form διὸ λέγει, see iv. 8. Heb. iii. 7. James iv. 6.

On this text, see *Augustine*, Sermons 88. 98, vol. v. pp. 675. 742.

15. Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε] *See to it, therefore, how ye* fulfil the precept of *walking accurately* in the straight line of Christian duty. Cp. *Winer*, § 41, p. 269.

On this text, see *Augustine*, Serm. 167, vol. v. p. 1160.

16. ἐξαγοραζόμενοι τὸν καιρόν] *redeeming for yourselves the opportunity;* delivering it *out* of its present bondage, *because the days are evil.* Observe the preposition ἐξ, and the middle voice in the word here used, ἐξαγοραζόμενοι.

The Days are evil; they are like Captives sold into bondage to a hard master, your ghostly Enemy; *therefore* it is your duty to redeem, as it were, by a ransom, the *Opportunity* out of his hands, and to liberate it from his thraldom, and to dedicate it to the free service of God.

Ye Ephesians, who have listened to the call of Christ, and have risen from sleep, and have been illumined by Christ, the Sun of Righteousness, do ye, who have set forth on the morning of your journey towards your heavenly home, as pilgrims of Christ, take heed, and walk warily on the road, and be not overcome by the evil of the Days, but overcome it by your good.

Be not changed by them into evil, but change them into good. They are like prisoners sold into slavery, but do you rescue them, redeem them, and make them your own and Christ's by using them well. Remember how Joseph's days were evil, and Job's days were evil; and remember also how they *redeemed the opportunity*, and made all their trials to be occasions of good. They changed their bad days into good days. Do you imitate them. See *Jerome* here, and cp. Col. iv. 5, and above on iv. 29.

St. Paul sets a good example of his own precept by his own practice. When he wrote this Epistle he was a prisoner, bound to a *soldier*. The *days were evil for him;* but he *redeemed* them. He made his prison to be a pulpit, from which he preached to the world. The Roman soldier's presence was a perpetual memento to him that he himself was a soldier of Christ. Every part of the soldier's armour suggested to him a weapon of Christian warfare, to be wielded in the cause of Christ. See vi. 13—20.

18. ἀσωτία] *dissoluteness.* Cp. Luke xv. 13.

19. ἑαυτοῖς] *to one another* (see iv. 32), perhaps antistrophically. See the next note, and the assertion of *Socrates* (vi. 8), on the early use of antiphonal singing even in the time of *S. Ignatius.* Cp. *Bingham*, xiv. 1.

— ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς] *in psalms and hymns and songs* that are *spiritual*,—not carnal, such as the heathens use.

Ψαλμὸς (from ψάω, *rado*, i. e. to sweep the strings) is properly with an *instrumental* accompaniment, as a harp; ᾠδὴ (from ἀείδω, cp. *Theocritus*, xv. 96. 99) is *vocal* melody; ὕμνος is a hymn of *praise*. The three words are combined as here by *S. Hippolytus*, ap. *Euseb.* v. 28, Ψαλμοὶ δὲ ὅσοι, καὶ ᾠδαὶ ἀδελφῶν ἀπ' ἀρχῆς ὑπὸ πιστῶν γραφεῖσαι, τὸν Λόγον ὑμνοῦσι θεολογοῦντες. A passage happily illustrating the relation of *Pliny* the Younger to Trajan (Ep. x. 97), that the Christians met early in the morning, in order "Carmen *Christo* quasi *Deo dicere secum invicem*," which exactly expresses St. Paul's λαλοῦντες ἑαυτοῖς.

20. ὑπὲρ πάντων] *for all things;* even for afflictions. See Acts v. 41. 2 Cor. vi. 10; xii. 10. Col. i. 24. Heb. x. 34.

21. ὑποτασσόμενοι] *submitting yourselves to one another in the fear of Christ.* On the word ὑποτάσσομαι, see Rom. xiii. 1. 5.

St. Paul is describing here the true constituents of that moral Harmony and Spiritual Music which ought to issue forth in sweet sounds from the Christian life and conversation. One of the Elements of this moral Melody is *Thankfulness* to God; another is mutual *Submission*. Wherever these coexist, the result is seen and heard in an harmonious concert of words and deeds in private households and in civil society, and in the symmetrical order and rhythmical movement of the whole. Observe, therefore, how naturally the following precepts arise from what he here says. Compare below, Col. iii. 17, 18.

— Χριστοῦ] So the majority of the best MSS. and Edd. —*Elz.* Θεοῦ.

22. ὑποτάσσεσθε] Not found in some MSS., and rejected by *S. Jerome*, and *Tisch.*, *Ellicott*, *Alf.*

23. ἀνήρ] *Elz.* prefixes ὁ, which is not in A, D, E, F, G, I, K, and is rejected by almost all recent Editors. Ἀνὴρ is *a* husband, whoever he may be.

— αὐτός] 'ipse, nemo alius.' *Elz.*, with some MSS., inserts καὶ before αὐτὸς, and ἐστὶ after it; but these words are not found in the great majority of the ancient authorities, and are rejected by *Griesb.*, *Scholz*, *Lachm.*, *Tisch.*, *Meyer*, *Ellicott*, *Alf.*

— σωτὴρ τοῦ σώματος] A *paronomasia.* Christ is the Σωτὴρ τοῦ Σώματος, in which πάντες οἱ σωζόμενοι (Acts ii. 47) are incorporated ἵνα σωθῶσι. This is imitated by St. Paul's contemporary *S. Clement*, who had his eye on this passage when speaking of the Unity of the Church he says, σωζέσθω οὖν ὅλον τὸ σῶμα ἐν Χριστῷ Ἰησοῦ καὶ ὑποτασσέσθω ἕκαστος τῷ πλησίον αὐτοῦ, c. 38.

Herein (says *Chrys.*) the Apostle grounds the duty of submission on the part of the Wife. Christ is the Head of the Church, and Saviour of His Body. Such is the relation of a husband to his own wife. He is her head, and therefore has the pre-eminence; his office is also one of protection and conservation, and he has therefore a double claim to submission and affection on her side.

24. Ἀλλ'] *But* —. St. Paul had said to wives, Be subject to your own husbands as to the *Lord*.

He now puts the precept in a somewhat different form. If you think it too much for me to command you to be subject to your husband, to a frail man, as to the *Lord*, and Head, and Saviour of all, *yet* observe the relation of the *Church* to her Lord, and there learn your own duty to your husband. If you will not look up to your husband as to Christ, yet look to the *Church*, the Spouse of Christ, in *her* conjugal relation to Him.

25. ἑαυτὸν παρέδωκεν ὑ. α.] *He gave Himself for her.* On Christ's love for the Church, which He purchased with His own Blood, see St. Paul's speech to the Ephesian presbyters at Miletus. (Acts xx. 28.) They were prepared to receive the teaching of this Epistle.

On the sense of ὑπὲρ, see 1 Cor. i. 13. 1 Tim. ii. 6.

26. καθαρίσας τῷ λουτρῷ τοῦ ὕδατος] *having cleansed her with*

τὴν ἐκκλησίαν, μὴ ἔχουσαν σπίλον ἢ ῥυτίδα, ἤ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος.

28 Οὕτως καὶ οἱ ἄνδρες ὀφείλουσιν ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας, ὡς τὰ ἑαυτῶν σώματα. Ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ· 29 οὐδεὶς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν. 30 [a] Ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς

a Gen. 2. 23. Rom. 12. 5. 2 Cor. 6. 15. & 12. 27.

the (well-known) *laver of the* (well-known) *water*, "the laver of Regeneration," as the Apostle calls it (Tit. iii. 5), the laver of Baptism. See note there.

The laver of the water, with which the Church is cleansed, is here appropriately mentioned by the Apostle in connexion with the *Death* of Christ, because the water of Baptism derives all its regenerating virtue and cleansing efficacy from that Death; as was symbolized by the *water* flowing from the side of Christ on the cross. See note on John xix. 34.

The reference to the lustral water of baptism here in connexion with the espousal of Christ and His Church, derives additional significance from the custom of the bridal bath, to which the Apostle is supposed to allude. Cp. *Jahn*, Archæol. Bibl. § 154.

— ἐν ῥήματι] *in the Word*. Some ancient expositors apply this to the Baptismal Words, "In the name of the Father," &c.; but it seems rather to mean by and with the instrumentality of the *Word of God* preached and received.

As to this sense of ῥῆμα, see vi. 17, and Heb. vi. 5. The article is not necessary after the preposition ἐν, especially with such an emphatic and special word (amounting to the dignity of an appellative) as ῥῆμα, God's Word. See the examples in *Winer*, § 19, pp. 108—114.

St. Paul guards the Ephesians from imagining that the Holy Sacrament of Baptism is to be confounded with any of those magical charms and incantations with which they were familiar, and for which their City was proverbial. See Acts xix. 19.

It is *not* the *Water alone* which works this wonderful change, but it is the Holy Spirit working in the Water, and in the Word of God preached and received with faith in the heart. See note above on 1 Cor. x. 3.

The preposition ἐν, *in*, expresses something more than the instrument *with* which the Spirit acts and cleanses. He is present *in* the Word. He comes *in* the Word to the heart, and works *in* it. See on Gal. i. 16. Heb. i. 1.

Hence St. Peter says that we "are born again by the *Word of God*" (1 Pet. i. 23); and St. James teaches that God of His own will begat us with the *Word of Truth* (James i. 18). Here the *Word* may mean Christ; but it is Christ *preached*. See on 1 Tim. iv. 5.

This truth was remarkably exemplified in the case of Cornelius. He was commanded to send for Peter, who would speak *words*, ῥήματα, to him (Acts xi. 14); and when Peter *spoke* those ῥήματα, the Holy Ghost descended on all that *heard the Word*. (x. 44.)

In *that* special case the Holy Ghost descended *before* Baptism, in order to authorize Peter to confer Baptism on the *Gentiles* (see note on Acts x. 47); but this visible descent was also designed to show what is ordinarily done when the door of the Church is opened by the key of the Word and of the Sacrament of Baptism.

St. Paul is here speaking specially of the case of Adults; but Infants also may be fitly said to be washed with the laver of the water with the *Word*, in that they make profession of belief in the Word, by the mouth of their Sureties, and are baptized in the faith of Christ preached by the Word.

27. αὐτός] *He Himself*—. So the major part of the best MSS. and Edd. *Elz.* has αὐτήν.

— ἵνα παραστήσῃ κ.τ.λ.] *that He Himself might present to Himself* (His Bride) *the Church glorious, not having any spot* (of impurity) *or wrinkle* (of decay). Cp. the description of the Church glorified in the Apocalypse, xxi. 2. 9, and the Marriage of the Lamb and His Bride, xix. 7.

28. Οὕτως κ. οἱ ἄ. ὀφείλουσιν] *Thus also ought husbands to love their own wives;* that is, as Christ loveth the Church and died for her, *in order* that she might be pure and holy. Here is the measure and end of conjugal love. It ought to be a love of *self-sacrifice;* and it ought not to be sullied with carnal impurity, but ought to have for its aim the spiritual holiness and everlasting glory of the Wife. So A, B, D, E, F, G, *Lach.*, *Tisch.*, *Meyer*, *Ellicott*. *Elz.* has οὕτως ὀ. οἱ ἄ.

— ὡς τὰ ἑαυτῶν σώματα] *as being their own bodies:* for "they twain are one flesh." See *v.* 31. Matt. xix. 5, 6. 1 Cor. vi. 16.

29. οὐδεὶς γάρ] He would not merely not be a *Christian*, therefore, if he did not love his wife, but he would not be even worthy of the name of a *man: for* (γὰρ) *no man ever yet hated his own flesh;* and a man's wife is his own flesh.

— Χριστός] So A, B, D*, F, G, and *Griesb.*, *Scholz*, *Lachm.*, *Tisch.*, *Meyer*, *Ellicott*, *Alford*. *Elz.* has Κύριος. See on Acts xx. 28.

S. Ignatius (ad Polycarp. c. 5), imitating this passage, tells S. Polycarp to charge husbands, in the name of Jesus Christ, to love their wives as *the Lord* loves the Church.

30. Ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ] *For we are members of His body;* formed *out of* (ἐκ) *His flesh and of His bones*. The words ἐκ τῆς σαρκὸς—αὐτοῦ are not in A, B, and have been rejected by *Lachm.*, *Tisch.*, but they are supported by the great majority of authorities, and are received by *Meyer*, *Ellicott*, *Alf.*

Observe the preposition ἐκ here, which is hardly expressed with sufficient clearness and force by the English *of*. It means *out of:* We derive our life from Christ, as a river flows *from* and *out* of its source; or as a tree springs up, and receives its growth *out of* and *from* its root. Cp. above, iv. 16, and Col. ii. 19.

We are formed from *out of* (ἐκ) the flesh and bones of Christ by means of His Incarnation, and by incorporation into His Body.

The Church owes her life to the Death of the Son of Man. He suffered that death in His *human flesh*. And as Eve, "*the mother of all living*" (Gen. iii. 20), was formed out of the very side of the first Adam sleeping in Paradise, and *was bone of his bone and flesh* of his flesh (Gen. ii. 23), and she was called *woman*, *Isha*, because she was taken out of *man*, *Ish* (ii. 23), and thus we all by nature are taken out of the side of the first Adam, and are bone of his bone and flesh of his flesh, so the Church, the spiritual Eve, the mother of us all by Grace, was taken out of the side of the Second Adam sleeping in the sleep of death upon the cross; and we all, as members of Christ's Church, are taken out of the very flesh and bones of Christ dying as man upon the cross. See above on John xix. 34, and *S. Jerome's* and *Theodoret's* notes here, and the words of *S. Ignatius* (ad Trallian. c. 11): "They who are of the Father are like branches of Christ's Cross, and their fruit is incorruptible. Christ in His Passion calls us to Himself as His own Members. The Head cannot be born without Members, when God, Who is Christ Himself, promises union with Himself."

Hence it is said by *Hooker* (V. lvi. 7): The Church is in Christ, as Eve was in Adam. Yea, by *grace* we are every one of us in *Christ* and in His *Church*, as by nature we are in those our *first Parents*. God made Eve of the rib of Adam; and He frameth His Church out of the very flesh, the very wounded and bleeding side of the Son of Man. His body crucified, and His blood shed, for the life of the world, are the true elements of that heavenly being, which maketh us such as Himself is, of Whom we come. (1 Cor. xv. 48.) For which cause the words of Adam may be fitly the words of Christ concerning His Church, "*flesh of My flesh, and bone of My bones*," a true native *extract out of* Mine own Body. So that in Him, even according to His *manhood*, we according to His heavenly being are as branches in the root out of which they grow.

To all things He is life, and to men light (John i. 4—9), *as the sons of God;* to the Church both light and life,—life eternal (John vi. 57) by being made the Son of *Man* for us, and by being in us a Saviour, whether we respect Him as God or as Man.

Adam is in us an original cause of our *nature*, and of that *corruption* of nature which causeth death; CHRIST is the cause original of *restoration* to life. (Heb. v. 9.) The *person* of Adam is not in us, but his *nature*, and the corruption of his nature, derived unto all men by propagation. Christ, having Adam's *nature*, as *we* have, but incorrupt, deriveth not nature, but incorruption, and that immediately from His own *person*, unto all that belong unto Him.

As therefore we are really partakers of the body of sin and death received from *Adam*, so, except we be truly partakers of *Christ*, and are really possessed of His Spirit, all we speak of eternal life is but a dream.

That which quickeneth us is the Spirit of the *Second Adam*

σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ. 31 [b] Ἀντὶ τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα, καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ· καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. 32 Τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν.

33 [c] Πλὴν καὶ ὑμεῖς οἱ καθ' ἕνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν· ἡ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

[b] Gen. 2. 24. Matt. 19. 5. Mark 10. 7. 1 Cor. 6. 16.

[c] Col. 3. 19. 1 Pet. 3. 6.

(1 Cor. xv. 22. 45), and His *flesh* is that wherewith He quickeneth. That which in Him made our nature incorrupt, was the union of His Deity with our Nature. And in that respect the sentence of death and condemnation, which only taketh hold upon sinful flesh, could no way possibly extend unto Him.

This caused His voluntary death for others to prevail with God, and to have the force of an expiatory sacrifice. The blood of Christ (as the Apostle witnesseth) doth therefore take away sin (1 John i. 7), because, "*through the eternal Spirit, He offered Himself unto God without spot*" (Heb. ix. 14).

That which sanctifieth our nature in Christ, that which made it a sacrifice available to take away sin, is the same which quickeneth it, raised it out of the grave after death, and exalted it unto glory.

Seeing therefore that Christ is in us as a *quickening Spirit*, the first degree of *Communion* with Christ must needs consist in the participation of His Spirit, which *Cyprian* in that respect well termeth "germanissimam societatem," the highest and truest society between man and Him Who is both God and Man in one.

These things *S. Cyril* duly considering, reproveth their speeches which taught that *only* the *Deity* of Christ is the Vine whereupon we by faith do depend as branches, and that neither His flesh nor our bodies are comprised in this resemblance. For doth any man doubt that even from the *flesh* of Christ our very bodies do receive that life which shall make them glorious at the latter day, and for which they are already counted parts of His blessed body? *Our corruptible bodies* could never live the life they shall live, were it not that here they are joined *with His body* which is *incorruptible*, and that His is in ours as a cause of immortality,—a cause, by removing through the death and merit of His own flesh that which hindered the life of ours. Christ is, therefore, both *as God and Man*, the *true Vine* whereof we both spiritually and corporally are branches. The mixture of His bodily substance with ours is a thing which the Ancient Fathers disclaim. Yet the mixture of His Flesh with ours they speak of to signify what our *very bodies*, through mystical conjunction, receive from that vital efficacy which we know to be in His. And from bodily mixtures they borrow divers similitudes rather to declare the *truth* than the *manner* of coherence between His sacred body and the sanctified bodies of Saints. *Hooker.*

This communion with Christ the Son of Man, and yet God of God, Very God of Very God, "the Word made Flesh" (John i. 14), God manifest in the Flesh (1 Tim. iii. 16), God Incarnate, "God with us," "Emmanuel" (Matt. i. 23), i. e. God in the human nature common to us all, is personally applied to us in an inscrutable and mysterious manner by means of the two Sacraments, Baptism and the Lord's Supper (cp. *Irenæus*, v. 2, 3), by which we are united to Christ, and in Christ to God. The blessings flowing to us through Christ's Humanity are thus conveyed to us, and make us partakers of the Divinity (2 Pet. i. 4); and if we are partakers of the Divinity, and dwell as living members in Christ's body, we have therein a visible pledge and assurance of a glorious Immortality,—the Immortality of God.

31. Ἀντὶ τούτου καταλείψει] *For this cause a man shall leave his father and mother*, even as Christ left His heavenly Father's house and married our Nature, espoused to Himself a Church on earth, and made her to be one flesh with Himself. *Jerome, Theodoret.*

— καὶ προσκολληθήσεται—μίαν] *and shall cleave unto his wife, and they twain shall be united into one flesh.* See above on Matt. xix. 5.

32. Τὸ μυστήριον τ. μ. ἐ.] *This Mystery is great.* What Mystery? That which Adam, the Father and Representative, the Patriarch and Prophet of the whole human family, was empowered of God to *reveal* (*Chrys., Hierome, Theophyl.*) concerning the oneness of man with his wife, for whom the man leaves his own nearest and dearest relations, and severs himself from his own flesh and blood, and joins himself to one who has no relationship to him, and unites himself to her indissolubly, so that they twain become one flesh. This appears to be the true sense of the words, and to be evinced by the pronoun τοῦτο, *this.*

Observe that St. Paul in this Epistle to the Ephesian Church applies the same word, *Mystery*, to *Marriage*, as he does in his Epistle to the Bishop of Ephesus, to the *Incarnation* of the Son of God. Here he says, "*This Mystery is Great.*" There he says, "*Great* is the *Mystery* of Godliness, God was manifested in the flesh" (1 Tim. iii. 16). A happy coincidence, teaching a divine truth; for Christ's *Incarnation* is the very Espousal and *Marriage* of man's Nature to the Nature of God.

The word *Mystery*, as used by St. Paul, signifies something kept *secret* and *hidden* (ἀποκεκρυμμένον, Col. i. 26; σεσιγημένον, Rom. xvi. 25), and generally something *sacred* and *divine* which cannot be discovered by Natural Reason, but is unfolded by Divine Revelation. As to the etymology of the word, see on Matt. xiii. 11. Cp. note below on Rev. xvii. 7.

St. Paul often uses the word *Mystery* in his Epistles to the Church and Bishop of Ephesus, famous for the practices of those who professed to hold intercourse with the spiritual and invisible world. See Eph. i. 9; iii. 3, 4. 9; vi. 19. 1 Tim. iii. 9. 16.

The mystery of the conjunction and oneness of Man and Wife might well be called a great and profound one at that time; for it was *hidden* from all the Nations of the world, even those which boasted most of their intellectual knowledge, social civilization, and religious illumination.

Polygamy was common in many parts of the world; and *Divorce* for the most trivial causes was practised without scruple in Italy and Greece, and even among the *Jews*. See on Matt. xix. 3. The declaration therefore of the *oneness* of man and wife, must have sounded as a strange announcement in the ears of the world at that time, and *that oneness* might well be called "*a great mystery.*" Even now, when Christianity has revealed this doctrine for so many ages to mankind, yet, on account of the blindness of their hearts, many are unwilling to receive this divine Mystery; and how many, who once received it, have now rejected it, by creating new facilities for Divorce!

— ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τ. ἐκκλησίαν] *but I am speaking with a view to Christ and the Church*, whose union is represented by Holy Matrimony.

The Mystery therefore of Marriage *is great*, not only for the reasons mentioned above, but because it has a mystical relation to the Marriage of Christ and the Church, and is an image of it. Do not therefore be surprised that what I am declaring to you is confessedly a great Mystery. Do not reject it, *because* it is a great Mystery. For, the whole Œconomy of Christ's union with His Church, the whole Œconomy of the relation to us of "God manifest in the flesh," is indeed a *great Mystery*. See St. Paul's words to the Bishop of Ephesus, 1 Tim. iii. 16.

As it has been well expressed by an eloquent Bishop of our own nation; "*This is a great Mystery;* but it is the symbolical and sacramental representation of the greatest mysteries of our religion. Christ descended from His Father's bosom, and contracted His Divinity with flesh and blood, and married our nature, and we became a Church, the Spouse of the Bridegroom, which He cleansed with His blood, and gave her His Holy Spirit for a dowry, and Heaven for a jointure, begetting children unto God by the Gospel. This Spouse He hath joined to Himself by an excellent charity. He feeds her at His own table, and lodges her nigh His own heart; provides for all her necessities, relieves her sorrows, determines her doubts, guides her wanderings. He is become her Head, and she is a signet upon His right hand. Here is the eternal conjunction, the indissoluble knot, the exceeding love of Christ, the obedience of the Spouse, the communicating of goods, the uniting of interests, the fruit of marriage, a celestial generation, a *new* creature. '*Sacramentum hoc magnum est;*' this is the Sacramental Mystery represented by the holy rite of Marriage." *Bp. Taylor* (Serm. xvii. "The Marriage Ring," vol. v. p. 254). Cp. *Gregory Nazianz.* (Orat. xxxvii. § 7.)

33. Πλὴν] *But*, waiving all farther considerations of this profound *Mystery*, do you receive, *in addition* to what I have already said, this plain practical lesson, as follows;—

On this use of πλὴν, see 1 Cor. xi. 11. Phil. i. 18; iii. 16; iv. 14.

— ἵνα] *I command that* (cp. John xiii. 29); or, *let her see that.* Cp. *Winer*, § 45. 5, p. 282.

VI. [1] [a] Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ· τοῦτο γάρ ἐστι δίκαιον. [2] [b] Τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ, [3] ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς.

[4] [c] Καὶ οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ Κυρίου.

[5] [d] Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα μετὰ φόβου καὶ τρόμου, ἐν ἁπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ· [6] μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δοῦλοι Χριστοῦ, ποιοῦντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς [7] μετ' εὐνοίας δουλεύοντες ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις, [8] [e] εἰδότες ὅτι ἕκαστος ὃ ἐάν τι ποιήσῃ ἀγαθὸν τοῦτο κομιεῖται παρὰ Κυρίου, εἴτε δοῦλος εἴτε ἐλεύθερος.

[9] [f] Καὶ οἱ κύριοι τὰ αὐτὰ ποιεῖτε πρὸς αὐτούς, ἀνιέντες τὴν ἀπειλήν· εἰδότες ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ Κύριός ἐστιν ἐν οὐρανοῖς, καὶ προσωποληψία οὐκ ἔστι παρ' αὐτῷ.

[10] [g] Τὸ λοιπόν, ἀδελφοί μου, ἐνδυναμοῦσθε ἐν Κυρίῳ, καὶ ἐν τῷ κράτει τῆς ἰσχύος αὐτοῦ· [11] [h] ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ Διαβόλου, [12] [i] ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς

a Col. 3. 20. Prov. 20. 22.
b Exod. 20. 12. Deut. 5. 16. Matt. 15. 4. Mark 7. 10.
c Gen. 18. 19. Exod. 12. 26, 27. & 13. 14, 15. Deut. 6. 7, 20—24. & 11. 19—21. Ps. 78. 4—7. Prov. 19. 18. & 29. 17. Ecclus. 7. 23. Col. 3. 21.
d Col. 3. 22. 1 Tim. 6. 1. Tit. 2. 9.
e Rom. 2. 6—10. 2 Cor. 5. 10. Col. 3. 24.
f Lev. 25. 43. Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Wisd. 6. 7. Col. 3. 24, 25. & 4. 1.
g ch. 3. 16.
h Wisd. 5. 17. Rom. 13. 12. 2 Cor. 6. 7. 1 Thess. 5. 8.
i Luke 22. 53. John 12. 31. & 14. 30. & 16. 11. Acts 28. 16. ch. 2. 2. Col. 1. 13.

Ch. VI. 1. Τὰ τέκνα—2. ἐπαγγελίᾳ] *Ye children, obey your parents, in the Lord.* Quoted by *Tertullian* as an argument for the unity of the old and new dispensations, against *Marcion*, who expunged the words ἥτις—ἐπαγγελίᾳ (c. Marcion. v. 18).

Children are commanded to obey their Parents *in the Lord*; that is, as always being in the *Lord's sight*, and therefore obeying their parents, whether their parents are present or absent; and as doing what they do to *them*, as unto *the Lord*, Who is the Judge of all; and therefore ever remembering, that if they are disobedient to their parents, they will be punished by *the Lord*; and if obedient, they will be rewarded *by the Lord*; and that the punishments and rewards, which *the Lord* adjudges, are not temporal, but eternal.

St. Paul says that *this* is the first commandment, not in *order*, but in respect of *promise*.

The first three commandments are *prohibitory*, the fourth is imperative and positive, but has *no promise* annexed to its performance; the fifth is the *first* in regard to God's *promise* of blessings for obedience. (Cp. *Chrys. Winer*, § 48, p. 349.)

Observe, that St. Paul, writing to the *Ephesians* (who had been taught by him for three years), enforces this precept with a *quotation* from the *Old Testament* (see on ii. 17), which he does *not* do in writing to the *Colossians* (iii. 20). Cp. *Townson's* Works, i. 102.

3. *ἵνα εὖ σοι γένηται—γῆς*] *in order that it may be well with thee, and that thou mayest live long on the earth.* This is not to be limited to temporal life in this world. But the Apostle here gives an exposition of the true spiritual meaning and universal application of the *Fifth Commandment*; as our Lord in His Sermon on the mount expounds the true significance of the whole Decalogue. See on Matt. v. 17. 21. 31. Cp. Matt. xxii. 37. 40. Compare specially our Lord's promise to the *meek*, that they should *inherit* the *earth*, Matt. v. 5, and note.

4. *παιδείᾳ καὶ νουθεσίᾳ*] *with discipline* (implying strictness and severity, cp. Heb. xii. 5. 7, 8. 11) *and admonition*,—the former applicable specially to the *body*, the latter to the *mind*.

S. Barnabas (Epist. 19) has a passage which bears on the same social and domestic duties in what is there called "the Way of Light," as opposed to "the Way of Darkness,"—*οὐ μὴ ἄρῃς τὴν χεῖρά σου ἀπὸ τοῦ υἱοῦ σου, ἀλλὰ ἀπὸ νεότητος διδάξεις φόβον Κυρίου, ... ὑποταγήσῃ κυρίοις ὡς τύπῳ Θεοῦ, ἐν αἰσχύνῃ καὶ φόβῳ· οὐ μὴ ἐπιτάξῃς παιδίσκῃ ἢ δούλῳ σου ἐν πικρίᾳ, ὅτι ἤλθεν (ὁ Θεὸς) οὐ κατὰ πρόσωπον καλέσαι, ἀλλ' ἐφ' οὓς τὸ Πνεῦμα ἡτοίμασεν.* See below, *v.* 9.

5 Οἱ δοῦλοι] *Slaves, bondmen*,—not to be confounded in their condition with the household Servants of Christian Nations in later days, who have been raised by the Gospel from the condition of δοῦλοι, to that of freemen and brethren in Christ. See below, *Introduction* to the Epistle to Philemon.

— *κατὰ σάρκα*] *according to the flesh*: earthly masters, as distinguished from the Heavenly. Be obedient, not only to God your heavenly Master, but to your earthly masters, as to Christ.

We may have masters *according to the flesh* upon earth, to whom we may and must give reverence upon earth; but of our *souls*, and spirits, and consciences, as we have no fathers upon earth, so we may have no Masters, but only our Father in Heaven (Matt. xxiii. 9.) *Bp. Sanderson* (iii. 279).

— *ἁπλότητι*] *with a single eye* to what is good and right, not with sinister respects to our own interests. See above on Rom. xii. 8.

6. *μὴ κατ' ὀφθαλμοδουλείαν*] *not with eye-service*; "non ad oculum servientes." (*Vulg.*) Cp. Col. iii. 22, 23.

Many servants there are, who will work hard as long as their master's eye is upon them, but when his back is turned, can be content to go on softly. Such *ὀφθαλμοδουλεία* the Apostle condemns. *Bp. Sanderson* (iii. p. 32).

— *ὡς δοῦλοι Χριστοῦ*] *as servants of Christ*, Who is never absent from you, and Whose eye is ever upon you at your work, and Who will judge you according to your works at the Great Day.

— *ἐκ ψυχῆς*] *from the heart.* Some join these words with what *follows*; but this combination seems to impair the rhythm of the sentence and not to improve its sense. They are joined with what *precedes* in the *Vulgate*, *Æthiopic*, and *Arabic* Versions, and by *Meyer* and *Ellicott*.

8. *ἕκαστος—ποιήσῃ*] So A, D, E, F, G.—*Elz.* has *ἐάν τι ἕκαστος*, and so the majority of recent Editors. But *ἕκαστος* is the emphatic word (*each* person, whether bond or free), and properly stands first. Whatsoever *each person* shall have done, *that he shall receive again from God.* A religious comfort to slaves, who when they "did well and *suffered* for it" (1 Pet. ii. 20) from their earthly masters, might thence take consolation in the reflection, that the more they did and suffered for God, the more they would receive hereafter from God; and so they might even rejoice in their *sufferings* on earth, as leading them on to an increase of heavenly *glory*. See *Chrys.* here.

— *τοῦτο κομιεῖται*] *that he will receive back* again,—as a deposit, or as seed sown. See 2 Cor. v. 10, and Gal. vi. 8. 2 Cor. ix. 6. A, B, D*, F, G have *κομίσεται* here, but in Col. iii. 25, A, C, D* have *κομιεῖται*, and D***, E, I, K have *κομιεῖται* here.

9. *καὶ αὐτῶν καὶ ὑμῶν*] *the Master both of them and you.* So A, B, D*, F, G, and most of the recent Editors.—*Elz.* has *καὶ ὑμῶν αὐτῶν*.

— *προσωποληψία*] He does not regard *persons*, but *works*.

11. *μεθοδείας*] *stratagems*: *μηχανήματα* (*Theodoret*); 'machinationes,' *Tertullian* c. Marcion. v. 18. See above, iv. 14.

12. *ἡ πάλη*] *our wrestling, our warfare*, is not like that of the soldiers of this world, but far more perilous and glorious. He had been speaking of *armour*, and is going to speak of it more in detail. See below, *v.* 13. The Apostle was in custody, chained to a Roman soldier, when he wrote this Epistle; and he might well draw his spiritual imagery from the profession of arms. He addresses them as soldiers, and now reveals to them who and where *their* enemies are.

αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχὰς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις.

13 [k] Διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῆτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, καὶ ἅπαντα κατεργασάμενοι στῆναι. 14 [l] Στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, 15 [m] καὶ ὑποδησάμενοι τοὺς πόδας ἐν ἑτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης· 16 ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι· 17 [n] καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὅ ἐστι ῥῆμα Θεοῦ· 18 [o] διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει περὶ πάντων τῶν ἁγίων, 19 [p] καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν παῤῥησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, 20 [q] ὑπὲρ οὗ πρεσβεύω ἐν ἁλύσει, ἵνα ἐν αὐτῷ παῤῥησιάσωμαι, ὡς δεῖ με λαλῆσαι.

21 [r] Ἵνα δὲ εἰδῆτε καὶ ὑμεῖς τὰ κατ' ἐμὲ τί πράσσω, πάντα ὑμῖν γνωρίσει Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ, 22 [s] ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

23 Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ πίστεως ἀπὸ Θεοῦ Πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ.

24 [t] Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ· ἀμήν.

k 2 Cor. 10. 4. Luke 8. 13. Rev. 3. 10. & 6. 17.
l Isa. 11. 5. & 59. 17. Luke 12. 35. 2 Cor. 6. 7. 1 Thess. 5. 8. 1 Pet. 1. 13.
m Isa. 52. 7. Rom. 10. 15.
n Isa. 59. 17. 1 Thess. 5. 8. Heb. 4. 12. Rev. 1. 16.
o Matt. 26. 41. Col. 4. 2. Luke 18. 1. 1 Thess. 5. 17.
p Acts 4. 29. Col. 4. 3.
q Acts 28. 20. 2 Cor. 5. 20.
r Acts 20. 4. Col. 4. 7, 9. 2 Tim. 4. 12. Tit. 3. 12.
s 2 Tim. 4. 12.
t 1 Cor. 16. 23. 2 Cor. 13. 14. Col. 4. 18. 2 Tim. 4. 22. Tit. 3. 15. Heb. 13. 25.

— κοσμοκράτορας] He calls them *rulers of this world*,—not because they have received any such rule from God, but because the *world* submits itself to their rule, and eagerly sells itself into slavery to them. *Theodoret.*

— τοῦ σκότους] *of darkness.* It is the opinion of all the doctors of the Church (says *S. Jerome*), that the intervening air between heaven and earth is full of adverse powers. See above on ii. 2. *Elz.* adds τοῦ αἰῶνος τούτου, which is not in the majority of the best MSS. and Edd.

— τὰ πνευματικὰ τῆς πονηρίας] *the spiritual powers of wickedness;* 'spiritualia nequitiæ' (*Vulg.*); i. e. whose essence it is to work wickedness. On this use of the neuter plural in a collective sense (the spiritualty, or spiritualhood), and on the genitive, see *Winer*, § 34, pp. 212, 213.

13. πανοπλίαν τοῦ Θεοῦ] *the panoply* or *whole armour of God.* So *Ignatius* to the Ephesians, c. 6: "Let none of you be called a deserter; let your Baptism abide with you as your arms, Faith as your Helmet, Love as your Spear, Patience as your *Panoply.*"

14. περιζωσάμενοι τὴν ὀσφὺν] *having girt your loins about with truth.* See 1 Pet. i. 13. *Polycarp* ad Philipp. 2.

15. ὑποδησάμενοι—ἐν ἑτοιμασίᾳ κ.τ.λ.] *having shod your feet with the preparation of the Gospel of peace.* An allusion to the attitude and attire of the Israelites eating the Passover in a state of preparation, or rather *preparedness*, to quit Egypt, and to march "harnessed" (Exod. xiii. 18) to Canaan. See Exod. xii. 11: "Thus shall ye eat it, with your loins girded, your *shoes on your feet*, ye shall eat it in haste."

It was a sign of haste to eat standing with their feet shod, in preparation for the journey, that, being strengthened with the Paschal food, they might pass through the vast and terrible wilderness in their way to the promised land.

So the Christian, when he sets forth from the Egypt of spiritual darkness, is fortified with the "true Passover" sacrificed for him (1 Cor. v. 7), and he goes forth "harnessed," and has his feet shod with the preparation of the Gospel of peace, and so is equipped for the march through the wilderness of this world to his heavenly rest.

Let none therefore of the true Israelites look back and yearn for Egypt, but let all press onward toward the heavenly Canaan. See *Origen*, *Chrys.*, and *Jerome* here.

16. θυρεόν] the large oblong or oval shield,—properly like a θύρα, or *door*; 'scutum' (*Vulg.*); differing from the lighter ἀσπὶς or 'clypeus.' *Ellicott.*

— τὰ πεπυρωμένα] *that have been fired*; although they have been *set on fire* from hell itself, you can *quench* them. The allusion is to darts tipt with some combustible material, which *took fire* in the projection, cp. Ps. vii. 14; cxx. 4, where the Psalmist speaks of arrows sharpened with coals of "Rethen;" and see *Veget.* de Re Mil. iv. 18. *Winer*, R. W. B. p. 190, Art. Bogen.

17. τὴν περικεφαλαίαν] *the helmet of salvation* (σωτηρίου, cp. Isa. lix. 17, and 1 Thess. v. 8), as *a helmet, the hope of salvation* (σωτηρίας).

— δέξασθε] *receive ye*—it is *given* by *God.* Observe the difference between this word (δέξασθε) and the preceding verbs, descriptive of the Christian equipment.

— ῥῆμα Θεοῦ] *The Word of God*, wherewith the Captain of your salvation defeated the Evil One at the Temptation. See on Matt. iv. 4. 7. 10.

20. πρεσβεύω ἐν ἁλύσει] *I am Ambassador in bonds.* See Acts xxvi. 29. There is great oratoric δεινότης—power and weight—in these words. Ambassadors of kings are inviolable. But I, the ambassador of the King of Kings, deliver my message in bonds! Yet, the Gospel which I preach is not bound (2 Tim. ii. 9), nor can be: but it will bind Satan, and liberate the world.

21. καὶ ὑμεῖς] *ye also* as well as others, perhaps the Colossians. See Col. iv. 16.

— τί πράσσω] *how I fare.*

— Τύχικος] *Tychicus*, of Asia. See on Acts xx. 4, where Trophimus is mentioned with him as an Ἀσιανός. Trophimus was of Ephesus. (Acts xxi. 29.)

Tychicus was the bearer of this Epistle, probably to various Churches of Asia (see the Introduction to it, p. 278), and of that to the Colossians. (Col. iv. 7.) He seems to have been with St. Paul when he wrote the Epistle to Titus (iii. 12), and was sent again to Ephesus by St. Paul a little before his death. (2 Tim. iv. 12.)

22. ἔπεμψα] *I send* now with this Epistle. The Epistolary aorist. See Acts xxiii. 30. Phil. ii. 28. Philem. 11. 2 Cor. viii. 18. *Winer*, § 40, p. 249.

It was a blessed consolation for them to hear, that Paul at Rome, the metropolis of the Roman empire, was triumphing over his prison and his chains. And this was the consolatory intelligence which they would receive by Tychicus. *Jerome.*

23. τοῖς ἀδελφοῖς] *to the brethren* generally. As to the question why he sends no special greetings to any individuals in this Epistle, although he had spent three years at Ephesus (Acts xix. 10; xx. 31), see above, *Introduction*, p. 281.

On this text see *Augustine*, Serm. 168, vol. v. p. 1163; and Retract. lib. i. c. 23.

24. Ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τ. Κ. ἡ. Ἰ. Χ.] *Grace be with all them that love our Lord Jesus Christ in incor-*

ruption. The converse of the *Anathema, Maranatha* in 1 Cor. xvi. 22.

— *ἐν ἀφθαρσίᾳ*] *in incorruption*, that is, who love Him with a love that is *not corrupted* by any evil admixtures and deleterious influences, or impaired by change of circumstances or lapse of time, but is pure and immarcescible, *ἀμίαντος καὶ ἀμάραντος.*

The Apostle had been speaking of *conjugal union and love*, and he had represented it as a figure of the spiritual marriage and love between Christ and His Church (v. 22. 32).

He now says, "Grace be with *all* that *love* the Lord Jesus Christ *ἐν ἀφθαρσίᾳ*:" that is, Grace be with every Christian soul that has been espoused to Christ in spiritual wedlock by baptism, and that loves her Lord Jesus Christ with a *pure* love, unadulterated with any admixtures of carnal affection for any worldly object (as the *old* man was corrupted, see iv. 22), and untainted by heretical pravity of unsound doctrine, or by schismatical pride of sectarian strife. Grace be to them who love Him alone with their whole heart purely and fervently.

Such a precept as this is especially appropriate in an Epistle to the *Ephesian* Church, in which many false Teachers soon afterwards arose,—as St. Paul had predicted (Acts xx. 29),—who *corrupted* the *purity* of the *faith* and *love* of Jesus Christ with unsound doctrine, and carnal sensuality; and against whom, the Evangelist St. John, living at Ephesus, and presiding over the Asiatic Church, afterwards delivered his Apostolic warning, and on whom he pronounced an Apostolic censure, in his Epistles. See below, *Introduction* to St. John's first Epistle.

This meaning of the Apostle may be illustrated by his words to the philosophical, carnally-minded, and schismatical members of the Corinthian Church, who did *not* love Christ *ἐν ἀφθαρσίᾳ*: "I have espoused you to one husband, that I may present you as a chaste Virgin to Christ. But I fear lest by any means, as the Serpent beguiled Eve through his subtlety, so your minds should be *corrupted* (*φθαρῇ*) from the *simplicity* (or singleness, oneness, and pureness) of love in Christ."

The word *φθαρῇ*, as there used, explains the sense of its opposite *ἀ-φθαρσία* here; and this sense is approved by ancient Expositors (*Chrys., Jerome, Theophyl.*) and Versions, especially the *Vulg., Syriac, Gothic,* and *Arabic*, which thus paraphrases the word, "with a love free from blemish or corruption." Hence this word may well be supposed here to signify the incorruptibility of a spiritual and *eternal* love,—a love which flows forth from the pure well-spring of the inner man of the heart, in the *incorruptible* (*ἀφθάρτῳ*) element of the meek and quiet spirit described by St. Peter (1 Pet. iii. 4),—a love which knows no decay, and is not affected by time,—a love which is never blighted or withered, but is as undying and unfading as the crown of glory which it will one day wear.

This is the sense in which the words of St. Paul seem to have been understood by an Apostolic Father and Martyr, who says in his Epistle to the Ephesians; "Whosoever *corrupts* (*ὃς ἂν φθείρῃ*) the faith by evil teaching, will go into unquenchable fire. For this cause, Christ received the unction on His Head, in order that He might diffuse *incorruption* (*ἀφθαρσίαν*) to the Church. Be not ye therefore anointed with the noisome odours of the dogmas of the *Ruler of this World.*" (*S. Ignatius* ad Eph. 16.) And to the Magnesians (c. 6) he says, "Let no one separate you into parties, but be united to your Bishop and the Presidents of the Church, for a type and discipline of *Incorruption*" (*ἀφθαρσίας*, i. e. of soundness and integrity in faith and practice). And he calls the Gospel of Christ the perfection of *incorruption*, and says that it contains every blessing, if we believe with *love.* (Philadelph. 9.) And in his Epistle to the Romans he says, "I have no pleasure in the food of *corruption* (*φθορᾶς*), nor in the pleasures of this world; but I hunger for the bread of God, which is the flesh of Jesus Christ, the Son of God, Who was born in the latter days from the seed of David and of Abraham, and I thirst for the drink of God, which is His blood, which is *Love incorruptible* (*ἀγάπη ἄφθαρτος*) and everlasting life." *S. Ignatius* ad Rom. c. 7.

INTRODUCTION

TO THE

EPISTLE TO THE COLOSSIANS.

I. *On the design and contents of the Epistle to the Colossians.*

THE Epistle to the Colossians, like the other Epistles of St. Paul, holds its own peculiar place, and performs its own special work, in the system of Christian Teaching, which has been vouchsafed by the Holy Spirit, operating by the ministry of the Apostle.

This Epistle may best be considered in connexion with that to the neighbouring Church, and great City, of Ephesus.

Both these Epistles were written by St. Paul, at the same place, Rome, and about the same time; that is, in his first imprisonment in that City (A.D. 61—63), and appear to have been conveyed by the same person, Tychicus[1].

The Epistle to the COLOSSIANS, in its plan and substance, may be regarded as following, by a natural sequence, the Epistle to the EPHESIANS.

If the comparison may be allowed, the divine Apostle, bearing in his hand these two Epistles—that to the Ephesians, and that to the Colossians—may be likened to the builders of the literal City of God, of whom we read in the Book of Nehemiah, "Every one with one of his hands wrought in the work, and with the other held a weapon. *The builders* every one had his *sword* girded by his side, and so builded[2]."

So the Apostle here. He is both a builder and a soldier. He has his sword girded by his side, and so builds. He builds up the Truth in one Epistle; and he wars against Error in the other. He builds in the Epistle to the Ephesians; in the Epistle to the Church of Colossæ he has his sword girded at his side.

He has thus left a practical lesson to the Church, and to every Christian. The Church on earth is ever militant; and she has ever also her work of edification. She must build as well as fight; and she must fight as well as build. And every Christian is a soldier; but he must also be a builder. The soldiers of Nehemiah, with a trowel in their hand, and a sword girded at their side, and so building the City of God, and the Apostle St. Paul building up the Church with one Epistle, and at the same fighting against her enemies with another, are examples for every Christian in every age.

The similarity of thought and language between these two Epistles[3] proclaims the connexion of the Subject and the identity of the Author.

[1] Eph. vi. 22. Col. iv. 7. Compare *Davidson's* Introduction, ii. pp. 346—350, and *Alford's* Prolegomena, iii. pp. 18—23. *Guerike*, Einleitung, pp. 368—383. *Kirchofer*, Quellensammlung, pp. 208. 211.

[2] Neh. iv. 17, 18.

[3]

EPHESIANS.		COLOSSIANS.	EPHESIANS.		COLOSSIANS.	EPHESIANS.		COLOSSIANS.
With i. 7	compare	i. 14.	With ii. 16	compare	i. 20.	With iv. 15	compare	ii. 2.
,, — 10	,,	— 20.	,, iii. 1	,,	— 24.	,, — 22	,,	iii. 9.
,, — 15—17	,,	— 3, 4.	,, — 2	,,	— 25.	,, — 22	,,	— 8.
,, — 18	,,	— 27.	,, — 3	,,	— 26.	,, — 25	,,	— 8.
,, — 21	,,	— 16.	,, — 7	,,	— 23. 25.	,, — 29	,,	— 8.
,, — 22	,,	— 18.	,, — 8	,,	— 27.	,, — 31	,,	— 8.
,, ii. 1. 12	,,	— 21.	,, iv. 1	,,	— 10.	,, — 32	,,	— 12.
,, — 5	,,	ii. 13.	,, — 2	,,	iii. 12.	,, v. 3	,,	— 5.
,, — 15	,,	— 14.	,, — 3	,,	— 14.	,, — 4	,,	— 6. [With

These two Epistles, written by the same Author, at the same place, and at the same time, shed a clear light upon a matter of great importance in the history of the writings of the New Testament, which has been much obscured by doubts and difficulties,—namely, the genuineness of the *Second* Epistle of *St. Peter*.

The First Epistle of St. Peter may be compared to the Epistle to the Ephesians; and the Second Epistle of St. Peter ranges with the Epistle to the Colossians. More will be said hereafter on this topic in the Introduction to St. Peter's Second Epistle.

The Epistle to the *Ephesians*, with its *constructive* character, and the Epistle to the *Colossians*, with its *polemical* protests, and denunciatory refutations, have each their respective office and use.

Both are grounded on the foundation of the same doctrines, especially that of the Divine Love in the Mystery of the Incarnation. Both were written at the same time by the same Apostolic hand, that of Paul the prisoner of Christ; they were both sent into Asia by the same messenger, the beloved Tychicus. The Ephesian Epistle was to be communicated to the Colossians, and the Colossian Epistle was to be communicated to the Ephesians; the Apostle himself (it would seem) gave a special direction to that effect[1]. Each of the two Epistles would afford salutary instruction to the readers of the other[2], in that age, and in every succeeding generation; and in these two Epistles, written and sent simultaneously, the Church Universal would recognize a beautiful example of her own duty, to drive away dangerous errors, especially those which assail the doctrines of Christ's Incarnation and Atonement, while at the same time she builds up her people on the only solid foundation and immoveable Rock of Truth, Christ Jesus, confessed to be Very Man, and to be the Son of the Living God[3].

Let us consider, a little more at large, the evidence of these propositions.

In the Epistle to the Ephesians, as we have already seen, the holy Apostle, as *a wise master-builder*[4], had laid deep and strong the groundwork of the Christian Church upon Christ, acknowledged to be God, co-equal and co-eternal with the Father, the King and Lord of Angels, Creator and Ruler of the world; and upon the same Christ, condescending to become Man, and by His Incarnation uniting Human Nature in His own Person to the Divine Nature, and offering Himself on the Cross as a propitiatory sacrifice for the sins of the whole world, and reconciling God to man in Himself, and purchasing to Himself an Universal Church by His own Blood, and vanquishing the Principalities and Powers of this world by His Death, and abolishing the enmity between Angels and Men, and between Men and Men, knitting together both Jews and Gentiles as fellow-members in His own Mystical Body, the Church, by the profession of *One Lord, One Faith, One Baptism*[5]; and thus harmonizing and restoring, consecrating and summing-up all in one; and proclaiming and establishing an Universal and Everlasting Peace, and blending every thing, and bringing all persons *to dwell together in Unity*, in Himself, God and Man, and through Himself, in the Father, the Sovereign Author of all, and the Fountain and Well-Spring of Love; and having ascended up on High, and given gifts to men, as a divine boon and royal largess to the World, on the glorious occasion of His Coronation and Inauguration, as Man, in Heaven, and of His Session as our King and Head at the Right Hand of God; and by these Gifts of the Holy Ghost the Comforter, providing for the organization and consolidation, as also for the continual increase and enlargement of the living fabric of His Church, till it expands to its full stature, to the perfectness of its growth in Christ.

These mysterious truths, to the height of which no human Intelligence can climb, the depth of which no human Reason can fathom, and the length and breadth of which no human Capacity can comprehend, and which even the Angels of heaven themselves did not know, and had been dimly seen by the Prophets, and prefigured by the types and shadows of the Levitical Law, are now revealed by the Holy Spirit to the Apostles, and are displayed to the eyes of Angels and of Men, by the Church, as in a clear mirror, where all may contemplate the beauty and glory of the Love of God in Christ.

Ephesians.		Colossians.
With v. 5	compare	iii. 5.
,, — 6	,,	— 6.
,, — 15	,,	iv. 5.
,, — 19	,,	iii. 16.
,, — 21	,,	— 18.
,, — 25	,,	— 19.
,, vi. 1	,,	— 20.
,, — 4	,,	— 21.
,, — 5	,,	— 22.
With vi. 9	compare	iv. 1.
,, — 18	,,	— 2.
,, — 21	,,	— 7.

[1] See below on iv. 16. The considerations here stated confirm that conclusion.

[2] Compare note on Eph. iii. 10.

[3] See on Matt. xvi. 18, and 1 Cor. iii. 10, 11.

[4] 1 Cor. iii. 10.

[5] Eph. iv. 5.

From these transcendent doctrines, fully developed [1], the Apostle had proceeded to enforce the practical duties of Unity in the Faith, of Truth [2], of Charity, of Holiness [3]. He had shown in the Epistle to the Ephesians, how the daily duties of domestic and social life, the duties of Wives to Husbands, and Husbands to Wives; the duties of Children to Parents, and of Parents to Children; the duties of Slaves to Masters, and of Masters to Slaves, all grow out of this one Root, and flourish on the one stem of Unity in Christ, confessed to be God and Man, and of Communion with His Body the Church [4].

The divine Apostle, in his Epistle to the Ephesians, had thus prepared the way for a subsequent theological application of these fundamental principles, in the Epistle to the Colossians; not only for the purpose of establishing and confirming Evangelical Truth, but also of refuting and exploding Heretical errors. The Epistle to the Colossians discloses various forms of religious error, which are not displayed in any other Epistle of St. Paul, but which, having been disseminated by the Evil One in the field of the Church, and having taken root in primitive times in Phrygia, have brought forth a large harvest of evil, and are still prevalent in our own age.

These errors, like all others which have been most disastrous to the Church, presented themselves originally in the specious garb of Good. They came forward in the name of Philosophy and superior intelligence, and yet were vain and illusory [5]. Their Teachers dressed themselves up in the guise of Humility, and yet were inflated with Pride [6]. They affected sanctity, and meekness, and a religious reverence for the ritual and ordinances of God according to the Levitical Law [7]; and yet, in a spirit of proud and arbitrary lawlessness, they usurped a tyrannical dominion over the wills and consciences of men; and not *holding the Head* [8], required them to receive their own human *commands and traditions* [9] as terms of communion, and as necessary to salvation, and imposed upon them a system of *Will-Worship* [10]. They professed to promote superior spirituality by rigorous rules of asceticism, and self mortification, and *neglect of the body*, and yet were vainly *puffed up by a fleshly mind* [11]; they ministered to the gratification of the carnal appetites, and to sensual indulgences, by denying due *honour to the body* [12], particularly by derogating from the dignity of Christ, *God manifest in the flesh* [13]; and thus they were depriving the Human Body of its most glorious prerogative,—that of being sanctified, consecrated, and glorified by the Incarnation of the Son of God, and by union in Him to God.

They professed to be deeply sensible of their own unworthiness, and of the corruption of fallen man, and therefore to be afraid to approach an offended and all-holy God; and in a spirit of affected humility and awe for His tremendous Majesty and for the Holiness of His Nature, and for Him Who had revealed Himself of old by the ministry of *Angels*, and of honour for His righteous Law which He had given amid thunders and lightnings from Mount Sinai by the agency of *Angels*, and of respect for His Word, which represented *Angels* as Princes of Kingdoms [14], they invoked *Angels* as Mediators, and thus did dishonour to the *only Mediator between God and Man, the Man Christ Jesus* [15], Whom, on account of His being *man*, they treated as *inferior* to the *Angels*. And while they professed extraordinary sanctity and devotion to God, they attempted to suborn God's Servants, the Elect Angels, to be accomplices in rebellion against Him, and they perverted the blessed Mystery of the Incarnation,—that stupendous marvel and crowning consummation of God's Love toward man in Christ, for man's everlasting glory and bliss,—into an occasion for working man's ruin, and for dishonouring and degrading Him Who is God Incarnate, God manifest in the flesh, and for frustrating the mercy of God the Father in the person of His dear Son.

Such were the machinations of the Evil One in the Churches of Phrygia. Such were the spiritual perils which beset the Church of Colossæ.

Almighty God, in His wisdom and love, controlled and overruled these evils for endless good to the Colossian Church, and to the Church Universal of every age and country, by the ministry of St. Paul in the present Epistle.

1. The Apostle here asserts in the clearest terms the *Godhead* of Christ [16], and has thus furnished a divine refutation of all Arian and Socinian Heresies which contravene that Doctrine.

[1] In the first three chapters, and at the beginning of the fourth chapter to the Ephesians.
[2] iv. 3. 14.
[3] iv. 22—32; v. 1—14.
[4] Eph. v. 22—33; vi. 1.
[5] ii. 8.
[6] ii. 18. 23.
[7] See on ii. 8.
[8] ii. 19.
[9] ii. 8. 20. 22.
[10] ii. 23.
[11] ii. 18. 23.
[12] ii. 23.
[13] 1 Tim. iii. 16.
[14] See on ii. 8.
[15] 1 Tim. ii. 5.
[16] i. 15, 16.

2. He here proclaims in unequivocal language the Mystery of the Incarnation, and of the Atonement made by Christ fulfilling all righteousness in our Nature by a sinless obedience, and offering Himself as a perfect, expiatory, propitiatory, satisfactory, and meritorious sacrifice to God; taking away the sins of the world, and redeeming Mankind from the bondage of Satan, and from the Curse of the Law, and purchasing them to Himself, and incorporating them in Himself as a Church, and procuring for them an everlasting inheritance in Heaven, by the priceless cost of His own Blood.

Thus the Holy Spirit has supplied in this Epistle a divine panoply against the heretical sophistries of those, who, relying on the frail *Reed* of a *vain Philosophy* in matters of *Faith*, impugn the Doctrine of the *Atonement;* and who repeat the insults and outrages of the Crucifixion by *smiting* their adorable Saviour *on the head with that Reed*[1], *even denying the Lord that bought them*[2].

3. The Apostle has also here provided a safeguard against the devices of those, who, professing superior sanctity, and pretending to afford to their votaries extraordinary means of holiness, and assuming the disguise of lowliness and of self-abasement, hide beneath that specious surface a haughty, aspiring, and ambitious spirit, and exercise lordship over God's heritage, and encroach on men's Christian Liberty, and usurp dominion over their wills and consciences, and would reduce into spiritual bondage and vassalage the servants of God and children of Christ, whom He has purchased for Himself with His most precious blood; and who impose upon them arbitrary forms of *Will-worship*, and deny them the use of God's creatures, and lay upon them heavy burdens, particularly the yoke of constrained celibacy, and so open a wide door, not only to carnal pride and self-righteousness, but to the indulgence of fleshly lusts; and who require subjection to their own magisterial dictates, and unscriptural traditions and ordinances, as if they were oracles of God, and necessary to everlasting salvation; and invent new Articles of Faith, to be received by all on pain of damnation; and while they call themselves Christians, and boast their own Church to be the only true Church of Christ, yet derogate from the divine honour of the great Head of the Church, and place the holiest of His creatures in an attitude of rivalry against Him, by making for themselves Mediators in the person of Angels and of Saints, and of the Blessed Virgin Mother of Christ.

4. St. Paul has also here furnished us with a divine defence against the spurious spiritualism of those, who, forgetting the dignity and the honour, the prerogatives and the privileges, the hopes and the destinies of the *Human Body*, created by God the Father, assumed by God the Son, and made a Temple of God the Holy Ghost, and the heir of a glorious Resurrection, and of a future heavenly transfiguration into likeness to Christ's glorified Body[3], would dissolve and decompose man into a mere ghostly phantom, an ideal and shadowy spectre, an airy and visionary dream; and thus, having taken away the foundations of honour and reverence for the Body, while they profess to spiritualize Humanity, would make it an easy prey to the assaults of carnal lusts and sensual appetites, and would reduce it from its high exaltation in Christ Jesus at the very Right Hand of God, to the low level of the beasts that perish.

Thus the Teaching of St. Paul, in this glorious Epistle, displays, by a signal specimen, the love and wisdom of God inspiring the divine Apostle, "redeeming the time, because the days are evil[4]," and using the temporary and local devices of the Evil One as occasions for the refutation of Error, and for the maintenance and advancement of Truth, and for the perpetual edification and consolidation of the Universal Church of Christ.

II. *Had St. Paul ever been at Colossæ before he wrote this Epistle? and did he found the Church there?*

This question has been answered in the *negative* by most modern Expositors, on the following grounds[5];

(1) St. Paul nowhere speaks of himself in this Epistle as the founder of the Church at Colossæ, or as having preached there.

(2) He nowhere in this Epistle refutes the errors of the false teachers at Colossæ by reference to what he himself had preached there, as he does in his Epistles to the Galatians[6], and to the Corinthians[7].

(3) He refers to *Epaphras* as the teacher of the Colossians[8].

[1] Matt. xxvii. 29. Mark xv. 19.
[2] 2 Pet. ii. 1.
[3] Phil. iii. 21.
[4] According to his own precept, Col. iv. 5. Eph. v. 16, where see note.
[5] These may be seen in *Davidson's* Introduction, ii. p. 399, and *Dean Alford's* Prolegomena, vol. iii. ch. iv. § 2. *Meyer*, Einleitung, p. 2.
[6] Gal. i. 6.
[7] 1 Cor. iii. 1—10.
[8] Col. i. 7, where, however, it is observable that A, B, D*, G have ἡμῶν, not ὑμῶν.

(4) Above all, he says that he has great conflict for them and for those of Laodicea, and for as many as have not seen his face in the flesh [1].

Hence it is inferred by many, that St. Paul had never been at Colossæ when he wrote this Epistle.

Of these several arguments, the only one which seems entitled to much consideration is the last.

As to the other three, it may be replied, that it was not St. Paul's manner to speak much of himself in his Epistles, which were to be read publicly in all Churches of the world.

In the Epistle to the Ephesians he says nothing of his own preaching at Ephesus, or of his ever having been there; and yet we know from the Acts of the Apostles that he had resided and preached there for nearly *three years* [2].

Wherever he does speak of himself in his Epistles, and of his own preaching, and of its purport and effects, and wherever he asserts his own apostolic dignity and authority, it will be found to be either in his *earliest* Epistles, which were written and circulated when his name was little known, and his authority was not established, as in the Epistles to the Thessalonians [3]; or in his Epistles to Churches where his apostolic character and commission were disparaged and impugned by rival and false Teachers, as was the case in Galatia and at Corinth.

In those cases he was *constrained* to speak of himself, in order to vindicate his authority, and to establish his claims to be heard as an Apostle [4].

But the erroneous Teachers in Phrygia do not appear to have shown any personal hostility to St. Paul.

Perhaps the restoration of his influence in Galatia [5], and the fame of his preaching and miracles at Ephesus, deterred them from such an attempt. Besides, it is not clear that the false Teachers had as yet gained a footing at *Colossæ* [6].

The honourable mention made by St. Paul of Epaphras [7] may have been designed to support his authority by his own apostolic name, and also to show the concurrence of Epaphras, a Colossian, and a Pastor of Colossæ, in what was now written to the Colossians in this Epistle by St. Paul at Rome, where Epaphras then was [8]. It was as much as to say, I concur in what Epaphras taught, and he concurs in what I now write.

The reference to what the Colossians had learnt of Epaphras seems rather to intimate that St. Paul *had been* at Colossæ with him, and had seen and heard what he had taught. It is in no way inconsistent with a belief that Epaphras, himself a Colossian, had been converted, as Philemon, a Colossian, was by St. Paul [9]; and that, having been approved by St. Paul, he was left by him at Colossæ in the pastoral charge of that city; and that therefore St. Paul speaks of him as he does, in this Epistle to the Colossians [10].

Perhaps also Epaphras had come to Rome in order to report to St. Paul the state of the Colossian Church; and it may have been at his instance that St. Paul wrote this Epistle, in order to avert the dangers which then threatened the Christians there.

Besides, it must be remembered that the last visit which St. Paul had paid to Phrygia [11], was not less than about *ten years* before he wrote the Epistle to the Colossians. He might therefore well refer to Epaphras in matters concerning their spiritual condition when he wrote.

On the whole, there seems to be nothing of sufficient weight, in the allegations above recited, to invalidate the arguments—if any can be adduced—to make it probable that St. Paul visited and evangelized Colossæ.

But the main support of the opinion that St. Paul was never at Colossæ, is contained in the fourth proposition recited above, which refers to the Apostle's words in ch. ii. 1, "I desire you to know what conflict I have for you and for them at Laodicea, and for as many as have not seen my face in the flesh."

It may be readily allowed, that the first impression made on the mind, on hearing these words, is, that the Colossians, whom he was addressing, had never seen the Apostle.

It may also be granted, that if we had no other evidence on this subject but what could be derived from this passage, such a conclusion would seem to be not improbable.

[1] ii. 1.

[2] This he *himself* states Acts xx. 31. But there was great difference between a *speech* to *friends* from Ephesus, and an Epistle to be read publicly in that Church, and in all other Churches.

[3] 1 Thess. i. 5; ii. 1. 5. 11. 2 Thess. iii. 7.

[4] See on 2 Cor. xii. 2, and *Introduction*, p. 74.

[5] See *Introduction* to the Epistle to the Galatians, pp. 39—41.

[6] See ii. 5.

[7] i. 7.

[8] Col. iv. 12. Philem. 23.

[9] Philem. 19.

[10] i. 7; iv. 12.

[11] That mentioned in Acts xviii. 23.

But, on the other hand, it may be affirmed, that, on further consideration, we have much reason to doubt whether such a conclusion is correct.

It seems to proceed from an inadequate conception of the character and design of the Epistles of St. Paul.

In reading these Epistles, we are reading divinely-inspired writings, intended not only for the use of the particular Churches to which they were originally addressed, but also to be communicated to other Christian Communities, and to be read publicly in their ears, as lively oracles of God, even to the end of time.

If we bear in mind this their true nature and purpose, we may be disposed to assign a different meaning to those words in the beginning of the second chapter;

They may perhaps be paraphrased thus:—I would that ye, Colossians, to whom I now write this Epistle from my place of captivity at Rome, knew, what great conflict I have for you and for those of Laodicea who *have seen* me in the flesh, and who will be the first to receive and hear this Epistle from me publicly read in your Churches; and for this purpose I charge you to send it on to *Laodicea*[1], and to receive another Epistle from it. But I wish you to *know also*, what conflict I have likewise for *others*, who have *never seen* me, and who will also receive and read this Epistle in due course of time, and when they hear and read it, I wish *them* to know that I have no less conflict for themselves whom I have *not* seen, than for you and the Laodiceans whom I *have seen*.

Thus interpreted, this sentence of St. Paul receives a large and comprehensive character of perpetual and universal application, in all ages and in all places, similar to that of the prayer of our Blessed Saviour Himself, "Father, I pray for them whom Thou hast given Me .... Neither pray I for these alone, but for them also *that shall believe on* Me through their word[2]."

This interpretation, as is well known, is not a novel one. It has been already proposed by one of the most intelligent Interpreters of St. Paul, *Theodoret*, Bishop of Cyrus in Syria in the fifth century, in his note on that passage.

It is also corroborated by the following considerations;

(1) At the beginning of the Epistle, St. Paul associates the name of *Timothy* with his own name, in his address to the Colossians.

Timothy was a young man at that time[3]; and it is not at all probable that he would be thus prominently put forward, unless he had been at Colossæ.

Wherever Timothy is thus named at the commencement of any other of St. Paul's Epistles, it may be shown that Timothy had been at the places to which those Epistles were sent, and that he had been there in company with St. Paul, or soon after him[4].

It is observable also, that Timothy's name is associated with St. Paul's, in a similar manner, in the opening of the Epistle to Philemon, who dwelt at *Colossæ*[5].

(2) Now on reference to the Acts of the Apostles, we find that soon after St. Paul had taken Timothy into his company at Lystra, they visited *Phrygia* together[6].

Colossæ and *Laodicea* were cities of Phrygia; and it is probable that they were visited by St. Paul and Timothy at that time.

It has indeed been said, that as Colossæ was not then a very important place, it would hardly have been worth while for St. Paul to spend his time there.

But, it may be observed, that Colossæ is mentioned with Laodicea in the beginning of the second chapter; and if it is argued from that passage, that St. Paul in visiting Phrygia had not visited *Colossæ*, then, by parity of reason, he had not visited *Laodicea*. But this is very improbable. For Laodicea was one of the most important cities, not only of Phrygia, but of the whole of Asia Minor[7]. Besides, in his Epistle to the Colossians, he sends salutations to "the *brethren* at *Laodicea*, and to *Nymphas*, and to the church in his house[8]," which seem to intimate personal acquaintance with that city.

It is therefore not unlikely, that in then visiting Phrygia, he not only visited Laodicea, but also its neighbouring city Colossæ.

(3) We see, also, as a fact, that St. Paul thought it worth while to *write an Epistle* from Rome

[1] See iv. 15, 16.

[2] John xvii. 9. 20.

[3] Cp. 1 Tim. iv. 12.

[4] See 1 Thess. i. 1. 2 Thess. i. 1. 2 Cor. i. 1. Cp. Acts xvii. 14, 15; xviii. 5.

St. Paul had written to the Romans, whom he had never seen; but he did not associate Timothy (who was then his companion) in writing the Epistle. See Rom. xvi. 21.

[5] Philem. 1.

[6] Acts xvi. 6.

[7] *Strabo*, xii. p. 557. *Tacit.* Ann. xiv. 27. *Cic.* ad Famil. iii. 7; ix. 25. See *Dr. Schmitz*, in his article in *Smith's* Dictionary of Ant. Geog. ii. p. 122.

[8] Col. iv. 15.

to Colossæ. Would he not also have thought it worth while, when he was in Phrygia, to *visit* it?

(4) It is also recorded in the Acts of the Apostles, that St. Paul, about three years after his first visit to Phrygia, made a second visit to that country, and went through the country in order, confirming *all the disciples* [1].

Hence the probability is increased, that St. Paul had visited and evangelized Laodicea, and also Colossæ, before he wrote this Epistle.

(5) This opinion is corroborated by internal evidence in the Epistle itself.

(1) He speaks of his having been made a minister of God to *them* [2].

(2) He supposes that they take an affectionate interest in his personal concerns, and sends Tychicus to declare *all his state unto them* [3].

(3) He supposes them to be acquainted with his friends and fellow-labourers, and to take an interest in *their* affairs also, and sends them their salutations [4].

(6) This conclusion is confirmed also by the Epistle to Philemon.

Philemon was an inhabitant of Colossæ [5]. He had been converted by St. Paul [6], probably when he had visited that city.

St. Paul speaks of *Apphia*, generally supposed to be Philemon's *wife*, and of his house, and of his *friend* Archippus [7], and of Philemon's *slave* Onesimus [8]; and he desires Philemon to prepare for him a lodging, for he expected to visit him at Colossæ [9]; thus showing local and personal acquaintance with Colossæ and its inhabitants.

Hence it appears that St. Paul thought Colossæ to be well worth an Apostolic visit. Hence also the probability is enhanced that he had been already there [10].

Probably, in fine, the Apostle's visit to Colossæ, and to the house of Philemon there, and his preaching of the Gospel to them, and his conversion of them to the Christian Faith, and the personal influence he had exercised over them, had made a deep impression on the mind of one of the humblest inmates of that family, and led the fugitive slave, Onesimus, in the hours of his sad and solitary remorse, in the great wilderness of Rome, to repair, in the contrite spirit of the returning prodigal, to the prison-house of St. Paul, and to open his griefs to him, and to seek comfort from the Apostle, and to ask for his friendly intercession with his master, and thus, by the blessing of God, he was received into the Church, and was restored to his master Philemon as a beloved brother in Christ.

[1] Acts xviii. 23.
[2] Col. i. 25.
[3] iv. 7. 9.
[4] iv. 10, 11. 14.
[5] This may be shown from the many coincidences between the Epistles to the Colossians and to Philemon, and particularly by means of the history of Onesimus, who had fled to Rome from *Philemon* (*v.* 12), and who is described as "one of *you*" to the *Colossians* (iv. 9).
[6] Philem. 19.
[7] *v.* 2.
[8] *v.* 10.
[9] *v.* 22.
[10] Cp. *Lardner's* History of the Apostles, ch. xiv. vol. iii. p. 362, where the arguments are well stated in behalf of this conclusion.

ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ.

I. [1] [a] ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος Θεοῦ, καὶ Τιμόθεος
ὁ ἀδελφὸς, [2] τοῖς ἐν Κολοσσαῖς ἁγίοις καὶ πιστοῖς ἀδελφοῖς ἐν Χριστῷ· χάρις
ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν.

[3] [b] Εὐχαριστοῦμεν τῷ Θεῷ καὶ Πατρὶ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ
πάντοτε, περὶ ὑμῶν προσευχόμενοι, [4] [c] ἀκούσαντες τὴν πίστιν ὑμῶν ἐν Χριστῷ
Ἰησοῦ, καὶ τὴν ἀγάπην ἣν ἔχετε εἰς πάντας τοὺς ἁγίους, [5] [d] διὰ τὴν ἐλπίδα τὴν
ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς, ἣν προηκούσατε ἐν τῷ λόγῳ τῆς ἀληθείας
τοῦ εὐαγγελίου, [6] [e] τοῦ παρόντος εἰς ὑμᾶς, καθὼς καὶ ἐν παντὶ τῷ κόσμῳ ἐστὶ
καρποφορούμενον καὶ αὐξανόμενον, καθὼς καὶ ἐν ὑμῖν, ἀφ' ἧς ἡμέρας ἠκούσατε,

a Rom. 1. 7. Gal. 1. 3. Eph. 1. 2. 1 Pet. 1. 2.

b Eph. 1. 15. Phil. 1. 3. 1 Thess. 1. 2. 2 Thess. 1. 3.

c Eph. 1. 13, 15, 16. Philem. 5.

d 1 Pet. 1. 4. 2 Tim. 4. 8.

e Mark 4. 8. & 16. 15. John 15. 16. Phil. 1. 11.

Πρὸς Κολασσαεῖς] So A, B, K, and C in Subscr. ad Matt., *Lachmann, Tisch., Meyer, Alf.* The *Codex Sinaiticus* (ℵ) has πρὸς Κολοσσαεῖς, and in *v.* 2, Κολοσσαῖς, but in the subscription and headings of the pages it has Κολασσαεῖς. As to the orthography of the word, see on *v.* 2.

Ch. I. 1. Χριστοῦ Ἰησοῦ] *of Jesus Christ.* It is observable that in the beginning of this Epistle—addressed to a Church where the Name of Jesus Christ was disparaged by many, and written in order to vindicate His Dignity—the Apostle repeats the word Christ four times. *Chrys.*

— Τιμόθεος ὁ ἀδελφός] *Timothy our brother.* Timothy was with St. Paul when he passed through Phrygia, in which Colossæ was situated. (Acts xvi. 1—6.) Probably he visited Colossæ with the Apostle at that time. If Timothy had not been at Colossæ, it is hardly probable that, being still a young man, he would have been associated with the Apostle in this address to the Colossian Church.

In the case of all the *other* Epistles, where Timothy is thus introduced, it is certain that he had been with St. Paul at the places, and was well known to the Churches, to which those Epistles were sent. (See 1 Thess. i. 1. 2 Thess. i. 1. 2 Cor. i. 1. Phil. i. 1.) Hence it may be inferred that he had been at Colossæ, and that he had been there with St. Paul, and that St. Paul was not unknown (as has been supposed by some) to the Colossian Church, but had visited it probably in one or both of his missionary tours mentioned in Acts xvi. 6 and Acts xviii. 23, in the latter of which it is specially recorded that the Apostle *went through* the region of Phrygia in order, confirming *all the disciples.* This could hardly be said if he had not visited Colossæ. See above, the *Introduction* to this Epistle, and below on ii. 1.

This opinion is also confirmed by the words ὁ ἀδελφὸς, *our brother*, annexed here to Τιμόθεος, and signifying that he was well known to them as such, and was *their* own brother as well as St. Paul's. Timothy is introduced as "Timothy *the brother*" in the Epistle to *Philemon*, who lived at Colossæ (Philem. 1); and this confirms the opinion stated above, that St. Paul and Timothy had visited Colossæ.

2. Κολοσσαῖς] *Colossæ.* A (C in Subscr.), and above forty Cursive MSS., and *Syriac, Coptic, Æthiopic* Versions, and *Origen, Theodoret* have Κολασσαῖς, *Colassæ*, and so *Lachm., Tisch., Meyer, Alford, Ellicott.*

But the reading Κολοσσαῖς is in B* (see Cardinal *Mai's* Errata, p. 503; hitherto the reading of B has been cited erroneously), and also in ℵ, and in D, E, F, G, I, and many Cursive MSS., and *Chrys.*, and in *Vulg.*, and Latin Fathers, and is etymologically correct, and is supported by the evidence of ancient coins of Colossæ inscribed with the words δῆμος Κολοσσηνῶν (*Eckel* iii. 47). It will be observed, however, that these coins do not present the form Κολοσσαεῖς or Κολασσαεῖς (which are the forms in the MSS. of St. Paul's Epistle), but Κολοσσηνοί, and they are anterior to the age of our present MSS. of St. Paul, when the form *Colassæ* (probably a Phrygian accommodation of the Greek word Colossæ) seems to have been the name popularly known. A similar adoption of a popular appellation may be seen in John xviii. 1.

Colossæ, mentioned by *Herodotus* (vii. 30) as a large City of Phrygia, was situated on the river Lycus, a branch of the Mæander, and not far from *Laodicea* (the principal city of Phrygia, see on ii. 1) and *Hierapolis* (iv. 13), and is classed among the 'celeberrima oppida' of Phrygia by *Pliny*, v. 41.

Colossæ was the residence of Philemon, to whom St. Paul sent an Epistle from Rome at the same time as the present Epistle. See below on iv. 9, 10, and the *Introduction* to this Epistle, p. 315.

— ἡμῶν] *Elz.* adds καὶ Κυρίου Ἰησοῦ Χριστοῦ, which are not in the major part of the best MSS. and Edd.

3. καί] Omitted by B, and so *Alf., Ellic.*—τῷ D*, G, and so *Lachm., Tisch.*

— περί] B, D, E*, E, F, G have ὑπέρ.

4. ἀκούσαντες τὴν πίστιν] *having heard your faith.* The same words are addressed to the Church of Ephesus, where he had preached for three years (Eph. i. 15); and therefore no argument ought to have been grounded on them, that he had never been at Colossæ.

— ἣν ἔχετε] *which ye have.* So the majority of the best MSS., A, C, D*, E, F, G, and Edd. *Elz.* has τήν.

5. τὴν ἐλπίδα] *the hope:* considered as a deposit laid up in heaven, and one day to be fully realized. See on Rom. xii. 6. Tit. ii. 13.

— προηκούσατε] *ye heard already*, or *formerly.* So προ in προ-ηγιασάμεθα, Rom. iii. 9. He does not assume to himself the credit of announcing it to them for the first time, or suppose that they are mere neophytes in Christ.

6. τοῦ παρόντος εἰς ὑμᾶς] *that came to you and abides with you.*

— καὶ αὐξανόμενον] *and increasing.* Omitted by *Elz.*, but found in the best MSS. and Edd. Cp. 1 Cor. iii. 6, 7. *Elz.* has καὶ before ἐστι, but it is not in A, B, C, D**, E.

St. Paul compares the Gospel to a Tree, which not only *is* always *bearing fruit* (observe ἐστι with the present participle), but is ever *enlarging itself* in size (αὐξανόμενον). Cp. Matt

καὶ ἐπέγνωτε τὴν χάριν τοῦ Θεοῦ ἐν ἀληθείᾳ, 7 [f] καθὼς ἐμάθετε ἀπὸ Ἐπαφρᾶ τοῦ ἀγαπητοῦ συνδούλου ἡμῶν, ὅς ἐστι πιστὸς ὑπὲρ ὑμῶν διάκονος τοῦ Χριστοῦ, 8 ὁ καὶ δηλώσας ἡμῖν τὴν ὑμῶν ἀγάπην ἐν Πνεύματι.

9 [g] Διὰ τοῦτο καὶ ἡμεῖς, ἀφ' ἧς ἡμέρας ἠκούσαμεν, οὐ παυόμεθα ὑπὲρ ὑμῶν προσευχόμενοι, καὶ αἰτούμενοι ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ, 10 [h] περιπατῆσαι ὑμᾶς ἀξίως τοῦ Κυρίου εἰς πᾶσαν ἀρέσκειαν, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφοροῦντες, καὶ αὐξανόμενοι τῇ ἐπιγνώσει τοῦ Θεοῦ, 11 ἐν πάσῃ δυνάμει δυναμούμενοι, κατὰ τὸ κράτος τῆς δόξης αὐτοῦ, εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν μετὰ χαρᾶς, 12 [i] εὐχαριστοῦντες τῷ Πατρὶ τῷ ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί, 13 [k] ὃς ἐρρύσατο ἡμᾶς ἐκ τῆς ἐξουσίας τοῦ σκότους, καὶ μετέστησεν εἰς τὴν βασιλείαν τοῦ Υἱοῦ τῆς ἀγάπης αὐτοῦ, 14 [l] ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν, τὴν ἄφεσιν τῶν ἁμαρτιῶν, 15 [m] ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀορά-

f ch. 4. 12. Philem. 2. 19—22, 25.
g Rom. 12. 2. 1 Cor. 1. 5. Eph. 1. 16. & 5. 10, 17, 21. & 6. 6. Heb. 10. 36. & 13. 21.
h Eph. 3. 16. & 4. 1. Phil. 1. 27. 1 Thess. 2. 12. & 4. 1. John 15. 16. 2 Pet. 1. 2, 3. & 3. 18.
i Acts 26. 18.
k Acts 26. 18. 1 Thess. 2. 12. 1 Pet. 2. 9. 1 Acts 20. 28. Eph. 1. 7.
m John 14. 9. 2 Cor. 4. 4. Phil. 2. 6. Heb. 1. 3. Rev. 3. 14.

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xiii. 31, where our Lord compares the Kingdom of Heaven to the grain of Mustard-seed. The Gospel of Christ, whether it be in individuals or in Churches, shows its power by fruits of holiness at home, and also by a zeal for Christian Missions to other lands.

7. Ἐπαφρᾶ] *Epaphras*, a Colossian (see iv. 12, *ὁ ἐξ ὑμῶν*), was probably now a fellow-prisoner with St. Paul at Rome (see Philem. 23. *ὁ συναιχμάλωτός μου*), and had recently come from Colossæ to St. Paul, and had made a good report to the Apostle of their spiritual state (*v.* 8), and at the same time made known to the Apostle the spiritual perils from false teachers, by whom the Colossian Church had been invaded. A, B, D*, G have *ἡμῶν* here, not *ὑμῶν*.

It is probable that this report of Epaphras gave occasion to this Epistle, which the Apostle, as their spiritual Father, would be more eager to write, on account of the detention of Epaphras, the pastor of the Colossians, at Rome, in this hour of trial for his flock. At the same time he bears testimony to the faithfulness of Epaphras, and confirms them in what they heard from him.

8. ἐν Πνεύματι] *in the Holy Spirit.* Cp. Rom. xiv. 17. And as to the absence of the article, see *Winer*, § 20, p. 123. Cp. *ἐν Χριστῷ*, *v.* 4.

9. τὴν ἐπίγνωσιν] *the full knowledge.* Cp. Luke i. 4. St. Paul contrasts this sound *epi-gnosis* with the spurious *gnosis* of the false Gnostic Teachers against whom he writes. Hence this word, *ἐπίγνωσις*, is often repeated in this Epistle (i. 9, 10; ii. 2; iii. 10. Cp. Philem. 6), as it is in the parallel Epistle of St. Paul's brother Apostle, St. Peter; 2 Pet. i. 2, 3. 8; ii. 20. See note on 2 Pet. i. 2.

10. εἰς πᾶσαν ἀρέσκειαν] *to all pleasing.* St. Paul biddeth Titus exhort *servants* to *please* their *Masters* in *all things* (Tit. ii. 9); so must *God's servant* do. He must study to walk *worthy* of Him unto all *pleasing*, not much regarding how *others* interpret his doings, or what offence they take at him, so long as his Master accepteth his services. Whoso is not thus resolved to please his Master, although he should thereby incur the *displeasure* of the *whole world*, is not worthy to be called the servant of such a Master, for "If I yet sought to *please men*, I should not be the *servant of Christ*" (Gal. i. 10). *Bp. Sanderson* (iii. p. 320). Cp. Eph. v. 10.

— τῇ ἐπιγνώσει] *by the clear knowledge.* So the major part of the best MSS., not however B (see *Mai*). *Elz.* has *εἰς τὴν ἐπίγνωσιν*. Ἐπίγνωσις, *full knowledge*, is more than *γνῶσις* (see on Luke i. 4), it is a gift and grace of the Holy Spirit. See ii. 2; iii. 10; and *Meyer* here.

This word occurs oftener in *this* Epistle than in any other of St. Paul. Perhaps St. Paul may have used it as a contrast to the *false γνῶσις* (1 Tim. vi. 20) or *Gnosticism* of the false teachers, who were beguiling the Colossians with the speciousness of their vain Philosophy. (ii. 8.) *They*, in their theories, promised *γνῶσις*, but the *Apostle* gave *ἐπίγνωσις* by his ministry.

11. κατὰ τὸ κράτος τῆς δόξης] *according to the mightiness of His Glory.* Observe, the divine Glory is not only a bright manifestation of splendour, but an energetic exercise of *power*. So it was in the days of Christ's earthly ministry, when the soldiers fell back before His presence (John xviii. 6). What will it be at the Great Day! (Cp. 2 Thess. ii. 8.)

12. τῷ ἱκανώσαντι ἡμᾶς] *who made us meet for, qualified us for* (2 Cor. iii. 6), made us *ἱκανοὺς*, such as might hope to *arrive* at, *come* to (*ἱκάνειν*, see *Passow*) the portion of the inheritance of light into which nothing that is unholy is fit to enter, or will be allowed to come. (Rev. xxi. 27.) Cp. Isa. xxxv. 8. *S. Aug.* renders the word rightly by "qui *idoneos* fecit" (Serm. 217).

— εἰς τὴν μερίδα] *to the portion* of the inheritance. He does not mean 'our *particular* portion of that inheritance,' which would be a somewhat invidious and exclusive expression, but to the portion *generally*, to that portion by which the inheritance of *light* is *parted off* (*μερίζεται*) from the region of *darkness*. On this sense of *μερὶς*, see note above on Acts xvi. 12.

This meaning is further illustrated by what is said in the following verse on their *translation* from the one region to the other. Cp. *Bp. Sanderson* (iii. 380—384) on the character of these two regions respectively, and their inhabitants.

13. τοῦ Υἱοῦ τῆς ἀγάπης αὐτοῦ] *of the Son of His Love*, Who, in dying for the World on the Cross, and in delivering us from the Powers of darkness, is the special object of His Father's *Love*, and is then pre-eminently the Beloved Son, in Whom He is *well pleased*. Cp. Eph. i. 6, *τῷ ἠγαπημένῳ*. (*Chrys.*) St. Paul takes care to anticipate and obviate the objection (caught at in later times by Socinians) that the Son could not have been *loved* by the Father, Who gave him up to die a cruel death for men who were rebels against Him. He therefore calls the *Redeemer* "the Son of His *Love*." See notes above on Matt. xvii. 5. Eph. i. 6.

14. τὴν ἀπολύτρωσιν] *the redemption*, by means of the *λύτρον*, or *ransom*, no other than His own blood, which He shed *ἵνα λύσῃ*, i. e. in order that He might loose or release us from the captivity of sin and Satan, in which we were imprisoned and enslaved. See above on Matt. xx. 28, and Eph. i. 7, and below, Heb. ix. 12.

Elz. adds *διὰ τοῦ αἵματος αὐτοῦ*, which is a gloss, and is not found in the best MSS., and was imported probably from Eph. i. 7.

— τὴν ἄφεσιν τῶν ἁμαρτιῶν] *the remission of sins.* See above on Eph. i. 7.

15.] St. Paul now proceeds to vindicate the *Divine Majesty* of CHRIST against the false Teachers at Colossæ, who disparaged Him as *man*, and as inferior in dignity, and posterior in time, to *Angels*. *Theophyl.*

— εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου] *the image of God Who is Invisible.* The Fathers generally regard these words as an assertion of the *Divine consubstantiality* of the Son; *δηλοῖ ἡ εἰκὼν τὸ ὁμούσιον*. *Theodoret.* *Origen* (c. Cels. vi.) and *Hilary* (de Synodis, c. 33) speak of Christ as rightly described as the "Inconvertible and Immutable *Image* of the Divinity, and Essence, and Virtue, and Glory." See also *Hilary* (de Trin. viii. 49), who says that Christ is an image of God by His creative power. So also *Theophylact* here, who says, "Christ is the Image of God, inasmuch as Christ is God, and the Son of God; and therefore He is superior to Angels and to all created Beings." "Filius Dei est Patris sui vera, viva ac perfectissima *Imago*, ipsi Patri per omnia etiam magnitudine respondens." *Bp. Bull* (Def. Fid. Nic. ii. 9. 17).

Since Christ is the *Image* of Him that is *Invisible*, He is an Image of the substance of God. (*Chrys.*) And again, He, Who is an image of the *Invisible*, is Himself Invisible, or He would not be an Image of Invisibility. And *Basil* (in Caten. p. 304), Christ is not like an image made by art, but He is a *living image*, or rather Life itself, not in any outward fashion, but in the very essence itself, preserving the invariability of God. And *Greg. Nazian.* (in Caten. p. 305), Christ is an image of God in his Consubstantiality. He is a Living Image of the Living One.

S. Augustine (de Divers. Quæst. 74, vol. vi. p. 120), expounding this text, says, Since God is not subject to the laws of *time*, and He cannot be said to have begotten the Son *in time*, by Whom He created *all time*, it follows that the Son is *an image* of God

a John 1. 3. 1 Cor. 8. 6. Eph. 3. 9. Heb. 1. 2. Rom. 8. 38. Eph. 1. 21, 22. & 3. 10, 11. ch. 2. 15.

του, πρωτότοκος πάσης κτίσεως, 16 n ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα, τὰ ἐν τοῖς

not only as being from God, and that He is not only the likeness of God because He is the image of God, but He is so equal with God as not to be separated from Him by any interval of time.

It is necessary to bear in mind the language of the ancient Expositors on this passage, as a caution against some more recent Interpretations (e. g. that of *Meyer*, p. 27, and others), applying these words to Christ's *Humanity* only, and thus impairing the force of the Apostle's words, and marring the connexion of the argument.

— πρωτότοκος πάσης κτίσεως] *first-begotten before every creature.* Christ is πρωτότοκος τῆς κτίσεως, not as if He had the Creature as a *brother*, but as being *born before* every *creature*. For how can He be a brother of creatures, and yet their *Creator*, as the Apostle here declares Him to be? *Theodoret.*

In this clause St. Paul, vindicating the *Eternal Pre-existence* and divine Power and Majesty of CHRIST against the false Teachers, distinguishes Him from, and contrasts Him with, all *created* beings, and predicates two things of Him,

(1) That He is *begotten* and not *made*, and therefore not a *creature*; and

(2) That He is prior to all creatures, as is expressly asserted in *v.* 17, πρὸ πάντων.

And (3) he enforces this second assertion by adding, that by Him all *things* were *made*.

The word πρωτότοκος is used here with a genitive in the same way as πρῶτός μου in two places of St. John (i. 15. 30), *before* Me, and *first* of all.

As to the Arian objection, raised from the word πρωτότοκος, *first-begotten*, as if it implied that *other* sons were begotten after Him, and that therefore this word cannot be applicable to the Son as *God*, it is enough to observe (as *Theophylact* has done) that the word πρωτότοκος is also used of Christ as the *first-born* Son of Mary, and that phrase was never supposed by the Catholic Church to imply that the Blessed Virgin Mary had *other* children after Jesus. See note on Matt. i. 25.

The words of St. Paul here were understood in the primitive ages of Christianity to be declaratory of Christ's *Divinity*, as distinguished from His Humanity. *S. Justin Martyr* often cites them in that sense. Thus in his Dialogue with Trypho (c. 84) he says that He Who was πρωτότοκος πάντων ποιημάτων *became man.* And in c. 85 he affirms that all evil spirits are overcome by the name of the Son of God, the πρωτότοκος πάσης κτίσεως, who *became man.* And he says, still more clearly (c. 100), that He revealed to us all things which we have understood by His grace; and we have known Him as the First-begotten of God, and *before all creatures*, πρωτότοκον, τὸν καὶ πρὸ πάντων τῶν κτισμάτων,—a clear exposition of St. Paul's meaning here. See also ibid c. 125. 138.

So also *Tertullian* (c. Praxeam, 7), referring to this passage, says, God made the Son equal to Himself, from Whom He came forth as the Son, and the First-begotten, as begotten before all things, and the *only-begotten*, as alone begotten of God. See also c. Marcion. v. 19.

Theophilus, Bishop of Antioch in the second century, quoting this passage (ad Autol. ii. 22), says, that before any thing was made, God had the Word as His Counsellor (that is, as ἐνδιάθετον); and when He desired to create the World, He begat the Word as προφορικὸν, πρωτότοκον πάσης κτίσεως. Cp. ibid. c. 10.

S. Hippolytus also, the scholar of *Irenæus* (in his recently discovered treatise, "the Philosophumena, or Refutation of all Heresies," p. 335), says, that God begat the Word; and the Word, being His πρωτότοκος, created all things according to His Father's pleasure. See also other authorities on this subject in the present Editor's Volume, "*S. Hippolytus* and the *Church of Rome*," p. 280.

Novatian also, in the third century, asserts (de Trin. c. 16), that Christ is *primogenitus omnis creaturæ*, because He, as *God* the Word, according to His *Divinity*, came forth from His Father *before every creature* (quoniam secundùm divinitatem *ante* omnem creaturam à Patre Deus Sermo processit),—which is a clear exposition of this text.

S. Hilary also (de Trin. viii. 50) says, that the term 'first-born' is a declaration of Eternity.

Athanasius, and some Catholic Fathers, sometimes apply this text to illustrate the συγκατάβασις, or condescension, by which Christ became "the first-born among many brethren" (Rom. viii. 29), and because all in Christ are new creatures (2 Cor. v. 17. Heb. x. 20), and the creature is preserved from corruption by its communion with the Incarnate Word. *Athanas.* (Orat. ii. c. Arianos, p. 419, § 62; and also ad Gentes, p. 32, § 41.) But *Athanasius* strenuously protests against the notion that Christ can be called a κτίσις, or *creature*; and asserts that, when Christ is said to be πρωτότοκος πάσης κτίσεως, this is not because He is on a level with creatures, and their chief in time; for how (he asks) can this be, since He is the *Only-begotten Son? Athanas.* (Orat. ii. c. Arianos, § 62.)

The above exposition of this important text has been adopted by our best divines; among whom it may suffice to quote two; and first *Pearson*, as follows:—

We here read of the Son of God, *in whom we have redemption through His blood* (Col. i. 14); and we are sure that these words can be spoken of none other than *Jesus Christ.* He therefore it must be Who is thus described by the Apostle, *Who is the image of the invisible God, the first-born of every creature. For by Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by Him and for Him. And He is before all things, and by Him all things consist.* In which words our Saviour is expressly styled the *first-born of every creature*, that is, begotten by God as the *Son of His love*, antecedently to all other emanations, before any thing proceeded from Him, or was framed and created by Him. And that precedency is presently proved by this undeniable argument, that all other emanations or productions *came from Him;* and whatsoever received its being by creation, was by Him created. Which assertion is delivered in the most proper, full, and pregnant expressions imaginable. First, in the vulgar phrase of Moses, as most consonant to his description, *for by Him were all things created that are in heaven, and that are in earth;* signifying thereby that he speaketh of the same creation. Secondly, by a division which Moses never used, as describing the production only of *corporeal* substances. Lest therefore those *immaterial* beings might seem exempted from the Son's creation, because omitted in Moses' description, he addeth *visible and invisible;* and lest in that invisible world, among the many degrees of the celestial hierarchy, any order might seem exempted from an essential dependence upon Him, he nameth those which are of greatest eminence, *whether they be thrones, or dominions, or principalities, or powers*, and under them comprehendeth all the rest. Nor doth it yet suffice thus to extend the object of His power by asserting all things to be made by Him, except it be so understood as to acknowledge the sovereignty of His person and the authority of His action. For, lest we should conceive the Son of God framing the world as a mere instrumental cause, which worketh by and for another, he showeth Him as well the final as the efficient Cause; for, *all things were created by Him and for Him.* Lastly, whereas all things first received their being by creation, and when they have received it continue in the same by virtue of God's conservation, *in Whom we live, and move, and have our being* (Acts xvii. 28), lest in any thing we should be thought not to depend immediately upon the *Son of God*, He is described as the Conserver, as well as the Creator. For *He is before all things, and by Him all things consist.* If then we consider the two last-cited verses by themselves, we cannot deny but that they are a most complete description of the Creator of the world; and if they were spoken of God the Father, could be no way injurious to His Majesty, Who is nowhere more plainly or fully set forth unto us as the Maker of the World. *Bp. Pearson* (on the Creed, Art. ii. p. 214).

The following is from *Dr. Waterland*:—

I pass on to a famous passage in the first chapter of the Epistle to the Colossians, which runs thus: *Who is the image of the invisible God*, &c., *By Him all things consist.* Strong, lively, and magnificent expressions, plainly intended of a *Person*, the Son of God just before mentioned (*v.* 13); so that here is no room for any *Sabellian pretences* of a Person *pre-existing* before the world began (so that here is as little left for the *Socinian*); lastly, of a Person Who was *before all creatures*, and *made all creatures*, which is enough to silence the *Arians;*

The last particular I am principally obliged to speak to.

In the Greek we have two expressions ἐν αὐτῷ and δι' αὐτοῦ, *in Him* and *by Him* were all things created; and also εἰς αὐτὸν, *for Him*, the same expression which we find used of God the *Father* probably (Rom. xi. 36), and is there rendered to *Him.*

So now we have found εἰς αὐτὸν τὰ πάντα, as before δι' αὐτοῦ τὰ πάντα, equally applied to Father and Son. Such expressions, so indifferently applied to either, have a meaning, and did not drop by chance from inspired writers.

But to consider the passage more distinctly.

In respect of the words *first-born of every creature*, our translation comes not up to the force or meaning of the original. It should have been *born* (or begotten) *before the whole creation*, or, rather, *before every creature* (see John i. 30, πρῶτός μου ἦν), as is manifest from the context, which gives the reason why He is

οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, τὰ ὁρατὰ καὶ τὰ ἀόρατα, εἴτε θρόνοι, εἴτε κυριότητες, εἴτε ἀρχαὶ, εἴτε ἐξουσίαι, τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται· 17 καὶ αὐτός ἐστι πρὸ πάντων, καὶ τὰ πάντα ἐν αὐτῷ συνέστηκε.

18 ° Καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας· ὅς ἐστιν ἀρχὴ, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσιν αὐτὸς πρωτεύων· 19 ᵖ ὅτι ἐν

° Eph. 1. 10, 22, 23. & 4. 15. & 5. 23. Acts 26. 23. 1 Cor. 15. 20, 23. Rev. 1. 5.
ᵖ John 1. 16. & 3. 34, 35 1 Cor. 15. 20—23, ch. 2. 9. Eph. 4. 10. Rev. 1. 5, 18.

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said to be πρωτότοκος πάσης κτίσεως. It is because He is *before all things*, and because *by Him* were all things created. So that this very passage, which as it stands in our translation may seem to suppose the Son one of the creatures, does, when rightly understood, *clearly exempt Him from the* number of *creatures*.

He was before all created beings, and consequently was Himself *uncreated*, existing with the Father from all eternity. *Dr. Waterland* (Moyer Lectures, ii. p. 34).

Bp. Fell (p. 264, note) rightly paraphrases the words thus, "the first or only-begotten *before all creatures*."

Finally, this exposition has been adopted by *Meyer* (p. 30), who confirms it on philological grounds.

16. ὅτι ἐν αὐτῷ ἐκτίσθη τὰ πάντα] *because by Him all things were created.* He is *before* all created things, *because by Him all things were created.* A clear assertion of His Divinity.

See the exposition of this text by the *Council* of *Antioch*, A.D. 269, against Paul of Samosata. *Routh* (R. S. ii. 468). As *Dr. Waterland* says in the sequel to the words above quoted from him,—

Creation is here ascribed to the *Son* in very full, clear, and expressive terms. *All things*, not sublunary things only, not this inferior system, but *all things*, whether above or below, *that are in heaven, and that are in earth*; not inanimate things only, or the inhabitants of this globe, but also what is remote and distant, all things *visible* and *invisible*; and not only all rational creatures of an inferior rank and order, but the very highest orders of Angels or Archangels: whether they be *Thrones* or *Dominions*, *Principalities* or *Powers*, they are all created *in* and *by* Him, not only so, but *for Him*, or *to Him*. He is the *final* as well as *efficient* Cause, as much as to say, that they are made for His service and for His glory, the ultimate end of their creation. And that it may not be suspected that they have their dependence upon another, and not upon Him, or that in Him they do not *live* and *move* and hold *their being*, the Apostle adds farther, that *by Him all things consist*. He is not *Creator* only once, but *perpetual* Creator, being the *Sustainer* and *Preserver* of the whole Universe. *Dr. Waterland.*

The force of this exposition is not weakened by the sense which may be assigned to ἐν αὐτῷ, and has been assigned to the preposition ἐν by able Philologers such as *Winer* (§ 50, p. 372), and *Meyer*, and *Ellicott* here, who distinguish its sense from that of διὰ in δι' αὐτοῦ which follows.

The World was created by God *in* Christ (says *Winer*) in so far that the Divine Word was the personal cause of the Divine Act of Creation, just as the world was redeemed by God *in* Christ.

This *may* be the force of the preposition ἐν here, though it must be allowed that the Greek Fathers generally regard ἐν here as *instrumental*; a sense which it often bears. Thus *Chrys.* says, ἐν αὐτῷ δι' αὐτοῦ ἐστίν. See *Winer*, § 48, p. 346.

However this may be, the work of Creation is ascribed to Christ's agency in the following words, All things *have been created* (ἔκτισται) by Him, and exist by Him.

The Apostle uses two tenses here, ἐκτίσθη and ἔκτισται, to describe the work of Creation by Christ. The former tense, the aorist, describes the *act* of creation itself; the perfect tense affirms that all creatures *have been* created by Him, and that the effects of that one creative act *still subsist*. Cp. *Meyer. Winer*, § 40, pp. 242, 243, where examples may be seen of a similar combination of the Aorist followed by a Perfect in the N. T. Cp. 1 Cor. xv. 4.

— ἐν αὐτῷ] *in Him.* Observe the very frequent repetition of the pronoun αὐτὸς in this and the six following verses, where it occurs no less than *fifteen* times.

It was doubtless designed to bring out more emphatically the Power, Majesty, and Love of CHRIST, as the Creator, and Preserver, and Ruler of the Universe, and the only *Mediator* between God and Man, in opposition to the false Teachers at Colossæ, who assigned to *Angels* the office and operations which belong only to HIM.

— τὰ ἐν τοῖς οὐρανοῖς] *the things which are in heaven.* Therefore *Angels* were created by Him. Do not imagine then that He is posterior in time to them. *Theophyl.*

— εἴτε θρόνοι κ.τ.λ.] The Cherubim and the Angelic Hierarchy. *Theodoret*, who refers to Ezek. x. 1, and Dan. x. 13.

St. Paul thus condemns the heresy of the False Teachers of Colossæ, who ascribed the work of creation to *Angels*, and assigned to them authority in ruling and upholding the world, and placed them in a higher degree than Christ Himself, and made them objects of worship.

— εἰς αὐτόν] *into Him*; so as to depend on Him as their support, and to minister to His glory as their end.

Their whole substance depends upon Him. Christ not only brought them out of nothing, but He rivets them together, so that if they were severed from His Providence they would fall to pieces, and be dissolved; see *Chrysostom*, who here, and on Eph. ii. 22, interprets these words as teaching that Christ is the Living Centre, to which all things in Creation converge, the divine Keystone in the arch of the Universe, on which the whole fabric leans; but he warns his readers against supposing that Christ Himself is *consubstantial* with the creatures whom He made and upholds.

This sense of the preposition εἰς is to be further enlarged, so as to express the truth that the purpose, for which all things hang upon the Divine Power of Christ, is the manifestation of His Glory.

— ἔκτισται] *have been created*; have been *brought into being.* All things have been brought into existence from nothing by Him, and into Him as their Creator, Preserver, and Lord, on whose Providence they depend, and Whose glory they proclaim; and by Him they subsist. On the force of this tense ἔκτισται, as distinguished from ἐκτίσθη, see the preceding note on that word.

17. ἔστι] *exists.* The editions commonly read ἐστὶ, which is less forcible and appropriate.

— πρό] *before*, in *time*, not only in *rank*, as is alleged by Socinians and others. See above, *v.* 15.

— συνέστηκε] *consist*, were put together, and are upheld, by Him. Compare the use of this word in 2 Pet. iii. 5.

18. Καὶ αὐτός] *And He Himself also* is the Head of the Church. He, the Mighty Divine Being, Whose Majesty I have been describing, even He Himself vouchsafed to take our Nature, and incorporate us as Members in His Mystical Body the Church. Marvellous condescension!

It is observable, that the Apostle often makes the most striking transitions to a new subject by means of the simple conjunction καὶ, and thus mounts, as it were, by steps on a heavenly ladder to higher degrees of glory. See, for instance, here, *vv.* 17, 18. 20, 21; below, ii. 10.

Having spoken of Christ's *Divine Power*, he now proceeds to speak of His infinite *Love to Mankind. Theophyl.*

Having declared Christ's *Divine pre-existence*, and *Omnipotence*, and *Glory*, he now passes on to describe His *relation to us*, as God *Incarnate*, and *Head* of the *Church. Theodoret.*

— ἡ κεφαλὴ τοῦ σώματος] *the Head of the Body.* See Eph. i. 22; iv. 15; v. 23.

— ὅς ἐστιν ἀρχή] In that He is the ἀρχὴ, or Head, a word which has a twofold sense, indicating—

(1) *Principium*, beginning;

(2) *Principalitas*, dominion, rule.

(1) In the first sense, Christ, by reason of His Incarnation, Death, and Resurrection, is the source and well-spring of Life, both in body and soul, to the Church. In this respect He is the ἀρχὴ τῆς κτίσεως, the *beginning* of the new Creation (Rev. iii. 14); and He says, I make all things new, I am the Alpha and the Omega, the first principle, and the *Beginning* (ἡ ἀρχὴ), and the End (Rev. xxi. 6). See also Rev. xxii. 13.

(2) In the second sense, by virtue of His Incarnation and Ascension into heaven, He is *the* Ἀρχὴ, or Principality, Supremacy, and Chiefty of all things; the Head πάσης ἀρχῆς (Col. ii. 10), ὑπεράνω πάσης ἀρχῆς (Eph. i. 21). And therefore the *Angelic* ἀρχαὶ and ἐξουσίαι are not (as the false Teachers pretended) superior to Him because He is *Man*; but even in His *Manhood* He is their Lord, and He has elevated *Human Nature* itself to a dignity superior to that of *Angels*. Compare Heb. ii. 5—10 for a full exposition of the Apostle's meaning here.

The word Ἀρχὴ is applied to *Persons* as here in Gen. xlix. 3. Deut. xxi. 17. *Meyer.*

— πρωτότοκος ἐκ τῶν νεκρῶν] the *first-born from the dead* (cp. Rev. i. 5); a beautiful expression suggested by Christ Himself (John xvi. 21), and intimating that Christ, by dying, made

αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι, 20 [q] καὶ δι' αὐτοῦ ἀποκαταλλάξαι
τὰ πάντα εἰς αὐτὸν εἰρηνοποιήσας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, δι'
αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς.
21 [r] Καὶ ὑμᾶς ποτὲ ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς

q Eph. 1. 10. 2 Cor. 5. 18. Eph. 2. 14, 16. Rom. 5. 1, 10.

r Eph. 2. 1, 2, 12.

Death to be a Birth, and made the Tomb to be a Womb of Life Everlasting, both to body and soul. See notes above on John xvi. 21, and on Acts ii. 24, and xiii. 23.

— *ἵνα γένηται*] *that He might become.* Observe this word *γένηται*, which affords a clue to the sense of this passage.

Christ consented to *become mortal* and *die*, and to be the *first-born* from the dead, in order that as *man* He might *become* chief and first in all things. The Apostle is speaking of what He *became* (*ἐγενήθη*), not what He *was* (*ὑπῆρχεν*); and he is describing the *primacy* and supremacy which Christ *acquired* by His *Humanity*. See above on Matt. xxviii. 18, and on 1 Cor. xv. 24, 25. Phil. ii. 6—11, which fully explain St. Paul's meaning here.

— *αὐτός*] *He* and *no other.*

— *πρωτεύων*] *first and chief.* See note on *ἀρχὴ* above.

"Ad mortem pervenit, ut sit primogenitus ex mortuis, Ipse primatum tenens in omnibus, *princeps vitæ*, *prior* omnium et præcedens omnes." *Irenæus* (ii. 22. 4).

Perhaps *ἐν πᾶσιν* is best rendered by "in *all things.*" Cp. *τὰ πάντα* in *v.* 17 and *v.* 20.

19. *ὅτι ἐν αὐτῷ εὐδόκησε πᾶν τὸ πλήρωμα κατοικῆσαι*] *because He was well pleased that all the fulness* (of the Godhead) *should dwell in Him.* The word *εὐδόκησε* may either signify—

(1) That God the *Son* was pleased, or

(2) That *God* was pleased.

(1) If the former interpretation be adopted, the sense of this profound assertion may become clear, when it is remembered that the two Natures are perfect and yet unconfused in the One Person of Christ.

Christ Himself, as *God*, was *well pleased* that all the fulness of the Godhead should dwell in the *Man* Christ *Jesus*. The Eternal Word consented gladly to His own *Incarnation*. He said to the Father, "Sacrifice and offering Thou wouldest not (*οὐκ ἠθέλησας*), but a *body* Thou hast prepared Me. In burnt-offerings and sacrifices for sin Thou hast had *no pleasure* (*οὐκ εὐδόκησας*). Then said I, Lo, *I am come* (*ἥκω*) to do Thy Will, O God" (Heb. x. 5—9). Because God the Father (*οὐκ εὐδόκησεν*) was not well pleased with (that is, did not rest with complacency on) *burnt-offerings* for sin (inasmuch as *they* were not adequate to satisfy His offended Justice), but had prepared a *Body* (see Heb. x. 5), in order that the Son, in that Body, God Incarnate, might redeem the world; therefore God the Son *was well pleased* to do His Father's Will, and to take the Body that was prepared for Him, and to become *Man*; and He *was well pleased* that all the fulness of the Godhead, of which (with reverence be it said) He was as complete a Possessor as the Father Himself, should be communicated to *Man*, and should dwell in *Man*.

That this sense *may* be given to the passage seems evident from the grammatical structure of it, in which *αὐτὸς* is emphatically applied to *Christ*, and from St. Paul's words in the next chapter (Col. ii. 9), where he says that in Christ (i. e. the Man Christ Jesus) dwelleth all the fulness of the Godhead bodily; and this sense is confirmed by the *nominative* *εἰρηνοποιήσας* in the following clause.

And so this sentence was understood in the second century, e. g. by *Tertullian*, who says, "Boni duxit omnem plenitudinem in *semetipso* habitare." (c. Marcion. v. 19.) And this *εὐδοκία*, or *good pleasure*, of God the *Son*, has been well expressed by one of the greatest of the ancient Catholic Fathers who have written on the doctrine of the Trinity, *S. Hilary*, who, commenting on the second chapter of this Epistle of St. Paul, thus writes (de Trin. ix. 6): "These heavenly mysteries were arranged before the world began, that the *only-begotten of God* should *be willing* to be *born*, and to take upon Him human nature, to remain for ever in God; that He, Who is God, should be *willing* to suffer . . . that He, Who is God, should be *willing* to *die*. Therefore God is born, to take us into Himself; He suffers, to make us innocent; He dies, to vindicate us against the Devil; our Humanity abides in Him Who is God; the Spiritual Powers of Wickedness are conquered by the triumph of the Flesh, in which God dies."

The Apostle was not ignorant of this Mystery; and he who knew that this world's Philosophy could not fathom it, says (Col. ii. 8), "*Beware lest any man spoil you*," &c.

(2) Another interpretation is also admissible. It may be said, with probability, that the nominative *Θεὸς*, God, is to be supplied before the verb *εὐδόκησε*. This ellipse of *Θεὸς* is observable in the phrase, *διὸ λέγει*, sc. *Θεὸς* (Eph. iv. 8; v. 14). Cp. *Kühner*, § 414. 3, vol. ii. p. 36; and see *Meyer* here. And this sense will not differ much from the preceding; for it will predicate of the *Godhead* generally what the former sense ascribes to the *good will* of *One* of the Consubstantial Persons of the Undivided Trinity, namely, of the *Son*.

If, however, St. Paul had meant to ascribe the *εὐδοκία* to the *Father alone*, he would hardly have failed to express Him by Name.

The words *εἰς αὐτὸν*, *into Himself*, are very significant, and represent the Reconciliation which was effected by the taking of the Manhood into God, and by the incorporation of the universal family of Mankind, as a Church, into the mystical Body of Christ, both God and Man.

This work of Reconciliation is here attributed to the *Son*, and in *v.* 21. It is ascribed to the *Father* in 2 Cor. v. 19, because the Father works in the Son, and the Son doeth what He seeth the Father do, and doeth always those things that please Him. (John v. 19. 30; viii. 28, 29.)

(3) On the whole, we may perhaps affirm, that the Apostle designedly placed *εὐδόκησεν* here without any limitation of a nominative expressed, in order to bring out the truth more fully that the *εὐδοκία* is to be ascribed to the Father in the Son, and to the Son in the Father, and that there is perfect unity in Will and Operation in both. (See John xiv. 9, 10. 20.)

Cp. also a similar example, ii. 13—15, note.

20. *δι' αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν*] *and by Himself to reconcile* and restore *all things into Himself.*

On the sense of *ἀποκαταλλάξαι*, see above, note on Eph. i. 10, and ii. 16. The Son of God is Lord of Angels, who were alienated from Man by reason of Man's disobedience to God (*Chrys.*, *Theodoret*); and by becoming Man He became the Second Adam, and the Head of the Church; and so, by the union of the two Natures in His One Person, He brought all things, which before were estranged, into harmony, and effected a complete work of reconciliation and restoration between Earth and Heaven. See on Eph. i. 10; ii. 16.

— *εἰρηνοποιήσας*] *having made peace.* See notes on Eph. ii. 14—17.

— *εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς*] *whether* it be *the things upon earth or the things in heaven.* See on Eph. i. 10; ii. 16. The work of Reconciliation of all things in and by Christ, whether in heaven or earth, is manifestly—

(1) Between God and Man, and

(2) Between Angels and Men, and

(3) Between Jew and Gentile, and

(4) Between Man and the *inferior creatures*;

For, as *Bp. Sanderson* observes (iii. 159), Man had forfeited by the fall his *right* of dominion, which he had originally in Adam, over all the creatures which were *estranged* from him; and God under the Law had forbidden Man the use of many of the creatures as unclean, but now under the Gospel has taken away the stigma of uncleanness from the creature, and has reinstated Man in the free use of creation; and he has recovered all his royalties in the Second Adam, Jesus Christ.

God the Father hath granted us, and God the Son hath acquired to us, and God the Holy Ghost hath sealed to us, a new Patent. The Son of God, having *made peace through the blood of the cross*, hath reconciled us to His Father, and therein hath also reconciled the *Creatures* both to us and Him; reconciling, saith the Apostle, *all things*, not men only, unto Himself. God, having given us His own Son, the *Heir* of *all things* (Heb. i. 2), hath He not given us all things else? Hath He not permitted us the free use of the creatures in as ample measure as ever? See above on 1 Cor. iii. 22, 23.

This *fourth* particular in the work of Reconciliation and Restoration is necessary to be noted, because by it the Apostle prepares the way for the refutation of the *false Teachers* at Colossæ, who impeached this *Christian Liberty*, and marred this work of Universal *Reconciliation*, by endeavouring to bring men back into their former state of *bondage* and *estrangement*, from which they had been freed by Christ, and would have enslaved them, and have done dishonour to Christ by *forbidding* them the *free use of the Creatures*. See the next chapter, *vv.* 20, 21.

21. *Καὶ ὑμᾶς*] *And you.* He now proceeds to speak of that reconciliation and restoration of the *Gentile* World to God their Heavenly Father, which Christ has accomplished by His Death, and which He had before revealed in the Parable of the Prodigal Son. (Luke xv. 11—32.)

ἔργοις τοῖς πονηροῖς νυνὶ δὲ ἀποκατήλλαξεν [22] [s] ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, παραστῆσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ· [23] [t] εἴγε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι καὶ ἑδραῖοι, καὶ μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος τοῦ εὐαγγελίου οὗ ἠκούσατε, τοῦ κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν, οὗ ἐγενόμην ἐγὼ Παῦλος διάκονος.

[24] [u] Νῦν χαίρω ἐν τοῖς παθήμασιν ὑπὲρ ὑμῶν, καὶ ἀνταναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου ὑπὲρ τοῦ σώματος αὐτοῦ, ὅ ἐστιν ἡ ἐκκλησία, [25] [x] ἧς ἐγενόμην ἐγὼ διάκονος κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ, τὴν δοθεῖσάν μοι εἰς ὑμᾶς, πληρῶσαι τὸν λόγον τοῦ Θεοῦ, [26] [y] τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ δὲ ἐφανερώθη τοῖς ἁγίοις αὐτοῦ· [27] [z] οἷς ἠθέλησεν ὁ Θεὸς γνωρίσαι, τί τὸ πλοῦτος τῆς δόξης τοῦ

s Eph. 2. 15, 16. Luke 1. 75. Eph. 1. 4. & 5. 26, 27. Tit. 2. 14.
t John 9. 10, 15. & 8. 30—32. Acts 11. 23. & 14. 22. Rom. 2. 7. Gal. 4. 11. & 5. 7. & 6. 9.
u Phil. 2. 17.
Eph. 3. 11, 13. Acts 5. 41. 1 Pet. 4. 13, 16. Phil. 3. 10. 2 Tim. 1. 8.
x Eph. 3. 2.
y Matt. 13. 11. Rom. 16. 25. Eph. 3. 9. 2 Tim. 1. 10. Tit. 1. 3.

1 Pet. 1. 20. z Rom. 9. 23. 2 Cor. 2. 14. Eph. 1. 7. & 3. 8. 1 Tim. 1. 1.

— ἀποκατήλλαξεν] *He reconciled.* Observe the *aorist.* He reconciled by the *act* of His death for you. B has ἀποκατηλλάγητε, and so *Lachm.* D*, F, G have ἀποκαταλλαγέντες, and so the old Latin Version of *Irenæus*, v. 14.

22. ἐν τῷ σώματι] *in the body of His flesh, in His* sinless *flesh.* Christ reconciled our sinful flesh, and brought it back into amity with God. *Irenæus* (v. 14. 2), who compares the words of St. Paul, Eph. ii. 13—15. See above, Rom. viii. 3.

23. εἴγε . . . τῇ πίστει . . . ἑδραῖοι] *if at least ye abide in the faith,* surely *founded and settled; and not shifting off from the hope of the Gospel which ye heard.* A phrase adopted by *Ignatius* (ad Eph. c. 10), πρὸς τὴν πλάνην αὐτῶν ἑδραῖοι τῇ πίστει, which illustrates St. Paul's meaning here, as warning the Colossians against the errors of the false Teachers, who endeavoured to unsettle them.

— ἐν πάσῃ κτίσει] *in* the presence and hearing of *every creature* that is under heaven. On this use of ἐν = *coram*, see 1 Cor. vi. 2. *Winer*, § 48, p. 344. Πάσῃ τῇ κτίσει, in Mark xvi. 15, declares the *universality*, πάσῃ κτίσει here bespeaks its *individual application.* *Elz.* inserts τῇ before κτίσει, but it is not in A, B, C, D*, F, G.

As to this universal diffusion, compare our Lord's command "to preach the Gospel to *the whole creation*" (Mark xvi. 15), and note on Rom. x. 18, where the Holy Spirit, speaking by the Apostle, as here, from the altitude of His Divine Prescience, regards God's Will as already actually *done;* "for who hath resisted His will?" God *has done* His part, that the light of the Gospel should be as universal as the light of the Sun. In His desire and design it *is* Universal. Cp. above, *v.* 6.

24. παθήμασι] *sufferings.* *Elz.* adds μου, which is not in the majority of the best MSS. and Edd.

— ἀνταναπληρῶ τὰ ὑστερήματα κ.τ.λ.] *I am filling up* by a *correspondent* and reciprocal supply (ἀντὶ) *what is still lacking of the sufferings of Christ, in my flesh, for His Body, which is the Church.* As *Tertullian* renders the words (c. Marcion. v. 19), "Dicit *adimplere se reliqua* pressurarum Christi in carne pro corpore Ejus quod est Ecclesiâ."

Christ Himself had said, from His seat in heavenly glory, to Saul persecuting His *Church*, "Saul, Saul, why persecutest thou *Me?*" and "I am Jesus of Nazareth *Whom* thou persecutest" (Acts ix. 4, 5).

Well therefore might the Apostle have comfort in reflecting that he himself, who had persecuted Christ, was now filling up what was lacking, of the persecutions and afflictions to be endured by Christ, in His Body, the Church. So *Chrys.* and *Augustine* in Ps. lxi., who thus speaks:—

Jesus Christ is One Man with His Body and its Head; the Saviour of the Body, and the Members of the Body, are twain in one flesh; they are one in *suffering*, and when the iniquity of this world is past, they will be one in *rest.* Therefore the sufferings of Christ are not limited to Christ; nay, rather the sufferings of Christ are not except in Christ. For if you understand Christ to be both Head and Body, the sufferings of Christ are all in Christ. Christ is not only the Head, He is the Body also. Hence the Apostle says, "Ut suppleam quæ desunt pressurarum Christi in carne meâ." Whosoever therefore thou art, if thou art a Member of Christ, whatsoever thou sufferest, was lacking to the sufferings of Christ. Therefore *that* suffering of thine is added because it was lacking: thou art filling up the measure, not making it flow over. Thou sufferest so much in thyself as was to be poured into the universal Passion of Christ, Who suffered as our Head, and Who suffers in His Members, that is, in us. The whole measure of suffering will not be filled up till the world comes to an end.

See also on Ps. lxxxvi., where he says, Christ on the cross filled up the measure of His sufferings as our Head when He said, "*It is finished*" (John xix. 30). "Tunc impletæ erant omnes passiones, sed in *Capite;* restabant adhuc Christi passiones in *corpore.*"

Hence the Apostle says, that I may fill up what is lacking of Christ's sufferings in His *Body;* not in the *Head.*

And again, in Ps. cxlii., *S. Aug.* says, "Christ still suffers, not in His own flesh, by which He ascended into heaven and is glorified, but in *mine* (says the Apostle), which still groans upon earth."

This distinction must be carefully borne in mind, as a safeguard against the erroneous teaching of the Romish Church, which affirms that the sufferings of Christ's *saints* upon earth are *supplementary* to the sufferings of Christ upon the cross, and form together with them an exhaustless stock of merit, to be dispensed in Indulgences by the Bishop of Rome. See *Bellarmine, Salmeron, Suarez,* and the Brief of *Pope Clement VI.* called *Unigenitus*, cited here by *A Lapide.*

But (as *Bp. Fell* observes here) "these sufferings of the Saints are necessary for *the Church, not* for the reconciliation of it to God, or satisfying for sin, for *that Christ did perfectly:* but for the effectual conversion of the world, example to others, perfecting of the Saints, augmentation of the reward;" and, we may add, for a manifestation of God's strength in their weakness, and of the glories of His Grace in what He enables them to do and to suffer for Christ.

On the "full, perfect, and sufficient sacrifice, oblation, and satisfaction" made by Christ once for all upon the Cross for the sins of the whole world, see the scriptural and Catholic authorities in *Bp. Beveridge*, and *Professor Browne* on Art. XXXI., and below, notes on Heb. x. 12.

25. κατὰ τὴν οἰκονομίαν τ. Θεοῦ] *according to the dispensation of God*, the ministry committed to me by God. *Theodoret.* Cp 1 Cor. ix. 17.

This dispensation of God, i. e. instituted by Him, and "assigned by Him to me," is *particularized* here by what follows, τὴν δοθεῖσάν μοι εἰς ὑμᾶς, and the sense of the words is, *Of which Gospel I was made a minister, according to the dispensation of God, namely, that holy function* which was assigned to me as a *gift* (see iv. 17) for you, i. e. as the scope of my ministry, *to fill up the Word of God* even to the full measure and extent which He designs for its diffusion.

— εἰς ὑμᾶς] *to you.* Hence, says *Theodoret*, we may reasonably infer that St. Paul had preached at Colossæ. For if *they* were part of the sphere and scope of the ministry committed to him by God, the Apostle, when he visited *Phrygia* (Acts xvi. 6), would not have failed to visit *Colossæ* and *Laodicea*, which were chief cities of that country. See above, *Introduction* to this Epistle, p. 312.

26. ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν] The mystery kept secret *from the ages, and from the generations* of all who *lived* in them (Eph. iii. 5. 21), but now made manifest to the Saints.

Another argument against the erroneous doctrine of the false Teachers at Colossæ, who ascribed divine powers to Angels. (Col. ii. 18.) The past ages (says the Apostle), even the Angels themselves, knew not the Mystery which is now revealed to the Church, and by her means to the Angels themselves, as he teaches in the Epistle to the Ephesians (iii. 10).

That teaching in the Ephesian Epistle, and other points of like nature contained in it, would have made it very serviceable for the *Colossians;* a consideration which confirms the opinion that the Epistle from Laodicea, mentioned below (iv. 16), was the Ephesian Epistle.

See above, Introduction to the Epistle to the Ephesians, pp. 282, 3.

μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστι Χριστὸς ἐν ὑμῖν, ἡ ἐλπὶς τῆς δόξης,
28 [a] ὃν ἡμεῖς καταγγέλλομεν, νουθετοῦντες πάντα ἄνθρωπον, καὶ διδάσκοντες
πάντα ἄνθρωπον ἐν πάσῃ σοφίᾳ, ἵνα παραστήσωμεν πάντα ἄνθρωπον τέλειον
ἐν Χριστῷ, 29 [b] εἰς ὃ καὶ κοπιῶ ἀγωνιζόμενος κατὰ τὴν ἐνέργειαν αὐτοῦ τὴν
ἐνεργουμένην ἐν ἐμοὶ ἐν δυνάμει.

II. 1 [a] Θέλω γὰρ ὑμᾶς εἰδέναι ἡλίκον ἀγῶνα ἔχω περὶ ὑμῶν, καὶ τῶν ἐν Λαο-
δικείᾳ, καὶ ὅσοι οὐχ ἑώρακαν τὸ πρόσωπόν μου ἐν σαρκί, 2 [b] ἵνα παρακληθῶσιν
αἱ καρδίαι αὐτῶν, συμβιβασθέντες ἐν ἀγάπῃ, καὶ εἰς πᾶν τὸ πλοῦτος τῆς πληρο-
φορίας τῆς συνέσεως, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ Θεοῦ Χριστοῦ, 3 [c] ἐν ᾧ
εἰσι πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι.

4 [d] Τοῦτο δὲ λέγω, ἵνα μηδεὶς ὑμᾶς παραλογίζηται ἐν πιθανολογίᾳ. 5 [e] Εἰ γὰρ
καὶ τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμι, χαίρων καὶ βλέπων ὑμῶν
τὴν τάξιν, καὶ τὸ στερέωμα τῆς εἰς Χριστὸν πίστεως ὑμῶν. 6 [f] Ὡς οὖν παρελά-

a Acts 20. 31. 2 Cor. 11. 2. Eph. 5. 27.
b ch. 2. 1. Eph. 3. 7, 20.
a Phil. 1. 30. 1 Thess. 2. 2.
b 2 Cor. 1. 4—6. ch. 3. 14. & 1. 9. 1 Thess. 3. 2. & 5. 14. 2 Thess. 2. 16, 17.
c 1 Cor. 1. 24.
d Eph. 5. 6. ch. 5. 18.
e 1 Cor. 5. 3, 4. & 14. 40. 1 Thess. 2. 17.
f 1 Thess. 4. 1. Jude 3.

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27. *ὅς ἐστι Χριστὸς ἐν ὑμῖν*] *Who is Christ in you.* Christ is *supreme* over all, and Christ is in *you*. Why then do you adore Angels? And he adds, *v.* 28, "that we may present every man *perfect* in *Christ*." Why then do you seek for perfection from Angels? *Chrys., Severian.*

28. *Χριστῷ*] *Elz.* adds Ἰησοῦ against the preponderance of the MSS.

CH. II. 1. *περί*] A, B, C *ὑπὲρ*, and so *Lachm., Tisch.*

At the close of the verse, A, B, C have *ἑώρακαν*, the Alexandrine form, and so *Lachm., Tisch., Ellicott;* and see *Winer*, § 13, p. 70, and above, John xvii. 7. *Elz. ἑωράκασι.*

— *ὑμῶν, καὶ τῶν ἐν Λαοδικείᾳ, κ.τ.λ.*] The sense seems to be,—

I am desirous that you should know how great a struggle *I have for you and for those in Laodicea; and* also *for as many* others as *have not seen my face in the flesh.*

This struggle of the Apostle was not only internal, that of anxiety, but it was also a conflict against *false Teachers* at *Rome* (cp. Phil. i. 16, 17), who vexed him with their erroneous doctrines, probably not unlike those at Colossæ, and in other Churches of Phrygia, and perhaps abetted the propagation of those notions in that region. Cp. what is said of Epaphras, below, iv. 13.

It is supposed by some that these words imply, that the Apostle had *never been* at Colossæ.

The ancient Expositors were divided on this point;

Theodoret, in his Preface to this Epistle (vol. iii. pt. i. p. 472), says, "Some argue from these words that the divine Apostle had never been at Colossæ. But they ought to have examined the general tenour of the words. His meaning is, 'I have much anxiety not only for *you*, but also *even for those who have never seen me*.' For, he cannot be supposed to say, that he has no solicitude for those who *have* seen him. Accordingly, the blessed Luke has informed us (Acts xviii. 23) that the Apostle 'went through the region of Galatia and Phrygia,' in which Colossæ is situated."

And in his commentary here, *Theodoret* observes, that the Apostle says (in *v.* 2), "that *their* hearts may be comforted. He does not say '*your* hearts;' but the hearts of *those who have not seen me*."

This question has been considered above in the *Introduction* to this Epistle, p. 312.

Laodicea, a rich commercial city, famous for its Literature and Arts, on the river Lycus, not far west of Colossæ, and six miles south of Hierapolis. It is mentioned below, iv. 13. 15, 16, and in Rev. i. 11; iii. 14—17. It was the head of a "Conventus," or group of cities, to which Colossæ and more than twenty other towns belonged. *Strabo* (pp. 576—8). It is fully described in *Dr. Smith's* Dict. of Ancient Geography, ii. p. 122.

2. *συμβιβασθέντες*] *compacted.* So the best MSS. and Edd. *Elz. συμβιβασθέντων.* For examples of this participial anacoluthon, see below, iii. 16. Eph. i. 18; iv. 2. Phil. i. 30. *Winer*, § 63, p. 505.

— *πλοῦτος*] So A, C, *Lachm., Tisch.* B *πᾶν πλοῦτος.*

— *τῆς πληροφορίας τῆς συνέσεως*] *of the full assurance of understanding.* On the word *πληροφορία*, see on Luke i. 1, and cp. Rom. iv. 21; xiv. 5. 1 Thess. i. 5. This *πληροφορία* is not an effect of the *logical* faculty, but it is due to the inner working (*ἐνέργεια*) of the *Holy Ghost. Chrys.*

— *τοῦ Θεοῦ Χριστοῦ*] *of the God Christ.* So B and *Lachmann, Steiger, Meyer, Ellicott.* And this (as *Meyer, Tregelles* (p. 153), and *Ellicott* have observed) appears to be the original reading, from which most of the other variations have been derived. Thus A, C have *τοῦ Θεοῦ Πατρὸς τοῦ Χριστοῦ*, which perhaps arose from a fear that the words *τοῦ Θεοῦ Χριστοῦ* might be rendered *the God of Christ.*

D* has *τοῦ Θεοῦ ὅ ἐστιν Χριστός.*

D***, E, I, K, and many Cursive MSS., and *Elz.* have *τοῦ Θεοῦ καὶ Πατρὸς καὶ τοῦ Χριστοῦ. Griesb., Scholz*, and *Tisch.* (in his second edition), and *Alf.* have only *τοῦ Θεοῦ*, but this reading has no uncial MS. in its favour.

The reading of the Text is confirmed by *S. Hilary* (de Trinitate ix. 62, tom. ii. p. 312), who renders St. Paul's words thus: "in agnitionem sacramenti *Dei Christi;*" and thus expounds them, 'The *God Christ* is a Mystery,' &c. "*Deus Christus* Sacramentum est; et omnes sapientiæ et scientiæ in Eo thesauri latent." And he calls *Christ*, in the same place, "Unigenitus *Deus*," "the Only-begotten *God;*" and he says, referring to this chapter of St. Paul's Epistle (de Trin. viii. 53, p. 257), "That man is of this world, who knows not *Christ* as *the true God*. Christ is the Life, born from the Living God into Living God. The elements of this world were created by God, but are not God. Christ, *God of God*, is Himself that perfection, which is God. Christ, having God in a Mystery in Himself, is in God."

S. Hilary therefore understood St. Paul to affirm in these words that *Christ is God*, and he thus rendered them "*to the recognition of the Mystery of God Christ*," namely, to the *recognition* of *Christ as God.*

This Interpretation seems most in harmony with the true sense of the word *Mystery*, a religious arcanum or secret, and with St. Paul's use of the word, especially as applied to Christ. See above, Eph. iii. 3, 4. 9; v. 32; and below, 1 Tim. iii. 16. "Great is the *Mystery* of godliness, *God* was manifest in *the flesh.*"

It was *not* the Mystery of the *Messiahship*, but it was the Mystery of the *Divine Nature* of the *Man* Christ Jesus—it was the Mystery of the *God Christ*—which St. Paul was most concerned to teach in this Epistle; and which the Colossians most needed to learn, in order to be safe against the seductions of the false Teachers.

This interpretation, which refers the Mystery to *Christ as God*, is also confirmed by the statements which follow; that in Him All the treasures of wisdom are hid, and that in Him all the fulness of the *Godhead* dwells (*vv.* 3. 9).

3. *σοφίας καὶ γνώσεως*] *of wisdom and knowledge.* See *Aug.* in Ps. cxxxv. 8, who considers the difference of these words, and affirms, that *σοφία* contains within it a divine *affection* of the *heart.* Cp. above on Eph. i. 8.

— *ἀπόκρυφοι*] *hidden, stored up*, like riches in the unfathomed abyss of some deep Treasury; such as the *subterranean* Treasuries of Atreus at Mycenæ, or the Minyæ at Orchomenus.

They are *ἀπόκρυφοι, concealed* even from the *Angels* themselves; and, therefore, Christ, Who is the Treasury of all Wisdom and Knowledge, is superior in Wisdom and Knowledge to them. *Chrys.*

4. *Τοῦτο δὲ λέγω*] *Now this I say, that no one may deceive you with enticing language.* He now passes to the dissuasive and polemical part of the Epistle, directed against the false Gnostic Teachers.

— *μηδείς*] So the best authorities. *Elz. μή τις.*

5. *Εἰ γὰρ καὶ τῇ σαρκὶ ἄπειμι*] *For though verily I am absent from you in body.* So he speaks to the Corinthians, to whom he had preached (1 Cor. v. 3). *Theodoret.*

— *τὸ στερέωμα*] *the firm foundation.* 'Firmamentum,' *Vulg.*

βετε τὸν Χριστὸν Ἰησοῦν τὸν Κύριον, ἐν αὐτῷ περιπατεῖτε, 7 [g] ἐῤῥιζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ, καὶ βεβαιούμενοι ἐν τῇ πίστει, καθὼς ἐδιδάχθητε, περισσεύοντες ἐν αὐτῇ ἐν εὐχαριστίᾳ.

8 [h] Βλέπετε μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν διὰ τῆς φιλοσοφίας καὶ κενῆς ἀπάτης, κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, κατὰ τὰ στοιχεῖα τοῦ κόσμου, καὶ

g Rom. 11 17, 18. 1 Cor. 1. 5. Eph. 2. 20—22. & 2. 3, 18. & 3. 17. Jude 12.

h Jer. 29. 8. Matt. 15. 2. Gal. 4. 3, 9. Eph. 5. 6, 18. ver. 20. Heb 13. 9.

6. τὸν Κύριον] *the Lord*—the Lord of all (Acts x. 36), *Jehovah*. See on Luke ii. 9. 11, Χριστὸς Κύριος.

8. Βλέπετε μή τις ὑμᾶς ἔσται (so B, C; but *Lachm.* and *Tisch.*, with A, D, E, have ἔσται ὑμᾶς) ὁ συλαγωγῶν] *Take ye heed, lest there be any one who shall lead you away captive as his spoil.* "Videte, ne futurus sit, ne existat, qui . . ." *Winer*, § 56, p. 446. On the participle with the article prefixed, as here, to predicate *something definite* of a subject which is *not* defined, see Gal. i. 7. *Winer*, § 18, p. 100.

— διὰ τῆς φιλοσοφίας κ.τ.λ.] *by means of the Philosophy*, which the Apostle proceeds to characterize in the following part of this chapter, and which may be best reviewed collectively here;

This Philosophy is described by him as

(1) κενὴ ἀπάτη, *empty*, vain-glorious, *deceit;* and dogmatizing,

(2) κατὰ τὴν παράδοσιν τῶν ἀνθρώπων, *according to the traditions* of *men*, in contradistinction to the *Revelations of God* (cp. Matt. xv. 1—9), and also,

(3) κατὰ τὰ στοιχεῖα τοῦ κόσμου, *according to the elements of this world*—the *creatures*, as if they were themselves *living* Powers, and co-existent with the Creator—the physical elements (cp. Gal. iv. 9), such as the Sun and Moon, regulating times and seasons; and according to superstitious observances of times, *Fasts*, *New Moons*, and *Seventh-Day Sabbaths* (*v.* 16), ordered thereby (*Chrys* Cp. Gal. iv. 3. 9), as if they were of the same importance with articles of *faith*, and equally necessary to salvation; and as if they had not been fulfilled in Christ, and abrogated by Him (*v.* 17).

(4) And therefore, *not according to Christ* (*v.* 8), *in Whom dwelleth all the fulness of the Godhead bodily*, and Who has fulfilled and taken away the *shadows* of the Levitical Law (*vv.* 16, 17. 20 21), and has incorporated you in Himself by Baptism (*v.* 19), and has *quickened you together with Himself* by His Resurrection, and has *forgiven you your sins*, and has *triumphed* over them in *His Cross*, and has raised you as new creatures, engrafted in Himself, to the hope of a glorious Immortality.

(5) And as professing *humility*, and yet *vainly puffed up with a carnal mind, and intruding into things which it has not seen*, and teaching to *worship Angels* as Mediators (*v.* 18), and so '*not holding the Head*,' which is Christ, the *Only Mediator* (1 Tim. ii. 5), but disparaging His Divine Nature, and derogating from the dignity of his Mediatorial Office.

(6) And also as professing a rigid asceticism in *meats and drinks* (*v.* 16), forbidding to "*handle, to taste, and even to touch*" (*v.* 21), those creatures which God has made and blessed, and which Christ has restored to the free use of man (see above on 1 Cor. vi. 12), and doing this according to "*the Commandments and doctrines of men*," and not according to the *Law of God;* so usurping a dominion and lordship over you, who are the servants and freemen of Christ; and subjecting your will to its own arbitrary will (*v.* 18) while it *affects humility;* and not holding in due honour *the body*, which has been sanctified by Christ's *Incarnation;* and thus tempting to a licentious *indulgence*, and slavish *debasement*, *of the flesh* (*v.* 23), and so doing dishonour to *God*, Who was "manifested in the *flesh*."

The characteristics here specified, point in the first place to the spirit of that proud, vain-glorious *Pharisaic Judaism*, which endeavoured to corrupt the simplicity of the Gospel, and to impose the observances of the *Ceremonial Law*, and of its own *Traditions* on the Conscience of Christians, as necessary to salvation, and so to domineer over those whom Christ had purchased with His own blood, and to usurp His authority, and encroach on His Royalties, and to build up what He had broken down, and to deny virtually that He had fulfilled the Levitical Law, and to abridge the use of those creatures which Christ has sanctified and restored to man.

The handwriting of Ordinances was now blotted out, the partition-wall was broken down, and the legal impurity of the creatures was purged away by the blood of Christ. They who sought to bring in Judaism again into the Christian Church evacuated the Cross of Christ. Cp. *Bp. Sanderson*, iii. 160.

This was now attempted by the false Teachers at Colossæ, under a *disguise of humility*, and a *pretence* of *mortifying the body;* whereas their dogmas proceeded from pride, presumption, and love of power, and tended (by disparaging the Incarnation of Christ) to the debasement and pollution of the flesh.

The *worshipping* of *Angels* (as distinct from *heathen deities* and *idols*), mentioned in *v.* 18, was probably grounded by these false Judaizing Teachers on the facts, that God had often revealed His Will by *Angels* to the Patriarchs, and to Moses, and to the Prophets in the Old Testament; and that the Levitical Law had been given on Mount Sinai by the ministry of *Angels* (see on Acts vii. 53), as St. Paul himself had taught (Gal. iii. 19; cp. *Theodore* in Catenâ, p. 325, and *Theodoret*); and on the revelations of *Angel Rulers* of Kingdoms in the Book of Daniel (x. 20, 21); and it was based also on the plea of an affected humility, that man in his *fallen* state needs the *mediatorship* of those pure Angelic spirits, in order that by them he may approach God. See *Severian* on *v.* 18, and so *Chrys.*, *Œcumen.*

On the prevalence of *Angel-worship* among the Jews, see below on Heb. i. 4.

This *veneration* of *Angels* appears to have been combined with Pharisaism by the heresiarch *Cerinthus*, who is affirmed to have been the leader of the Judaizing party at the Council of Jerusalem. See above on Acts xv. 1, and *Ittig*, de Hæresiarchis, p. 51.

The *Cerinthians* affirmed that the world was created by *Angels*, and they enforced *Circumcision*, and the other ceremonies of the Levitical Law. See *Iren.* i. 25. *Augustine*, de Hær. 8. *Epiphan.* de Hær. 28. And Cerinthus professed to have received revelations from *Angels*. *Caius*, ap. *Euseb.* H. E. iii. 22. Cp. *Theodoret*, Hær. Fab. ii. 4; and *Ittig*, de Hæres. p. 53.

Cerinthus commenced his preaching in *Asia* (*Epiphan.* Hær. 28), and would probably have found a favourable field for it among the inhabitants of *Colossæ*, *Laodicea*, and other cities of Phrygia, who were famous for their enthusiastic temperament and ascetic practices, which had displayed themselves in heathen times in the mutilations of the flesh and in the phrenetical orgies of the worship of *Cybele* (cp. above, Gal. v. 12), and which afterwards developed themselves in the Phrygian Church in the visionary revelations and self-mortifying discipline of *Montanus*—a native of that country.

The false teaching of *Cerinthus* and his sectaries would have been abetted by another heresiarch of the Apostolic age, *Simon Magus*, and his school, which taught that it was necessary to learn the names of the Invisible Principalities and Powers, ἀρχαὶ καὶ ἐξουσίαι (see above, i. 15), and to offer sacrifices to the Father of all by their means (*Epiphan.* Hær. 21). *Tertullian* (de Præscript. 33) says, that "the magic of the Simonian doctrine was *Angelis serviens*," and so *Iren.* i. 23; ii. 57; vi. 17.

And in these respects they would also receive support from a third heretical school of primitive times, the *Ebionites*. See *Iren.* i. 26; iv. 59; v. 2. *Tertullian*, de Carne Christi, c. 14. Præscr. Hæret. 33. *Philost.* de Hær. 37. *Augustine*, de Hær. c. 10. *Theodoret*, Hæret. Fab. ii. 1. *Epiphan.* Hæres. xxx. *Euseb.* iii. 27. *Ittig*, pp. 61—64. *Neander*, Church History, § 4.

They agreed also with the Cerinthians in their low notions of Christ as a mere *man*, and therefore *inferior* to *Angels*, and in their enforcement of the Levitical Law. On the heretical tenets of these schools, concerning the nature and person of Christ, see below, the preliminary Note to the Second Chapter of the Second Epistle of St. Peter—an Epistle which, as before observed, affords the best commentary on this Epistle to the Colossians.

The worship of Angels, as creators of man, and as entitled to honour from him, and a rigid spirit of asceticism, were fostered by the systems of *Menander*, *Carpocrates*, *Saturninus*, the *Sethiani* and *Caiani*, which grew out of those mentioned above. See *Epiphan.* de Hæret. § 23, and the notes on *Iren.* i. 24—27, and *A Lapide* on *v.* 18. *Ittig*, pp. 97—119.

On these Heresies generally, besides the work of *Ittig*, Lips. 1690, see *Oehler*, Corpus Hæreseologic. Berlin, 1856.

Whether, among the Jews, the *Essenes* were chargeable with Angel-worship, admits of a doubt; though *Josephus* tells us that they were careful to preserve *their names* (B. J. ii. 8. 7); and their rigid asceticism would have favoured the errors of the false Teachers here censured by St. Paul. See *Euseb.* ii. 27. *Joseph.* Ant. xviii. 2; B. J. ii. 8. *Hottinger*, Thesaur. Phil. p. 39. *Jahn*, Archæol. Bibl. § 322.

The Jewish systems of Theology, Cosmogony, and Metaphysics, which were contained in the *Cabala*,—the origin of

i John 1. 14. ch. 1. 19.
k John 1. 16. Rom. 8. 38. Eph. 1. 21.

οὐ κατὰ Χριστόν· 9 [i] ὅτι ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος σωματικῶς.
10 [k] Καί ἐστε ἐν αὐτῷ πεπληρωμένοι, ὅς ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ

which was traced either from Ezra or Moses, or even Adam himself,—and in which there was much mystical lore concerning the forms and orders of *Angels*, would have lent their aid for the same end. See *Hottinger*, Thesaur. Phil. p. 439.

Finally, the admixture of the Platonism of the Jewish Alexandrine school (which has its exponent in the works of *Philo*) would be also auxiliary in the same design. *Philo* affirms that Moses introduces the Angels as Ambassadors and Mediators between God and men, and as communicating their needs to Him, and making them acceptable to Him. See *Philo*, de Gigantibus, p. 222, and de Somniis, p. 455, quoted by *Whitby* here; and *Wetstein*, p. 289.

Consequently, we find that the *worship* of *Angels* was prevalent in early times in Asia, especially in *Phrygia*. See *Theodoret* in *v.* 18. And the Council of *Laodicea*, a neighbouring city to Colossæ (he observes), was constrained to pass a decree against the *Worship* of *Angels*.

The Canons of this *Laodicene* Council (circa A.D. 320) deserve notice, as reflecting much light on this chapter. It decreed, that Christians may not "leave the Church of God, and go away and invoke the names of *Angels;* and let such persons be anathema, for they desert our *Lord Jesus Christ*, the Son of God." (Canon 35.) "Ecclesiastical Persons may not use incantations, or make phylacteries." (Canon 36.) "Christians may not receive presents from *Jews* on their *Feast-Days*, or feast with them" (Canon 37), or "receive *unleavened* bread from Jews, or partake in their impieties." (Canon 38, p. 77, ed. *Bruns.*) "Christians may not *Judaize*, and rest on their *Sabbath*, but rest on the *Lord's Day;* and if they are found to Judaize, let them be anathema." (Canon 29.)

Cp. *S. Cyril Hierosol.* Catech. iv. pp. 51. 70, with the note of the Benedictine Editor; and *Const. Apost.* v. c. 20, 21; and *Concil. Elib.* c. 49.

The prevalence of the worship of Angels among the Jews and Judaizing Christians, to the disparagement of the dignity of Christ, furnished reasons for the arguments in the Epistle to the Hebrews, proving Christ's pre-eminence over *Angels*, and the consequent superiority of *Man's* Nature over that of Angels (Heb. i. 4—7. 13; ii. 5—16), and for the declaration that the Angels are ministering spirits, sent to minister to them that are heirs of salvation. (Heb. i. 14.)

It may also have supplied a motive to *St. Luke*, the companion of St. Paul, for his frequent mention, both in his Gospel and the Acts of the Apostles, of the employment of the *ministry of Angels* to do homage to Christ, and to succour His faithful servants. Luke i. 11. 26; ii. 9; xii. 8; xv. 10; xvi. 22; xxii. 43; xxiv. 4. 23. Acts i. 10; v. 19; viii. 26; x. 3; xii. 7. 23; xxvii. 23.

Before the Incarnation of Christ, Angels often appeared to the faithful; and during Christ's sojourn upon earth, they *ministered* to *Him*, and thus showed their subordination to Him; and in the Apostolic age they often appeared as His agents in succouring His Church. Since that time—especially since they have been worshipped by some—they have rarely been seen; and the eye of the Church is to be fixed on CHRIST, their Lord and King, and hers.

9. ὅτι ἐν αὐτῷ – σωματικῶς] *because in Him dwelleth* (κατοικεῖ, *abideth perpetually, not* παροικεῖ, or *sojourneth transitorily:* cp. *A Lapide*) *all the fulness of the Godhead* (θεότης) *bodily.* The word θεότης bespeaks the essential Godhead of Christ.

Θεότης is to be distinguished from θειότης. Cp. Rom. i. 20; and *Trench*, Syn. § ii. Θειότης is the property of θεότης: θεότης is the abode of θειότης.

The Godhead dwells in Christ *bodily*,—namely,

(1) *Substantially and truly*,—not figuratively, as in *a shadow*. (See *v.* 17, where σῶμα is contrasted with σκιά.)

This sense of the word σωματικῶς is clearly set forth by *S. Hilary* commenting on this text, in his work on the Trinity (viii. 53—55, and ix. 1), where he says: "'*Corporaliter*' in Eo Dei ex Deo naturæ significat *veritatem* . . . Divinitas corporalis in Christo est, non ex parte sed tota, neque portio sed plenitudo; ita *corporaliter manens* ut *unum sint*, ut à Deo non differat Deus;" and ix. 1: "Per '*corporaliter habitantem*,' *verum* et perfectum, et paternæ naturæ Deum demonstrari docuimus." See also *ibid.* ix. 6—11, where he dilates with force and clearness on this text so understood.

(2) Some ancient Expositors apply also the word σωματικῶς (*bodily*) to illustrate the doctrine of the *Incarnation*. They teach that the Godhead dwells in Christ *bodily*, because it dwells not only in the *soul* of Christ, but in His *body;* and because the whole of it dwells there, and is not therefore *mixed* or *confused* with the *body;* for, if it were, it would be limited in *space*, which is contrary to the Nature of the Godhead.

This is thus expressed by the *Council of Antioch* summoned against Paul of Samosata (A.D. 269. *Routh*, R. S. ii. p. 473): "We confess that the Son, *being God*, with the Father, and Lord of all creatures, was sent by the Father from heaven, and became Man in our flesh. Wherefore, *the body* which He took from the Virgin *received all the fulness of the Godhead bodily*, and is immutably united to the Godhead, καὶ τεθεοποίηται. The same God and Man was foretold by Moses and the Prophets, and is believed in the whole Church under heaven to be both God and Man."

S. Augustine (Epist. 187, p. 1036) combines both the above senses, thus; "In Ipso inhabitat omnis plenitudo Divinitatis *corporaliter*. He had only dwelt *umbraliter*, i. e. in types and figures, in the *Temple* (of the Jews) made with hands, but in Christ the Godhead dwells substantially; or the word '*corporaliter*' is used, because God dwells in the *body* of Christ, which He took of the Virgin, as in a Temple." Cp. John ii. 19. 21, where Christ speaks of the Temple of His Body.

— τὸ πλήρωμα] *the fulness.* This word *pleroma*, which afterwards became so celebrated in the Valentinian and other Gnostic systems, by which they adulterated the purity of the Gospel, may perhaps have been already in use among the false Teachers in Phrygia. Cp. *Irenæus* (iii. 11).

Hence *Dr. Waterland* says (v. p. 185): "The Gnostics in general, and the Cerinthians in particular, were wont to talk much of the πλήρωμα, or *fulness;* in which, they meant, a fictitious plenitude of *æons* was supposed to subsist, and into which *spiritual* men (such as they esteemed themselves) should hereafter be received. It was the doctrine of the Valentinians (and probably of the *elder Gnostics* also) that they were themselves of the *spiritual* seed, had *constant grace*, and could not fail of being admitted into the *plenitude* above; while others were in their esteem *carnal*, had *grace* but sparingly or occasionally, and that not to bring them so high as the *plenitude*, but to an intermediate station only. But St. John (i. 16) asserts that *all* Christians, equally and indifferently, all believers at large, have received of the *plenitude* or fulness of the divine *Logos;* and that not sparingly, but in the largest measure, *grace upon grace*, accumulated grace, or rather grace following in constant succession, *grace for grace*,—that is, new succours coming on as quick as the former should wear off or cease; or *new* supplies for the *old* ones past and gone, without failure or intermission."

Perhaps St. Paul refers to this opinion here. Cp. *Blunt* on the Early Fathers, p. 634.

10. Καί ἐστε ἐν αὐτῷ πεπληρωμένοι] *And ye are made full in Him.* Wonderful Mystery! Ye too have been made full of the Divinity,—not however by yourselves, but *in Him:* that is, by His Incarnation. For since our Nature is joined to God in Christ, we have been made partakers of the Divine Nature. See Eph. ii. 6. *Theophyl.* Cp. John i. 14—16, where St. John declares Christ's absolute *pleroma*, or *fulness*, in the assertion that He is the Word of God, God of God, the Maker of all, the true Light, and the Only-begotten of the Father, and *full* of grace and truth (i. 1—14); and then proceeds to say, that of His *fulness we have all received.*

So here St. Paul, having spoken of the *Divine Nature* of Christ, passes on to speak of His *Incarnation*, and its consequent benefits to *us*. See above on i. 18, where the same *transition* is made by means of καί. As *S. Hilary* well observes (de Trin. ix. 8): The Apostle, knowing well the *Mystery* of the *Incarnation*, and that the Philosophy of this world cannot comprehend it, gives this caution, *Take heed that no one spoil you*, &c. After that, the Apostle, having declared the *fulness* of the *Godhead* dwelling in Christ bodily, immediately proceeds to proclaim the Mystery of *our assumption into Him*. Ye have been *filled full* into Him. "Ut enim in Eo Divinitatis est plenitudo, ita et *nos* in Eo *sumus repleti;* id est, per assumptionem carnis Ejus, in Quo Divinitatis Plenitudo inhabitat." Here is the source of our Hope. "Hujus Spei nostræ non exigua in Eo Potestas est."

The Apostle then goes on to show, *how* this plenitude in Christ is virtually and really *applied* to *us;* and by *what means* we *receive* the benefits flowing from His Incarnation and His Divinity, and are made partakers of His fulness,—namely, by the *Holy Sacrament of Baptism.*

See the words of *Hooker* (V. lii.—lxviii.), where that admirable writer, following the method of St. John and St. Paul.

ἐξουσίας· [11] [i] ἐν ᾧ καὶ περιετμήθητε περιτομῇ ἀχειροποιήτῳ, ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκὸς, ἐν τῇ περιτομῇ τοῦ Χριστοῦ, [12] [m] συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι, ἐν ᾧ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν· [13] [n] καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν συνεζωοποίησεν ὑμᾶς σὺν αὐτῷ, χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα, [14] [o] ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον ἡμῖν, καὶ αὐτὸ ἦρκεν ἐκ τοῦ μέσου,

i Deut. 10. 16. & 30. 6. Jer. 4. 4. Rom. 2. 29. & 6. 6. Eph. 4. 22. ch. 3. 8, 9. Phil. 3. 3.
m Rom. 6. 3, 4. Eph. 1. 19. & 2. 1, 5.
n & 3. 7. Gal. 3. 27.
o Eph. 2. 1, 11. Eph. 2. 14—16. Heb. 7. 18. & 8. 13. & 9. 9, 10.

first considers Christ's two Natures,—His Godhead and Manhood,—united in His one Person; and then proceeds to show, *how* the blessings of the *Incarnation* are communicated *to us*; and is thus led to declare the doctrine of the *Holy Sacraments*, instituted by Christ for the purpose of applying personally to each of us the graces and glories of the divine Nature, joined to our Nature in Christ, in Whom we are incorporated by Baptism, and Who is our spiritual food and sustenance in the Lord's Supper.

— ἡ κεφαλὴ πάσης ἀρχῆς] *the Head of all principality*; and therefore higher than *Angels*. See above, i. 16.

11, 12. ἐν ᾧ καὶ περιετμήθητε κ.τ.λ.] *in whom ye were also circumcised with the true Circumcision.*

Your false Teachers may desire to impose Circumcision upon you; but the fact is, ye *have been* circumcised. Ye were circumcised in your *Baptism* with the *true* Circumcision, the Circumcision of *Christ*, the Circumcision of *the Spirit*, in which ye *put off the body of the flesh*, and of which the Levitical Circumcision was only a type. See Rom. ii. 29. Phil. iii. 3. And see even the legal and prophetical declarations of the spiritual significance of Circumcision in Deut. x. 16. Jer. iv. 4; and cp. *Tertullian*, c. Marcion. v. 13.

In this Evangelical Circumcision it was *not* a *part* of a bodily member that was cut off, but all the old man was *cast off*, and ye put on the *new man*; or, as is expressed in the Baptismal Office, grounded on this passage of St. Paul, the "Old Man was *buried*, and the New Man *raised up*." See Rom. vi. 4; and cp. *Tertullian* (de Res. Carnis, c. 23); and *S. Hilary* (de Trin. ix. 7), where, commenting on this text, he says, "that the Apostle,—having declared the *Mystery* of Christ's Nature, and of our *Assumption* into Him, in Whom the fulness of the Godhead dwells, and we have been filled in Him, by means of His Birth as Man,—proceeds to reveal the rest of the plan of our salvation, saying, 'In *Whom ye were circumcised*,' &c. We therefore were circumcised, not with the carnal Circumcision, but with the Circumcision of Christ; that is, by being born into the *new man*. For, when we were buried with Him in Baptism, we died to the *old man*, because the Regeneration of Baptism is the power of the Resurrection. This is the Circumcision of Christ,—not the cutting off of the flesh of our foreskin, but the dying wholly with Him, that so we may live wholly to Him. For we rise again in Him, by faith in that God Who raised Him from the dead."

Thus *S. Hilary*, who assigns the true spiritual meaning to the words ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκὸς, which seems to have escaped many later Expositors. See the next note.

As Christ dying on the cross *put off* by death the body of *His* flesh (cp. St. Peter's expression, "I must soon *put off* this my *tabernacle*, i. e. of my body, by death," 2 Pet. i. 14), in order that He might rise again to glory, so we in our Baptism, in which we are conformed to Christ's Death and Burial, *put off the body of our flesh, the old man*, the *body of death* (as the Apostle calls it, Rom. vii. 24), in order to *put on the new man*, the *spiritual* man, and to rise to *grace* here, and with a *body of glory* hereafter, in and through Christ. See Phil. iii. 21, and the note on *v.* 13, and also on ἀπεκδυσάμενος in *v.* 15.

Elz. has τῶν ἁμαρτιῶν after σώματος, and τῶν before νεκρῶν in *v.* 12, but against the preponderance of the best authorities. The sentence gains much in clearness and force from the omission of τῶν ἁμαρτιῶν, for the words doubtless apply to the *body of Christ* by comparison, as well as to *ours*.—B, D*, F, G have βαπτισμῷ: see on Heb. vi. 2.

13—15. καὶ ὑμᾶς κ.τ.λ.] *and you, when ye were dead in your trespasses, and in the uncircumcision of your flesh, He quickened*, yes, even *you* (observe ὑμᾶς emphatically repeated) *together with Himself* (observe σὺν repeated after συνεζωοποίησεν, and marking more strongly the completeness of *their* union with *Christ* in His resurrection), *having forgiven us* (ἡμῖν, so the best MSS.—*Elz.* ὑμῖν) *all our trespasses*. The Philosophy of this world comprehends not this mystery. God raised Christ from the dead—Christ, in Whom dwelleth all the fulness of the Godhead bodily; and He raised *us* with Him, forgiving us our sins; cancelling the bond of the Law, which by its previous enactments was adverse to us; and Christ took it away from between us and God, and nailed it to the Cross, divesting Himself of *His own Body*, τῇ ἀπεκδύσει τοῦ σώματος, by Death, and thus making a display of the opposing powers, and triumphing over them. *S. Hilary.*

Who can comprehend and express this Mystery? The power of God raises Christ, and this same power raises *us* in Christ, it forgives our sins, and cancels the bond, and nails it to the Cross. Christ *lays aside the flesh* in Death. He exposes the Powers of Darkness to scorn, and triumphs over them. Here is the Power of God raising Christ from the Dead. Here is the Power of *Christ* working in Himself, whatever *God* works. Christ died as *Man*, He wrought our Salvation as God. *S. Hilary* (de Trin. ix. 10), who thus speaks,—

The Apostle does not acknowledge the fear of pain in Christ. No. When he was about to declare Christ's *Passion*, he preached in it the Mystery of His *Godhead*. When he is describing the work of our salvation by Him, he so represents the death of Christ as to display Him laying aside His flesh in death, and boldly exposing the adverse powers to ignominy, and trampling over them. Therefore, the *shame* and *suffering* of the *Cross* are not to be perverted into occasions of contumely against the weakness of a frail nature; but in Christ's *Death* we must contemplate the action of Christ's Own Free Will, and the Mystery of His Power, His Courage, and His Triumph. A Triumph indeed it was for Him,—to be sought by His foes, and when He offered Himself to their hands, to strike them prostrate to the ground (John xviii. 6). A Triumph indeed it was, to stand at the Judgment-seat to be condemned to death, and thence to rise to the Right Hand of Power. A Triumph it was, to be pierced with nails, and to pray for his murderers; to drink vinegar, and to finish the Mystery; to be numbered among the transgressors, and to give a grant of Paradise (Luke xxiii. 43); to be raised aloft on the Tree, and to make the Earth tremble; to hang on the Cross, and to make the Sun and Day to flee away; to depart from the body, and to recall the souls of the dead to their bodies; to be buried as dead, and to rise again as God; to suffer all weakness for us, as man, and in all these weaknesses to triumph over all as God. *S. Hilary* (de Trin. x. 48).

The comments of *S. Hilary* here offer the best solution of the difficulty supposed by some to exist, as to the *subject* of these propositions. Do they refer to the Father, or to the Son? They refer to God in Christ, and to Christ as God. See above on i. 19, at end.

14. ἐξαλείψας τὸ καθ' ἡ. χειρόγραφον τ. δόγμασιν] *having blotted out* (literally, having expunged the letters of a wax-tablet) *the handwriting that was against us in* its δόγματα, that is, its *positive decrees and ordinances.*

The χειρόγραφον, or *handwriting*, was the Levitical Law, written by God's *hands*: which may also be regarded as a Bond or Syngrapha (from συγγράφω), on which the contracting parties *write together* (συγ-γράφουσι) their own names, and to which they affix their seals. This the Israelites did by pledging themselves to obey all the precepts of the Law (Exod. xxiv. 3; xix. 8. Deut. v. 27).

But what does St. Paul mean by τοῖς δόγμασιν?

We must be careful not so to interpret the word, as to open a door to *Antinomian* libertinism. Christ did not come to take away the *Moral Law*. On the contrary, He said, "If thou wilt enter into Life, *Keep the commandments*" (Matt. xix. 17). And St. Paul says that "the commandment is holy, and just, and good" (Rom. vii. 12). The New Testament refers us to the Commandments for a summary of our duty, and enforces their perpetual obligation, and declares to us that Christ died for us, in order that we might *fulfil the Law*.

See above on Gal. iii. 13. Rom. viii. 4.

It cannot, therefore, be truly said (as is said by some) that Christ "nailed *all* the Mosaic *Law*, with *all its decrees*, to the Cross; and *it died* with Him."

The word δόγματα properly signifies such decrees and ordinances as have no force *before* their promulgation. See on Eph. ii. 15.

This is evident from the etymology of the word. Δόγμα is ὃ δέδοκται, and it is equivalent to the Latin *placitum*, id quod

προσηλώσας αὐτὸ τῷ σταυρῷ· [15] [p] ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας, ἐδειγμάτισεν ἐν παῤῥησίᾳ, θριαμβεύσας αὐτοὺς ἐν αὐτῷ.

p Gen. 3. 15. Ps. 68. 18. Isa. 53. 12. Matt. 12. 29. Luke 11. 22. John 12. 31. & 16. 11. Eph. 4. 8. & 6. 12. Heb. 2. 14.

placet, and is decreed and published as such, and derives its force, *not* from its *intrinsic* morality, but from the *authority* by which it is decreed and promulgated; and only continues to be in vigour as long as it is enforced by the authority which exacts it, and which may repeal it.

Hence the word δόγματα is used in the New Testament for the *placita*, or *decreta*, of the Imperial Power of Rome. (Luke ii. 1. Acts xvii. 7.)

The δόγματα, therefore, of the Levitical Law, are those parts of it which are not grounded upon the basis of the *Natural* Law, and *Immutable* Morality (such as the commandments of the Decalogue), which have never been repealed, nor, with reverence be it said, ever can be, inasmuch as they are based on the Unchangeable Attributes of God. But the δόγματα are merely θετικὰ, or *positive*, accidental, circumstantial, local, and temporary.

Such was

(1) the *curse* denounced on every act of disobedience to the Law. See Gal. iii. 10—13.

Such also was

(2) *Circumcision*, and all the ritual ordinances and decrees of the *Ceremonial* Law.

These ordinances were *against us*, because we were thus subject to a *curse* (see on Gal. iii. 10—13), and the ordinances of the Ceremonial Law were "a yoke too heavy to bear." (Acts xv. 10.)

Christ dying for us on the cross, has cancelled all these δόγματα, and *hath taken* (observe the perfect ἦρκεν) them out of the way (ἐκ μέσου), *out of the midst*, so that they no longer stand *between* us and God.

This is St. Paul's meaning here. Accordingly he says (*v.* 16), Let not *therefore* any one judge you in respect of *meat* and *drink*, or in respect of a *holy day*, &c., or *sabbath*, or new moon, which are a *shadow* of the future things, but the *substance* is *Christ*. These evidently are the δόγματα of which he here speaks. Compare the sense of δογματίζεσθε as explained in ii. 20.

On this subject the reader may see the note above on Rom. vii. 6.

— προσηλώσας α. τῷ σταυρῷ] *having nailed it to the Cross.* He has taken it away, *having nailed it to His Cross.* The allusion seems to be to the cancelling of bonds when they are no longer valid, by transfixing them with a nail; so *A Lapide*, and *Bp. Pearson*, who says,—

It is necessary to express our faith in *Christ crucified* (Eph. ii. 15), that we may be assured that He hath *abolished in his flesh the enmity, even the law of commandments;* which if He had not done the strength and power of the whole Law had still remained: for all the people had said *Amen* (Deut. xxvii. 26) to the *curse* upon every one that kept not the *whole* Law; *and entered into a curse and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the Lord their God, and his judgments and his statutes* (Neh. x. 29); which was in the nature of a bill, bond, or obligation, perpetually standing in force against them, ready to bring a forfeiture or penalty upon them, in case of non-performance of the conditions. But the strongest obligations may be cancelled; and one ancient custom of cancelling bonds was by striking a nail through the writing: and thus God, by our crucified Saviour, *blotted out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.* (Col. ii. 14.)

He nailed the bond of our debt to the Tree, and as by the Tree in Paradise we became debtors to God in the First Adam, so by the Tree on Calvary we received remission of our debt in the Second Adam. Cp. *Irenæus*, v. 17. 3.

15. ἀπεκδυσάμενος τὰς ἀρχάς] A profound mystery is revealed in these words. Observe the *middle voice, having put off from himself Principalities and Powers.* This text will be best explained by reference to the Apostle's language above in *v.* 11, ἀπεκδύσει τοῦ σώματος τῆς σαρκὸς, which, as has been already observed, refers primarily to *Christ's putting off of His own body by death;*

Hence some Ancient Expositors interpret ἀπεκδυσάμενος here to mean, "*having divested Himself of His flesh by death,*" He made a show of hostile Powers. So *Hilary* (de Trin. ix. 9), "exutus carnem," and see his observations there, ix. 11. So *Augustine*, c. Faustum xvi. 29, "*Exuens Se carnem*, principatus et potestates exemplavit," for (adds *Aug.*) by *death* the Malignant Powers of the Devil domineered over us, and Christ by dying (i. e. by putting off His mortal body) triumphed over them.

This ancient Exposition affords a clue to the true meaning of the words.

Other Interpreters, especially modern ones, interpret ἀπεκδυσάμενος as having little more than an *active* sense, i. e. having "*spoiled* Principalities and Powers," having *stripped* them.

This (as has been observed by *Professor Ellicott*, in his valuable edition of this Epistle) is manifestly incorrect.

In order to explain the word ἀπεκδυσάμενος, it must be remembered that

(1) Its plain grammatical sense is "*having divested himself of.*"

(2) Christ's *flesh* was that by which He was *mortal*, and by which He was capable of suffering the shame and anguish which Satan and "all the Principalities and Powers" of Darkness and the World inflicted upon Him on the Cross. The *body of His Flesh* was that by which *they* had power over him.

(3) Those Principalities and Powers plotted and perpetrated His death, in order to reduce Him, as they imagined, to the lowest abyss of sorrow, suffering, and shame; and, as they vainly supposed, to conquer and crush Him for ever.

(4) By dying, *He put off from Himself*, by His own free Will, *the Body of His Flesh.* He *divested Himself* of it.

(5) And by dying He thus divested Himself of that very thing by which *they* had power *over Him.*

(6) He thus disentangled Himself from the grasp of those adverse Powers. He divested Himself *of them.* As (with reverence be it said) Joseph, the type of Christ, extricated himself from the grasp of Potiphar's wife, when he left his own garment in her hand, and fled and got him out (Gen. xxxix. 12); and as Joseph divested *himself* of *her*, by disentangling himself of the *garment* by which she held him, so Christ cast off the garment of His *Body* (see a similar metaphor in 2 Cor. v. 2. 4); and in casting off His *mortal* Body, He cast off His *weakness.* He cast off *that* by which He was weak, and by which His enemies were strong, for they derived their *strength* from it. He cast off from Himself His bodily vesture, and with it He also *cast off* from Himself the Principalities and Powers of Darkness. He unlocked their grasp. He shook them off from Himself with the same ease that Samson shook off his enemies (Judg. xvi. 9—15). He flung *them* off with the same *ease* as He cast off His Body, or as He threw aside His raiment, or as He cast off His grave-cloths.

He cast off His mortal body in order to raise the same body *immortal*, and in order to raise *us* to *Immortality.* "Christ, being raised from the dead, dieth no more. Death hath no more dominion over Him" (Rom. vi. 9). Christ is risen from the dead, and hath raised us with Himself (1 Cor. xv. 20). And thus by Death, even by *that* Death which Satan had plotted and perpetrated, He overcame Death, and "destroyed him that had the power of it, the Devil" (Heb. ii. 14), and reconciled us to God by the *body of His flesh* through death. See above, i. 22, and Rom. viii. 3.

This interpretation is confirmed by the expositions of *Chrys.*, *Theodoret*, and *Theophylact.*

— ἐδειγμάτισεν] *He displayed them*, as Captives led in a Triumphal procession before a conqueror.

— ἐν παῤῥησίᾳ] *openly, publicly:* παῤῥησία (from πᾶς and ῥῆσις, *speech*) properly means frankness, openness of speech, without reserve or disguise; hence in a secondary sense it signifies whatever is done *openly*, and is distinguished from ἐν κρυπτῷ, *secretly.* See John vii. 4; xi. 54. The Enemies of Christ plotted against Him *secretly* (see Matt. xxvi. 4. Mark xiv. 1, 2. Luke xxii. 3—6), but He triumphed over them *openly* —as in a public spectacle of some glorious Victory.

— θριαμβεύσας αὐτοὺς ἐν αὐτῷ] *having led them in triumph by it.* On the word θριαμβεύσας, see above on 2 Cor. ii. 14.

Christ is here represented as a glorious Conqueror riding in victory on the triumphal Chariot of his Cross (*Theophyl.*), and triumphing over His enemies *by it;* by *that very Cross* which they had erected for Him, and to which they had nailed Him. And so Satan was like Haman, nailed to his own gallows, which became like a Triumphal Car to Him for whom he erected it.

It is, therefore, well said by a learned English Theologian,—

Is it not comfortable and pleasant to behold Christ there on the Cross, standing erect, not only as a resolute sufferer, but as a glorious conqueror: where having spoiled principalities and powers, he made a solemn show, triumphing over them? (Col. ii. 15.) No conqueror *loftily seated in his triumphal chariot* did ever yield a spectacle so gallant or magnificent; no tree was ever adorned with trophies so pompous or precious as the Cross. To the external view and carnal sense of men, our Lord was then exposed to scorn and shame; but to spiritual and true dis-

16 [q] Μὴ οὖν τις ὑμᾶς κρινέτω ἐν βρώσει ἢ ἐν πόσει, ἢ ἐν μέρει ἑορτῆς, ἢ νουμηνίας, ἢ σαββάτων, 17 [r] ἅ ἐστι σκιὰ τῶν μελλόντων, τὸ δὲ σῶμα Χριστοῦ. 18 [s] Μηδεὶς ὑμᾶς καταβραβευέτω θέλων ἐν ταπεινοφροσύνῃ καὶ θρησκείᾳ τῶν ἀγγέλων, ἃ μὴ ἑώρακεν ἐμβατεύων, εἰκῇ φυσιούμενος ὑπὸ τοῦ νοὸς τῆς σαρκὸς αὐτοῦ, 19 [t] καὶ οὐ κρατῶν τὴν κεφαλήν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον αὔξει τὴν αὔξησιν τοῦ Θεοῦ. 20 [u] Εἰ ἀπεθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου, τί ὡς ζῶντες ἐν κόσμῳ δογματίζεσθε, 21 "[x] Μὴ ἅψῃ, μηδὲ γεύσῃ, μηδὲ θίγῃς;" 22 [y] ἅ ἐστι

q Lev. 11. 2. & 23. 2, &c. Rom. 14. 3, 10, 13. Gal. 4. 10.
r Heb. 8. 5, 9, 11. & 10. 1.
s Jer. 29. 8. Ezek. 13. 3. Matt. 24. 4. Eph. 5. 6. 2 Thess. 2. 3. 1 John 4. 1. Rev. 3. 11.
t Gal. 1. 6—9. & 5. 2—4. Eph. 4. 15, 16.
1 Tim. 2. 4—6.
u Rom. 6. 3 5. & 7. 4, 6. Gal. 2. 19. & 4. 9. ver. 8.
x 1 Tim. 4. 3.
y Isa. 29. 13. Matt. 15. 9. Tit. 1. 1. 14.

cerning, all His and our enemies did there hang up as objects of contempt, quite overthrown and undone. There the Devil, *ὁ ἰσχυρὸς, that strong and sturdy one* (Matt. xii. 29. Luke xi. 22. Heb. ii. 14), did hang, bound and fettered, disarmed and spoiled, utterly baffled and confounded. There death itself did hang gasping, with its sting plucked out, and all its terrors quelled (1 Cor. xv. 54. 2 Tim. i. 10); His death having prevented ours, and purchased immortality for us. There the world, with its vain pomps, its counterfeit beauties, its fondly admired excellencies, its bewitching pleasures, did hang up, all disparaged and defaced as it appeared to St. Paul; *God forbid*, saith he, *that I should glory, save in the Cross of Christ, by which the world is crucified unto me, and I unto the world* (Gal. vi. 14). *Dr. Barrow* (Serm. xxvi. vol. iv. p. 595). See also *Bp. Pearson* (Art. ii. p. 290), who says,—

Contrary to the custom of triumphing Conquerors (of *this* world), Christ did not sell, but buy us; because while He saved us, He died for us; and that death was the price by which He purchased us; even so this dying Victor gave us life; upon the Cross, as His triumphant chariot, He shed that precious blood which bought us, and thereby became our Lord by right of redemption, both as to conquest and to purchase.

Cp. above on 2 Cor. ii. 14.

16. *Μὴ οὖν*] *Let not, therefore, any man judge you, in eating or in drinking.* See on *v.* 8.

The *οὖν* explains the *δόγματα* in *v.* 14. The words *βρῶσις* and *πόσις* do not signify *meat* and *drink*, but they designate the *acts* of *eating* and *drinking* of meats and drinks prohibited by the Levitical Law. See Rom. xiv. 2.

On this, and the following verses to the end of the chapter, see the Epistle of *S. Jerome* (ad Algasiam, qu. 10, vol. iv. p. 204).

— *ἐν μέρει*] *in respect of,—in the particular matter of.* See 2 Cor. iii. 10.

— *ἑορτῆς*] *of a festival.* See above, *v.* 8, and Gal. iv. 10.

— *σαββάτων*] The *Seventh-Day* Sabbath, the Jewish Sabbath, which, as far as it was the *seventh-day Rest*, had been fulfilled by Christ resting in the grave. See note above on Luke xxiii. 56.

The *position* of the Day is changed from the seventh to the first day of the week (see on Acts xx. 7), but the *proportion* of *one-seventh* of our time to be dedicated to God, which dates from the *Creation*, and is grounded upon it, and concerns *all creatures* (Exod. xx. 8—11), remains unchanged; and has received new strength and sanction by its consecration to Christ under the Gospel in the *Lord's Day*. See above on Matt. xxvii. 62; xxviii. 1, and the authorities quoted in No. xliv. of the Editor's Occasional Sermons, on "*The Christian Sunday*," and below on Rev. i. 10.

17. *ἅ ἐστι σκιά*] *which* things *are a shadow of the future* good *things*, which have been now revealed in the Gospel. See the explanation of this in Heb. ix. 11; x. 1.

— *τὸ δὲ σῶμα Χριστοῦ*] *but the substance of* them (i. e. of the future blessings) *is Christ's.* The *σῶμα* is *substantial reality*, as opposed to *shadow*; as *σωματικῶς* in *v.* 9.

The *shadows* of *the future* things (Heb. x. 1) belonged to Moses and the Law, and to the Jews, but the *substance* of them belongs to Christ and to the Gospel; and as ye, who have been baptized into Christ, have passed from the shadow to the substance, from the letter to the spirit, therefore if ye return to them, ye renounce the *substance* for the *shadow*, and ye forfeit the *spirit* for *the letter*. Cp. *Theophylact* and *Augustine* (Epist. 149), and *Jerome* (ad Algasiam, qu. 10).

18. *Μηδεὶς ὑμᾶς καταβραβευέτω*] *Let no one cheat you of your prize.*

The word *καταβραβευθῆναι* is used, when one competitor deserves a prize and another receives it. (*Chrys.*, *Theodoret.*) The preposition *κατὰ* indicates that the prize is unfairly adjudged *against* the deserving candidate.

On the word *βραβεῖον*, e. g. a palm-branch, or crown, or other prize to a runner in a course, or a charioteer, &c., see 1 Cor. ix. 24. Phil. iii. 14.

Your false Teachers *promise* you special privileges; but the fact is, they would *defraud* you of the everlasting crown, which you will receive as your reward from the Eternal Judge (*βραβεὺς*) at the Great Day, if you persevere in the Christian race on which you have entered. See *A Lapide* here.

— *θέλων*] By the exercise of *his mere will* (*θέλημα*); domineering over you by *his will*, following his own spirit (Ezek. xiii. 3), dictating to you, with arbitrary wilfulness, terms of salvation contrary to the *Divine Will* (*θέλημα*) as revealed in the *Divine Word*.

This spirit of wilful usurpation, in matters of religious doctrine and discipline (which says, "sic *volo*, sic *jubeo*, stet pro ratione *voluntas*"), is referred to in another word, *ἐθελο-θρησκεία, Will-worship*, *v.* 23, and see above on Gal. iv. 9, *θέλετε δουλεύειν*.

18, 19. *ἐν ταπεινοφροσύνῃ κ.τ.λ.*] In affected and mock lowliness of mind *and self-abasement*, cp. *v.* 23 (*Theophylact*), as is shown by what follows, "vainly *puffed up* by his fleshly mind," which words (as *Chrys.* observes) prove that it was a vain-glorious humility; Pride in its worst form; Pride dressed up in the disguise of Lowliness. And this is the besetting sin of the human heart, which is more puffed up by false humility than by open pride. *Augustine* (Ep. 149).

Those false Teachers alleged, that man is too unholy to approach God without the mediation of some spiritual beings; and then, in a proud, presumptuous spirit, they intruded into hidden secrets, and made Mediators for themselves in the persons of Angels. (See above on *v.* 8.) And, *not holding the Head*, they rejected the "only *Mediator* between God and Man" (1 Tim. ii. 5), Whom God Himself has provided, the *Man Christ Jesus*. This they did in the name of Humility!

For an exposition of this passage and the context, see *Augustine* (Epist. 149, tom. ii. p. 764).

— *θρησκείᾳ τῶν ἀγγέλων*] *the worship of Angels.* See above on *v.* 8.

— *ἃ μὴ ἑώρακεν—σαρκὸς αὐτοῦ*] *intruding into those things which he hath not seen*, and yet pretending to be familiar with them—*vainly puffed up by the mind*—not of his spirit, or higher principle, but—*of his flesh*; or animal man.

19. *ἐξ οὗ πᾶν τὸ σῶμα*] *out of Whom all the body, by means of its joints and bands, being supplied* with nourishment, and *being compacted together, increaseth with the increase of God.* See on Eph. iv. 16, and on the force of *ἐκ* here see Eph. v. 30.

20. *Εἰ ἀπεθάνετε*] *If ye died* with Christ in your Baptism. See *v.* 12. Observe the *aorist*.

— *σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου*] If ye died *with Christ from the elements of the world.*

This is best explained by Gal. iv. 8—10, where see note.

The Colossians, like the Galatians, had been heathens, they had been subject to the Elements of this World divinized,—to the Powers of Nature, the Sun, the Moon, the Earth, worshipped as gods. In their conversion to Christianity they *died from these*; they renounced them, and acknowledged Christ as Lord of all.

But now, by submitting to false Teachers, who arbitrarily required submission to observances (see *v.* 16) grounded on the *elements of Nature*, the course of the Sun, and the phases of the Moon, they returned to their ancient bondage. *Theodoret* on *v.* 8.

— *τί—δογματίζεσθε*] *why are ye subject* to such *δόγματα* as follow, *Handle not, taste not, nor even touch? Chrys.* See *v.* 14.

St. Paul recites, *per irrisionem*, the words of the false Teachers against whom he was warning them, "Handle *not*, &c.; whereas *to the pure all things are pure*, and every creature *of God* is *good*" (Tit. i. 15. 1 Tim. iv. 4). *Augustine* (Ep. 149).

21. *Μὴ ἅψῃ*] *Do not handle*, do not hang on to, do not grasp, embrace. As to the meaning of *ἅπτομαι*, see on John xx. 17. 1 Cor. vii. 1.

— *μηδὲ θίγῃς*] *nor even touch*, however lightly. So *Augus-*

πάντα εἰς φθορὰν τῇ ἀποχρήσει, κατὰ τὰ ἐντάλματα καὶ διδασκαλίας τῶν ἀνθρώπων, 23 [z] ἅτινά ἐστι λόγον μὲν ἔχοντα σοφίας, ἐν ἐθελοθρησκείᾳ καὶ ταπεινοφροσύνῃ, καὶ ἀφειδίᾳ σώματος οὐκ ἐν τιμῇ τινι, πρὸς πλησμονὴν τῆς σαρκός.

III. 1 [a] Εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε, οὗ ὁ Χριστὸς ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ καθήμενος· 2 τὰ ἄνω φρονεῖτε, μὴ τὰ ἐπὶ τῆς γῆς· 3 [b] ἀπεθάνετε γὰρ, καὶ ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ· 4 [c] ὅταν ὁ Χριστὸς φανερωθῇ ἡ ζωὴ ἡμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ.

z ver. 18. 1 Tim. 4. 8. & 5. 23.

a Ps. 110. 1. Rom. 6. 5. Eph. 1. 20. & 2. 6. ch. 2. 12.
b Rom. 6. 2, &c. Gal. 2. 20.
c 1 Cor. 15. 43. Phil. 3. 21. 1 John 3. 2.

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tine, "Ne *altaminaveris*." Cp. *Trench*, Synonyms of N. T. § xvii.

22. ἃ ἐστι πάντα εἰς φθορὰν τῇ ἀ.] *which things all tend to perish in the using up.*

These meats, from which you are required by your false Teachers to abstain with such scrupulous superstition, cannot enter into the *inner* man; they only go into the mouth, and into the belly, and "are cast out into the draught" (Matt. xv. 17. Mark vii. 19), and perish. (*Jerome*, *Theophyl.*) Why then should such stress be laid upon them? "Meat commendeth us not to God. For neither if we eat, are we the better; neither if we eat not, are we the worse" (1 Cor. viii. 8). These things are therefore the very reverse of *spiritual* things. If we abstain from spiritual things, our souls are famished and perish. *Spiritual* things, the more they are used, the more they tend *to Salvation* (εἰς σωτηρίαν). But the more they, these carnal things, are used, the more corruption ensues from them.

— κατὰ τὰ ἐντάλματα] *according to the commandments and leading of man*—as distinguished from, and opposed to, the Will and Word of *God*. See above on Matt. xv. 9.

23. ἅτινά ἐστι κ.τ.λ. σαρκός] *which things have a show of wisdom in will-worship, and in mortification of the body not held in any honour, and tending to the pampering of the flesh.* B omits καὶ after ταπεινοφροσύνῃ.

In order to understand these words, it must be remembered that the false Teachers—

(1) *pretended* to *humility*, but they were *puffed up* with pride *in their fleshly mind* (see *v.* 18);

(2) That they made a great show of *mortification of* the *flesh*, but, in fact, they pampered the fleshly mind by wilfulness, and self-righteousness, and other evil passions of the carnal heart;

This was specially the case with the *Ebionites*. See the authorities in *Neander*, Church Hist. sect. iv.

(3) That instead of holding "*the body in any honour*," ἐν τιμῇ τινι, and in due reverence (as God had commanded to do), they *degraded the body* by not holding the Head, in Whom "dwelleth all the fulness of the Godhead bodily," and by denying the *Godhead* of Christ, the Word *Incarnate*, "God manifest in the flesh," Who has taken Human Nature both in Soul and Body, and has joined it for ever to the nature of God, and has thus *consecrated* the human *body*; and by means of the death, which He had suffered in the "*body* of His *flesh*," has overcome death (i. 22) and vanquished Satan, and has raised us from death, and has delivered us from the bondage of the Law, and from its curse, and has given us the adoption of Sons, and has made our *bodies* to be "members of Himself" (1 Cor. vi. 15), and to be "*Temples of God*" (1 Cor. iii. 16; vi. 19), and has carried His *Body* into Heaven, and has seated it in Glory at the Right Hand of God; and Who has also sanctified even the *inferior creatures*, which God has given for the food of the body, and has restored them to us, to be used by us freely and thankfully, as *pure* to those who are *purified* by Him. See on 1 Cor. vi. 12. 1 Tim. iv. 3, 4. Tit. i. 15.

(4) That these false Teachers, by their irreverence toward Christ, the Incarnate God, had not maintained the *Body in honour* (ἐν τιμῇ), but had robbed it of all its dignity and glorious prerogatives, and had taken away the best safeguards of its purity and holiness, and had opened a wide door to *the pampering of the flesh* (πρὸς πλησμονὴν τῆς σαρκὸς) by *surfeiting* and *uncleanness*.

For ample illustration of the meaning of the word πλησμονὴ, *fulness*, *satiety*, *surfeiting*, the reader may consult the numerous passages cited by *Wetstein*, p. 290, in almost every one of which the word πλησμονὴ is used in a sense of *voluptuous and vicious excess*. The words πρὸς πλησμονὴν τῆς σαρκὸς do *not* here signify "for the satisfying of the flesh in its *necessary cravings*," but "for the satisfying of the flesh in *its sensual concupiscence*."

(5) That, therefore, while they affected Humility, they were eaten up with Pride; and that their pretences to bodily Mortification, by means of which they professed to elevate themselves and their hearers to superior degrees of purity and sanctity, tended rather to carnal licentiousness, and to voluptuous sensuality, and dissolute indulgence in *fleshly lusts*.

(6) That the meaning above assigned to the words οὐκ ἐν τιμῇ τινι, "*not in any honour*" (that is, *not held in any honour*, whereas the *body ought* to be held in *great* honour, as being a "member of Christ" and a "Temple of God"), is confirmed by St. Paul's words in another Epistle, "This is the will of God, even your sanctification, that every one of you should know how to possess his vessel (i. e. his *body*) in sanctification and *in honour*" (1 Thess. iv. 4, where see note), and where he uses the words ἐν τιμῇ, *in honour*, as here.

(7) Deep wisdom there was, and prophetic foresight, in these words of St. Paul to the Colossians, as was afterwards proved by the history of that remarkable sect which flourished in their neighbourhood, the sect of *Montanus*, which, commencing with the principles here censured by the Apostle, of *arbitrary will-worship*, and specious professions of lowly self-abasement, and rigid asceticism, and corporal mortification, and "*neglect of the body*," developed itself in fanatical excesses, and Antinomian licentiousness.

St. Paul's vigilant eye descried the seeds of this evil, and he endeavoured to uproot them. The history of this Phrygian sect affords a practical comment on St. Paul's Epistle to the Church of Colossæ.

See the primitive collections on this subject in *Routh's* Reliquiæ Sacræ, ii. 55—62, ed. 1814.

— ἐθελοθρησκείᾳ] *will-worship*. For an excellent exemplification of the results of ἐθελοθρησκεία in the History of the Christian Church, the reader may see the Sermon of *Bp. Andrewes* "On the Worshipping of Imaginations," vol. v. pp. 55—70.

CH. III. 1. Εἰ οὖν συνηγέρθητε] *If therefore ye rose together with Christ* in your baptism, *seek ye those things that are above, where* Christ your Head *is, sitting* (ἔστι, not ἐστὶ, is emphatic) *on the Right Hand of God.*

If we live well, we have died, and are risen again. He who lives ill, lives not; let him die now, in order that he may escape eternal death. "Mutetur, ne damnetur." And what is it to *live* well? To mind those things which are above; to seek for happiness above, and not on Earth. *Augustine* (Serm. 231).

— τὰ ἄνω ζητεῖτε] *seek ye those things* that *are above*. Hence *Theophilus*, Bishop of Antioch in the second century (ad Autolyc. ii. § 17), speaking of the Creation, says, "Four-footed beasts are like images of men who *mind earthly things* (Phil. iii. 19); but they who live righteous lives soar aloft, like birds, on the wings of the soul, and *mind those things that are above*."

3. ἀπεθάνετε γάρ] *for*, in your baptism, *ye died* (observe the *aorist*, cp. 1 Cor. vi. 11) *to* this world, in order that ye might attain to that world where is no death. No one dies in *that* world, to which none will ever come who has not died to *this* world. He must die by that death which God's elect die, and by which their heart passes to heaven, while they still abide in this mortal flesh on earth. This is the death of which the Apostle here speaks.

This Death is Love, which is strong as Death (Cant. viii. 6). This Love is Death to the World, and Life with Christ in God. By it we ascend from Earth to Heaven. *Augustine* (in Joann. Tract. 65).

— ἡ ζωὴ ὑμῶν κέκρυπται] *your life hath been hid*, and is hid, *with Christ in God*. Ye live a *hidden life*; a life concealed from the observation of this world (Luke xvii. 20), which perhaps despises you as dead. Ye have been engrafted in Him. Be ye good trees. Now, in the world's eye, is your winter; to men ye appear like dry sticks. Your life is *hid* with Christ. Ye are dead to the world, dead in *appearance*, but not dead in *reality*; dead, as to show of luxuriant leaves, but not dead in your spiritual root. Your root is Christ. His Coming will be your Summer. Then ye will put forth a glorious foliage. "Ye will *appear* with Him in glory." But the leafy fig-trees of this world will be withered by His Coming. See *Augustine* (Serm. 36).

4. ὅταν ὁ Χριστὸς—ἡ ζωὴ ἡμῶν] *when Christ shall have been*

5 [d] Νεκρώσατε οὖν τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς, πορνείαν, ἀκαθαρσίαν, πάθος, ἐπιθυμίαν κακὴν, καὶ τὴν πλεονεξίαν, ἥτις ἐστὶν εἰδωλολατρεία, 6 [e] δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας, 7 [f] ἐν οἷς καὶ ὑμεῖς περιεπατήσατέ ποτε, ὅτε ἐζῆτε ἐν τούτοις.

8 [g] Νυνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα, ὀργὴν, θυμὸν, κακίαν, βλασφημίαν, αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν.

9 [h] Μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, 10 [i] καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτὸν, 11 [k] ὅπου οὐκ ἔνι Ἕλλην καὶ Ἰουδαῖος, περιτομὴ καὶ ἀκροβυστία, βάρβαρος, Σκύθης, δοῦλος, ἐλεύθερος, ἀλλὰ τὰ πάντα καὶ ἐν πᾶσι Χριστός.

12 [l] Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἠγαπημένοι, σπλάγχνα οἰκτιρμοῦ, χρηστότητα, ταπεινοφροσύνην, πραΰτητα, μακροθυμίαν, 13 [m] ἀνεχόμενοι ἀλλήλων, καὶ χαριζόμενοι ἑαυτοῖς; ἐάν τις πρός τινα ἔχῃ μομφὴν, καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν, οὕτω καὶ ὑμεῖς· 14 [n] ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, ὅ ἐστι σύνδεσμος τῆς τελειότητος.

15 [o] Καὶ ἡ εἰρήνη τοῦ Χριστοῦ βραβευέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἑνὶ σώματι· καὶ εὐχάριστοι γίνεσθε.

16 [p] Ὁ λόγος τοῦ Χριστοῦ ἐνοικείτω ἐν ὑμῖν πλουσίως ἐν πάσῃ σοφίᾳ, διδάσ-

Phil. 4. 7.

d Rom. 8. 13. & 6. 13. & 7. 5, 23. Eph. 4. 22. & 5. 3, 5. 1 Thess. 4. 5.
e Eph. 5. 6. Rev. 22. 15.
f Rom. 6. 19, 20. & 7. 5. 1 Cor. 6. 11. Eph. 2. 1. & 5. 7, 8. Tit. 3. 3.
g Eph. 4. 22. 1 Pet. 2. 1. James 1. 21.
h Lev. 19. 11. Zech. 8. 16. Eph. 4. 22, 25, 29. & 5. 4.
i Gen. 1. 26. Eph. 2. 10. & 4. 24.
k Rom. 10. 12. 1 Cor. 7. 21, 22. & 12. 13. Gal. 3. 28. & 5. 6. & 6. 15.
l Eph. 4. 32. & 6. 11. Gal. 5. 22.
m Matt. 6. 14. Mark 11. 25. Eph. 4. 32.
n Eph. 4. 3. & 5. 2. ch. 2. 2. 1 Thess. 4. 9. 1 John 3. 23. & 4. 21.
o Eph. 4. 4.
p 1 Cor. 14. 26. Eph. 5. 20.

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manifested Who is our Life —. See John xi. 25, and cp. *Ignat.* ad Ephes. 3, Ἰησοῦς Χριστὸς, τὸ ἀδιάκριτον ἡμῶν ζῆν.

— ὅταν — φανερωθῇ] *when He*, Who is now invisible in Heaven, *shall have been made manifest* to every eye by the glory of His Coming to Judgment (2 Thess. ii. 8. Rev. i. 7), *then ye also* (who *now* live a *hidden* life, see *v.* 3) *will be manifested with Him in glory.*

5. Νεκρώσατε τὰ μέλη ὑμῶν τὰ ἐπὶ τῆς γῆς] *Mortify your members that are upon the earth.* For, your *Head* is in *heaven*; there He lives, and thither, by His Ascension, He has raised *you*, who are His *members*. (Eph. ii. 6.) He is your Life; your Life is hidden invisibly in *Him*, and you must therefore *mortify* your *members* upon the *earth*, so that they may not weigh down your heavenly members and destroy your heavenly life. You must be dead to earth, in order to live in heaven. Cp. Phil. iii. 20; and *Irenæus* (v. 12), who says: "Harum depositionem Apostolus præconatur, et eos, qui talia operantur, velut *carnem* et *sanguinem tantùm* existentes non posse regnum cœlorum possidere." While we mortify our members upon the earth, we quicken our members in heaven. The death of the one is the life of the other. *Augustine* (in Epist. Joh. Tract. 9).

Unless we die to the world, we cannot live to God. Therefore St. Paul says of himself, "The world is crucified to me, and I to the world;" and then he adds, "I live, yet not I, but Christ liveth in me." (Gal. ii. 20.) *S. Gregor.* on 1 Kings ii.

— πορνείαν] *fornication, uncleanness*, &c. These are put in *apposition* with μέλη, *members*, as being their works, unless they are mortified. See *Winer*, § 59. 8, p. 469. Or, as the word may be interpreted, "membra dicebantur ipsorum *ea vitia*, quæ in membris habitabant ipsorum, modo locutionis (quâ exprimitur) per id *quod continet*, id quod *continetur*, sicut dicitur, 'Totum *forum* loquitur' cùm *homines* loquuntur qui sunt *in foro*." *Augustine* (de Continentiâ, § 30, vi. p. 527, where he gives an exposition of this passage).

8. ἐκ τοῦ στόματος] *out of your mouth,—that* mouth by which you receive the communion of the Lord's Body. *Theoph.*

9. ἀπεκδυσάμενοι] *seeing that ye have put off* the old man—(*Authorized Version*). See on Eph. iv. 22.

10. ἀνακαινούμενον] *who is being renewed* daily. Observe the *present* tense. The new man was born in you at your *regeneration* in Baptism, but needs the *daily renewal* of the Holy Ghost. See on Tit. iii. 5.

On the difference between *νέος* and *καινὸς* see Eph. iv. 23, and 1 John ii. 8.

On the word *εἰκὼν* see 1 Cor. xi. 7, where man is called *εἰκὼν καὶ δόξα Θεοῦ*. It is used by the LXX in Gen. i. 26, 27; v. 1. 3; ix. 6, where God is said to have created man in His own likeness,—that is, His *intellectual, rational, moral*, and *spiritual* likeness. See *Barrow's* Serm. vii. vol. iv. pp. 163. 171, on Gen. i. 27, "On the being of God proved from the frame of Human Nature."

11. τὰ πάντα καὶ ἐν πᾶσι Χριστός] *but Christ is all and in all*, and so *God* is all in all. This is the fruit of the Incarnation. He who had existed in the form of God, and took on Him the form of a servant, is to be confessed as ever existing in the glory of God the Father. He is in Him, in Whom He was before.

And now, God has become all in all by the Mystery of the Incarnation, in order to make us conformable to the likeness of God. This is our gain, our advancement. The Only Begotten Son of God, although He was born as man, is no other than God, all in all. And by Him our manhood is advanced. We are advanced to a glory conformed to Him, and are renewed into the knowledge of God. This is what the Apostle says: "Exuti veterem hominem in actibus *suis*, *et induti novum qui innovatur in agnitionem Dei*, *secundùm imaginem Ejus qui creavit Eum.* Consummatur itaque homo imago Dei." Man recovers the divine image which he had lost. And being created anew, he obtains the perfection of his creation by agnition of his God, and by being thus His image, and advancing to Eternity by piety, and by Eternity abiding for ever, the Image of His Creator. *S. Hilary* (de Trin. xi. 49).

The Apostle, in saying that "the new man is *being renovated* to *perfect knowledge*," shows that man, who did *not* know God, is renovated by that knowledge which has God as its object. And by saying "according to the image of Him that *created* him," he declares the restoration of man, made in the beginning in the image of God.

12. σπλάγχνα οἰκτιρμοῦ] *bowels of mercy.* Cp. Luke i. 78. 2 Cor. vi. 12. Phil. i. 8; ii. 1. *Elz.* has οἰκτιρμῶν.

13. ὁ Χριστὸς ἐχαρίσατο] *Christ freely forgave you.* Forgiveness of sins, attributed to God in Christ (Eph. iv. 32), is here attributed to *Christ*, and thus the Godhead of Christ is declared. See above on i. 19, 20.

14. σύνδεσμος] *bond of perfectness*; the bond which perfects every thing; which fulfils the law (Rom. xiii. 10), and girdles the Christian life with a zone of love. Cp. 2 Pet. i. 7. Τὸν δεσμὸν τῆς ἀγάπης τοῦ Θεοῦ τίς δύναται ἐξηγήσασθαι; *Clem. Rom.* i. 49.

For ὅ, the reading of A, B, C, F, G, *Elz.* has ἥτις.

15. Χριστοῦ] So A, B, C*, D*, F, G.—*Elz.* Θεοῦ. In this Epistle St. Paul dwells specially on the dignity of *Christ*. See i. 1, and in this chapter *vv.* 1, 2, 3. 11. 13. 16, 17.

— βραβευέτω] Let Peace *preside* and *decide* the *contest*. When there is a competition in your heart between two rival passions, Good and Evil, Love and Hatred, let Peace sit there as Arbitress, and put an end to the dispute, and award the palm to Love. Cp. *Theodoret* and *Theophylact*, and the authorities in *Wetstein*, especially *Clemens Alex.* Prot. p. 45.

On the literal meaning of βραβεύω, βραβεὺς, see on ii. 18.

κοντες καὶ νουθετοῦντες ἑαυτοὺς ψαλμοῖς, ὕμνοις, ᾠδαις πνευματικαῖς ἐν τῃ χάριτι ᾄδοντες ἐν ταῖς καρδίαις ὑμῶν τῷ Θεῷ. 17 [q] Καὶ πᾶν ὅ τι ἂν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Ἰησοῦ Χριστοῦ, εὐχαριστοῦντες τῷ Θεῷ Πατρὶ δι' αὐτοῦ.

18 [r] Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ.

19 [s] Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας, καὶ μὴ πικραίνεσθε πρὸς αὐτάς.

20 [t] Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γάρ ἐστιν εὐάρεστον ἐν Κυρίῳ.

21 [u] Οἱ πατέρες, μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν, ἵνα μὴ ἀθυμῶσιν.

22 [x] Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλείᾳ ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν ἁπλότητι καρδίας, φοβούμενοι τὸν Κύριον. 23 [y] [a] Ὁ ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις, 24 εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας. Τῷ Κυρίῳ Χριστῷ δουλεύετε. 25 [z] [c] Ὁ γὰρ ἀδικῶν κομιεῖται ὃ ἠδίκησε, καὶ οὐκ ἔστι προσωποληψία.

IV. 1 [a] Οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε, εἰδότες ὅτι καὶ ὑμεῖς ἔχετε Κύριον ἐν οὐρανῷ.

2 [b] Τῇ προσευχῇ προσκαρτερεῖτε, γρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ, 3 [c] προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι' ὃ καὶ δέδεμαι, 4 ἵνα φανερώσω αὐτὸ, ὡς δεῖ με λαλῆσαι.

5 [d] Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω τὸν καιρὸν ἐξαγοραζόμενοι.

6 [e] Ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι ἅλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἑνὶ ἑκάστῳ ἀποκρίνεσθαι.

7 [f] Τὰ κατ' ἐμὲ πάντα γνωρίσει ὑμῖν Τύχικος ὁ ἀγαπητὸς ἀδελφὸς, καὶ πιστὸς διάκονος καὶ σύνδουλος ἐν Κυρίῳ· 8 ὃν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῷ τὰ περὶ ὑμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν, 9 [g] σὺν Ὀνησίμῳ τῷ πιστῷ καὶ ἀγαπητῷ ἀδελφῷ, ὅς ἐστιν ἐξ ὑμῶν· πάντα ὑμῖν γνωριοῦσι τὰ ὧδε.

q Rom. 1. 8. 1 Cor. 10. 31. Eph. 5. 20. 1 Thess. 5. 18. Heb. 13. 15. 1 Pet. 2. 5—9. & 4. 11.
r Gen. 3. 16. 1 Cor. 11. 3. & 14. 34. Eph. 5. 22—24, 33. 1 Tim. 2. 12. Tit. 2. 4, 5. 1 Pet. 3. 1, 6.
s Eph. 5. 25. 1 Pet. 3. 7.
t Eph. 6. 1.
u Eph. 6. 4.
x Eph. 6. 5—7. 1 Tim. 6. 1, 2. Tit. 2. 9, 10. 1 Pet. 2. 18, 19.
y Rom. 14. 6, 8. Eph. 5. 22. & 6. 6, 7. 1 Pet. 2. 13, 15.
z Acts 10. 34. Rom. 2. 11. 1 Pet. 1. 17.
a Eph. 6. 9.
b Luke 18. 1. Rom. 12. 12. Eph. 6. 18, 20. 1 Thess. 5. 17.
c Matt. 13. 11. 1 Cor. 4. 1. & 16. 9. 2 Cor. 2. 12. Eph. 6. 19. 2 Thess. 3. 1.
d ch. 1. 26. & 2. 2.
e Eph. 5. 15, 16. 1 Thess. 4. 12. Eccles. 10. 12. Ecclus. 21. 16. Mark 9. 50. ch. 3. 16. Eph. 4. 29.
f Acts 20. 4. Eph. 6. 21, 22. 2 Tim. 4. 12.
g Philem. 10.

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16. ψαλμοῖς κ.τ.λ.] *with psalms.* See Eph. v. 19. *Elz.* has καὶ before ὕμνοις and ᾠδαῖς and τῇ καρδίᾳ here, against the preponderance of the best authorities; *Elz.* also omits τῇ before χάριτι, and has Κυρίῳ, not Θεῷ.

17. ἐν ὀνόματι Ἰησοῦ Χριστοῦ—δι' αὐτοῦ] *Do all in the Name of Christ,* and offer your praises through *Him,* and not through Angels or any other Mediators. *Theophyl.*

For an exposition of this text see *Dr. Barrow's* Sermon xxxiii. "Of doing all things *in the Name of Christ,*" vol. ii. p. 247. *Elz.* has Κυρίου Ἰησοῦ. The reading in the text is that of A, C, D*, F, G, *Lachmann, Ellicott.*—*Elz.* has καὶ before Πατρὶ, but it is not in A, B, C.

— εὐχαριστοῦντες—**18.** ὑποτάσσεσθε] *giving thanks to God—submit yourselves.* Observe that here, as in the Epistle to the Ephesians, St. Paul makes the *moral music* of the Christian life to depend on two things—a spirit of *thankfulness* to *God,* and of *submission* to *man.* Thus the human heart is to be kept in tune, and to be prepared for heaven. See above, Eph. v. 20, 21.

— Αἱ γυναῖκες] *Ye wives.* With this and the eight following verses compare the parallels in Eph. v. 21—25; vi. 1—9. After τοῖς *Elz.* has ἰδίοις, and Θεὸν for Κύριον in *v.* 22.

20. ὑπακούετε—κατὰ πάντα] See also *v.* 22, where κατὰ πάντα is also used. An example of a precept proceeding *on the charitable supposition* that the other party will do its duty; for if Parents and Masters order any thing contrary to God's Law, then Children and Servants "must obey God rather than men." (Acts v. 29.) The words κατὰ πάντα are not in Eph. vi. 1. 5.

On St. Paul's different modes of address to different Churches, as here exemplified, see on Eph. vi. 1, 2.

22. ὀφθαλμοδουλείᾳ] So A, B, D, E, F, G. *Elz.* ὀφθαλμοδουλείαις.

23. Ὃ ἐάν] So the majority of the best MSS.—*Elz.* καὶ πᾶν ὅ τι ἐάν.

25. κομιεῖται] *shall receive* back *virtually* and in effect, though not in the same form. See Eph. vi. 8. 1 Cor. xv. 37, and *Winer* § 66, p. 547, who compares John xii. 5, where the *ointment* is spoken of as to be given to the poor, whereas it was its *price,* after it had been sold, that was to be so bestowed.

CH. IV. **1.** Οἱ κύριοι] *Ye masters.* See Eph. vi. 9. *Elz.* has οὐρανοῖς here. A, B, C have οὐρανῷ.

5. πρὸς τοὺς ἔξω] *toward* those who are *not within the Church* of Christ. 1 Thess. iv. 12. 1 Cor. v. 12, 13.

— τὸν καιρὸν ἐξαγοραζόμενοι] *redeeming for yourselves the opportunity out of* (ἐξ) the hands of the Evil One. The Days are Evil, in this world, sold as it were under bondage, and it is for you to rescue the Opportunity out of the grasp of your Ghostly Enemy. Seize, as it were, the Opportunity by the forelock, and make it your own. See above on Eph. v. 16, where the *reason* of the precept is expressed, which the Apostle does not therefore repeat here.

6. ἅλατι ἠρτυμένος] *seasoned with salt.* See on Mark ix. 50.

— εἰδέναι] *that you may know.* On the infinitive cp. Acts xv. 10. Heb. v. 5. *Winer,* § 43, p. 283. *Ellicott.*

7. Τύχικος] *Tychicus.* See Eph. vi. 21, 22.

8. ἵνα γνῷ τὰ περὶ ὑμῶν] So *Elz., Tisch., De Wette, Alf., Ellicott,* with C, D***, E, I, K, and a majority of Cursive MSS. and ancient Versions. A, B, D*, F, G, *Griesb., Lachm., Meyer, Scholz* have ἵνα γνῶτε τὰ περὶ ἡμῶν. But, the *very purpose* (αὐτὸ τοῦτο) for which St. Paul sent Tychicus to the Colossians, was not (it would seem) *in order* that they might know how St. Paul was faring, but that he might know whether they were standing stedfast in the faith against the attempts of the false Teachers.

The communication of tidings concerning the Apostle was no doubt a purpose, and would be a consequence of his mission, but not the final cause.

9. σὺν Ὀνησίμῳ—ἀδελφῷ] *with Onesimus, the faithful and beloved brother.* See Philem. 10—15.

Onesimus had been the *slave of Philemon.* To how high a dignity has he here been raised, to become the *brother of St. Paul!* *Theophyl.*

10 h Ἀσπάζεται ὑμᾶς Ἀρίσταρχος ὁ συναιχμάλωτός μου, καὶ Μάρκος ὁ ἀνεψιὸς Βαρνάβα, περὶ οὗ ἐλάβετε ἐντολάς, ἐὰν ἔλθῃ πρὸς ὑμᾶς, δέξασθε αὐτόν· 11 καὶ Ἰησοῦς ὁ λεγόμενος Ἰοῦστος, οἱ ὄντες ἐκ περιτομῆς· οὗτοι μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ, οἵτινες ἐγενήθησάν μοι παρηγορία.

h Acts 15. 37. & 19. 29. & 20. 4 & 27. 2. 2 Tim. 4. 11. Philem. 24. 1 Pet. 5. 13.

12 i Ἀσπάζεται ὑμᾶς Ἐπαφρᾶς ὁ ἐξ ὑμῶν, δοῦλος Χριστοῦ, πάντοτε ἀγωνιζόμενος ὑπὲρ ὑμῶν ἐν ταῖς προσευχαῖς, ἵνα στῆτε τέλειοι καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ Θεοῦ. 13 Μαρτυρῶ γὰρ αὐτῷ, ὅτι ἔχει πόνον πολὺν ὑπὲρ ὑμῶν καὶ τῶν ἐν Λαοδικείᾳ καὶ τῶν ἐν Ἱεραπόλει.

i Rom. 15. 30. ch. 1. 7. Philem. 23.

14 k Ἀσπάζεται ὑμᾶς Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητὸς καὶ Δημᾶς.

k 2 Tim. 4. 10, 11 Philem. 24.

St. Paul had just been giving Christian counsel to *Masters* and *Slaves*, members of the Church at Colossæ, and he now makes a *practical application* of his own precepts, by sending to them *Onesimus*, a slave, who, when a *heathen*, had defrauded his master Philemon at Colossæ, and had run away from him to Rome; but now, having been converted to Christianity by St. Paul, is restored to Philemon, and to them, as one of themselves, a "*faithful and beloved*" *brother* in Christ (see below, the Introduction to the Epistle to Philemon), and a confidential messenger of the Apostle; and is commended to them as such, in this Epistle, which was to be *read publicly* in the *Churches of Phrygia*, *Asia*, and *the world*, and which has been openly read and received every where as divinely inspired Scripture from that day to this.

How much native truth, courage, and beauty is there in Christianity, which enabled the Apostle to speak thus of a runaway slave, to the inhabitants of that city from which he had fled! What other religion in the world could have done this? See below, pp. 333—6, *Introduction* to the Epistle to Philemon.

10. Ἀσπάζεται ὑμᾶς] The *salutations* in this Epistle are the same as in that to Philem. 23, 24. Each of these two Epistles, however, furnishes some new incidents. Here (*v.* 12 and i. 7) *Epaphras* is called a *servant* of Christ, and a *fellow-servant* of St. Paul, there (*v.* 23) he is called συναιχμάλωτος, *a fellow-captive*.

Here also *Aristarchus* is called a *fellow-captive*, but there he is classed with the *fellow-labourers* of the Apostle (*v.* 24). Both Epaphras and Aristarchus were sharers in St. Paul's labours and in his bonds.

It may reasonably be inferred from the non-occurrence of the name of *Philemon*, the Colossian, in the salutations of *this* Epistle, that the Epistle to him was sent at *the same time* as this Epistle; otherwise he would have been greeted here.

— Ἀρίσταρχος ὁ συναιχμάλωτός μου] *Aristarchus my fellow-prisoner*. Aristarchus of Thessalonica in Macedonia, who was with St. Paul at *Ephesus* (Acts xix. 29), and accompanied him and St. Luke to Jerusalem with the alms (Acts xx. 4) and in the voyage to Rome (xxvii. 2), where he now was a sharer in his captivity. Cp. *Euseb.* ii. 22.

— Μάρκος ὁ ἀνεψιὸς Βαρνάβα] *Mark, the cousin of Barnabas*. On the meaning of ἀνεψιός, see *Euseb.* iii. 11, who calls Symeon τὸν ἀνεψιὸν of the Saviour, because Cleophas, his father, was the brother of Joseph; and cp. *Wetstein* here, p. 295, and *Lobeck*, Phryn. p. 306, who says, "Hesychio ἀνεψιοὶ sunt *fratrum filii*, ἐξάδελφοι in versione Alexandrinâ, et Scriptoribus Christianis."

It is probable, that the Colossians, and other Christians of Phrygia (a country which St. Paul visited in company with Timothy, Acts xvi. 1—6), very soon after the separation which took place between the Apostle and Barnabas, on account of the temporary defection of his relative, *St. Mark* (Acts xv. 37), had heard of *St. Mark's* defection, and of the separation between Paul and Barnabas. Cp. *Theodoret* here.

There would, therefore, be something very graceful and affecting to their minds in this reference, on St. Paul's part, to St. Barnabas and to St. Mark. It would seem to say, Barnabas was tender-hearted to St. Mark his kinsman: he did for him a kinsman's part; and Mark, though he faltered for a time, has profited by his kinsman's kindness, and by my severity; and he has now returned to me, and to the service which he quitted for a time, never to leave it more. You may have heard of the separation which took place between Barnabas and me; you may have heard of St. Mark's dereliction of me. You will therefore rejoice to hear that now he is with me; I send you his greetings. I have given you commandments concerning him; and if he comes to you, I desire you to receive him. Cp. note below on 2 Tim. iv. 11, and above on Acts xv. 39.

This friendly mention of *Barnabas* here, as well as of *St. Mark, the son of St. Peter* in the faith (1 Pet. v. 13), was not without its use in reminding the Judaizing Colossians that St. Paul, who had resisted Peter and Barnabas at Antioch, when they sided with the Judaizers there (Gal. ii. 11), was now on terms of amity with them both. See on *v.* 11.

St. Paul here associates *St. Mark*, the spiritual son of *St. Peter*, with himself. And in like manner, *St. Peter*, on his side, associates *Silas*, *St. Paul's* fellow-labourer, with himself in his Epistle (1 Pet. v. 12). And thus the two Apostles, who formerly had differed on one occasion, at Antioch, show their Christian love to one another. Compare the note below on 1 Pet. v. 12, 13.

11. οἱ ὄντες ἐκ περιτομῆς] *who are of the Circumcision*. See Acts v. 17 as to the participle.

Do not therefore imagine, that I am singular in condemning the imposition of Circumcision, and other Levitical ordinances, as necessary to Salvation. (See above, ii. 11, 12.) *They of the Circumcision* themselves, whom I have mentioned, concur in what I have said; and Timothy, whom I myself *circumcised* in charity to the Jews (see on Acts xvi. 3), joins with me in writing this Epistle (i. 1). Cp. on Gal. i. 2.

— οὗτοι μόνοι] *these only are my fellow-workers*. Therefore it does not seem probable that *St. Peter* was now at Rome.

12. Ἐπαφρᾶς] *Epaphras*. See on *v.* 10. Epaphras was now detained in *captivity* with St. Paul. (Philem. 23.) This may account for the fact that he, who was a Colossian (*v.* 12), and had been instrumental in evangelizing Colossæ (i. 7), was not sent with the Epistle.

— πεπληροφορημένοι] *fully assured*. See on Luke i. 1; and above, ii. 2. *Elz.* has πεπληρωμένοι. The reading in the text is in A, B, C, D*, F, G.

— ἐν παντὶ θελήματι τοῦ Θεοῦ] *in every thing that God willeth*. Cp. Eph. iii. 15, πᾶσα πατριά. 1 Pet. i. 15, ἐν πάσῃ ἀναστροφῇ. *Winer*, § 18, p. 101.

13. πόνον] *labour*. So the major part of the best authorities. *Elz.* ζῆλον.

The word πόνον, *painfulness, labour*, intimates that a Pastor, though absent from his flock in body, may, and must, *labour* for them in spirit, especially by prayer (*v.* 12), and, if need be, by *suffering* for them in *bonds*; as Epaphras did for his charge at Colossæ, and as Paul did for the whole Church of Christ. (Eph. iii. 1; iv. 1.)

This sentence, therefore, is like a reply to those at Colossæ who might have *misinterpreted* the absence of *Epaphras* from his flock, into a sign of indifference to their welfare. He also informs the Colossians, in his Epistle to Philemon, that the absence of Epaphras from Colossæ was not voluntary, but that he was *detained* there by force, as a confessor for the faith which he had taught. (Philem. 23.)

Compare the similar instances of Apostolic thoughtfulness in 2 Tim. iv. 11. 20.

14. Λουκᾶς ὁ ἰατρὸς ὁ ἀγαπητός] *Luke the Physician, the beloved*; more expressive than "*Luke the beloved Physician*."

It would seem that St. Luke was known to the Colossians as a Physician. The neighbouring city of Laodicea was a great medical school. (*Strabo*, xii. p. 580.) It may have had professional attractions for him.

This special mention also of a *Physician*, as *the beloved*, may have been designed by St. Paul to impart a Christian dignity to the Medical profession, which was not held in high repute by the polite nations of Antiquity; and to remind its practitioners, particularly those of Laodicea, to whom this Epistle was to be sent (iv. 16), of the honour and holiness of the medical calling, as ministering to the *human body*, which has been ennobled and consecrated by the *Incarnation* of Christ. See on ii. 23.

He might also thus intimate, that though special and *supernatural gifts of healing* were vouchsafed to the Church in those days (1 Cor. xii. 9. 28. 30), yet even then the *ordinary* means were not superseded, which are provided and bestowed by Almighty God for alleviating the sufferings of humanity through the art and skill of the Physician. Ecclus. xxxviii. 1. 3. 12.

l Rom. 16. 5. 1 Cor. 16. 19.
15 l Ἀσπάσασθε τοὺς ἐν Λαοδικείᾳ ἀδελφοὺς, καὶ Νυμφᾶν, καὶ τὴν κατ᾽ οἶκον αὐτοῦ ἐκκλησίαν.

m 1 Thess. 5. 27.
16 m Καὶ ὅταν ἀναγνωσθῇ παρ᾽ ὑμῖν ἡ ἐπιστολὴ, ποιήσατε ἵνα καὶ ἐν τῇ Λαοδικέων ἐκκλησίᾳ ἀναγνωσθῇ, καὶ τὴν ἐκ Λαοδικείας ἵνα καὶ ὑμεῖς ἀναγνῶτε.

n Philem. 2.
17 n Καὶ εἴπατε Ἀρχίππῳ, Βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν Κυρίῳ, ἵνα αὐτὴν πληροῖς.

18 ο Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου. Μνημονεύετε μου τῶν δεσμῶν. Ἡ χάρις μεθ᾽ ὑμῶν.

These words, *Luke the Physician, the beloved*, suggested in early times the allusion, which is adopted by the Church of England in her Collect for St. Luke's Day, where he is called a "*Physician* of the *soul*;" and a reference is made to the "wholesome medicines of the doctrine delivered by him" for the healing of the "*diseases* of the *soul*," as may be seen in *S. Jerome's* Epist. 50, ad Paulin. iv. p. 574, where he says, "that the Acts of the Apostles may seem at first to be merely an Historical Book, and to describe the Infancy of the Church; but if we remember that their Author is *Luke*, '*whose praise is in the Gospel*' (2 Cor. viii. 18), we shall acknowledge that all his words are *medicines* of the *soul*."

Probably St. Luke was already known to the Gentile Churches of Asia by his Gospel. See on 2 Cor. viii. 18.

It would seem also, that the Acts of the Apostles were written by St. Luke at this time. See *Introduction* to St. Luke's Gospel, and on Acts i. 1. Cp. *Iren.* iii. 14, and *Euseb.* ii. 22, *Jerome*, Cat. Eccl. Scr. 7.

— Δημᾶς] *Demas.* See Philem. 24, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου. But he says in 2 Tim. iv. 10, Δημᾶς με ἐγκατέλιπεν. Whence *Theodoret* rightly infers that the Second Epistle to Timothy was written *after* this Epistle.

St. Luke and *Demas* are now associated together with one another, and with the Apostle St. Paul. But, *afterwards*, when severer trials arose, "the one was taken, and the other left." When St. Paul was at Rome a few years afterwards, in that second imprisonment which terminated in his martyrdom, he wrote thus in his last Epistle (2 Tim. iv. 10, 11), "*Demas* hath *forsaken* me, having loved this present world . . . *Only Luke* is with me." How striking is the contrast!

16. ὅταν ἀναγνωσθῇ] *when this Epistle shall have been read.* Observe St. Paul takes it for granted that this Epistle *will be publicly read* in the Church of Colossæ; a proof that the precept he had given as to the public reading of his Epistles from the beginning (see 1 Thess. v. 27) had been generally understood, received, and complied with by the Churches to which they were sent.

This second precept for the communication of *this* Epistle to *another* Church, and for the reception of another Epistle from that Church, is also a specimen of what was to be done with *all* his Epistles; and doubtless this precept also was obeyed. And thus the Epistles of St. Paul were diffused throughout the world, and have been preserved by public reading, and by the multiplication of copies, in their original integrity.

— τὴν ἐκ Λαοδικείας] *the letter* coming to you from *Laodicea*; not the letter *written from* Laodicea, but the letter written *to* Laodicea, and coming on to you *from* Laodicea. See *Winer*, § 66, p. 554, who compares Luke ix. 61; xi. 13, ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει Πνεῦμα ἅγιον.

The Epistle here referred to was probably St. Paul's Epistle to the *Ephesians*. See above, the *Introduction* to that Epistle, p. 232.

On the special uses of the Ephesian Epistle to the *Colossian* Church, see on Eph. iii. 10.

17. Ἀρχιππον] *Archippus*, of Colossæ. Cp. Philem. 2, Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν. *Theodoret.*

— διακονίαν] *ministry*; his pastoral office. Here is a public charge to Archippus, more needful in the absence of *Epaphras* the spiritual pastor of the Colossians; a charge also to the Colossians themselves to obey Archippus as over them in the Lord. This is an example of Paul's prudence in government. He gives a public command to the Pastor to do his duty to the flock; and thus he also virtually commands the flock to recognize and obey their Pastor. *Theophyl.*

18. Ὁ ἀσπασμός] *The salutation with the hand of me Paul.* See 2 Thess. iii. 17.

— Μνημονεύετε μου τῶν δεσμῶν] *Remember of me the bonds.* More expressive than τῶν δεσμῶν μου. (Cp. 1 Tim. iv. 12.)

St. Paul's bonds were providential. *If* he had been *continually moving from place to place* in *missionary Journeys*, the Church might perhaps have never possessed his *Epistles* to the Colossians, Philemon, Ephesians, and the Philippians. And how much force do his Apostolic appeals in behalf of the Gospel derive from his *sufferings* for it! She therefore has good cause to *remember his bonds* with thankfulness. The Word of God, which is there written, is *not bound*, but it has had force to restrain the Evil One who bound the Apostle, and to deliver immortal souls from the bonds of Satan and of Sin, and to open to them the gates of Paradise and Heaven. Cp. note on Acts xxiv. 17.

When the Apostle, who was then bound to a Roman soldier, took up the pen to write the words just preceding, he must himself have been reminded of his own bonds. And the fact that those Epistles (to the Ephesians, Colossians, Philemon, and the Philippians) were written by him in this state of durance and restraint, and yet were designed to minister comfort to others, and that they have never ceased to cheer the Church of Christ, is certainly one which is worthy of everlasting *remembrance*.

— Ἡ χάρις] *Grace be with you.* See 1 Thess. v. 28.

INTRODUCTION

TO

THE EPISTLE TO PHILEMON.

On the Design and Uses of the EPISTLE *to* PHILEMON.

IT has been already observed, in the Introduction to the Epistle to the Colossians, that there is an intimate connexion between that Epistle and the Epistle to the Ephesians.

Both those Epistles were written by St. Paul in his imprisonment at Rome, at the same time; and probably both were sent into Asia by the hand of the same messenger, Tychicus; and both, it would appear, were to be communicated, by a reciprocal interchange, to the Churches of Ephesus and Colossæ [1].

The main doctrine of both these Epistles is also one and the same,—the doctrine of the Incarnation of the Son of God. "God manifested in the flesh," is their great argument. The Sun of Righteousness is, as it were, the centre, around which, if the comparison may be allowed, these luminaries revolve, diffusing their spiritual light in the firmament of the Church.

One of these two Epistles, the Epistle to the Ephesians, has specially a positive character. Reflecting the lustre of the Incarnation, it displays the doctrine of Church-Communion and of Church-Unity, as genuine emanations radiating from the Evangelic Shechinah of Christ, the Light of the World, pitching His tabernacle in human flesh [2]. And it exhibits the household charities of private life, especially the institution of Marriage, as invested with heavenly beauty, by the effluence of glory beaming upon it from the countenance of Christ.

The other Epistle, that to the Colossians, has also its own peculiar character. It borrows the light of the Incarnation, in order to dispel the mists of Error, and the clouds of Heresy. Its office in this respect has been already considered [3].

Attached to the Epistle to the Colossians is another Epistle, the shortest of St. Paul's writings, the EPISTLE to PHILEMON. It was sent at the same time, from the same place, and by the same hands, to the same city, as the Epistle to the Colossians. It is, as it were, its satellite.

It performs also a similar work. It dissipates the gloom of darkness by the light of Christ's Incarnation. It puts to flight one of the worst social evils that brooded over the world, that of Slavery. It does this, by teaching the doctrine of universal fellow-membership, and of universal brotherhood, consequent on the Incarnation of Christ.

"Philemon (says a Christian writer [4] in the fifth century, in his commentary on this Epistle) was a Christian citizen of Colossæ, and his house still remains in that city; and he had a slave called Onesimus, who committed a theft on his master Philemon, and fled to Rome, and was caught in the Evangelical net by St. Paul, who was there at that time in imprisonment. The Apostle, having judged him fit to receive Holy Baptism, sent him back to his Master with the present Epistle."

Philemon was of Colossæ, and was the master of Onesimus, and afterwards *his brother in the Lord;* and Onesimus is called a Colossian by St. Paul [5], and he accompanied Tychicus, the bearer

[1] See on Col. iv. 16, and above, *Introduction* to the Epistle to the Ephesians, p. 277, cp. p. 310.
[2] John i. 14
[3] See above, pp. 310—12.
[4] *Theodoret*, Procem. in Epist. ad Phil
[5] Col. iv. 9.

of St. Paul's Epistle to the Colossian Church, which seems to have been sent at the same time as this private commendatory Letter from the Apostle to Philemon.

Hence we find a mention made of Archippus in both the Epistles[1], "whom I suppose (says another early Christian Author[2]) to have been Bishop of the Church at Colossæ; wherefore he is admonished by St. Paul to fulfil his ministry with zeal and diligence. However this may be, it is evident that Philemon, Archippus, and Onesimus, were of Colossæ, and that the four Epistles which I have mentioned,—those to the Philippians, Ephesians, Colossians, and Philemon,—were written about the same time, and that Tychicus was sent with Onesimus by St. Paul from Rome to Colossæ[3]."

Let us observe now, how this short Epistle was instrumental in performing a great and glorious work—the Abolition of Slavery.

The Divine Founder of Christianity did not tempt the vast multitude of Slaves, with which the Roman Empire then swarmed, to receive the Gospel, by promising them Liberty. He cancelled no existing rights; but He christianized them all. He broke no bonds of service, but He dignified and hallowed them, and changed them from iron fetters into the *cords of a man*. He addressed the Slave by the voice of St. Paul,—"Art thou called, being a Slave?" Art thou baptized into Christ, being a bondsman? "Care not for it;" let not thy slavery afflict thee. "Let every man abide in the same calling wherein he was called. But if thou mayest be made free, use it rather;" that is, seize not liberty with force, but embrace it with joy[4].

By the mouth of St. Paul, our Lord reproved those false Teachers who excited the passions of Slaves, and drew them to themselves, by promising them freedom. "Let Slaves count their own Masters worthy of all honour, that the name of God and His doctrine be not blasphemed. And they that have Christian Masters, let them not despise them because they are brethren, but rather do them service because they are faithful and beloved." "These things (says St. Paul to Timothy[5]) teach and exhort." The Apostle also condemns the false Teachers, who perverted Christian liberty into a plea for licentiousness. "If any man teach otherwise, and consent not to wholesome words, and to the doctrine according to godliness, he is proud, knowing nothing, doting about perverse disputings of men of corrupt minds, supposing that godliness is a trade." "From such Teachers (says the Apostle) withdraw thyself[6]." And then he cheers the Christian Slave by saying, "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content."

Still more, St. Paul taught the Slave to obey his Master in all lawful things for the sake of Christ. "Slaves, be obedient to your Masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ; not with eye-service as men-pleasers, but as Slaves of Christ; doing the will of God from the heart, with good-will doing service, as to the Lord, and not to men, knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether he be bond or free[7]."

Thus he dignified the service of the Slave. It was a work done to Christ, and would be rewarded by Him, the Everlasting Lord and Master of all, with an inestimable recompense at the Great Day.

Here was the comfort of the Christian bondsman; thus his service became one of holy love and religious joy. He knew that the eye of his heavenly Master was upon him, in the house, in the field, in the vineyard, in the garden, at the mill,—even in the prison, and, if God so willed it, on the cross. The slave here would be a saint hereafter. He would be free for ever. He might not receive the cap of liberty upon earth, but he would wear a crown of immortal glory in heaven.

Such were the exhortations and consolations of Christ, speaking by His Apostle to the Slave.

He had also instruction for Masters.

St. Paul wrote to the Church of Colossæ, the city of Philemon; and in that Epistle he inserted a mention of Onesimus. At the close of it[8], he gave Christian precepts to Masters concerning their duty to their Slaves; and then he passed on by a natural transition to speak of the Colossian fugitive. And in what terms? How expressive and beautiful is his language. He joins the slave

[1] Col. iv. 17. Philem. 2.
[2] *S. Jerome*, Prolog. ad Epist.
[3] Col. iv. 7.
[4] 1 Cor. vii. 20, 21.
[5] 1 Tim. vi. 1.
[6] 1 Tim. vi. 5.
[7] Eph. vi 5. 8.
[8] Col. iv. 1.

Onesimus with his beloved Tychicus, the bearer of the Epistle; he calls Onesimus "the faithful and beloved brother," and describes him as one of themselves. "All my state shall Tychicus declare unto you, whom I have sent unto you, *with Onesimus, the faithful and beloved brother, who is one of you.*"

Thus he commended Onesimus to the love of the Colossian Church. And as if this were not enough, the noble-hearted Apostle, "Paul, the aged, the prisoner of Christ," wrote also a special Epistle to Philemon, in behalf of Onesimus, whom he calls "*his own son*, whom he had begotten in his bonds;" an Epistle unrivalled in tenderness, and pathos, and refined delicacy, and courtesy,—rendered more attractive by its genial playfulness of style, and breathing a divine spirit of Christian wisdom and love.

Philemon, the beloved friend of St. Paul, one whom, as the Epistle says, St. Paul habitually remembered in his prayers, one in whose love he had great joy, "because the bowels of the saints were refreshed" by his mercy, must have been moved by the touching appeal of the Apostle in behalf of his son Onesimus, whom he had begotten in his bonds, and for whom he proffered such an earnest petition. "Receive him, not now as a slave, but above a slave, a brother beloved, specially to me, and how much more unto thee both in the flesh and in the Lord. If thou countest me therefore a partner, receive him as myself." Philemon must have yielded with gladness to such an appeal as this, backed, as it would be, by the intercessions of the Colossian Church, whose sympathies had been wisely enlisted by St. Paul in behalf of the returning Onesimus.

The fact also, that the Epistle to Philemon was communicated by him to the Church of his own City, and was publicly read in the Church in the age of Philemon, and has continued to be so read to this day, authorizes us to conclude, that the hopes of the Apostle were realized, that his petition was granted, and that the Christian slave Onesimus was welcomed as a brother by his Christian master Philemon, and by the Christian Church of Colossæ.

This conclusion is confirmed by the circumstance already mentioned, that the house of Philemon at Colossæ, to which Onesimus returned, was long afterwards pointed out to the affectionate memory of the faithful.

Some persons have[1] expressed surprise, that this short Epistle, addressed to a private person, on a private occasion, should be publicly read in the Church, and be received as a part of Canonical Scripture.

But the world's History has fully justified the Church of Christ in this respect.

In the age when it was written, Europe and Asia were crowded with an immense population of Slaves. Wheresoever the word '*servants*' occurs in our English Version of the New Testament, we must understand '*slaves*,'—slaves purchased with money, or taken in war, or reared from slaves in the house of their masters. Phrygia, in which Colossæ was situated, was the land of slaves. A Phrygian was another word for a slave[2]. Nothing could be more miserable than their condition.

But Christianity was for all. How would it affect Slaves? What would it do for them? Would it leave them in their present misery? Would it mitigate the rigour of their sufferings? And if so, by what means?

The answer to these questions is supplied by the EPISTLE to PHILEMON.

That short Letter, dictated from "the hired house" of the aged Apostle, "Christ's bondsman" at Rome, may be called a divine Act of Emancipation; one far more powerful than any edict of Manumission promulgated by Sovereigns and Senates; one, from whose sacred principles all human statutes for the Abolition of Slavery derive their virtue. Its silent influence, such as characterizes all genuine Reformations, gradually melted away and thawed the hardships of Slavery, by softening and warming the heart of the Master with the pure and holy flame of Christian love; and while it thus ameliorated the condition of the Slave, it did not impair the just rights of the Master, but greatly improved them, by dignifying service, and by securing obedience to man, as a duty done to Christ, and to be hereafter rewarded by Him; and by changing the cunning and fearful slave into an honest and loving servant, and a faithful brother; and by binding every Onesimus in bonds of holy communion with every Philemon, in the mystical body of Christ, in the fellowship of the same Prayers, in the hearing and reading of the same Scriptures, in the reception of the same Sacraments, in the worship of the same Lord, and in the heritorship of the same Heaven.

Therefore the writing of this short Letter to Philemon was a golden era in the History of

[1] See *S. Hieron.* Procem. in Epist. ad Philem.

[2] Hence the proverb mentioned by Cicero (pro Flacco), "Phrygem plagis meliorem fieri."

Mankind. Happy is it for the world, that this Epistle, dictated by the Holy Ghost, has ever been read in the Church as Canonical Scripture. And every one, who considers the principles laid down in this Epistle, and reflects on the Reformation which they have already wrought in the domestic and social life of Europe and the World, and on the blessed results which would flow from them in still greater abundance, if they were duly received and observed, will acknowledge with devout thankfulness to God, that inestimable benefits, civil and temporal, as well as spiritual, have been conferred on the world by Christianity.

St. Paul did not constrain Philemon to emancipate his slave Onesimus. But he inculcated such principles as divested Slavery of its evils. The Gospel of Christ, preached by the holy Apostle, did not exasperate the Slave-owner by angry and irritating invectives, and by contumelious and contemptuous sarcasms. It did not embitter him against the Slave, and thus injure the Slave himself by an acrimonious advocacy of his rights, and by a violent and intemperate partizanship; and inflict damage and discredit on the sacred cause of Emancipation. But by christianizing the Master it enfranchised the Slave. It did not legislate about names and forms, but it went to the root of the evil. It spoke to the heart of man. When the heart of the Master was stirred with divine grace, and was warmed with the love of Christ, the rest would soon follow. The lips would speak kind words, the hand would do liberal things. Every Onesimus would be treated by every Philemon as a beloved brother in Jesus Christ.

Here, and only here, is the genuine specific for the Abolition of Slavery.

Here also is the only solid groundwork for all truly philosophic and philanthropic endeavours to extinguish Caste in India. It is to be found in the doctrine of the Incarnation of the Son of God, and in the Incorporation of all Nations and Families of the earth, by one Faith and one Baptism, in the mystical Body of Christ.

Happy will be the Sovereigns, Senates, and States, who, wisely comprehending these Truths, will act with courage upon them.

ΠΡΟΣ ΦΙΛΗΜΟΝΑ.

1 [a] ΠΑΥΛΟΣ, δέσμιος Χριστοῦ Ἰησοῦ, καὶ Τιμόθεος ὁ ἀδελφὸς, Φιλήμονι τῷ ἀγαπητῷ καὶ συνεργῷ ἡμῶν, 2 [b] καὶ Ἀπφίᾳ τῇ ἀγαπητῇ, καὶ Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν, καὶ τῇ κατ' οἶκόν σου ἐκκλησίᾳ, 3 χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν, καὶ Κυρίου Ἰησοῦ Χριστοῦ.

4 [c] Εὐχαριστῶ τῷ Θεῷ μου πάντοτε μνείαν σου ποιούμενος ἐπὶ τῶν προσευχῶν μου, 5 [d] ἀκούων σου τὴν ἀγάπην καὶ τὴν πίστιν, ἣν ἔχεις πρὸς τὸν Κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους· 6 [e] ὅπως ἡ κοινωνία τῆς πίστεώς σου ἐνεργὴς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν εἰς Χριστὸν Ἰησοῦν. 7 [f] Χαρὰν

a Eph. 3. 1. & 4. 1. & 6. 20. 2 Tim. 1. 8.
b Rom. 16. 5. 1 Cor. 16. 19. Col. 4. 15, 17. Phil. 2. 25.
c Rom. 1. 8. Eph. 1. 16. Phil. 1. 3. Col. 1. 3. 1 Thess. 1. 2. 2 Thess. 1. 3. 2 Tim. 1. 3.
d Eph. 1. 15. Col. 1. 4.
e Rom. 12. 13. 2 Cor. 9. 13. James 2. 14, 17.
f 2 Cor. 7. 4.

Πρὸς Φιλήμονα] So A, D, E, F, G.

1. Παῦλος] *Paul.* He does not add the title of *Apostle* (as in other cases, with some observable exceptions, see 1 Thess. i. 1), because he was not writing as an Apostle, but as a *friend*, as "*Paul*, now *aged*, and *in bonds*." See on *v.* 9.

— δέσμιος Χριστοῦ Ἰησοῦ] *a prisoner of Jesus Christ.* See Eph. iii. 1.

He refers to his bonds in the other Epistles written at this time at Rome (Eph. iii. 1; iv. 1. Col. iv. 18. Phil. i. 7. 13, 14. 17), but (as *S. Jerome* here observes) he does not commence any other Epistle with this appellation of *bondsman*.

There was something appropriate in introducing himself as a "*bondsman of Jesus Christ*" in a letter where he pleads the cause of a *bond-slave*.

— Τιμόθεος] *Timotheus* is associated with St. Paul, in like manner, in the beginning of his Epistles to the Colossians and Philippians, written at this time. See on Col. i. 1, and *S. Jerome* here, who rightly says, "Scribit Paulus ad Philemonem, Romæ vinctus in carcere, quo tempore mihi videntur ad Philippenses, Colossenses, et Ephesios, Epistolæ esse dictatæ."

2. Ἀπφίᾳ] *to Apphia*, probably, as ancient expositors suppose, the *wife* of Philemon. Here is a slight trait of delicate tact and refined wisdom in the Apostle. He engages the tender sympathies of a woman,—the Mistress of the household, *Apphia*, *the beloved*, —in behalf of the runaway slave.

— ἀγαπητῇ] *beloved.* The ancient authorities are nearly equally balanced between this reading and ἀδελφῇ, *sister*.

It seems less likely that ἀδελφῇ would have been altered by the copyists into ἀγαπητῇ, than that ἀγαπητῇ should have been changed by them into ἀδελφῇ, for the reason suggested by *Theodoret* here, who says, that "some persons were staggered by St. Paul's application of this word *beloved* to Apphia, who was the *wife* of Philemon. This offence has been caused by the degenerate practice of the world. But formerly the word *beloved* was honourable."

Besides, it is not improbable, that ἀδελφῇ was a gloss on the word Ἀπφία, for (as *Hesychius* says) Ἀπφία was a name of endearment for a *sister*.

— Ἀρχίππῳ τῷ συστρατιώτῃ ἡμῶν] *to Archippus, our fellow-soldier.* Archippus was a Christian Pastor at Colossæ (Col. iv. 7), and a fellow-soldier of St. Paul, in fighting the good fight of faith against the enemies of the Gospel. (*Theodoret, Jerome.*) Probably he was the Presbyter who ministered to the congregation which assembled at Philemon's house. Cp. Phil. ii. 25, where *Epaphroditus* is called by the same title.

— τῇ κατ' οἶκόν σου ἐκκλησίᾳ] *to the Church assembling at thine house.* Philemon was probably a person of substance, and in the lack of a public edifice set apart for Christian worship, appears to have opened his own mansion for the reception of a congregation of Christians.

This was one way in which Philemon might be said to have "refreshed the bowels of the saints" (*v.* 7), and to have shown his Christian faith and love to his poorer brethren. Here probably it was that St. Paul preached when at Colossæ.

No wonder that this same House should have been pointed out as an object of religious interest even in the fifth century. See *Theodoret*.

This concession of some apartment in their own houses for the purposes of the public worship of the Christian Church, "a sect every where spoken against" (Acts xxviii. 22) in those days, was an act of zeal and courage on the part of the wealthier members of the Christian community, and seems to have elicited special expressions of notice, approval, and affection from St. Paul and the other Apostles. (Rom. xvi. 5. 23. Col. iv. 15. Cp. 2 Tim. i. 16; iv. 19. 3 John 6, 7.) See *Joseph Mede* (Discourse on religious places of worship in ancient times, in reference to 1 Cor. xi. 22, Works, p. 324), who says, "Those who were saluted under this title, as having a *Church in their house*, were such as in their several cities had bestowed and dedicated some part or place within their dwellings, to be an oratory for the Church to assemble in, for the performance of divine duties according to the rule of the Gospel."

5. ἀκούων] *hearing*, probably from Epaphras of Colossæ, then at Rome. (Col. i. 7; iv. 12.)

6. ὅπως] *in order that*; depending on προσευχῶν. Cp. Eph. iii. 14. The meaning of this clause, which has been deemed by some to be a difficult one, may perhaps be explained by the considerations stated on *v.* 2.

The House of Philemon appears to have been opened for the public worship of Christians at Colossæ, and is specially saluted by St. Paul; and he now prays that a blessing may rest upon it, that *the communion of thy faith* (i. e. the charitable benevolence with which thou in thy faith hast opened thy house and thy purse, and hast *communicated* them, and dost now communicate them, for the use of others, thy fellow-members in Christ) *may become effectual in the full knowledge* (ἐπιγνώσει, see Col. i. 9) *of every blessing that is in us into* (i. e. into union with) *Christ Jesus*; that is, that it may be instrumental in communicating the blessings of the Gospel, in the dispensation of the Word and Sacraments to the Christians at Colossæ, gathered together under thy roof, for their spiritual incorporation into, and for their spiritual life in, and their eternal reception into glory by, *Christ Jesus. For*

γὰρ πολλὴν ἔσχον καὶ παράκλησιν ἐπὶ τῇ ἀγάπῃ σου, ὅτι τὰ σπλάγχνα τῶν ἁγίων ἀναπέπαυται διὰ σοῦ, ἀδελφέ.

g 1 Thess. 2. 2, 6. 2 Cor. 10. 8.

8 [g] Διὸ πολλὴν ἐν Χριστῷ παῤῥησίαν ἔχων ἐπιτάσσειν σοι τὸ ἀνῆκον, 9 διὰ τὴν ἀγάπην μᾶλλον παρακαλῶ, τοιοῦτος ὢν ὡς Παῦλος πρεσβύτης, νυνὶ δὲ καὶ δέσμιος Ἰησοῦ Χριστοῦ.

h 1 Cor. 4 15. Gal. 4. 19. Col. 4. 9.

10 [h] Παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς μου, Ὀνήσιμον, 11 τὸν ποτέ σοι ἄχρηστον, νυνὶ δὲ σοὶ καὶ ἐμοὶ εὔχρηστον, ὃν ἀνέπεμψά σοι· 12 σὺ δὲ αὐτόν, τουτέστι τὰ ἐμὰ σπλάγχνα, προσλαβοῦ. 13 [a] Ὃν ἐγὼ ἐβουλόμην πρὸς ἐμαυτὸν κατέχειν, ἵνα ὑπὲρ σοῦ μοι διακονῇ ἐν τοῖς δεσμοῖς τοῦ εὐαγγελίου· 14 [i] χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθόν σου ᾖ, ἀλλὰ κατὰ ἑκούσιον.

i 1 Cor. 9. 7, 17. 2 Cor. 8. 12. & 9. 5, 7. 1 Pet. 5. 2.

15 Τάχα γὰρ διὰ τοῦτο ἐχωρίσθη πρὸς ὥραν, ἵνα αἰώνιον αὐτὸν ἀπέχῃς, 16 οὐκέτι ὡς δοῦλον, ἀλλ' ὑπὲρ δοῦλον, ἀδελφὸν ἀγαπητόν, μάλιστα ἐμοί, πόσῳ δὲ μᾶλλον σοὶ, καὶ ἐν σαρκὶ καὶ ἐν Κυρίῳ. 17 Εἰ οὖν με ἔχεις κοινωνόν, προσλαβοῦ αὐτὸν ὡς ἐμέ.

18 Εἰ δέ τι ἠδίκησέ σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγει. 19 Ἐγὼ Παῦλος ἔγραψα

I had much joy and comfort in thy love, because the bowels of the Saints have been refreshed by thee, brother.

On this use of *κοινωνία*, see 2 Cor. viii. 4; ix. 13. Cp. Gal. vi. 6. Phil. iv. 15.

Hence *κοινωνία* is here interpreted *ἐλεημοσύνη* by *Theodoret.*

7. *τὰ σπλάγχνα τῶν ἁγίων κ.τ.λ.*] *the bowels*, that is, the cravings and yearnings "*of the saints*," that is, of the Christians, those who hunger and thirst after righteousness, *have been refreshed by thee.*

The word *σπλάγχνα*, *bowels*, the inner seat of affection, signifies *longing desires*, as in *v.* 20, *ἀνάπαυσόν μου τὰ σπλάγχνα*, and Phil. i. 8, "I *long* after you in the *bowels of Christ.*"

The sense is, they had been refreshed in body and soul by thy love, which has been, as it were, poured forth upon them abundantly, like an exhilarating stream; and has been received by them, as cool water by a thirsty ground, into the inmost recesses of their heart. Cp. *Theophyl.*

9, 10. *παρακαλῶ*] *I beseech thee for my own son, whom I begat in my bonds—Onesimus.* Observe the word Onesimus reserved for the last place, after the affecting preamble *τοῦ ἐμοῦ τέκνου κ.τ.λ.*

— *τοιοῦτος ὢν ὡς*] *being such an one as Paul, an old man*, and not only such, *but now also a prisoner of Jesus Christ.*

A beautiful specimen of Christian humility and genuine pathos. I might be bold to *command* thee in Christ's name, by which I am *strong;* but thou dost not *need* any argument derived from my *strength;* and for *love's* sake I rather *beseech* thee by my own *weakness*,—by my years, and by my chains. Such language, the language of entreaty, best befits me now in my prison, and in my old age.

Not therefore now, as St. Paul *the Apostle*, do I *command* thee (and therefore he had not prefixed the title of *Apostle*, as in other Epistles, see *v.* 1), but as Paul, *an old man*, and a prisoner for Christ, do I *entreat* thee.

The Apostle might have confidently *commanded*, in *Christ's name* (*ἐν Χριστῷ*), but he rather *entreats*, which he does with great authority, as being Paul, and now an old man, and a prisoner of Jesus Christ. *Jerome.*

Have regard, I pray thee, for Paul; for his old age, for his bonds, which he wears for the Gospel. *Theodoret.*

So the ancient Expositors; but many modern Interpreters place a colon at *παρακαλῶ*, and begin a new sentence with *τοιοῦτος.*

But such an arrangement seems to embarrass the meaning, and to impair the rhythm of the sentence, and also to mar the beauty of the sentiment.

As to St. Paul's age at this time, it may be remembered, that he is called a *νεανίας* at the time of St. Stephen's martyrdom (Acts vii. 58); but as he was employed by the Chief Priests, and sent by them with authority to the city of Damascus to execute a public commission in their name (Acts xxii. 5), and as he appears to have been at that period a *member of* the Jewish *Sanhedrim* (see Acts xxvi. 10), he could hardly have been less than thirty years of age at that time.

If St. Stephen's Martyrdom was in A.D. 33 (as seems probable, see "Chronological Synopsis" and "Chronological Table" prefixed to the Acts of the Apostles; cp. 1 Tim. i. 13), then St. Paul, writing this epistle about A.D. 63, would be not less than sixty years of age at this time.

St. Paul never *exaggerates* any thing, for the sake of producing an effect. And he could hardly be less than sixty years old, when he appealed to *his old age* as a ground of regard to his intercession for Onesimus.

The words of the Apostle here seem to have been in the mind of *S. Ignatius* (ad Ephes. 3).

10, 11. *Ὀνήσιμον,—τὸν ποτέ σοι ἄχρηστον, νυνὶ δὲ σοὶ καὶ ἐμοὶ εὔχρηστον*] As to the play on the word *Ὀνήσιμος*, continued in *v.* 20, see *A Lapide*, "Olim erat *an-onesimus*, id est, inutilis, imò noxius, jam est *Onesimus*, id est, *utilis;* olim Paganus, jam Christianus; olim fur, jam fidelis servus; olim profugus, jam redux, ut tibi sit assecla fidus, et perennis." So also *Wetstein*, p. 381; and see *Winer*, p. 561, note; and above on Matt. xxvi. 2. Luke xxii. 15. Cp. Acts iv. 30; viii. 31.

11. *ὃν ἀνέπεμψα*] *whom I send* back to thee,—the epistolary *aorist.* See Gal. vi. 11. Eph. vi. 22. Phil. ii. 28.

The Apostle St. Paul would not tempt away Slaves from their Masters, but sent them back to them as brethren. Here is one of the practical uses to be made of the present Epistle. *Chrysostom* (in Procem.). See above, *Introduction*, pp 333—36.

12. *τὰ ἐμὰ σπλάγχνα*] *the son of my bowels.* Gen. xv. 4. 2 Sam. xvi. 11.

"He is my son born from my own bowels" (*Theodoret* and *Suicer* in voce, p. 998). Cp. Gal. iv. 19, *τεκνία μου οὓς πάλιν ὠδίνω.*

Observe the zeal and magnanimity of the Apostle. He is confined in a prison, bound with chains, manacled to a soldier, and separated from his friends, yet he does not feel pain; he knows no other thought but the Gospel, and to beget children to Christ. See *Jerome.*

13. *ἐβουλόμην*] *I was wishing.* It was my *wish.*

14. *οὐδὲν ἠθέλησα π.*] *I willed to do nothing.* On the difference between *ἐβουλόμην* and *ἠθέλησα* see notes on 1 Thess. ii. 18. 2 Cor. i. 15, and *Titlmann* (Syn. N. T. p. 124).

15. *ἵνα—ἀπέχῃς*] *in order that you may receive him as your own* friend and brother everlastingly.

The conjunction *ἵνα* is here used, not to indicate the design of the agent himself, Onesimus, but of Almighty God permitting him to act as he did. Cp. 2 Cor. iv. 7; and as to the sense, see the words of Joseph to his brethren, Gen. xlv. 5. 7, 8.

17. *με*] So C, D, E, F, G, I.—*Elz. ἐμέ.*

18. *τοῦτο ἐμοὶ ἐλλόγει*] *set that down to my account.* A, C, D*, F, G have *ἐλλόγα*, which has been received by *Lachm., Tisch., Alf., Ellicott*, but no example has been quoted of its use. See *Fritz.* (ad Rom. v. 13), where *ἐλλογεῖται* is used.

19. *Ἐγὼ Παῦλος ἔγραψα*] *I Paul wrote it with my own hand*, i. e. wrote the words which just precede, viz., *If he owes thee any thing, set this down to my account, and also I write this present clause* with my own hand.

It does not follow from this sentence that the *whole* of this Epistle was written with the Apostle's own hand; rather it would seem, that he made this engagement of repayment to be more emphatic and significant by *distinguishing* it from the *rest* of the Epistle, and by taking the pen from the hand of his secretary, and

τῇ ἐμῇ χειρὶ, ἐγὼ ἀποτίσω· ἵνα μὴ λέγω σοι ὅτι καὶ σεαυτόν μοι προσοφείλεις.
20 Ναὶ, ἀδελφὲ, ἐγώ σου ὀναίμην ἐν Κυρίῳ· ἀνάπαυσόν μου τὰ σπλάγχνα ἐν
Χριστῷ. 21 [k] Πεποιθὼς τῇ ὑπακοῇ σου ἔγραψά σοι, εἰδὼς ὅτι καὶ ὑπὲρ ὃ λέγω
ποιήσεις.

22 [l] [m] Ἅμα δὲ καὶ ἑτοίμαζέ μοι ξενίαν· ἐλπίζω γὰρ ὅτι διὰ τῶν προσευχῶν ὑμῶν
χαρισθήσομαι ὑμῖν.

23 [m] Ἀσπάζεταί σε Ἐπαφρᾶς, ὁ συναιχμάλωτός μου ἐν Χριστῷ Ἰησοῦ,
24 [n] Μάρκος, Ἀρίσταρχος, Δημᾶς, Λουκᾶς, οἱ συνεργοί μου.

25 Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν.

k 2 Cor. 7. 16.
l 2 Cor. 1. 11. Phil. 1. 25. & 2. 24. Heb. 13. 2.
m Col. 1. 7. & 4. 12.
n Acts 12. 12, 25 & 15. 37. & 19. 29. & 20. 4. & 27. 2. Col. 4. 10, 14. 2 Tim. 4. 10, 11. 1 Pet. 5. 13.

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by inditing *that* particular clause with his own autograph, well known to Philemon.

— ἵνα μὴ λέγω σοι] *not to remind thee.* See 2 Cor. ix. 4, ἵνα μὴ λέγωμεν ὑμεῖς.

— σεαυτόν μοι προσοφείλεις] *thou owest even thyself* to me, in *addition* to the favour which I now ask at thy hands.

On this use of προσοφείλω, see *Xenophon*, Pædag. 3. (*Wetstein.*)

Hence it would appear that St. Paul had been in person at Colossæ, and had preached there. He addresses Philemon as his disciple. (*Theodoret.*) See above, *Introduction* to the Epistle to the Colossians, pp. 312, 313.

20. ἐγώ σου ὀναίμην] *may I have joy of thee.* May I gather fruit from thee, as from a good tree, rich in works of love. *Theodoret.*

So *Ignatius* (ad Eph. 2), ὀναίμην ὑμῶν διὰ παντὸς, ad Polyc. 6. Mag. 2. 12. Rom. 5.

There is a play on the word ὀνήσιμος in ὀναίμην—ἐγὼ δι' Ὀνησίμου ὄνησίν σου ἔχοιμι. See *v.* 11.

— ἀνάπαυσόν μου τὰ σπλάγχνα] *refresh my bowels in Christ,* —what thou doest to the saints do also to me. See *v.* 7.

— ἐν Χριστῷ] So A, C, D*, F, G, I.—*Elz.* ἐν Κυρίῳ.

22. ἑτοίμαζέ μοι ξενίαν] *prepare me a lodging.* A thought concerning himself, introduced here not for the sake of himself, but because, as he adds, they prayed to God that his presence might be vouchsafed to them, not only for their personal gratification, but that he might impart to them some spiritual gift, as an Apostle. (Rom. i. 11.) Cp. Phil. i. 25; ii. 24, where a similar hope of liberation is expressed.

He thus intimates a hope that he shall have the joy of seeing, with his own eyes, his present request accomplished with regard to Onesimus; and thus gives to Philemon an additional motive to grant it, and to receive Onesimus into his family.

23, 24. Ἀσπάζεταί σε] *There saluteth thee Epaphras* (see Col. i. 7; iv. 12), *my fellow-prisoner, Aristarchus,* (who is mentioned in Acts xxvii. 2 as St. Paul's companion in the voyage to Rome, where the Apostle now is,) *Demas, Lucas, my fellow-labourers.* Here are the same salutations as in the Epistle to the *Colossians* (Col. iv. 10. 12. 14), with the exception, that in *that* Epistle Philemon himself is not saluted; a circumstance which confirms the opinion, that *this* Epistle was sent to *him* at the same time as the Epistle to the Colossians was sent to *them.*

On the names here mentioned, *Epaphras,* see note, Col. i. 7; iv. 12; *Mark,* see on Col. iv. 10, where Mark is mentioned as about to leave St. Paul, and probably as about to come to Colossæ. Here he is mentioned as still with St. Paul. Another evidence of the contemporaneousness of the two Epistles.

There is a striking contrast between *St. Mark* and *Demas,* thus placed side by side. The Apostle might seem now to say, *Mark* had once forsaken me (Acts xiii. 13; xv. 38, 39) as Onesimus had left thee, but he has now returned to me, as Onesimus returns to thee.

Concerning *Demas* the Apostle afterwards wrote, "Demas hath forsaken me, having loved this present world" (2 Tim. iv. 10); never, it is probable, to return to him in this life; and in that passage there is a striking contrast between Demas and another Evangelist, St. Luke, who is here also mentioned together with him. *Here* Demas is placed *in* St. Paul's *company* between two Evangelists, Mark and Luke; *there* he had deserted the Apostle, who says to Timothy, "Take *Mark* and bring him with thee: for he is profitable to me for the ministry—*Luke* only is with me." 2 Tim. iv. 10, 11.

Luke has bequeathed his Gospel and the Acts of the Apostles to the Churches of Christ; and as some of the Apostles from being Fishermen were made Fishers of men, so Luke the Physician became a Physician of the soul; and of him the Apostle says in another place, that he is the *brother whose praise is in the Gospel through all the Churches* (2 Cor. viii. 18). As long as his writings are read in the Churches of Christ, so long will Luke, *the beloved Physician* (Col. iv. 14), continue to exercise his healing art. *S. Jerome.*

INTRODUCTION

TO THE

EPISTLE TO THE PHILIPPIANS.

On the Date and Design of the EPISTLE *to the* PHILIPPIANS.

THE Epistle to the Philippians, to whom St. Paul had preached on his first journey from Asia to Macedonia (Acts xvi. 12—20), and whom he afterwards revisited (Acts xx. 6), appears to have been written soon after the Epistles to the Ephesians, Colossians, and Philemon; and at the close of St. Paul's two years' detention at Rome, mentioned in Acts xxviii. 30,—that is to say, in the Spring of A.D. 63.

I. That it was written when he was then in prison, may be inferred,

From the references in it to his *bonds*[1], and to the manifestation of those bonds in Christ to the "*whole of the Prætorium* and *to all the rest*[2]."

From the special salutation sent in it to the Philippians from the Christians of *Cæsar's household*[3]; and

From the confident declaration of the Apostle, that he will be *released* from his *confinement*, and be enabled to *see them again soon*[4].

These particulars do not harmonize with the circumstances of any *other* imprisonment,

Either at *Cæsarea*, which was followed by his voyage to Rome, whither he was sent on his own Appeal to Cæsar[5],

Or of his *last* imprisonment at *Rome*, which did not end in his *liberation*, but in his *death*[6].

Therefore this Epistle was written in his *first* imprisonment at Rome, which lasted two years.

II. It was written at the *close* of that imprisonment. This may be inferred from the following circumstances:

1. Time had been given for the occurrence of a series of events. The Philippians had already had time to hear that St. Paul had been sent to Rome, and that he was detained there; and they had had time to make a collection for him, and to send Epaphroditus from Philippi with pecuniary supplies to St. Paul at Rome. Epaphroditus had fallen sick at Rome in consequence of his exertions in behalf of the Apostle, and had had time to recover from that sickness, which brought him "nigh unto death;" and he had now so far recovered his health as to be in a fit state to travel back again as far as Macedonia, to which he seems to have carried the present Epistle[7].

2. St. Paul expresses his hopes in this Epistle to send Timothy *shortly* to Philippi[8]; and he adds, that he will despatch Timothy *as soon as he knows how it will fare with himself*[9]. He is therefore now contemplating the issue of his Trial, and he pre-announces what it will be[10], and expresses a hope of coming soon to Philippi[11].

He sends Epaphroditus immediately to the Philippians, in order to comfort them[12]; and he

[1] Phil. i. 7. 13, 14. 16.
[2] i. 13, where see note.
[3] iv. 22.
[4] i. 24—26; ii. 24.
[5] Acts xxv. 10, 11, 21; xxvii. 1.
[6] See below, the *Introduction* to the Epistles to Timothy.
[7] See ii. 25—30.
[8] ii. 19.
[9] ii. 23.
[10] i. 23—26.
[11] ii. 24.
[12] ii. 25—28.

will also send Timothy *speedily*, as soon as he is enabled "to see the things concerning himself[1]"—that is, the result of his Trial at the imperial Tribunal, and his own future consequent movements.

If St. Paul had expected to remain much longer at *Rome after* the date of this Epistle, he would probably have despatched Timothy *immediately*, in order that he might receive *at Rome* that report concerning the spiritual state of the Philippians, which he was very anxious to have[2].

But this Epistle represents him as awaiting the decision of his cause, in order that he may apprise the Philippians of the result, and in order also, that having arranged his own plans, he may inform Timothy of the place where he may find him, and to which Timothy is to come, with the report which the Apostle desires to receive of the Philippians through him.

3. In the *other* Epistles written during his two years' detention at Rome, the Apostle has still with him some of the companions and fellow-labourers who had accompanied him from Cæsarea to Rome, or had followed him to Rome. Such were Luke, Aristarchus[3], Tychicus, Epaphras, Marcus[4]. But none of these are mentioned in *this* Epistle, as now with him. Tychicus had gone to Asia with the Epistles to the Ephesians and Colossians[5]. Mark had probably gone to Asia[6]. No person but Timothy is mentioned in this Epistle as present with the Apostle; and it is expressly said that no other of his companions and fellow-workers was now with him[7].

III. Indeed, it seems probable from internal evidence, that the Epistle to the Philippians was written *after* the *hearing* of the Apostle's cause in the presence of the Emperor and his Assessors, and in the interval between that hearing and the public *declaration* of the *sentence*, by which he was eventually set at liberty[8].

IV. These considerations are illustrated, and this conclusion is confirmed, by the substantial similarity, combined with certain circumstantial variations (harmonizing with the differences respectively of St. Paul's two imprisonments at Rome), between this Epistle to the Philippians, and that Epistle which was the last of all the Epistles written by him, viz. the Second Epistle to Timothy.

Both those Epistles were written from *Rome*. Both were written by St. Paul when *in prison*.

The Epistle to the Philippians was written at the close of his *first* imprisonment, when he had an immediate prospect of *release* by *acquittal*.

The Second to Timothy was written at the close of his *second* imprisonment, when he had an immediate prospect of *release* by *death*.

The substantial resemblances between those two Epistles, and also their circumstantial differences, may be seen in the following passages among others. Compare—

Phil. i. 23—25.	2 Tim. iv. 6.
τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι . . . . οἶδα ὅτι μενῶ καὶ συμπαραμενῶ πᾶσιν ὑμῖν. "My *desire* is to *depart;* but I know that I shall *remain*, and remain together with you all."	*καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε.* "The season of my *departure* is *now come*."
Phil. iii. 17.	2 Tim. iv. 6.
εἰ καὶ σπένδομαι. "*If* I am *poured out;*" put hypothetically.	*Ἐγὼ γὰρ ἤδη σπένδομαι . . . .* "*I am now being poured out.*"
Phil. iii. 13, 14, where he is describing his being still *in the course*, and not having yet attained the goal.	2 Tim. iv. 7. "I have now *finished my course*, and the crown of glory is laid up for me."

Compare also the *conclusions* of both these Epistles, viz.—

Phil. iv. 20.	2 Tim. iv. 18.
τῷ Θεῷ καὶ Πατρὶ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων . . . . ἡ χάρις τοῦ Κυρίου Ἰησοῦ μετὰ τοῦ πνεύματος ὑμῶν.	*ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων . . . . Ὁ Κύριος Ἰησοῦς μετὰ τοῦ πνεύματός σου.*

[1] ii. 23.
[2] Phil. ii. 19.
[3] Col. iv. 10. 14. Acts xxvii. 2.
[4] See Col. iv. 7. 10. 12. Philem. 23.
[5] Eph. vi. 21. Col. iv. 7.
[6] Col. iv. 10.
[7] ii. 20.
[8] See note on i. 13.

Thus these two Epistles stand in a peculiar relation to each other, to St. Paul and to Christendom.

The Epistle to the Philippians may be regarded as the Apostle's farewell Epistle to the Gentile Churches.

There was a propriety in his choice of the Philippians for such a parting address. He was the Apostle of the Greeks. Philippi was the first Greek Church that he had founded. He had begun his Epistles with writing to their neighbours in Macedonia, the Thessalonians, the inhabitants of the capital city of that Province. He now ends with the Philippians. They were a mixed population. *Philippi* was a *Roman Colony in Greece:* an *epitome of the Gentile world.* Accordingly, we find in this final Epistle to the Gentiles, a review of the Apostle's sufferings for Christ, and a thankful declaration, that they had all been overruled by God's mercy "for the advancement of the Gospel[1]." He reminds his readers that the sufferings of Christ were *His* road to glory[2]; and exhorts them to patient imitation of their Lord; and assures them that he himself *rejoices* in his *sufferings* for them[3], and encourages them to rejoice with him. He exhorts them to dwell in heart and affection in heaven, and to look for the re-appearance of their Lord and Saviour, "who will change our vile bodies to be fashioned like unto His glorious body[4]." The whole Epistle breathes an air of love and thankfulness for all the blessings he had enjoyed in the affection and kindness of the Philippians, from the beginning of his apostolic ministry[5]. It is like the grateful overflow of a devout heart at the close of a long life, meditating on the loving-kindness of God in Christ, never failing in bounteous supplies of grace and peace.

The *final* character of this Epistle is also represented in its doctrinal aspect. It contains a compendious summary and brief recapitulation of what the Apostle had already delivered to the Churches in his other Epistles[6].

In a like spirit, in the Second Epistle to Timothy, St. Paul delivers a parting charge and spiritual legacy to his beloved son in the faith, the Bishop of Ephesus, and to other chief Pastors, whom he had set over the Churches founded by him.

In the Epistle to the Philippians, he declares his desire to die, and yet his willingness to live. In the Second Epistle to Timothy, he exults in the prospect of approaching martyrdom. In the one he takes leave of the flock; in the other, he bids adieu to the Shepherds. In both he ascribes glory to God for ever and ever; and he pronounces an Apostolic Benediction on all Christian Churches and Pastors, in the Name of the Lord Jesus Christ, for Whom he had lived, and for Whom he died, and with Whom he longed to be for evermore.

[1] i. 12.
[2] ii. 5—10.
[3] ii. 17.
[4] iii. 20.
[5] See note on iv. 15.
[6] See particularly iii. 1 and note there.

ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ.

I. [1 a] ΠΑΥΛΟΣ καὶ [b] Τιμόθεος, δοῦλοι Χριστοῦ Ἰησοῦ, πᾶσι τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν ἐν Φιλίπποις, σὺν ἐπισκόποις καὶ διακόνοις, [2 c] χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Χριστοῦ Ἰησοῦ.

a 1 Cor. 1. 2.
b Acts 16. 1—3 1 Cor. 16. 10. 2 Cor. 1. 1. Col. 1. 1.
c Rom. 1. 7. 1 Pet. 1. 2.

Πρὸς Φιλιππησίους] So A, B, D, E, F, G.—D, E, F, G prefix ἄρχεται.

Ch. I. 1. Παῦλος] *Paul.* Why does he not add the title of *Apostle?* He does so in all his other Epistles, except the two earliest (to the Thessalonians), and to the Hebrews, and to Philemon, for which omissions there were special reasons. See 1 Thess. i. 1. Philem. 1, and Heb. i.

Probably this may be ascribed to his modesty, and also to his love. This was the last Epistle that he wrote to a Gentile Church; he was now Paul the aged, and had almost run his Apostolic race. He was still an Apostle to Timothy and Titus (1 Tim. i. 1. Tit. i. 1. 2 Tim. i. 1), and had an Apostolic charge for them. But he had done his work for the *Churches of* Asia and Greece. He was now like Aaron before his death, laying aside his sacred garments, in order that others might wear them (Num. xx. 28). He would not magnify himself; but the nearer he was to heaven the more lowly he would be. He would divest himself of his official dignity, and leave behind him an example of self-abasement after a life of self-denial and self-sacrifice for Christ.

In like manner, the beloved disciple St. John, who was privileged in some respects above the rest, lays aside the title of *Apostle*, and calls himself "the Elder," or simply "John." (2 John 1. 3 John 1. Rev. i. 1. 4. 9; xxii. 8.)

Besides, St. Paul was writing to the Philippians, of whose love he was well assured. He had no need to speak to them in the tone of authority, or to stand on his Apostolic dignity in addressing them. He would, therefore, lay aside his official title, and show his affection towards them by not writing to them as an Apostle, but as a friend and a father.

It may also be worthy of consideration whether St. Paul had not now constituted Epaphroditus to be the Chief Pastor and *Apostle* of the Philippians. He gives *him* the title of *their Apostle* in ii. 25; and *Theodoret* and others of the ancients affirm that he had been appointed to be their Bishop, and that the chief spiritual authority over them was now committed to him as the *successor* of the *Apostle* in that city. See below, note on σὺν ἐπισκόποις.

— καὶ Τιμόθεος] *and Timotheus.* At the commencement of both the Epistles to the other Macedonian Church, Thessalonica, another name is inserted *between* those of St. Paul and Timothy, viz. the name of *Silvanus* or *Silas.* And *he* had been St. Paul's *chief* fellow-labourer at *Philippi*, as well as at Thessalonica. See Acts xvi. 25.

If, therefore, the Epistle to the Philippians had been written at the same time as the two to the Thessalonians, the name of Silvanus would doubtless have been associated with that of Paul and Timothy.

But this Epistle was written at the close of St. Paul's first imprisonment at Rome. See above, *Introduction* to this Epistle, pp. 340—2.

Then Timothy was with him, and accordingly is associated with him at the commencement of this Epistle, and of that to the Colossians and Philemon written about the same time.

But *Silas* was not with him then. Indeed it is observable, that after St. Paul's first visit to Corinth, and soon after his first visit to Philippi (Acts xviii. 5), the name of *Silas* or *Silvanus* never occurs in the Acts of the Apostles, nor is he mentioned in any Epistle of St. Paul written after that time, as present with him. Indeed it disappears altogether from the Apostolic history.

Here, then, is a remarkable coincidence of a negative kind between the Acts of the Apostles and the Epistles of St. Paul.

This coincidence derives additional interest from the inquiry,—

What then became of *Silas?*

From a hint casually let fall in another part of the New Testament, it appears probable, that he laboured, perhaps with St. Mark, among the Asiatic Churches, to which Mark seems to have been known (Col. iv. 10. Philem. 24. 1 Pet. v. 13, compared with 1 Pet. i. 1), especially the Jewish Christians, to whom Silas would be acceptable, from his connexion with Jerusalem (cp. Acts xv. 22), and was associated with another Apostle, *St. Peter*, who mentions him with *St. Mark*, and characterizes him as "the faithful brother, *Silvanus.*" (1 Pet. v. 12.)

Such coincidences as these are not undeserving of notice. A forger who had before him St. Paul's two Epistles to the Thessalonians—the first written of the Epistles—and who saw the name of Silvanus there associated with that of St. Paul, and even taking precedence of that of Timothy, would hardly have failed to give him a place in other Epistles, especially in an Epistle to another Church in *Macedonia.*

The simultaneous evanescence of the name of Silas from the Acts of the Apostles and from St. Paul's Epistles, is also a silent evidence of the consistency and authority of both.

— ἐν Φιλίπποις] *in Philippi.* On the history and character of Philippi, and on the labours and sufferings of Paul and Silas there, about ten years before the date of this Letter, on the occasion of his first visit, see above, notes on Acts xvi. 12—40; xvii. 6.

St. Paul paid another visit to Philippi, and spent an Easter there, in his journey from Corinth to Jerusalem with the alms for the poor Christians (Acts xx. 6), soon after he had written the Epistle to the Romans, and about four years before the date of this Epistle.

S. Polycarp, a disciple of St. John, and Bishop of Smyrna, early in the second century wrote an Epistle, still extant, to the *Philippians*, at their request, in which he refers to this Epistle of St. Paul. He there says (cap. 3), Neither I, nor any like me, can keep pace with the wisdom of the blessed and glorious *Paul*, who, being with you in the presence of those who then lived, preached the Word of Truth with zeal and soundness; and when absent, wrote *an Epistle* (ἐπιστολὰς, cp. Acts ix. 2. 1 Cor. xvi. 3. 2 Cor. x. 9. 11. Cp. *Polyc.* Ep. 11) to you, by which, when you study it, you will be able to be built up into the Faith that has been given you, which is the mother of us all; if Hope follows, and Charity, both toward God, and Christ, and our neighbour, leads the way.

— σὺν ἐπισκόποις] *together with* (that is, united with) *the Episcopi*, viz. with those of the *second* order of Ministers, who were called Πρεσβύτεροι, or *elders*, on account of their age and dignity, and were also called Ἐπίσκοποι, or *overseers*, because they had *oversight* of the flock. See *Chrys.* and *Theodoret* here.

d Rom. 1. 1, 10. 1 Cor. 1. 4. Eph. 1. 15. Col. 1. 2. 1 Thess. 1. 2. 2 Thess. 1. 3. e ch. 4. 14, 15. Rom. 12. 13. 2 Cor. 8. 4. Heb. 13. 16. f John 6. 29. 1 Thess. 1. 3. g Acts 16. 23—25. & 20. 23. Eph. 3. 1. Col. 4. 3, 18. 2 Tim. 1. 8. & 2. 9. Heb. 13. 3. h Rom. 1. 9. & 9. 1. 2 Tim. 4. 1. i Eph. 1. 8. & 5. 17. Col. 1. 9. & 3. 10. 2 Pet. 1. 5, 6. & 3. 18.

3 [d] Εὐχαριστῶ τῷ Θεῷ μου ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, 4 πάντοτε ἐν πάσῃ δεήσει μου ὑπὲρ πάντων ὑμῶν μετὰ χαρᾶς τὴν δέησιν ποιούμενος, 5 [e] ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν, 6 [f] πεποιθὼς αὐτὸ τοῦτο, ὅτι ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθὸν ἐπιτελέσει ἄχρις ἡμέρας Χριστοῦ Ἰησοῦ· 7 [g] καθώς ἐστι δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν, διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς ἔν τε τοῖς δεσμοῖς μου καὶ ἐν τῇ ἀπολογίᾳ καὶ βεβαιώσει τοῦ εὐαγγελίου συγκοινωνούς μου τῆς χάριτος πάντας ὑμᾶς ὄντας.

8 [h] Μάρτυς γάρ μου ἐστὶν ὁ Θεὸς, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ.

9 [i] Καὶ τοῦτο προσεύχομαι, ἵνα ἡ ἀγάπη ὑμῶν ἔτι μᾶλλον καὶ μᾶλλον περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, 10 [j] εἰς τὸ δοκιμάζειν ὑμᾶς τὰ διαφέροντα,

j Rom. 2. 18. & 12. 2. 1 Cor. 10. 32. 1 Thess. 3. 13.

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who affirm that *Epaphroditus*, who was then with St. Paul at Rome, and therefore was *not* addressed in the Epistle, and whom he calls their Ἀπόστολος (ii. 25), was their *Chief Pastor*; and so *Blunt*, Early Church, p. 81.

According to this ancient Exposition, we have three orders of Christian Ministers at Philippi:

1. Epaphroditus, the successor of the Apostle at Philippi.

2. Presbyters under him, here called Ἐπίσκοποι, as *overseers* of the flock.

3. Deacons.

Theodoret says (on 1 Tim. iii.), that in the *Apostolic age* "they called the same persons by the two names, Πρεσβύτεροι, *Elders*, and Ἐπίσκοποι, *Episcopi* or *Overseers*; and that the Persons who are *now* (i. e. in the fifth century) called Ἐπίσκοποι, were then called Ἀπόστολοι, *Apostles*. But in course of time they reserved the name of *Apostle* to those who had been truly such (viz. those sent by Christ), and gave the name *Episcopus* to those who had been formerly called Apostles. Thus (adds *Theodoret*) *Epaphroditus* was the *Apostle* of the Philippians."

See below, on 1 Tim. iii. 1, 2, where other reasons are adduced for the opinion that the word ἐπίσκοποι is here applied to the *second* order of Ministers in the Church of Philippi; and this opinion seems most probable, even after the elaborate argument of *Bp. Pearson* (Vind. Ignat. ii. 13, pp. 534—575), who connects the words σὺν ἐπισκόποις with Παῦλος καὶ Τιμόθεος.

The opinion of Theodoret, that Epaphroditus was the *Chief Pastor* of Philippi, with the two orders of Presbyters and Deacons under him, is entitled to careful consideration.

It had been the Apostle's usage from the beginning to ordain Presbyters in every Church. (Acts xiv. 23.)

The Apostle may also have already placed some person at Philippi as Chief Pastor over the Presbyters there, as he afterwards placed Timothy at Ephesus, and Titus in Crete; and this person may have been Epaphroditus.

St. Paul was now approaching the end of his Apostolic career, and he would naturally be anxious to provide for the spiritual oversight, after his own departure, of the Churches which he had founded. As Moses appointed Joshua to fill the place which he himself was about to vacate (Deut. xxxi. 7—23); as Kings at the close of their reign have been accustomed to name their successors; as the great Conqueror of the East, the son of that king from whom Philippi derived its name, distributed, before his death, his own dominions among his Generals, so the Apostle of the Gentiles, at the end of his career, would now probably be disposed to delegate his own Apostolic functions to several persons, whom he set as his successors over special portions of his own spiritual province.

The Church of *Philippi* was one of the first that had been founded by St. Paul; it was a Church, which, from the affectionate regard that it had shown to the Apostle from the beginning of his ministry (iv. 15, 16), was specially entitled to his paternal attention; and would be one of the best qualified, by its ripeness in Christian virtue, to receive such a settled form of Church-Government as the Apostle designed to leave behind him, and would be well disposed to co-operate with him in giving stability to such a system of Church-Polity.

It is therefore probable, that one of the first examples of *Diocesan Episcopacy*—that is to say, an ecclesiastical form of Government, in which a Chief Pastor, succeeding the Apostles in their ordinary spiritual functions, has under him two other orders of Ministers, namely, Priests and Deacons, and has the oversight of them, and of the people in a particular *City* and its precincts (παροικία)—was exhibited to the world at *Philippi*.

3. ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν] *on the whole of my remembrance of you*, intimating that the whole of his recollections were entirely those of joy, unalloyed by any admixture of regret or disapprobation.

5. ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τὸ εὐαγγέλιον] *for your communion toward the Gospel.* This *communion* was exhibited—

(1) by their incorporation into the fellowship of the body of Christ;

(2) by their continual indwelling in it by faith and love, and harmonious co-operation with it and its Ministers in sympathy and suffering, and affectionate *contribution* towards its spiritual life by almsgiving and prayers. See iv. 15. Rom. xii. 13; xv. 27. 2 Cor. viii. 4. Heb. xiii. 16.

See *Chrys.* and *Theophyl.* here, who say, How did the Philippians thus *communicate?* By acts of love to St. Paul, and by thus associating themselves in labours and sufferings for the Gospel, and so communicating with Christ. Cp. Matt. x. 40, and the explanatory word συγκοινωνοὺς in *v.* 7 here.

— ἀπὸ πρώτης ἡμέρας ἄχρι τοῦ νῦν] *from the first day until now:* an expression made more significant by the fact that Philippi was the first City in Greece to which he had preached. See Acts xvi. 12.

6. ἄχρις ἡμέρας Ἰησοῦ Χριστοῦ] *to the day of Jesus Christ.* He connects the *first day* (*v.* 5) with the *Last Day.* The *first day* marks the beginning of their new life. From that *first day* their view is extended to the Day of Christ, *the Last Day*: or, in other words, from their first Resurrection, in Holy Baptism, to spiritual life, even to their second Resurrection—namely, the Resurrection from the dead—to life Everlasting. Cp. Rev. xx. 5, 6—12, 13. John v. 25.

7. ἔν τε τοῖς δεσμοῖς—ὄντας] *inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are my partners in my grace.*

He says '*partners in grace*,' because (as he expresses it in *v.* 29) not only to believe in Christ, but also to suffer for Him, was freely *given* them as a *grace* (ἐχαρίσθη). *Theodoret.*

The proof of their partnership in his grace was shown by their kindness towards the Apostle at Rome (iv. 10), now that he was a prisoner for Christ, and His Ambassador in bonds. (Eph. iii. 1; iv. 1; vi. 20. Philem. 9.)

— ἀπολογίᾳ] *my public defence.* See on *v.* 13.

8. ἐν σπλάγχνοις Χριστοῦ Ἰησοῦ] *in the bowels of Christ Jesus*, with Whom I am incorporated, and in Whom I dwell, and He in me, so that He lives in me (Gal. ii. 20); and I yearn for you with His love, even with the σπλάγχνα Θεοῦ. Cp. Luke i. 78. "Induimus et quasi transformamur in *viscera Christi*, cùm Ejus misericordiam, compassionem et amorem induimus." *A Lapide.*

9. προσεύχομαι, ἵνα] *I pray that* —. The ἵνα marks both the subject and object of the prayer. See Mark v. 18; vii. 26; viii. 22; xiv. 35. Luke viii. 31. 1 Cor. i. 10; xvi. 12. 2 Cor. ix. 5. Eph. iii. 14. Philem. 6. *Winer*, § 44, p. 300.

— ἐν ἐπιγνώσει] *in sound knowledge.* Cp. Col. i. 9.

— πάσῃ αἰσθήσει] *every* moral *sense*, or *feeling*; that delicate tact and instinct which almost intuitively perceives what is right, and almost unconsciously shrinks from what is wrong. Cp. Heb. v. 14.

10. δοκιμάζειν—τὰ διαφέροντα] *to approve the things that are excellent*; literally, that differ by superiority. See Rom. ii. 18.

ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ, 11 [k] πεπληρωμένοι καρπὸν δικαιοσύνης τὸν διὰ Ἰησοῦ Χριστοῦ εἰς δόξαν καὶ ἔπαινον Θεοῦ.

12 Γινώσκειν δὲ ὑμᾶς βούλομαι, ἀδελφοί, ὅτι τὰ κατ' ἐμὲ μᾶλλον εἰς προκοπὴν τοῦ εὐαγγελίου ἐλήλυθεν, 13 [l] ὥστε τοὺς δεσμούς μου φανεροὺς ἐν Χριστῷ γενέσθαι ἐν ὅλῳ τῷ πραιτωρίῳ, καὶ τοῖς λοιποῖς πᾶσι· 14 [m] καὶ τοὺς πλείονας

k John 15. 4, 5, 8. Eph. 1. 12, 20 & 2. 10.

l ch. 4. 22. m Eph. 3. 13. & 6. 19, 20. Col. 4. 4. 1 Thess. 2. 2.

— εἰλικρινεῖς καὶ ἀπρόσκοποι] *pure and without offence.* Two things are here predicated of them; first, that they are pure; and, secondly, that they do not trip and stumble in their Christian course; are not offended and scandalized by *suffering*, or by evil examples.

It required no ordinary discrimination and intelligence on the part of the Philippians, in approving the things that were excellent, not to stumble at, and to be staggered by, the things which had happened to St. Paul.

They had seen the Apostle delivered by a miracle from prison in their own city (Acts xvi. 26), and yet he has now been imprisoned again; he has been kept in prison two years at Cæsarea, and now he is in prison at Rome. And they hear of no miracle wrought to deliver him from his bonds. How was this to be explained? Was he now deserted by the Power which once had rescued him at Philippi?

The Apostle, therefore, might well warn them not to stumble and be perplexed by what they heard: well might he assure them that all that had befallen him had tended "to the furtherance of the Gospel" (*v.* 12), and that the chains by which he was bound were instruments in God's hands for manifesting the Gospel to the World.

On the word εἰλικρινὴς=καθαρὸς, ἄδολος, ἀμιγὴς (*Hesych., Suid.*), see on 1 Cor. v. 8; and on ἀπρόσκοπος=ἀσκανδάλιστος (*Hesych.*), cp. Acts xxiv. 16.

11. καρπὸν—τόν] So the majority of the MS. authorities, and so *Griesb., Scholz, Lach., Tisch., Alf., Ellicott.* The Vatican MS. omits τόν. *Elz.* has καρπῶν—τῶν. On καρπὸς δικαιοσύνης, see James iii. 18.

12. Γινώσκειν—εἰς προκοπὴν τοῦ εὐαγγελίου] *Now I would have you to know, brethren, that the matters touching me*—my arrest at Jerusalem, my imprisonment at Cæsarea and Rome—*have turned out rather for the furtherance of the Gospel,*—rather than to my hurt, and to the triumph of evil men persecuting the Gospel and me. For an historical demonstration of the striking truth of this assertion of the Apostle, see above on Acts xxv. 23.

Indeed this sentence might form a Motto not only to the Book which records his sufferings, but also to the History of the Church. Cp. *Introduction* to the Acts of the Apostles, pp. xix—xxiv, or pp. 10—13 new edit.

13. ὥστε—δεσμούς μου] *so that my bonds have been made manifest in Christ:* that is, as laid on me *in Him*, and for *His sake*, and not for any crime of mine; so that I am *His prisoner* (Eph. iii. 1. Philem. 1. 9), and my bonds are the bonds *of the Gospel.* (Philem. 13.)

— ἐν ὅλῳ τῷ πραιτωρίῳ] *in the whole Prætorium.* These words have occasioned much discussion.

With a view to the right interpretation of them, it may be remembered—

(1) That the *other* prisoners who were conveyed to Rome with St. Paul (Acts xxvii. 42), were delivered by the Centurion, who escorted them, to the στρατοπεδάρχης, or Commander of the Camp, the *Præfectus Prætorio* at Rome. Acts xxviii. 16.

(2) But *St. Paul*, probably on account of the impression which he had made on the mind of the Roman Centurion of the Augustan Band (xxvii. 43), already prepossessed in his favour (xxvii. 3) by his presence of mind and language in the storm (xxvii. 21—26), and by his miracles at Malta (xxviii. 7—9), was treated with greater consideration than the other prisoners (xxviii. 16), and was allowed to dwell apart by himself, with a soldier that guarded him, and occupied a lodging (ξενίαν, xxviii. 23) or private hired apartment of his own (ἴδιον μίσθωμα) at Rome, and was enabled to send for the principal Jews three days after his arrival (xxviii. 17), and to receive them there, and as many as would come to him; and abode there "two whole years preaching the kingdom of God, and the things concerning our Lord Jesus Christ, with all boldness, no man forbidding him." (xxviii. 30, 31.)

(3) Such is the narrative of St. Luke. To it St. Paul adds here, that "his bonds were made manifest *in the whole Prætorium*, and to all the rest." And he also says in iv. 22, "All the Saints salute you, particularly they who are of the *household of Cæsar.*"

(4) What then does St. Paul here mean by the word *Prætorium?*

Chrysostom, Theodoret, Theophylact, Primasius, and the main body of ancient Expositors, understand by that word the *Royal Residence* of the Emperor Nero, which was on the Palatine Hill, on the South of the Forum at Rome.

(5) But since the time of *Perizonius* (A.D. 1690) it has been affirmed by many learned writers, that by the word *Prætorium* St. Paul does *not* designate the *Palace* of the Emperor *within* the City and on the Palatine Hill, but that he means thereby the *Camp* of the *Prætorian soldiers*, or Body Guard of the Emperor, which was quartered on the N. E. of the City of Rome, outside the Wall beyond the Quirinal Hill.

This opinion has been maintained with much ingenuity, especially by a learned writer in the "Journal of Classical and Sacred Philology," Cambridge, No. X. Art. iii.

(6) It has been affirmed by other writers that *Prætorium* here means only the *Barrack* of the Prætorian Guards attached to the residence of the Emperor in the Capital.

(7) But neither of these latter opinions appears to be correct.

As to the former of the two, it seems to have been assumed too confidently, that St. Luke says that St. Paul was committed to the Commander in Chief of the Prætorian Guard, στρατοπεδάρχης (xxviii. 16), *in order* that he might be confined in the *Prætorian Camp.*

There is nothing in St. Luke's narrative to justify such a supposition.

A distinction was made between St. Paul and the other prisoners (*v.* 16), and he was allowed to dwell by himself in a ξενία, or μίσθωμα, and to receive all who came to him.

(8) It has also been too easily taken for granted, that the word *Prætorium* must mean the Prætorian *Camp*, or Barrack.

But this word, *Prætorium*, occurs in seven other places of the New Testament, and in none of those does it mean a *camp*, but in all of them it signifies the residence of a King (Acts xxiii. 35), or of the Representative of a King, especially in his *military* and *judicial*, or, in Roman language, his *prætorian*, character. See Matt. xxvii. 27. Mark xv. 16. John xviii. 28. 33; xix. 9.

In this sense the word is used in Acts xxiii. 35. So also classical writers of St. Paul's age use the word; as, for instance, *Virgil* (Georg. iv. 75) speaks of the *Prætoria* as the royal residence: "Et circa *Regem* atque ipsa ad *Prætoria* densæ Miscentur." And *Juvenal* says (x. 161), in the same sense, "sedet ad *Prætoria Regis.*" And in *Suetonius* (Aug. 63, 72, Calig. 37, Tit. 8) the word *Prætorium* is employed in the same sense as 'palais' and 'palazzo' in modern times. In *Zonaras'* Lex. we find πραιτωρίῳ=παλατίῳ, and in the *Acta Thomæ*, pp. 8. 30, 31. 33, ed. *Thilo. Wieseler*, p. 405.

(9) Further, *special* salutations are sent in this Epistle from those Christians who were of *Cæsar's household* (iv. 22); and this appears to confirm the supposition that the apartment, in which St. Paul dwelt, was not in the extramural Barrack of the Prætorian Guards, but was connected with the Imperial Residence on Mount Palatine in the heart of the Roman Capital.

(10) But it may be asked,

Why then does he not say that his bonds were made manifest in Christ, ἐν ὅλῳ τῷ παλατίῳ, or ἐν ὅλοις τοῖς βασιλείοις? Why does he use the word *Prætorium?*

Because it was not with Cæsar, as residing in a *Court*, that St. Paul had to do; but he was brought before Cæsar as the Sovereign Power, who "bare the sword" (Rom. xiii. 4), in his military and judicial capacity.

St. Paul had appealed unto Cæsar, and to Cæsar he was sent. It was to the *Imperator* in his *Prætorium*, and not to the *Prince* in his *Palace;* it was to *Cæsar* as the World's *Prætor* (for such he was, and therefore all the Legates of the Emperor's Provinces were called *Proprætors; Dio*, liii. 13), and as having the prerogative of final cognizance and judicature in all causes of Appeal, that St. Paul was sent by Festus from Cæsarea to Rome. Cp. Acts xxv. 21. 25—27.

(11) Yet, further; it was in the Tribunal of Cæsar, sitting as Supreme Judge of Appeals in his Prætorium on the *Palatine Hill* (*Dio*, lvii. 7), that St. Paul was actually tried. Cp. the authorities quoted by *Howson*, ii. pp. 541—543.

(12) This interpretation is that which (as has been already observed) was generally accepted by Christian Antiquity, and has recently received the approval of the able and learned Author of the "History of the Romans under the Empire;" the *Rev. Charles Merivale*, B.D., vol. vi. p. 268, note.

τῶν ἀδελφῶν ἐν Κυρίῳ πεποιθότας τοῖς δεσμοῖς μου περισσοτέρως τολμᾷν ἀφόβως τὸν λόγον λαλεῖν.

15 Τινὲς μὲν καὶ διὰ φθόνον καὶ ἔριν, τινὲς δὲ καὶ δι' εὐδοκίαν τὸν Χριστὸν κηρύσσουσιν, 16 [n] οἱ μὲν ἐξ ἀγάπης, εἰδότες ὅτι εἰς ἀπολογίαν τοῦ εὐαγγελίου κεῖμαι, 17 οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν, οὐχ ἁγνῶς, οἰόμενοι θλῖψιν ἐγείρειν τοῖς δεσμοῖς μου.

n 1 Cor. 9. 16, 17. Gal. 2. 7, 8. 1 Tim. 2. 7. 2 Tim. 1. 11, 12. & 4. 6, 7.

(13) If it is the true interpretation (as the Ancient Church believed), then it may be added, that it has the advantage of suggesting some interesting and heart-stirring reflections, which would be marred by recent expositions.

St. Paul's DIVINE MASTER had been arrested by the Jews, and had been delivered up to the Romans, and stood in bonds at Jerusalem, arraigned before Cæsar's Representative in his *Prætorium*. Matt. xxvii. 27. Mark xv. 16. John xviii. 28. 33; xix. 9.

St. Paul himself had been arrested by the Jews, and was now in bonds for his Master, arraigned before Cæsar himself in his *Prætorium at Rome*.

It must have been an inexpressible comfort to the Apostle to be thus made like unto CHRIST.

Next, it would have been hardly worth while for St. Paul to tell the Philippians that his bonds were made manifest in the whole of the soldiers' barracks *outside the city wall*.

But it was very important for him to declare in this Epistle, designed for them and for all Churches of the world, that his sufferings for Christ, and with them the tidings of the Gospel, were made manifest in the heart of Rome, the World's Metropolis, and even in the royal residence of its Sovereign.

It was also a striking fact, that after his bonds had been already made manifest in Christ in the *Prætorium* of the Roman Procurator, the Vicegerent of Cæsar at *Cæsarea*, for the space of *two years* (Acts xxiii. 35; xxiv. 27, see on Acts xxiv. 23, 24), those bonds were also made manifest at *Rome*, during a like space of two years, in the *Prætorium* of the Roman *Cæsar* himself.

Well might he say, that what had befallen him "had happened for the furtherance of the Gospel" (*v.* 12).

Lastly, there was a remarkable propriety in the mention of this fact in the *present* Epistle.

It is addressed to the Church of *Philippi*, which was a *Roman Colony* in Macedonia (see on Acts xvi. 12), a Colony which bore the Roman title of *Augusta Julia*.

The Philippians had listened to St. Paul's preaching, and had seen his miracles; they had witnessed his wonderful deliverance from prison by an earthquake in their city. (Acts xvi. 11—26.) They had acknowledged him as a Roman Citizen. (Acts xvi. 38.) But they had heard that he was now again a prisoner, in their own Mother City, Rome.

Was he now forsaken by Christ? Was Christ not able to defend him? They might be perplexed by such surmises as these. See on *v.* 10.

It must therefore have been no small consolation to them, no slight confirmation of their faith (both as Romans and Christians), to learn that by means of this very imprisonment of their own Apostle, the blessings of the Gospel had been communicated to the Royal Residence of their own Cæsar, the supreme Military Chief and Judicial Arbiter of the World, and had been diffused to others in the great Metropolis; and it must have been with no small comfort that they now received greetings of Christian affection communicated to them by St. Paul from "those of *Cæsar's household*."

— τοις λοιποῖς πᾶσι] *to all the rest.*

How could St. Paul's bonds have been made manifest to *all the rest* of the world at Rome?

It could hardly be otherwise than by some *public hearing* of his cause.

Appeals like his were heard by the Emperor in his Palace, and in this hearing the Emperor presided, and was assisted by Twenty Assessors, two of whom were the Consuls, and the rest were high Functionaries of the City. (*Dio*, liii. 21.)

After the Trial each Assessor delivered his opinion in writing to the Emperor, who, having read the several opinions in private, afterwards pronounced Judgment. (*Sueton.* Nero, 15. *Howson*, ii. 546.)

It seems probable that this *Epistle to the Philippians* was written in the *interval* between the Trial and the Sentence.

For (1) St. Paul here speaks of the sympathy of the Philippians with him in his Ἀπολογία, or *public defence*. Cp. this forensic use of the word, Acts xxii. 1; xxv. 16. 2 Tim. iv. 16; and ἀπολογοῦμαι, Acts xix. 33; xxiv. 10; xxv. 8; xxvi. 1, 2. 24.

(2) He is contemplating the nearness of the issue either for life or death (i. 21—24), and predicts the result of the trial (*v.* 25).

(3) He hopes to send Timothy immediately, as soon as he sees what is the result, and says that he trusts to come soon to Philippi (ii. 24).

And (4) he here asserts, that his bonds have been made manifest to "all the Prætorium," and (as by a consequence of that judicial manifestation) to "all the rest" at Rome.

14. τοὺς πλείονας] *the more part.*

15. Τινὲς μὲν καί] *Some persons indeed even through envy and strife*, preach Christ. He does not mean any of the *brethren* mentioned above, but some other parties, perhaps Judaizers, jealous of St. Paul's influence; some of those at Rome who may have been offended by the doctrines propounded in his Epistle to the Church of Rome, where he now was. Cp. 1 Tim. vi. 4, where the feelings here described of φθόνος and ἔρις are specified as associated with the teaching of those who do not consent to "the doctrine according to godliness."

16. οἱ μὲν ἐξ ἀγάπης—δεσμοῖς μου] *Some indeed preach Christ out of love, knowing that I am set for the defence of the Gospel; but others proclaim Christ out of partizanship, not purely, thinking to raise up affliction to my bonds.*

This is the order of the paragraphs in the majority of the best MS. authorities, and so *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Alf.*, *Ellicott.*—*Elz.* inverts it, putting οἱ μὲν ἐξ ἀγάπης in the first place.

On the sense of ἐριθεία see above, Gal. v. 20.

Some expositors interpret οἱ ἐξ ἀγάπης as equivalent to *those that are of love*, that is, who *act on a* principle of love; and οἱ ἐξ ἐριθείας as tantamount to those *that are of rivalry*, that is, who act from a spirit of contentiousness. Compare Rom. ii. 8.

This rendering is entitled to consideration, but it is not confirmed by the Ancient Versions; and it would seem to intimate that the Christians at Rome were divided into two parties, either of love *toward*, or partizanship *against*, St. Paul *personally*, and that they acted on motives *relative to himself* in their announcement of Christ.

Such an exposition seems hardly in keeping with the modesty of the Apostle.

17. οἰόμενοι θλῖψιν ἐγείρειν τοῖς δ. μου] *thinking to raise up affliction to my bonds.*

To understand this expression it must be remembered that though St. Paul was in bonds, yet he enjoyed much *relaxation* (ἄνεσιν) in his confinement (see Acts xxviii. 16. 30, 31); he did not suffer that affliction which might have been expected in his condition; and what he complains of here, is, that his bonds were made *more rigorous* and *galling* by the agency of some who professed to be his friends.

The mention of the word ἐριθεία (properly 'mercenary partizanship') suggests that the false Teachers here mentioned acted from venal motives; and he says that they preached οὐχ ἁγνῶς, *not holily*, i. e. not in a pure love of truth, but with corrupt minds and sinister views.

He thus seems to describe that class of persons, who are described by him in another place as making a traffic of godliness (1 Tim. vi. 5), and are there charged with fostering the passions here mentioned, "envy and strife." (1 Tim. vi. 4.)

Such Teachers as these would bring Christianity into discredit, and would entail hardships and afflictions on the Apostle's bonds from the Authorities of Rome, being exasperated against him, as if he were a preacher of a religion of insubordination and sedition. Such persons would inflame the passions of the multitude against their Rulers, and would irritate the Civil Magistrates against Christianity, and against its Apostle, by not qualifying the doctrines of Christ's Sovereignty, and of Christian Liberty, Equality, and Fraternity, with those reasonable restraints with which those doctrines are always coupled and limited by St. Paul himself, especially in his teaching concerning the duties of Subjects to Sovereigns, and of Slaves to their Masters, on which he specially dwells in his Epistles to Rome, and from Rome (Rom. xiii. 1—4. Eph. vi. 5—8. Col. iii. 22, and Philemon), and by which he endeavours to disabuse the Heathen of the prejudices raised against the Gospel by his enemies, especially by the Judaizing faction.

The sense is well expressed by *Primasius*, who says that "they preached for worldly lucre, and excited obloquy against

18 Τί γάρ; πλὴν παντὶ τρόπῳ εἴτε προφάσει εἴτε ἀληθείᾳ Χριστὸς καταγγέλλεται, καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρήσομαι.

19 ° Οἶδα γὰρ ὅτι τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν διὰ τῆς ὑμῶν δεήσεως, ° 2 Cor. 1. 11.
καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰησοῦ Χριστοῦ, 20 ᵖ κατὰ τὴν ἀποκαραδοκίαν ᵖ Rom. 5. 5.
καὶ ἐλπίδα μου, ὅτι ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παῤῥησίᾳ, ὡς πάντοτε, καὶ νῦν μεγαλυνθήσεται Χριστὸς ἐν τῷ σώματί μου, εἴτε διὰ ζωῆς εἴτε διὰ θανάτου.

21 ᑫ Ἐμοὶ γὰρ τὸ ζῆν Χριστὸς, καὶ τὸ ἀποθανεῖν κέρδος. 22 Εἰ δὲ τὸ ζῆν ἐν ᑫ 1 Cor. 1. 30. Gal. 2. 20. & 6. 14.
σαρκὶ τοῦτό μοι καρπὸς ἔργου, καὶ τί αἱρήσομαι οὐ γνωρίζω, 23 ʳ συνέχομαι ʳ 2 Cor. 5. 8.
δὲ ἐκ τῶν δύο, τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι καὶ σὺν Χριστῷ εἶναι· 2 Tim. 4. 6.

Paul by their preaching, and aggravated the sufferings of his bonds;" and so *Chrys.*, *Theodoret*, *Theophyl.*

The full development of this ἐριθεία or mercenary partizanship and contentiousness of false brethren, is traced in St. Paul's first Epistle to Timothy (vi. 1—6) and to Titus (i. 10—12); and it is well known to have brought manifold afflictions on the first preachers of Christianity, and much odium on the Gospel itself.

— ἐγείρειν] *to raise up.* So A, B, D*, F, G. *Elz.* ἐπιφέρειν.

18. Τί γάρ;—χαρήσομαι] *What then? Notwithstanding, in every way, whether in pretence* (see 1 Thess. ii. 5) *or in truth, Christ is preached, and therein I do rejoice, yea and I will rejoice.*

This text has been sometimes alleged as an apology for Preaching in Schism.

But it may be doubted whether St. Paul is here speaking of *ministerial preaching* at all. Cp. *Professor Blunt* on the Early Fathers, p. 291. But even if this be admitted, it may be remarked that these persons *preached Christ*, and that St. Paul approved the *preaching* of *Christ*; but St. Paul did not, in any respect, approve the preaching *in strife*. On the contrary, he teaches that envy and strife *are carnal* (1 Cor. iii. 3); and in the next chapter of this Epistle (ii. 3) he says, using the same word as here, "Let nothing be done through ἐριθεία:" and St. James says, using again the same word, that "where there is ἐριθεία, there is *every evil work*" (James iii. 14. 16); and "if ye have bitter envying and ἐριθεία in your hearts, this wisdom is *earthly, sensual, devilish.*" See *S. Chrysostom's* Sermon on this text, v. p. 410, ὑγιὲς ἦν τὸ δόγμα, ἑαυτοὺς δὲ ἀπολλύουσιν ἐκεῖνοι ἐξ ἀπεχθείας κηρύττοντες. Preachers in Schism are compared by the Fathers to Torches, which, while they lighten others, waste away themselves. The false Prophets, in sheep's clothing, imitate the Shepherd's voice; but they have not any reward from the Chief Shepherd, who commands us to beware of them. (Matt. vii. 15.) They may *speak well*, but they are *doing ill:* and they will be judged according to their *works* (1 Cor. iii. 3. Rom. ii. 6). "Quod *fecit malè*, non prædicat de Cathedrâ Christi; inde lædit, unde *mala facit*, non unde *bona dicit*; cùm audis *bona dicentem*, ne imiteris *mala facientem.*" *August.* (Tractat. in Joann. xlvi.) Cp. *Aug.* Serm. 101 and 137. "Novit Dominus de malis benè operari, et ad meam omnia salutem gubernat; et adversa vertit in prospera." *Primasius.* Cp. *Bp. Andrewes*, v. p. 190.

Whatsoever we do *without religious affection* is hateful in God's sight, who is therefore said to respect *adverbs* more than *verbs*—and the mind approves itself to God, not by *doing*, but by *doing well. Hooker* (V. lxii. 5).

21. Ἐμοὶ τὸ ζῆν Χριστός] *to me to live is Christ.* Cp. Gal. ii. 20. "Nulla voluntas mihi vivendi est, nisi ut corpus Ejus ædificem." *Primasius.*

— ἀποθανεῖν κέρδος] *to die is gain.* Because I shall then have a nearer fruition of the presence and glory of Christ (*v.* 23).

The language of one who soon afterwards wrote to the Christians of the city where St. Paul now was, and died a martyr at Rome, and who is expressing his ardent desire for martyrdom, may be compared here, "Suffer me to be the food of wild beasts, that I may attain unto God,—σῖτός εἰμι τοῦ Θεοῦ κ.τ.λ. I do not *command* you, as Peter and Paul did; they were Apostles, I am condemned. They were freemen, I am only a slave.... Suffer me to die. Pardon me in this; I know what is best for me. Now I begin to be a disciple. Let nothing that is seen or unseen envy me the joy of being Christ's. Fire and the Cross, the assaults of wild Beasts, lacerations, distractions, and dispersions of my bones, the crushing of my joints, the grinding of my whole body—welcome, welcome, to them all—so that I may gain Him! I covet not kingdoms of earth. I long to *die* into *Christ Jesus*, rather than to be king of the World. Him I seek, Who died for me; Him I long for, Who rose again for me. Now my *birth* is near. Forgive me, brethren; do not hinder me from being *born*; do not desire that I should *die*—I who desire to be God's. Allow me to emerge into the pure light; when I shall arrive there, I shall be a man of God. Suffer me to be an imitator of the Passion of my God." *S. Ignatius* (ad Rom. 4—6).

22. Εἰ δὲ τὸ ζῆν ἐν σαρκὶ τοῦτό μοι καρπὸς ἔργου] *But if to live in the flesh, if, I say, this is to me the fruit of my labour, then what to choose I wot not.* I have said, that *to me to live is Christ*; that is, my life, as long as it is spared to me, consists in being one with Him, and in living in Him, by Him, and for Him, and in doing His work, and in promoting His glory.

I have also said, that to me *to die is gain*; for when I die, I hope to have a nearer and fuller enjoyment of His presence.

But if to live in the flesh, if even this, I say, is not to me and others a barren thing, but *is* the very *fruit of labour*; that is, if the essence of that fruit is in *my life*, and if that life is, as it were, a productive tree, upon which the ripe fruit of Apostolic labour grows, and that fruit is ministerial to the everlasting health of *others*, as well as to my own, then I even wot not which I ought to choose, whether to die or to live; and therefore I leave myself in the hands of God, Who alone knoweth all things.

An important moral has been hence derived by *Irenæus* (v. 12. 4), "Si vivere *in carne* hic fructus operis est, non utique substantiam contemnebat carnis." If to live in the flesh is the very fruit of his labour, verily he did not despise the substance of his flesh. No; and hence may also be deduced a solemn protest against the sin of *self-destruction*, by which a man recklessly robs himself and others of the *fruit* which ought to grow on the *tree of his own life*,—which is *God's* tree,—and impiously hews down that tree with his own hands. Cp. *Chrys.*, *Theodoret.*

The pronoun τοῦτο, *this*, brings out the preceding clause more emphatically. See 1 Cor. vi. 4, and cp. below, iii. 7; iv. 9. *Winer*, § 23, p. 145.

On αἱρήσομαι, *I shall choose*, the future indicative, where a conjunctive would rather be expected, see *Winer*, § 41. 4, p. 267.

On this use of γνωρίζω, *I recognize*, = γινώσκω (*Phavorin.*), see Job xxxiv. 25. Prov. iii. 6, LXX. *Schleusner.*

The καὶ *even*, indicates that so far from arrogating to himself the liberty of choosing for himself what should be his lot, whether to live or to die, the Apostle does not *even understand* what he shall choose; he frankly confesses that he has not the requisite qualifications for making any choice at all.

23. συνέχομαι δὲ (so the best MSS. *Elz.* has γὰρ) ἐκ τῶν δύο] *yea, I am held together by the two*—as in his body he was held at this time a prisoner between the two soldiers, to whom he was bound by two chains (Acts xii. 6), so in his mind he was held in a strait betwixt two internal powers.

— τὴν ἐπιθυμίαν ἔχων κ.τ.λ.] *having my desire*, or yearning toward *the* (τὸ) departure—which will one day be mine.

My Desire (ἡ ἐπιθυμία) turns its eyes in *that* direction, and longs for that blessed time, when I shall be permitted to loose my cable from the shore of this world, where I am a stranger and a foreigner, and to set sail for the heavenly harbour of everlasting peace.

But *my Reason* acts as a chain, drawing me in another direction, and still holds me to earth.

In a few years afterwards, he was allowed to exclaim, using the same figure, in the same city where he now was, "The hour of my *departure* is at hand." See on 2 Tim. iv. 6.

This word, ἐπιθυμία, thus used by St. Paul, seems to have been consecrated to express the longing of Christian Martyrs to depart and be with Christ. Cp. *Ignat.* Mart. 3, ἐπιθυμία τοῦ πάθους, and 6, τοῦ ἁγίου μάρτυρος πληροῦσθαι τὴν ἐπιθυμίαν κατὰ τὸ γεγραμμένον ἐπιθυμία δικαίου δεκτὴ (Prov. x. 24), and 7, τὸν τῆς φιλοχρίστου ἐπιθυμίας τελειώσαντι δρόμον.

On this text, cp. *Tertullian*, de Patientiâ 9, and *Augustine* iii. 2528. 2571; v. 1778. "Qui *desiderat dissolvi*, et esse cum Christo, *patienter vivit*, et *delectabiliter moritur.*" *Aug.*

πολλῷ γὰρ μᾶλλον κρεῖσσον· [24] τὸ δὲ ἐπιμένειν ἐν τῇ σαρκὶ ἀναγκαιότερον δι' ὑμᾶς.

s ch. 2. 24. Acts 20. 25.
t 2 Cor. 1. 14. & 5. 12.

[25] [s] Καὶ τοῦτο πεποιθὼς οἶδα ὅτι μενῶ καὶ συμπαραμενῶ πᾶσιν ὑμῖν, εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, [26] [t] ἵνα τὸ καύχημα ὑμῶν περισσεύῃ ἐν Χριστῷ Ἰησοῦ ἐν ἐμοὶ, διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς.

u Eph. 4. 1. Col. 1. 10. 1 Thess. 2. 12. & 4. 1.
x Matt. 5. 10—12. Rom. 8. 17. 2 Thess. 1. 5. 2 Tim. 2. 11, 12.
y Acts 5. 41. Rom. 5. 3.
a 1 Cor. 3. 16. & 6. 19, 20. & 12. 13. 2 Cor. 13. 14. Col. 3. 12.
b Rom. 12. 10, 16. & 15. 5. 1 Cor. 1. 10. ch. 3. 16. 1 Pet. 3. 8.
c Rom. 12. 10.
d 1 Cor. 10. 24. & 13. 5.
e Matt. 11. 29. John 13. 15. 1 Pet. 2. 21. 1 John 2. 6.
f John 1. 1. 2. & 5. 18. & 17. 5. Col. 1. 15. Heb. 1. 3.

[27] [u] Μόνον ἀξίως τοῦ εὐαγγελίου τοῦ Χριστοῦ πολιτεύεσθε, ἵνα εἴτε ἐλθὼν καὶ ἰδὼν ὑμᾶς, εἴτε ἀπὼν, ἀκούσω τὰ περὶ ὑμῶν, ὅτι στήκετε ἐν ἑνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦντες τῇ πίστει τοῦ εὐαγγελίου· [28] [x] καὶ μὴ πτυρόμενοι ἐν μηδενὶ ὑπὸ τῶν ἀντικειμένων, ἥτις ἐστὶν αὐτοῖς ἔνδειξις ἀπωλείας, ὑμῶν δὲ σωτηρίας, καὶ τοῦτο ἀπὸ Θεοῦ, [29] [y] ὅτι ὑμῖν ἐχαρίσθη τὸ ὑπὲρ Χριστοῦ, οὐ μόνον τὸ εἰς αὐτὸν πιστεύειν, ἀλλὰ καὶ τὸ ὑπὲρ αὐτοῦ πάσχειν· [30] τὸν αὐτὸν ἀγῶνα ἔχοντες οἷον εἴδετε ἐν ἐμοὶ, καὶ νῦν ἀκούετε ἐν ἐμοί.

II. [1] [a] Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία πνεύματος, εἴ τινα σπλάγχνα καὶ οἰκτιρμοὶ, [2] [b] πληρώσατε μοῦ τὴν χαρὰν, ἵνα τὸ αὐτὸ φρονῆτε, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἓν φρονοῦντες, [3] [c] μηδὲν κατ' ἐριθείαν ἢ κενοδοξίαν, ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, [4] [d] μὴ τὰ ἑαυτῶν ἕκαστος σκοποῦντες, ἀλλὰ καὶ τὰ ἑτέρων ἕκαστοι.

[5] [e] Τοῦτο γὰρ φρονείσθω ἐν ὑμῖν ὃ καὶ ἐν Χριστῷ Ἰησοῦ, [6] [f] ὃς ἐν μορφῇ

— ἀναλῦσαι] *to depart;* properly, *to loose,*—'solvere funem,'—to loose a cable, as a ship does when leaving the shore. He continues the metaphor which he had been using: he had described himself as *bound* (συνεχόμενος), he now expresses a desire to *loose* his cable from the earthly shore, and to set sail for the haven of eternal peace.

— σὺν Χριστῷ εἶναι] *to be with Christ.* Not to be any longer ἐν σαρκὶ, *in the flesh, v.* 24 (to which the words here are opposed), but to be delivered from the *burden of the flesh,* as an ancient Father expresses it; "Lucrum maximum computabat Apostolus, post hanc vitam sæcularibus laqueis non teneri, jam nullis peccatis et vitiis *carnis* obnoxium fieri; et ideò *mortem desideravit* ut his malis careret; et ut ad illam perfectam justitiam, quæ ista non pateretur, perveniret." *Augustine* (c. duas Epistolas Pelagian. iv. 28). Hence St. Paul says that to him "to live is Christ," but to die is to *be* "*with Christ.*"

On the state of the *disembodied spirit* after death, see on Luke xii. 4; xvi. 23; xxiii. 43, and on 2 Cor. xii. 2.

— μᾶλλον κρεῖσσον] On the emphatic force of this double comparative, cp. Mark vii. 36. 2 Cor. vii. 13. *Winer,* § 35, p. 214, and *Wetstein.*—*Elz.* omits γὰρ here, but it is in A, B, C.

26. τὸ καύχημα] *the subject of glorying.* Gal. vi. 4. 1 Cor. v. 6; ix. 15. 2 Cor. i. 14. Rom. iv. 2.

27. Μόνον ἀξίως—πολιτεύεσθε] *Only do ye comport yourselves as fellow-citizens* of Christ's Kingdom, *in a manner worthy of Christ's Gospel.* Ye inhabitants of Philippi, who dwell in Greece, and justly regard it as an honourable distinction to be citizens of Rome, and subjects of Cæsar, to you I say, Live as *citizens of Heaven,* and as loyal subjects of Christ. See on Acts xvi. 12. 20—22. 37, 38; and below, on iii. 20.

S. Polycarp, in his Epistle to the Philippians, adopts this expression (c. 5), ἐὰν πολιτευσώμεθα ἀξίως αὐτοῦ, καὶ συμβασιλεύσομεν αὐτῷ. So *Polycrates* (Bishop of Ephesus in the 2nd century), ap. *Euseb.* v. 24, Μελίτωνα ἐν ἁγίῳ Πνεύματι πάντα πολιτευσάμενον, and ibid. ἐν Κυρίῳ Ἰησοῦ πάντοτε πεπολίτευμαι.

28. πτυρόμενοι] *scared*—as horses. *Diod. Sic.* de Alex. M. xvii. 34, οὐ πτύρομαι ἐπὶ τοῖς καταπλησσομένοις. A word perhaps connected with πτερόν. "Puniceæve agitant pavidos formidine *pennæ*" (*Virg.* Georg. iii. 372), or it may be derived from πτοέω, πτήσσω (*Passow*). As to the sense, compare 2 Thess. i. 4—7.

— ἥτις] *which to them is an evidence of perdition, but to you of salvation;* your intrepid bearing, due to God's grace, is an evidence of His favour to you, and of His wrath against your enemies. See 2 Thess. i. 5.

29. ἐχαρίσθη] *it was given as a grace,* or *favour.* See *v.* 7.

"Breviter utrumque commendavit Apostolus, et *causam* pro quâ patiamur, et patientiam quâ mala perferamus, à Deo nobis esse. *Quia vobis donatum* est pro Christo, &c. Ecce causa bona, quia *pro Christo,* non pro hæresi et schismate *contrà* Christum. *Vobis,* inquit, *donatum* est pro Christo, non solùm ut credatis in Eum, sed etiam ut *patiamini pro Eo.* Hæc est vera Patientia, hanc diligamus, hanc teneamus." *Augustine* (Serm. 283 and 284).

30. οἷον εἴδετε] *such as ye saw in me* when I was with you. See Acts xvi. 19.

Ch. II. 1. Εἴ τις οὖν] The order of the clauses here is the same as in the Apostolic Benediction, in the name of the Ever-Blessed Trinity. (2 Cor. xiii. 14.)

The Apostle appeals to what the Philippians themselves have *received,* and hope to continue to *receive* from God, as the reason for what they ought to *render* to one another. *If they* feel *comfort* from the grace given them in *Christ,* and consolation in a sense of *God's Love,* and are joined together with one another in God, by the communion of the *Holy Ghost,* and if the Apostle has been to them the minister of these blessings from God, *let them fulfil his joy,* and dwell together in unity.

St. Paul conjureth the Philippians by all the *hope* they had of comfort in God, to be *at one among themselves. Bp. Sanderson* (i. p. 207).

— τινα] All the known uncial MSS. (A, B, C, D, E, F, G, I, K, and finally ℵ) have τις here, which is received by *Griesb., Scholz, Lachmann, Tisch.,* not *Meyer,* nor *Alford,* nor *Ellicott.* The reading, τινα, is found in some Cursive MSS., and in *Clem. Alexandrin.* (of the 2nd century), Strom. iv. p. 604, and in other Fathers. Some MSS. (D* and I) have also τις παραμύθιον—a similar solecism.

The reading εἴ τις σπλάγχνα seems to have arisen from a mechanical repetition of εἴ τις.

This text, therefore, among others, affords evidence that it is not a sound principle of Criticism, to limit the data for determining the readings of the New Testament to the most ancient extant MSS., and that it is necessary to extend the range of inquiry to the Cursive MSS. and other collateral aids.

3. μηδὲν κατ' (so B, C, D*, F, G, J) ἐριθείαν] *nothing in the way of rivalry,* a phrase adopted by *Ignatius* (ad Philad. 8), who adds, ἀλλὰ κατὰ χριστομαθίαν, which is a brief summary of the Apostle's teaching here. On ἐριθεία, see Gal. v. 20.

4. σκοποῦντες] *regarding.* So B, and the majority of the best authorities. *Elz.* σκοπεῖτε.

5. Τοῦτο—φρονείσθω] *let this mind be in you;* let that φρόνημα be yours; let the mind of Christ, and of Christ only, not the mind of the world (iii. 19), be *your mind.* Seven Uncial MSS., A, B, C*, D, E, F, G, here have φρονεῖτε, and this reading has been received by *Lachmann* and *Ellicott.*

Nearly all the Cursive MSS., and C***, I, K, have φρονείσθω, which is retained by *Tisch.* and *Alf.*, and this seems to be the true reading. If so simple a form as φρονεῖτε had been found in the original, it is hardly probable that a copyist would have altered it into the more difficult form φρονείσθω. It is remarkable that the word φρονεῖν, *to mind,* occurs ten times in this short Epistle, i. 7; ii. 2 bis, 5; iii. 15 bis, 19; iv. 2. 10 bis.

6. ἐν μορφῇ Θεοῦ ὑπάρχων] *subsisting,* or *pre-existing, in the*

Θεοῦ ὑπάρχων οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ, [7] [g] ἀλλὰ ἑαυτὸν ἐκέ- [g] Isa. 42. 1. & 52. 13. & 53. 3, 11. Zech. 3. 8. Matt. 20. 28. Luke 22. 27. John 13. 14. Gal. 4. 4.

form of God. The meaning of the word μορφὴ, as used here, is explained by the subsequent repetition of it with δούλου. The 'form *of God*' is contrasted here with the 'form of a *servant*.' And since Christ really and truly took the 'form of a servant,' and acted as such, both towards His Father (Isa. xlii. 1. Zech. iii. 8. Matt. xii. 18. John vi. 38), and to His disciples (Luke xxii. 27. John xiii. 5), so, as the Ancient Fathers rightly argue, He was really and truly God, before He took the form of a servant.

He who was subsisting in the form of God, and thought Himself to be equal with God (in which thought He could not be deceived, nor be injurious to God), must of necessity be truly and essentially God; because there can be no equality between the divine essence, which is infinite, and any other whatsoever, which must be finite. But this is true of *Christ*, and that antecedently to His conception in the Virgin's womb, and existence in His human nature. For, *being* (or rather, *subsisting*) *in the form of God, He thought it not robbery to be equal with God, but emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men* (Phil. ii. 6, 7). Out of which words naturally result three propositions, fully demonstrating that Christ was in the form of a servant as soon as He was made man. Secondly, that He was in the form of God before He was in the form of a servant. Thirdly, that He was (as much) in the form of God, that is, did as truly and really subsist in the divine nature, as in the form of a servant, or in the nature of man. *Bp. Pearson* (Art. ii. p. 228).

By the word "*form*" is certainly understood the *true condition* of a servant, and by the *likeness* is infallibly meant the *real nature* of man; nor doth the *fashion*, in which He was found, destroy, but rather assert the truth of His humanity. And, therefore, as sure as *Christ* was really and essentially man, of the same nature with us, in whose similitude He was made, so certainly was He also really and essentially God, of the same nature and being with Him, in whose form He did subsist. *Bp. Pearson* (p. 231).

Cp. *Bp. Bull*, Def. Fid. N. i. p. 105. *Waterland*, i. p. 11.

— οὐχ ἁρπαγμὸν ἡγήσατο τὸ εἶναι ἴσα Θεῷ] *did not deem His own equality with God to be a spoil*, which He had seized wrongfully; but knew it to be an attribute, which He possessed by right.

In order to understand these important words, it is to be borne in mind—

(1) That St. Paul is exhorting the Philippians to mutual condescension, self-abasement, and self-sacrifice, in regard to, and for the sake of, others. "*In lowliness of mind let each of you esteem the other better than himself, looking not to your own things, but every one also to those of others.*"

He then enforces these precepts by referring them to the pattern of their divine Exemplar, Jesus Christ, Who, though He was God, emptied Himself of His glory, and became man, and humbled Himself, and took on Him *the form of a servant, and became obedient to death, even to death on the cross.*

(2) What the Apostle specially dwells on in the Condescension of Christ, is the fact, that the Humiliation of Christ was not *imposed upon* Him by any *constraint* from any other *external* force, but that it was purely and entirely *voluntary*. It was not like the *surrender* of any thing which He had *wrongly usurped*, and of which therefore He might be *rightly despoiled*: nor was it the *sacrifice* of any thing which He *lost* by *abdication*; but it was the *free* and *spontaneous cession*, by His own gracious choice, of what appertained to Him by His own inherent and indefeasible right, as God existing from Eternity; and this act of *self-abasement* resulted in an *augmentation* of His *glory*. He did not lose His Deity by taking Humanity, but by His perfect Obedience and *meritorious* Sufferings in His Human Nature, He glorified the Humanity which He took and united to God.

(3) Hence the Apostle emphatically repeats the word ἑαυτὸν, *Himself*. Christ (he says) ἑαυτὸν ἐκένωσεν, *emptied Himself*. Christ (he says) ἐταπείνωσεν ἑαυτὸν, *humbled Himself*. Christ of His own accord "*took* the form of a servant," and became obedient to death, even to death on the Cross.

(4) These considerations lead to the true sense of the word ἁρπαγμὸς, as used here.

This word is derived from ἁρπάζω, to *seize*, as *rapine*, *prey*, *booty*, or *spoil*, as distinguished from *property legally acquired* and *possessed*.

Here, as in many other cases, the text is illustrated by the Septuagint Version, in which the cognate word ἅρπαγμα often occurs, and signifies *spoil*. See Lev. vi. 4. Ps. lxi. 10. Isa. lxi. 8. Ezek. xviii. 7. 12. 16; xix. 3. 6; xxii. 25. 27.

(5) Further, the ancient Versions of this passage agree, for the most part, in translating the word ἁρπαγμὸν as equivalent to 'a thing seized by violence.' Thus the *Vulgate*, "Non *rapinam* arbitratus est *se esse æqualem Deo*." So the *Syriac*; and the *Arabic* has "Semper existens ad imaginem Dei non tenuit *sortem raptam* parem se esse Deo." And the *Æthiopic*, in a paraphrastic gloss, "Non *abripuit* ei qui fuit Deus." And the *Gothic* and *Coptic* Versions also confirm the interpretation which assigns to ἁρπαγμὸν the sense of 'usurpation' and 'rapine.' So likewise the ancient Latin Version in the Codex *Boernerianus*, and that of the Codex *Augiensis* lately published by *Mr. Scrivener*.

(6) The assertion of the Apostle here concerning Christ's Eternal Co-equality with God, may also be illustrated by what he says of Christ's Priesthood,—viz. Christ did not *glorify Himself* to be a High Priest (Heb. v. 5), but He was *rightly constituted* as such. So here Christ did not *usurp His divine Co equality*; but He had it *by right of His Eternal Generation* from the Father.

(7) The Apostle's words may therefore be thus paraphrased: *Let this mind be in you which was also in Christ Jesus, Who, subsisting from Eternity in the form of God, did not think that His own equality with God* (τὸ εἶναι ἴσα Θεῷ, see next note) *was a spoil* which He had usurped wrongfully, and of which therefore He might justly be *divested by another*; or which, on principles of justice, He was Himself *obliged* to *give up*; and which, if He veiled it in a human form, He might be imagined not to possess, and which therefore He would fear to conceal in such a mortal dress. He did not suppose that the divine glory, which He had, was a stolen thing. Satan, who endeavoured to usurp it, fell from heaven; Adam grasped at it, and incurred death. But Christ had it as His own from Eternity.

But He freely *emptied Himself* of His *own* divine Glory, and willingly took the form of a servant. Do not therefore imagine that His humiliation was *imposed* upon Him. By His own free act He appeared in the likeness of men; and being found in fashion as a man, He *humbled Himself*, and became obedient unto death, yea, even death on the cross.

(8) This, in the main, is the sense which was assigned to this celebrated passage by the best Authors in ancient times.

Christ did not imagine that His own divine Co-eternity, Co-equality, and Consubstantiality with the Father was like a stolen spoil; He did not fear lest any one should take it from Him. No; He veiled it willingly. He had not seized it as a prey. It was His own. He had it by the very essence of His Nature. Therefore, the Apostle says, He *emptied Himself*. Where now, therefore, are those false Teachers, who say that Christ submitted to *necessity*,—that He was *forced* to do what He did? No. He *emptied Himself*. He humbled *Himself*. He took the form of a servant of His own accord. *Chrysostom.*

The Son of God did not scruple to veil His glory, for He knew that He would not thus impair it. Therefore the Apostle says, He did not deem His own equality with God to be a thing stolen. An Usurper fears to lay aside the purple, for he knows that it is stolen, and does not belong to him. Not so a King; for he is conscious that it is his kingly right. *Chrys.* (in Catenâ here, p. 253.)

The Son did not seize for Himself the dignity of the Godhead; wherefore Paul says that He did *not deem His co-equality with God to be a thing stolen*; but it was well-pleasing to the Father, as well as a joy to the Son, that He possesses a kingdom of equal dignity with the Father. *Hesychius*, in Ps. cix 1.

Any one who has snatched a thing by violence, dreads to lay it down, lest he should lose what he knows to be not his own. St. Paul, therefore, says here, that the Son of God did not fear to stoop from His proper Dignity, because He was conscious that He possessed that Dignity (of being co-equal with the Father), not by rapine, but by nature. He therefore *chose* to be humbled, because He knew that in His Humility He preserved His Dignity. *Theophylact.* Cp. *Tertullian* (c. Marcion. v. 20): "In effigie Dei constitutus *non rapinam existimavit pariari Deo*, sed exhausit semetipsum." See also *Augustine*, Serm. 183: "Non rapinam arbitratus est Filius *esse æqualis Deo*. Non erat ei rapina; natura erat: sic erat ex æternitate, sic erat æqualis Patri . . . . Semetipsum exinanivit; formam servi accipiens, non formam Dei amittens." See also *Augustine*, iv. 372. 716. 844. 1570; vi. 935; viii. 1048; particularly v. 2095, Serm. 361, where he says: How came it to pass that Christ *died?* because He *took* the form of a *servant*. He Who pre-existed in the form of God, had He *taken* the form of God, or did He possess it by His Nature? The Apostle answers this question. For when he speaks of His being in the form of God, he uses the words *cùm esset* (i. e. ὑπάρχων); but when he mentions the form of a servant, he uses

h Matt. 26. 39, 42. Heb. 12. 2. νωσε μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος, [8] h καὶ σχήματι

the word *accipiens* (λαβών). Christ therefore *was* somewhat, and He *took* somewhat; He *was* in the form of God, and equal with God, as St. John testifies (i. 1). He was God; and being in the form of God, He did not deem *that* existence of equality to be an usurped thing (*rapinam*). That which is not in us by nature, but is usurped illegally, is *rapina* (ἁρπαγμός). An Angel usurped equality with God, and fell, and became the Devil. Man usurped equality with God, and fell, and became mortal. But Christ, Who was born equal with God, because He was not born in time, but is the Everlasting Son of the Everlasting Father,—always born, and the Creator of all, He *was existing* in the form of God. But in order to be Mediator between God and Man, between the Just and Unjust,—between mortals and the Immortal,—He took something from the unjust and the mortal, in order to reconcile them to the Just and Immortal; and taking what He took, He kept what He was. *Augustine.*

The sense is thus briefly expressed by a judicious ancient Expositor, *Primasius;* "Non *rapuit* quod habebat, id est, æqualitatem Patris, quam naturaliter *habebat*, non rapuit."

(9) The meaning which has been assigned to these words by some Interpreters in recent times,—viz. "He did not deem equality with God to be a thing to be *grasped* or *clutched at*, or a prize to be coveted," seems to be liable to grave objections on theological grounds.

The Son of God, God of God, is co-equal with the Father from Eternity; and to say that He did not deem such co-equality to be a thing to be *seized upon and to be grasped at*, seems to involve an assertion that He did not *possess* it. For if He *had* it, how could He be said *to grasp at it?* Indeed, this interpretation seems chargeable with the Arianizing tendency which has been censured by some of the Fathers here. Thus *Theophylact* well says,—It is alleged by false Teachers, that the Son, being an inferior Deity, did not venture to grasp at equality with the superior God. But St. Paul (he adds) affirms, that Christ *is, and ever has been co-equal* with the *Father*. And here is the force of the Apostolic lesson of Humility derived from the pattern, which he propounds to us, of Christ, Who being by nature co-equal with the Father, and conscious of His own co-equality, *voluntarily emptied* and *humbled Himself*, and so became an Example to us.

This may also serve as a reply to the Arian exposition cited by *Waterland* (vol. i. qu. 2, p. 11): "He did not affect, claim, assume, take upon Him, or eagerly desire to be honoured as God;" and therefore (it is inferred by the *Arians*) He was conscious that He was *not* equal with God—contrary to St. Paul's assertion here.

(10) Further, it may be remembered, that St. Paul, writing to the Philippians, Roman inhabitants of a heathen city in Greece, was obliged in his teaching concerning Christ's self-humiliation, to guard them, and the *Gentiles* generally, against such errors as, under the influence of false Teachers, the ancient Heathens were likely to be betrayed into.

When the Gentiles heard of the Humiliation of the Son of God, and of His descent from His heavenly Throne, they might be tempted to think of the traditions of their own Pagan Theology. Kronus had been dispossessed by Zeus, and Saturnus by Jupiter, in the Greek and Roman Panthëon. The Titans had rebelled against the usurping son of the ancient ruler of Olympus. The Heathens therefore might be told by some (and such indeed was the tendency of much of the Gnostic speculations) that the condescension of the Son of God in Christian Theology was only a just act of deposition from an usurped dignity, or an abdication forced on Him by a conscious sense of usurpation, such as the Heathens were familiar with in their own Mythology.

Standing upon the low ground of their own unregenerate *Reason*, they might well be slow to suppose, that such a stupendous act of condescension and self-sacrifice, as that of the Son of God, was one of *free choice*. It is only by *Faith* in God's Word that we can rise to the Mystery of the Incarnation.

Well, therefore, did the Apostle, writing to the Philippians, a Roman Colony in Greece, provide a safeguard against such erroneous and dangerous surmises, by assuring them that the Son of God had subsisted from Eternity in the form of God, and that it was not because His Equality with God was a stolen thing, and because He was conscious that it was so, that He condescended from His high estate; but that it was of His own free will and spontaneous choice that He, Who had subsisted for ever in the form of God, emptied and humbled Himself, and took upon Him the form of a servant.

(11) Lastly, the remarkable fitness of this wonderful condescension of the Son of God, rightly understood, to be an example of the grace and virtue of Humility here commended to the Philippians by St. Paul, deserves attentive consideration;

If He, Who is God from Eternity, and possesses all the glory of the Godhead by right, stooped so low of His own accord

(1) As to take on Himself the nature of *man*,

(2) In the form of a *servant*,

(3) And to suffer death for us,

(4) And *that* death the death of a fugitive *slave*, the agonizing, ignominious, and cursed death of the Cross; and

(5) If this was *His path to glory*, and to the exaltation of *our Nature* in Him even *above* the nature of *Angels:* and

(6) If *that exaltation* was the *reward* of His *obedience* and *suffering* in our Nature, which He took, and in which He suffered and obeyed, surely they, whose Nature He took, they whose Head He is, they whom He has made members of His own mystical body, they whom He, as God-Man, has united to the Deity, and has exalted to God's Right Hand, have, in this condescension of their God and King, the most constraining motives to condescension and love, to self-abasement and self-sacrifice, for the sake of their fellow-men and of their fellow-members in Christ.

— τὸ εἶναι ἴσα Θεῷ] *the being on a par with God*, i. e. His own Pre-existence, in a condition of Equality with God. He did not deem this a stolen thing. The very memorable words of a celebrated ancient Synod of the third century afford an excellent comment here. Ἐν τῇ ἐκκλησίᾳ τῇ ὑπὸ τὸν οὐρανὸν πάσῃ Χριστὸς πεπίστευται Θεὸς, κενώσας ἑαυτὸν ἀπὸ τοῦ εἶναι ἴσα Θεῷ. *Concil. Antioch.* i. p. 848, Labb. *Routh*, R. S. ii. 473. "In the whole Church under heaven Christ is believed to be God; having emptied Himself from the state of being Equal with God." Cp. ibid. i. 292. 328; iii. 377; and see the next note. On the infinitive with the article as here used, see *Winer*, § 44, p. 289.

The neuter plural ἴσα, used adverbially (cp. *Winer*, § 27, p. 160), is more expressive than the masculine singular would be, as indicating existence in a condition of general equality with God. See the examples in *Whitby* here and *Wetstein*.

The Fathers rightly dwell on this clause, and the context generally, as a safeguard against almost all the Heresies concerning the Nature and Person of Christ.

Consider how many Heresies are here confuted. *Marcion* condemns the world and the flesh as the work of the Evil One, and thence affirms that flesh could not be assumed by God, and that the body which Christ took was a mere shadow and phantom. *Photinus* and others say, that the Word is only a power of God, and not a Person. *Paul of Samosata* affirms that He began to exist from Mary. *Sabellius* asserts that Father, Son, and Holy Ghost are mere names of one Personal God. *Arius*, that the Son is a Creature. *Apollinarius*, that He had not a human soul.

All these are confuted by these words of the Apostle. For, against *Marcion* we say, How could that flesh be a mere shadow and phantom, which was taken by One Who had the form of a servant, and was found in the fashion of a man, and Who suffered death on the Cross? And to the others above mentioned, we put these questions, How can the Son be merely a Power and not a Substance, since He Who is said to have taken the form of a servant is said also to have pre-existed in the form of God? How can it be alleged, that He derived His existence from Mary, when He is declared by the Apostle to have subsisted in the form of God? How can He be thought to be a mere Name, when He is said to have existed in a state of equality with God? Equality is between two things. No one can be said to be equal to himself. Therefore we here see a duality of Persons in the One Godhead. How, again, can He be thought to be a Creature, when it is asserted by St. Paul that He existed in the form of God, that is, in the very nature and essence of God, and that He did not count it an unjust assumption on His part (as the Arians do for Him) to be equal with God? How, lastly, could it have been said by the Apostle, that He took the form of a servant, and suffered death (which is the separation of soul and body), if He had not also a *human soul* as well as a *human body?* See *Chrysostom*, *Theodoret*, *Theophyl.*, and *Caten.* (pp. 247—253), *Tertullian* (c. Marcion. v. 20), and *Bp. Bull* (Def. Fid. Nic. ii. 2, 2, p. 105, ed. *Burton*), who says, "This *one passage*, if it be rightly understood, is sufficient for the *refutation of all the Heresies against the Person of our Lord Jesus Christ.*"

7. ἑαυτὸν ἐκένωσε] *He emptied Himself.* Θεὸς κενώσας ἑαυτὸν, ἀπὸ τοῦ εἶναι ἴσα Θεῷ. *Concil. Antioch.* (i. p. 848, *Labbe*). Ὁμογενὴς Θεοῦ Λόγος, Θεὸς ὑπάρχων, ἐκ Θεοῦ κεκένωκεν ἑαυτὸν, καὶ τὴν ἄδοξον ταύτην σάρκα ἠμφιέσχετο. *S. Hippolytus* (ii. p. 29).

We are not, therefore, to imagine that He either *lost* His *Godhead* for a time, or that it was *confused* with His Manhood. No; "the Word became Flesh," but was not *changed* into, or

εὑρεθεὶς ὡς ἄνθρωπος ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος μέχρι θανάτου, θανάτου δὲ σταυροῦ.

9 i Διὸ καὶ ὁ Θεὸς αὐτὸν ὑπερύψωσε, καὶ ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα, 10 k ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων καὶ ἐπιγείων καὶ καταχθονίων, 11 l καὶ πᾶσα γλῶσσα ἐξομολογήσεται, ὅτι Κύριος Ἰησοῦς Χριστὸς, εἰς δόξαν Θεοῦ Πατρός.

12 m Ὥστε, ἀγαπητοί μου, καθὼς πάντοτε ὑπηκούσατε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῷ μᾶλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε· 13 n Θεὸς γάρ ἐστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν ὑπὲρ τῆς εὐδοκίας.

14 o Πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν· 15 p ἵνα γένησθε ἄμεμπτοι καὶ ἀκέραιοι, τέκνα Θεοῦ ἀμώμητα μέσον γενεᾶς σκολιᾶς καὶ δι-

i Isa. 53. 12. John 10. 17. & 17. 1, 2, 5. Acts 2. 33. Heb. 1. 4. & 2. 9.
k Isa. 45. 23. Rom. 14. 11. Rev. 5. 13.
l Acts 2. 36. Rom. 14. 9, 11. 1 Cor. 8. 6. & 12. 3.
m Heb. 4. 11. 2 Pet. 1. 5—10. & 3. 18.
n 2 Cor. 3. 5. Heb. 13. 21. James 1. 16—18.
o Rom. 12. 17. 1 Pet. 2. 12. & 4. 9.
p Matt. 5. 14, 45. Deut. 32. 5. Eph. 5. 8.

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confused with, Flesh. See on John i. 14. "In semetipsum assumendo quod non erat, *non amittendo* quod *erat*." *Primasius.*

7, 8. ἐν ὁμοιώματι ἀνθρώπων γενόμενος, καὶ σχήματι εὑρεθεὶς ὡς ἄνθρωπος] *being made in the likeness of men, and found in fashion as a man.* In another place St. Paul says that He appeared *in the likeness of sinful flesh* (see Rom. viii. 3), and yet he does not deny, but asserts, that He truly *took our flesh*, but took it *without sin.* So likewise the Apostle here, when saying that He *became in the likeness of men*, and *was found in fashion as a man*, does not deny but assert His very Manhood, but intimates also that He was more than Man, namely, "God manifested in the flesh." *Theophylact.*

9. Διὸ—ὑπερύψωσε] *Wherefore God highly exalted Him, and gave Him the Name that is above every name.* On the exaltation of Christ in that Nature, namely, the Human, in which He obeyed and suffered, an exaltation consequent, by way of reward, on that obedience and suffering, see the notes above on Matt. xxviii. 18, and on 1 Cor. xv. 24.

Whose nature was it that was raised by Christ's Ascension into heaven? Ours. The Father is inseparably in the Son, and the Son in the Father. But because the Word and Flesh make one Person in Christ, therefore that which was assumed, viz. the Flesh, is not divided from Him Who assumed it; and the honour of its Exaltation is called the Augmentation of Him Who exalted it. As St. Paul says, "Wherefore God very highly exalted Him," where St. Paul is declaring the exaltation of that Human Nature which was assumed, so that it, in Whose sufferings the Deity abode with it inseparably, became co-eternal in the glory of the Deity. *S. Leo* (Serm. 70, p. 152), and *Athanas.* (c. Arianos, i. § 44, and § 45, p. 353).

— τὸ ὄνομα (so A, B, C. *Elz.* has only ὄνομα) τὸ ὑπὲρ πᾶν ὄνομα] *the Name that is above every Name.* Observe the article τὸ, intimating that *the* Name *given* to Jesus, as *Man*, was no other than the *incommunicable Name* of *Jehovah.* See *v.* 11, and on John xvii. 2, and *Augustine* (Tract. Joann. 104, p. 2375). What is *that* Name which is given to the human nature of the One Christ? The Name of God. *Theophyl.* Cp. Rev. xix. 12, 13. 16, and Jer. xxiii. 6, "this is THE NAME by which He shall be called, THE LORD (Jehovah) our Righteousness." See on 1 Cor. i. 30, and Rom. v. 21.

Hence the Name of JESUS is called "the NAME," Acts v. 41. Cp. 3 John 7.

10. ἐν τῷ ὀνόματι] *in the Name Jesus*, acknowledged to be above every name. Cp. above on Rom. ix. 5, and Heb. i. 5, and Rev. v. 12. "Ut Christo Jesu, Domino Nostro, *et Deo*, et Salvatori omne genu curvet." *Irenæus* (i. 10. 1). See also above on Eph. i. 22 on the exaltation of the Manhood of Jesus, and on this text see *Bp. Andrewes* (Serm. 11, pp. 280. 324).

— καταχθονίων] *of* beings *under the earth;* namely, Death and the Grave, over whom Christ has partly triumphed already, and will fully triumph hereafter (see 1 Cor. xv. 26. 54, 55. Rev. xx. 13, 14), and Satan himself and all the Powers of Darkness. (Rev. xx. 10.) The spirits of the departed may also be meant here; see Rev. v. 13, where the creatures *beneath the earth* join in ascribing honour to the Lamb; and see also note below on 1 Pet. iii. 19.

11. καὶ πᾶσα γλῶσσα κ.τ.λ.] *and that every tongue may confess that Jesus Christ is Lord*, JEHOVAH. Observe the Apostle says, that this confession of the Godhead of the *Son* is the Glorification of the Father; therefore to deny the Godhead of the Son, is to do dishonour to the Father. Cp. John v. 23, and *Chrys.*, *Theodoret*, *Theophyl.* here.

The reading ἐξομολογήσεται here is confirmed by A, B (see *Mai*), C, D, F, G, I, K.—*Elz.* has ἐξομολογήσηται. The words of the Apostle here are to be compared with Rom. xiv. 11, ζῶ ἐγὼ, λέγει Κύριος, ὅτι Ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξομολογήσεται τῷ Θεῷ. And from this comparison it plainly appears, that the same honour is to be paid to Jesus as to God, because He is God. Cp. *S. Polycarp's* Epistle to the Philippian Church, c. 2.

12. Ὥστε] *So then. Itaque* (*Vulg.*). 1 Cor. iii. 7. 21; iv. 5.

— κατεργάζεσθε] *work out* with perseverance unto the end.

13. Θεὸς γάρ κ.τ.λ.] *for God it is Who is working in you both to will and to work.* We are commanded to work out our *own* salvation, and that with fear and trembling, lest we should fail of being saved; and not with pride and vain-glory, as if our works were due to our own deserts, and not to the grace of God in us. When the Apostle thus commands us to work out our own salvation, he acknowledges our *free will;* but when he adds, "*with fear* and *trembling*," he warns us against the pride of ascribing our good works to *ourselves;* and he therefore adds, that *it is God who worketh in us.* *Augustine* (de Gratiâ, c. 9).

Thus St. Paul has provided an antidote to the Heresy of *Pelagius*, who allowed that our *power* of willing and liberty of action are from *God*, but contended that our *actual* willing and doing are *from ourselves.* See *Augustine* (de Gratiâ Christi, c. 3, c. 5, c. 10), *A Lapide*, and the Expositors on Article X. of the Church of England, "We have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ *preventing* us that we may have a good will, and *working with us* when we have that good will."

Lest, however, it should be said, that we are *not* able to work, on account of our human weakness, and that we are excusable if we do not work out our salvation, the Apostle adds, "For it is God *Who is working in you both to will and to work.*" Wherefore we not only recognize our need of Divine Grace, but also the duty of not resisting it, and of not receiving it in vain, but of cherishing and using it aright, in order that it may receive increase from Him who gives Grace to those who ask for it, and increases Grace to those who use it, and adds new degrees of Grace according to their use of it. And, therefore, *God's working* in us is a stimulus to *our working*, both antecedently as setting us to work, and subsequently as rewarding that work with greater power of working. Cp. *Theophyl.* and *Hammond* in *Sanderson's* Works, v. pp. 342, 343.

It is well observed by *Bishop Ellicott*, that ἐνεργῶν, in St. Paul's Epistles, signifies more than 'worketh in you,' it implies that this *in-working* is *energetic* and *effective.* "Deus facit ut faciamus, præbendo *vires efficacissimas* voluntati." *Augustine* (de Gratiâ, 16), who also says (Serm. 169), "Sine voluntate tuâ non erit in te Justitia Dei."

— ὑπὲρ τῆς εὐδοκίας] *in behalf of His good pleasure.* It is not God who worketh in you to do what is *evil*, but that which is *good;* not to fulfil *your own desires*, but to *do His will;* not to run into your *destruction*, but to attain everlasting *salvation.* It is God's Will, that your will should be *free*, and it is His Will that, by a right exercise of your free will, sanctified and quickened by His *grace*, you should be saved. (1 Tim. ii. 4.) Therefore work out your salvation, for He worketh in you both to will and to work, for the attainment of that end. Cp. *Theophyl.* here.

15. μέσον] So A, B (see *Mai*), C, D*, F, G.—*Elz.* ἐν μέσῳ.

— γενεᾶς σκολιᾶς καὶ διεστραμμένης] *of a crooked and perverse generation, among whom* (οἷς, the men of the generation) *ye shine forth like lights in the world; ye shine forth like lights* which serve to light the steps of the traveller *in a crooked* and winding way. So ye, who bear in your hands the Word of truth, as a torch which is *a lantern unto the feet and a light unto the*

εστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ, 16 [q] λόγον ζωῆς ἐπέχοντες, εἰς καύχημα ἐμοὶ εἰς ἡμέραν Χριστοῦ, ὅτι οὐκ εἰς κενὸν ἔδραμον, οὐδὲ εἰς κενὸν ἐκοπίασα.

17 [r] Ἀλλὰ εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, χαίρω καὶ συγχαίρω πᾶσιν ὑμῖν· 18 τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε καὶ συγχαίρετέ μοι.

19 [s] Ἐλπίζω δὲ ἐν Κυρίῳ Ἰησοῦ Τιμόθεον ταχέως πέμψαι ὑμῖν, ἵνα κἀγὼ εὐψυχῶ γνοὺς τὰ περὶ ὑμῶν, 20 οὐδένα γὰρ ἔχω ἰσόψυχον, ὅστις γνησίως τὰ περὶ ὑμῶν μεριμνήσει· 21 [t] οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦ Χριστοῦ. 22 Τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, ὅτι ὡς πατρὶ τέκνον σὺν ἐμοὶ ἐδούλευσεν εἰς τὸ εὐαγγέλιον.

23 Τοῦτον μὲν οὖν ἐλπίζω πέμψαι, ὡς ἂν ἀπίδω τὰ περὶ ἐμὲ, ἐξαυτῆς· 24 [u] πέποιθα δὲ ἐν Κυρίῳ, ὅτι καὶ αὐτὸς ταχέως ἐλεύσομαι.

q 2 Cor. 1. 14. Gal. 2. 2. 1 Thess. 2. 19. & 3. 5.

r 2 Cor. 7. 4. 2 Tim. 4. 6.

s Acts 16. 1. Rom. 16. 21. 1 Thess. 3. 2.

t 1 Cor. 10. 24. & 13. 5. 2 Tim. 1. 15. & 4. 10, 16.

u ch. 1. 25. Philem. 22.

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paths (Ps. cxix. 105), appear in the darkness of the night of heathen error and sin, and serve to lead others in the way to everlasting salvation.

Some learned Expositors suppose that the Apostle's metaphor is derived from the Luminaries of the Firmament, to which he compares the Christians of Philippi. No doubt the word *φωστῆρες* is used in this sense. See Gen. i. 14—16, and compare *Trench* (Syn. N. T. xlvi.). But this opinion seems hardly consistent with the context. The Luminaries of the *Firmament* do not shine *in the midst* of what is *crooked and perverse*, but of what is clear and glorious. Nor do they guide any one through the midst of winding intricacies.

Rather (as is above intimated) the figure seems to be taken from the custom of carrying torches to guide passengers along the *dark and narrow streets of ancient Cities* (see *Aristoph.* Vesp. 219, and compare the authorities in *Smith's* Dictionary, *v.* 'Fax'), perhaps of Rome itself, which was at this time remarkable for its *narrow* and *winding streets* (*ὁδοὶ σκολιαὶ καὶ διεστραμμέναι*), soon to be destroyed by Nero's conflagration, which changed the aspect of the city. See *Tacitus* (Ann. xv. 43) and *Suetonius*, who says (in his life of Nero, c. 38), that the Emperor set fire to the city, "offensus deformitate veterum ædificiorum, et *angustiis flexurisque vicorum.*"

This interpretation is confirmed by the ancient Greek Expositors on the Apocalypse (i. 16; see *Dr. Cramer's* Catena, p. 192), who observe, that as *Churches* are symbolized in the book of Revelation by *Lamps* deriving their oil from God's Holy Word and Spirit, and illuminating the World, so *Christians* ought to *hold forth* the *word* of *life* (St. Paul's phrase here) as guides and examples to others, for God's glory (Matt. v. 16) in an evil world.

The Christians little thought, when they read these words of the Apostle, that some of their number would soon be literally made to be *φωστῆρες*, or *Lights* in the *Streets*, by the Emperor, in that City. One form of their Martyrdom was to be covered with pitch and tar, and then lighted as Torches. "Ut flammati, ubi defecisset dies, in usum nocturni luminis urerentur." *Tacitus* (xv. 44). *Juvenal* (i. 156).

— *φαίνεσθε*] *ye shine forth.* Cp. Matt. ii. 7; xxiv. 27. 2 Macc. xii. 9.

17. *εἰ καὶ σπένδομαι*] *if I am even being poured out* as a libation, or drink-offering, *upon the sacrifice* and ritual *service of your faith.*

The appropriateness of the Apostle's figure here will appear from a consideration of the fact, that under the Levitical Law the *drink-offering* was never offered *alone*, but was always *poured forth* before the Lord (Num. xxviii. 7), in the Holy Place, "in conjunction with the slain sacrifices, to complete the *Mincha*, or *Meat-offering*" (Lev. ii. 1—16). Cp. 2 Chron. xxix. 35, and see *Mather* on Types, p. 221.

The drink-offering (*Nesek*) consisted of Wine (Num. xv. 5. Judg. ix. 13), an apt emblem of *blood*: the blood of branches grafted in the True Vine, which is Christ (John xv. 1—5), Who alone enables them to bring forth fruit, and alone makes their fruit, whether in doing or suffering, to be acceptable to God.

St. Paul here puts as a *supposition*, what in his *second* imprisonment at Rome (when he knew that the hour of his departure was at hand), he afterwards stated as a *fact*, Ἐγὼ γὰρ ἤδη σπένδομαι, *For I am now being poured out* (2 Tim. iv. 6), where see note; and cp. the similar relation of Phil. i. 23 to 2 Tim. iv. 6; and see above, Introduction to this Epistle, p. 341.

The latter is the consummation of the former. What he looked forward to, in his *first* imprisonment at Rome, was realized in his *second* imprisonment in the same city.

The Apostle regards the shedding of his own blood in Martyrdom as a *Christian drink-offering to be poured out* upon the sacrifice and ministration of the Faith of his Christian Disciples, considered as a meat-offering (*Mincha*) to God; for they are not staggered by his sufferings, but believe that Christ will receive and reward him and all others who have faith in His promises, and suffer according to His example.

Observe also, that in the word here used, there is something prophetic, not merely of the *fact* of his martyrdom, but of the *manner* of it.

If St. Paul had been *burnt* at the stake, as many Christian Martyrs were, the figure would have been less suitable. But it was very significant of *effusion of blood* by decapitation; and such was his death.

The Libation of the blood of the great Apostle of the Gentiles, in the royal Metropolis of the Heathen World, was indeed like a *drink-offering*, completing and consummating the *Mincha*, or Meat-offering, of the faith of the *Philippians* and other Heathen Nations, whom he had brought to Christ; according to Isa. lxvi. 19, 20, They shall declare My glory among the *Gentiles*, and they shall bring *all your brethren* for a *Mincha* unto the Lord. Cp. Rom. xv. 16, where, writing at an earlier period, he regards the Gentile World as a *προσφορὰ*, or *offering*, presented by himself to God as their *Minister*.

But now, when he has his own offering-up in his thoughts, he aptly changes the metaphor, and anticipates the *pouring out* of his own blood as a *drink-offering* on their sacrifice.

Finally, when he saw his death at hand, and exclaimed, "I am *now being poured* out!" (2 Tim. iv. 6,) he completed the metaphor. How much harmony of thought and language is there in this! And if the remark may be permitted, how striking is the evidence derivable from this specimen, among others, of the profit and pleasure to be derived from reading the Epistles of St. Paul in *chronological order*. See above, Preface, pp. vi—xii.

20. *γάρ*] *for:* a remarkable reason. St. Paul, in the time of his trial, sends Timothy away from himself at Rome to Philippi, *because* he has *no one who is like-minded* with himself, and therefore no one who will be so earnest and affectionate in his love and care for them. He *gives* to *others* what he *loved best*, and what he *needed most* for himself.

Thus the divine Apostle exemplifies and enforces by his own practice his precept to them, "Look not at your own things, but every one at the things of others" (*v.* 4).

— *ἰσόψυχον*] *like-minded* with myself, an "*alter ego.*" A remarkable tribute to Timothy, at this the close of his Epistles to the Gentile Churches; and a sufficient reason for St. Paul's subsequent appointment of Timothy to the Bishopric of the great city of Ephesus. Compare his testimony to Titus, afterwards Bishop of Crete, 2 Cor. viii. 6. 16. 23.

— *γνησίως*] *with genuine love:* as a genuine spiritual Son of his Apostle and Father in the faith, who will show his love for me by his love of you; cp. iv. 3, *σύζυγε γνήσιε*. Some expositors interpret *γνησίως* 'paternally;' but *γνήσιος*, opposed to *νόθος*, and derived from *γένος*, is rather applicable to the *offspring* than to the parent; and see *v.* 22, where Timothy's filial relation to St. Paul is commemorated as known to the Philippians; and St. Paul writes to *Timothy* himself as *γνησίῳ τέκνῳ*, 1 Tim. i. 2, and to *Titus* i. 4.

22. *γινώσκετε*] *ye know;* see Acts xvi. 1—3; xvii. 14; xviii. 5; xix. 22.

23. *ὡς ἂν ἀπίδω*] *so soon as I shall have seen*, as *from* a point, from which I am able to contemplate the things around and concerning me; not only the issue of my trial, but also my own con-

25 [x] Ἀναγκαῖον δὲ ἡγησάμην Ἐπαφρόδιτον τὸν ἀδελφὸν καὶ συνεργὸν καὶ συστρατιώτην μου, ὑμῶν δὲ ἀπόστολον, καὶ λειτουργὸν τῆς χρείας μου, πέμψαι πρὸς ὑμᾶς, 26 ἐπειδὴ ἐπιποθῶν ἦν πάντας ὑμᾶς, καὶ ἀδημονῶν διότι ἠκούσατε ὅτι ἠσθένησε, 27 καὶ γὰρ ἠσθένησε παραπλήσιον θανάτῳ, ἀλλὰ ὁ Θεὸς ἠλέησεν αὐτόν, οὐκ αὐτὸν δὲ μόνον, ἀλλὰ καὶ ἐμέ, ἵνα μὴ λύπην ἐπὶ λύπην σχῶ.

28 Σπουδαιοτέρως οὖν ἔπεμψα αὐτόν, ἵνα ἰδόντες αὐτὸν πάλιν χαρῆτε, κἀγὼ ἀλυπότερος ὦ.

29 [y] Προσδέχεσθε οὖν αὐτὸν ἐν Κυρίῳ μετὰ πάσης χαρᾶς, καὶ τοὺς τοιούτους ἐντίμους ἔχετε, 30 [z] ὅτι διὰ τὸ ἔργον τοῦ Χριστοῦ μέχρι θανάτου ἤγγισε, παραβολευσάμενος τῇ ψυχῇ, ἵνα ἀναπληρώσῃ τὸ ὑμῶν ὑστέρημα τῆς πρός με λειτουργίας.

III. 1 [a] Τὸ λοιπόν, ἀδελφοί μου, χαίρετε ἐν Κυρίῳ.

Τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρόν, ὑμῖν δὲ ἀσφαλές.

x ch. 4. 18. Philem. 2. 2 Cor. 11. 7—9.

y Acts 28. 10. 1 Cor. 9 14. & 16. 18. Gal. 6. 6. 1 Thess. 5. 12. 1 Tim. 5. 17. Heb. 13. 17.

z 1 Cor. 16. 17.

a 2 Cor. 13. 11. Eph. 6. 10. ch. 4. 4. 1 Thess. 5. 16. James 1. 2. 1 Pet. 4. 13.

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sequent movements. Cp. Jonah iv. 5, where it is said that the prophet went out of the city, and took his seat in front of it, ἕως οὗ ἀπίδῃ τί ἔσται τῇ πόλει.

A, B*, D*, F, G, and ℵ have ἀφίδω here, and so *Lach.*, *Tisch.*, *Alf.*, *Ellicott*, and *Winer* (§ 5, p. 43), who ascribes the aspirate form to the influence of the digamma. Cp. Acts iv. 29, where *Lachmann* has received ἔφιδε. In these cases it seems hazardous to follow a few MSS., lest on similar authority we should be constrained to admit such readings as ἀφελπίζοντες Luke vi. 35, οὐχ ὄψεσθε Luke xvii. 22, οὐχ ὀλίγος Acts xii. 18, ἐφ' ἐλπίδι 1 Cor. ix. 10, οὐχ Ἰουδαικῶς Gal. ii. 14.

25. Ἀναγκαῖον δὲ ἡγησάμην] *yet I deemed it necessary.* For the reason of this necessity, see the Introduction, p. 340.

— Ἐπαφρόδιτον] *Epaphroditus.* See iv. 18. Probably this Epistle was carried by Epaphroditus to Philippi. Cp. above on i. 1.

— ὑμῶν ἀπόστολον] *your Apostle*: perhaps he was the chief Pastor of the Church at Philippi, and chosen as such, to be their *messenger* (2 Cor. viii. 23) to St. Paul. (*Theodoret.*) See above, i. 1. He is here called *a fellow-worker and fellow-soldier* of the Apostle St. Paul, and therefore may be supposed to have been a Preacher of the Gospel. In primitive times it was usual for the Churches to communicate with Martyrs and Confessors by means of their respective Bishops and Clergy. *Martyr. Ignat.* 3, and *Ignat.* ad Trall. 3. Magn. 2.

26. ἠσθένησε] *he was sick nigh unto death*, to my sorrow particularly, because it appears from the context that the sickness of Epaphroditus, which was almost fatal, was incurred in his zeal to visit St. Paul at Rome, and to aid him in his troubles there.

A frank avowal on the part of the Apostle *himself* that he had no commission or power to heal all sickness, and that he could not heal his dearest friends when sick for his own sake.

Similarly we hear from him of the *frequent sicknesses* of his dearly beloved son in the faith, Timothy (1 Tim. v. 23), and of his leaving Trophimus at Miletus *sick*. (2 Tim. iv. 20.)

A strong proof hence arises, that the miracles which *are* ascribed to his agency were really wrought. (Acts xix. 12; xxviii. 7—10.)

As to the question, *why* the Apostle who wrought so many cures on *others* did not heal Timothy, Epaphroditus, Trophimus, and other *friends*, see note on 1 Tim. v. 23.

27. ἐπὶ λύπην] So the best authorities. *Elz.* ἐπὶ λύπῃ.

30. παραβολευσάμενος] *having staked.* So A, B, D, E, F, G, and so ℵ, and *Griesb.*, *Scholz*, *Lachm.*, *Meyer*, *Ellicott*, *Alf.*—*Elz.* has παραβουλευσάμενος, in the sense of having '*consulted amiss* for his own life.' But παραβολευσάμενος appears to be the true reading, and signifies '*having staked his life.*' The word παραβολεύομαι is derived from the substantive Παραβόλιον. The metaphor is from a legal process of Appeal (ἔφεσις). Παραβόλιον, or Παράβολον, was the *pignus*, *sponsio*, or *stake*, which the appellant deposited (παρεβάλετο), and which, if he was cast in his appeal, he *forfeited*. See the authorities in *Lobeck*, Phryn. p. 238. *Pollux*, viii. 62, 63. *Meyer*, Att. Proc. 767. 772.

Hence the propriety of the figure here. Epaphroditus came from Philippi to minister to St. Paul's needs in his imprisonment and trial. In the Apostle's *Appeal* before Cæsar, Epaphroditus made his Παράβολον, not with a small sum of money, but risked and hazarded what was most dear to him; he put, as it were, his *own life* in *pawn* for him; he παρεβολεύσατο with his life.

On this figurative use of the word παραβολευσάμενος, see the quotations from *Hesychius*, *Œcumen.*, *Theophyl.*, and others in *Wetstein*, p. 273.

Ch. III. 1. Τὸ λοιπόν] *Finally*: '*Denique*'—more expressive here, because this Epistle to the Philippians was probably the *last* Epistle written by St. Paul to any Christian *Church*. See above, the *Introduction* to the Epistle, p. 342, and the next note.

What follows, therefore, from these words to the end of this Chapter, in which he gives a brief summary of his former teaching in former Epistles, and to the end of the present Epistle, derives special importance and solemnity from this circumstance.

— χαίρετε ἐν Κυρίῳ] *rejoice ye in the Lord.* Cp. iv. 4.

— Τὰ αὐτὰ γράφειν ὑμῖν] *To write the same things to you.* These words have been made the occasion of much controversy;

To what do they refer? Where had St. Paul *written* the *same* things as he writes here?

Some Expositors reply—In an Epistle now *lost*.

Others say, that he here refers only to the foregoing words, χαίρετε ἐν Κυρίῳ.

(1) The former of these opinions has been supported by reference to *S. Polycarp's* Epistle to the Philippians, where he says that "Paul in his absence from the Philippians, wrote Ἐπιστολὰς to them" (c. 3); and it is alleged that the word Ἐπιστολὰς, used there by Polycarp, shows that Paul wrote *more than one* Epistle to the Philippians.

But this allegation is invalidated by the consideration that Ἐπιστολαὶ (plural) often stands for a single Letter. See Acts xxii. 5. 2 Cor. x. 9, and above, note on i. 1, p. 342.

And even supposing that Polycarp uses ἐπιστολὰς in a *plural* sense, we may explain this from the probability that Polycarp regarded the Epistles, which St. Paul addressed to *Thessalonica*, the Capital of Macedonia, and which he required to be read by *all the brethren* (1 Thess. v. 27), as addressed to *all the Macedonian Churches*, and therefore also to the Philippians. See on 2 Thess. i. 4.

(2) The other opinion, that χαίρετε ἐν Κυρίῳ is the topic which he repeats, is hardly consistent with the reason of the thing, nor with the fact, nor with the context.

He rather seems to introduce *what follows*, as far as to *v.* 14, by these words.

(3) But, it may be asked, how could the warnings which follow be said to be the *same things* as he had written before?

This may be explained thus; the Epistle now before us was probably the *last* Epistle, in order of time, that was written by St. Paul to any Gentile Christian *Church*. See above, pp. 340—2.

It ought to be borne in mind in reading St. Paul's Epistles, that whatever the Holy Spirit wrote by him to *one* Church, was written to *all* Churches. See above, *Preface*, p. vii, note.

Accordingly, a little after the date of the present Epistle, St. Peter, writing to the Churches of Asia, speaks of *all* St. Paul's Epistles as *Scripture*, and doubtless well known to them *as such*. (2 Pet. iii. 16.)

St. Paul's Epistles were designed to be read publicly, and to be circulated from one Church to another, and to teach all Christians in every country and in all ages of the world. And what the Holy Spirit purposed to be done by St. Paul, He effected by his agency. See above on 1 Thess. v. 27. 2 Cor. i. 13. Col. iv. 16.

This important fact, which does not seem to have been sufficiently considered, affords a clue to the sense of this passage: "To *write* the same things to *you* (ὑμῖν emphatic) as *I have already written to other Churches*, to me indeed is not irksome, and to you is safe."

Therefore I will *now repeat* in *this* Epistle some warnings,

b Isa. 56. 10. 2 Cor. 11. 13. Gal. 5. 15.
c Deut. 10. 16. & 30. 6. Jer. 4. 4. John 4. 24. Rom. 2. 29. & 4. 11, 12. Col. 2. 11.
d 2 Cor. 11. 18, 21, 22. Rom. 11. 1. Acts 23. 6.
e Gen. 17. 12. Luke 2. 21. John 7. 21—24.
f Acts 8. 3. & 9. 1. & 22. 4. Gal. 1. 13.
g Matt 13. 14.
h Jer. 9. 23. John 17. 3. Col. 2. 2. Wisd. 7. 9.

2 [b] Βλέπετε τοὺς κύνας, βλέπετε τοὺς κακοὺς ἐργάτας, βλέπετε τὴν κατατομήν. 3 [c] Ἡμεῖς γάρ ἐσμεν ἡ περιτομὴ, οἱ πνεύματι Θεοῦ λατρεύοντες καὶ καυχώμενοι ἐν Χριστῷ Ἰησοῦ, καὶ οὐκ ἐν σαρκὶ πεποιθότες, 4 [d] καίπερ ἐγὼ ἔχων πεποίθησιν καὶ ἐν σαρκὶ, εἴ τις δοκεῖ ἄλλος πεποιθέναι ἐν σαρκὶ, ἐγὼ μᾶλλον, 5 [e] περιτομῇ ὀκταήμερος, ἐκ γένους Ἰσραὴλ, φυλῆς Βενϊαμὶν, Ἑβραῖος ἐξ Ἑβραίων, κατὰ νόμον Φαρισαῖος, 6 [f] κατὰ ζῆλος διώκων τὴν ἐκκλησίαν, κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος.

7 [g] Ἀλλ' ἅτινα ἦν μοὶ κέρδη, ταῦτα ἥγημαι διὰ τὸν Χριστὸν ζημίαν. 8 [h] Ἀλλὰ μὲν οὖν καὶ ἡγοῦμαι πάντα ζημίαν εἶναι διὰ τὸ ὑπερέχον τῆς γνώσεως Χριστοῦ Ἰησοῦ τοῦ Κυρίου μου, δι' ὃν τὰ πάντα ἐζημιώθην καὶ ἡγοῦμαι σκύβαλα εἶναι,

exhortations, and doctrines, which I have already delivered (as you know) in *other* Epistles to other Churches; and I will bequeath these warnings, summed up together in a brief compass, as an Apostolic legacy to you, and to all other Churches of the world.

He then proceeds to deliver those warnings, "Beware of *the dogs*," and so continues in a strain of hortatory doctrine, already delivered in other Epistles to *other Churches*.

Accordingly, as is well worthy of remark, it will be found on examination, that whatever is added by the Apostle in this and the next chapter, had been already written by him before in other Epistles to other Churches, especially in his Epistles to the Thessalonians, Corinthians, Galatians, and Romans; as may be readily seen by reference to the marginal quotations, and to the following notes.

The repetition of the *definite* article here, in "*the* dogs," "*the* evil workers," "*the* concision," is not without its significance, as showing that he had given previous warnings, in other Epistles, against these things.

He might well say, that it was *not* irksome to him to write again these things; and that it was *safe* for them to receive them; because by thus repeating, in a summary manner, in *this final Epistle* to a Gentile Church, what he had said more at large in *former* Epistles, he declares to the Philippians and to the world, that he has *not changed* an iota of his teaching; and he thus authenticates those other Epistles, and sets his seal on what had been taught in them, and thus imparts additional assurance to their faith.

It will be seen that in *v.* 15, he represents this portion of this chapter (*vv.* 1—14) as comprising, in a brief Compendium or Epitome, the Fundamentals of all Christian Teaching on the doctrine of Justification by Faith. See note on *v.* 14. See also iv. 4—7.

2. *τοὺς κύνας*] *the dogs*, those false Judaizers, who despise the true Christians as *unclean animals*, and therefore call *them dogs* (cp. Deut. xxiii. 18. Matt. vii. 6; xv. 26), but who are themselves shameless and impure, and are therefore to be shunned. Cp. 2 Pet. ii. 22. Rev. xxii. 15, ἔξω οἱ κύνες.

— *τοὺς κακοὺς ἐργάτας*] *the evil workers*,—the false Teachers of whom he had spoken 2 Cor. xi. 13.

— *τὴν κατατομήν*] *the Concision*. *Circumcisio*, olim tam pretiosa, nunc post Christum et Evangelium facta est tantùm *Concisio*. Nihil enim aliud *nunc* faciunt Judæi, se ipsos circumcidentes, et aliis circumcisionem imperantes, quàm *carnem concidunt*. Circumcisio jam facta est eis non Circumcisio, sed *Concisio*. Nos autem, qui Christo credimus et Circumcisione Spiritûs circumcidimur, veram habemus Circumcisionem; nos rem ipsam tenemus, dum illi tantùm umbram amplexantur. Vide *Chrys.*, *Theoph.* Cp. Gal. v. 2; and note above on Gal. v. 12, where a similar paronomasia may be observed.

These words, '*dogs*' and '*concision*,' bespeak the *lateness* of this Epistle. He had spoken *more tenderly* of these things in *earlier* Epistles (Gal. ii. 7; v. 6; vi. 15. 1 Cor. vii. 19. Rom. ii. 28). But *now* the Judaizers had received ample warning from him. They could not plead ignorance, and he therefore speaks more sternly of them. Cp. *Birks*, p. 27.

3. Ἡμεῖς γάρ ἐσμεν ἡ περιτομή] *For we are the Circumcision*. As he had already declared in Rom. ii. 28, 29; iv. 11, 12. Col. ii. 11. Cp. *Justin M.* c. Tryphon. 12, δευτέρας ἤδη χρεία περιτομῆς, καὶ ὑμεῖς ἐπὶ τῇ σαρκὶ μέγα φρονεῖτε. *Elz.* has Θεῷ here, but Θεοῦ has more authority.

— *καυχώμενοι ἐν Χριστῷ Ἰησοῦ*] *glorying in Christ Jesus*. As he had said Gal. vi. 14.

4. *καίπερ ἐγὼ κ.τ.λ.*] *Although I myself having ground of confidence even in the flesh, if any one else deems* (1 Cor. iii. 18) *that he has confidence in the flesh, I more* —. The ἐγὼ repeated brings out more forcibly the strength of *St. Paul's* superior claim as distinguished from that of others,—*if* he had desired to enforce it; which he did not.

The strength of the argument, as well as the beauty of the language, is more clearly seen, if the sentence is not broken up by colons, but runs on freely from ἡμεῖς in *v.* 3, to ἄμεμπτος in *v.* 6.

— *εἴ τις δοκεῖ*] *if any one deems*. As he had already said, 2 Cor. xi. 18—22.

— *ἐγὼ μᾶλλον*, 5. *περιτομῇ ὀκταήμερος*] *I more than others, being, in circumcision, eight days old*; i. e. my circumcision was not delayed beyond the legal time (Gen. xvii. 12), and I was not circumcised as a *proselyte*. As to the dative case, see *Winer*, § 31, p. 193. *Ellicott*, p. 68.

5. *ἐκ γένους κ.τ.λ.*] *of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews*. As he had already said in his Epistle to the Corinthians (2 Cor. vi. 22, and Rom. xi. 1). He mentions *the stock of Israel*, as distinguished from the *Gentile World*; he specifies the tribe of *Benjamin*, as showing thereby that he was not descended from one of the *handmaids* of Israel, but from his beloved *wife* Rachel. And he adds that he was a *Hebrew of Hebrews*, to remind them that he was not a *Proselyte* or *Hellenist*, but of pure *Hebrew blood*. See on Acts vi. 1. Cp. *Dean Trench*, Syn. N. T. xxxix.

— *κατὰ νόμον Φαρισαῖος*] *in regard to the Mosaic Law a Pharisee*, of the most rigid sect. Acts xxiii. 6; xxvi. 5.

6. *κατὰ ζῆλος δ. τ. ἐ.*] *as touching zeal*, giving clear proofs of it by *persecuting the Church*. My zeal was not inactive, but displayed itself in energetic and laborious exertions. Cp. Gal. i. 13, 14. Acts xxii. 3, 4.

He thus also declares, that it was not from any *personal* resentment or private interest, but out of *pure zeal* for *God*, that he did what he did as a Persecutor. Acts xxvi. 9—11. See on Acts xxiii. 1, and 1 Tim. i. 5; and *Bp. Sanderson*, i. p. 338.

A, B, D, F, G have ζῆλος here, the *neuter* form; and the Vatican MS. in 2 Cor. ix. 2, has τὸ ζῆλος: and the *neuter* form is used by St. Paul's contemporary and friend *S. Clement*, ad Corinth. c. 5, passim, and c. 9; and by *S. Ignatius*, ad Trall. 4. *Elz.* has ζῆλον. Cp. *Winer*, p. 61.

7. *ἦν*] *were*. Observe the tense; he does not say ἐστί. See note on *v.* 8, *σκύβαλα*.

— *μοί*] *to me*, privately, personally, and individually—emphatic; as distinguished from my membership in *Christ*. Cp. the similar contrast between the *individual* man, and the man *in Christ*, in 2 Cor. xii. 2—5.

The things which *were* gains to *me* in my personal character, viz. my Pharisaism and my legal righteousness, commending me to popular esteem, and public honour, among the Jews, these I now count as loss. To me now 'to live is Christ, and to die is gain,' i. 21.

— *ἥγημαι*] *I have considered*.

8. Ἀλλὰ μὲν οὖν καὶ ἡγοῦμαι] *But* I not only *have* considered *them* loss,—nay, I even now, after long experience of *suffering* endured for Christ, do consider *all* those things as loss. *Elz.* has μενοῦνγε, but the reading in the text is that of B, D, E, F, G, J, K.

— *πάντα*] *them all*—individually and collectively; i. e. all, and every one of the temporal advantages to which he has referred.

— *σκύβαλα*] *dung*. κόπρον (*Hesych.*). So *Etym. M.* and other authorities in *Wetstein*, and several of the ancient Versions here. Hence σκύβαλον is used for any refuse or offal. This text has been made much of by the Marcionites and others, who disparaged the Levitical Law, and denied its divine origin. They alleged, that if the Law had been divine, St. Paul would never have applied such language to it as to speak of its privileges as ζημία and σκύβαλα. See *Tertullian* c. Marcion. v. 20, and *Chrys.* and *Theophyl.* here.

But this allegation arose from a misconception of the Apostle's words. St. Paul says, that he considers as loss *not* those things

ἵνα Χριστὸν κερδήσω, 9 [i] καὶ εὑρεθῶ ἐν αὐτῷ μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ Θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, 10 [k] τοῦ γνῶναι αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ, καὶ τὴν κοινωνίαν τῶν παθημάτων αὐτοῦ, συμμορφιζόμενος τῷ θανάτῳ αὐτοῦ, 11 [l] εἴπως καταντήσω εἰς τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν. 12 [m] Οὐχ ὅτι ἤδη ἔλαβον, ἢ ἤδη τετελείωμαι· διώκω δὲ εἰ καὶ καταλάβω, ἐφ' ᾧ καὶ κατελήφθην ὑπὸ Χριστοῦ. 13 Ἀδελφοί,

i Rom. 10. 3. & 1. 17. & 3. 21, 22. & 9. 30.
k Rom. 4. 25. & 6. 3. & 8. 17. 2 Cor. 4. 10, 11. 2 Tim. 2. 11, 12. 1 Pet. 4. 13.
l Acts 26. 7.
m 1 Tim. 6. 12. Heb. 12. 23. & 13. 21. 1 Pet. 5. 10. 2 Pet. 1. 5—8. & 3. 18.

which *are* a gain to him, such as the Law *is*, and as he declares it to be, in its *moral character* (see Rom. vii. 12) *and in its Scriptures* (Rom. iii. 2; xv. 4. 2 Tim. iii. 15, 16), but such things as *were formerly* a gain to him privately, personally, and individually (see on *v.* 7), as distinguished from his present corporate condition as a *member of Christ*. Such were his secular honour, and rank, and renown among his countrymen for his legal learning, and ceremonial strictness, and religious zeal, his punctual observance of the ceremonial Law, and his reliance on his own righteousness consequent thereon.

These are the things which *were* a gain to him *personally*: but which now, that he is in Christ, he regards as loss, and even as dung, and casts them away as such, in order that in their place he may win *another* gain; in order that he may gain *Christ*, Who is the *end of the Law* (Rom. x. 4); and in order that he may be no longer a mere isolated individual (ἐγὼ) resting on *his own* righteousness, but may be *found in Him*, and have *that* righteousness which was *testified by the Law and the Prophets* (Rom. iii. 21), which is of God through faith in him.

See Rom. x. 3—5. Gal. ii. 16. Cp. *Augustine*, Ep. 40. 6.

9. εὑρεθῶ ἐν αὐτῷ] *may be found* (by my future Judge at the great day of search) dwelling *in Him*, into whom I was *engrafted* and *incorporated* at my Baptism. Gal. iii. 27.

10. τοῦ γνῶναι] *that I may know*. *Winer*, § 44, p. 291. 'Ad cognoscendum,' *Vulg.*

The *infinitive* marks the *design* of *faith*,—viz. to know Christ; i. e. to love and obey Christ, and to suffer with Christ; to be made conformable to His Death by dying unto sin; and to know the power of His Resurrection, by rising again unto newness of life.

This communion with Christ in His sufferings and death, is signified and sealed in the Sacraments of Baptism and the Lord's Supper, by which we are made conformable to His death, and partake of its benefits. See on Rom. vi. 3. 1 Cor. x. 16; xi. 26.

Thus the Apostle takes care to guard against the Jewish objection, that the doctrine of Justification by Faith affords encouragement to sin. See Rom. vi. 1. 15.

— συμμορφιζόμενος] *being conformed*, or rather being now in the process of conformation. Observe the *present* tense. The conformation will not be *completed* till after Death and Resurrection. He had already dilated on this *conformation* to Christ's Death in Rom. vi. 3, and Col. ii. 11, 12; and fellowship in His sufferings, 2 Cor. iv. 10.

11. τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν] *the Resurrection from the Dead*. So A, B (see *Mai*), D, E, and several Cursives, and the majority of Versions; and so *Scholz*, *Lachm.*, *Tisch.*, *Alf.*, *Ellicott.*—*Elz.* has τῶν νεκρῶν.

As to the objection that St. Paul does not use the expression τὴν ἀνάστασιν τὴν ἐκ νεκρῶν elsewhere, that is of little weight, inasmuch as it is used in Luke xx. 35. Cp. Acts iv. 2.

Indeed, there seems to be great propriety in the expression here;

St. Paul could not doubt, whether he himself should have a part in the Resurrection of the dead; but (as *Theophyl.* observes) what he is not confident of, is, whether he shall attain to a *glorious* Resurrection; "ad *perfectorum* resurrectionem, non ad illam quam etiam inviti habebunt." *Primasius.* This *glorious* and *blessed* Resurrection is fitly expressed by ἡ ἐξανάστασις ἡ ἐκ νεκρῶν,—not simply "the Resurrection *of* the Dead," but "the Resurrection which *is from the Dead*." So *Irenæus*, v. 13. 4: "In Resurrectione eam, quæ à Spiritu datur, capiunt *vitam*; de quâ Resurrectione Apostolus in eâ quæ est ad Philippenses, ait 'Si quo modo occurram ad Resurrectionem *quæ est à mortuis*.'" And so *Tertullian* (de Resurr. 23): "De *mercede* ad quam tendens et ipse cum Philippensibus scribit, si quâ concurram ad Resuscitationem quæ *est à mortuis*." And our Lord Himself had marked this distinction when He said οἱ καταξιωθέντες τοῦ αἰῶνος τούτου τυχεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, Luke xx. 35. Cp. Mark xii. 25, ὅταν ἐκ νεκρῶν ἀναστῶσιν. And this interpretation does not give any countenance to the notion, that a period of a Thousand Years will intervene between the Resurrection of the *righteous* and of the *wicked* (see on Rev. xx. 6); but certain it is, that the dead *in Christ will rise first* (1 Thess. iv. 16; cp. 1 Cor. xv. 23), and the statement in the text is in harmony with that doctrine.

If any doubt be entertained as to the soundness of the above distinction, the same sense in substance is attained by rendering τὴν ἐξανάστασιν τὴν ἐκ νεκρῶν, *His* (i. e. *Christ's*) *Resurrection from the dead*.

And this construction harmonizes with what precedes: *Being made conformable to His Death, if by any means I shall attain to His Resurrection from the dead;* and is in unison with what follows, *v.* 21, μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, and is illustrated by what he had said Rom. vi. 5—8. If we have been planted in the likeness of *His* Death, we shall be also in the likeness of *His* Resurrection. If we died with *Christ*, we believe that we shall also live with Him. Cp. Rom. viii. 11.

11, 12.] *If by any means I may attain to the Resurrection from the Dead. Not that I already attained, or have been already perfected, but I am pressing onward, if so be that I may lay hold of that for which I was laid hold of by Christ. Brethren, I count not myself to have laid hold of; but one thing* I do: *forgetting the things that are behind, and stretching forth after the things that are before, I am pressing on toward the mark, unto the prize of the high calling of God in Christ Jesus.* Observe here the refutation afforded by this text to the presumptuous doctrines of *personal assurance* and *final perseverance*.

The divine Apostle himself, even at this late period of his Apostolic career, does not feel absolutely confident, that he himself will attain to the glory of the Resurrection of the Just; and he disavows the notion of being supposed to *have already apprehended*. Cp. 1 Cor. ix. 27, where see note.

It was not till on the very eve of his Martyrdom for Christ, that he could exclaim, as he then did, "Henceforth there is laid up for me the crown of Righteousness." 2 Tim. iv. 8.

12. διώκω] *I am pursuing after*. Cp. *v.* 14, where the metaphor is more fully expanded.

St. Paul, when writing these words, was probably a prisoner on the Palatine Hill at Rome (see on i. 13), and therefore was in the immediate neighbourhood of the *Circus Maximus*, which lay in the Valley, on the south-western side of the Palatine Hill.

Doubtless he there often heard the loud and enthusiastic shouts of the Multitude cheering on their favourite Charioteers, and applauding the successful efforts of the victors in the course, which stirred so strongly the passions of the Roman people in the age of Nero, who himself entered the lists of competitors for the prize. Cp. *Juvenal's* description, xi. 195:

> "Totam hodiè Romam Circus capit; et *fragor aurem Percutit*," &c.

St. Paul derives his imagery and language from that exciting spectacle. The Apostle has a spiritual Circus of his own. He too is a charioteer. He presses eagerly onward to the mark. He also has a prize to gain,—the palm-branch of Victory from the hand of Christ. Compare the glowing language of *Tertullian*, quoted above on 1 Cor. ix. 24.

St. Paul connects this imagery with that of his own *conversion* to Christianity.

He was then also διώκων (a pursuer), but in a different manner; as he says above, *v.* 6, κατὰ ζῆλος διώκων τὴν Ἐκκλησίαν. But when he was furiously racing onward in his mad career of persecution, he was suddenly arrested by Christ; his car was upset; he was flung prostrate on the ground. He was enlisted by Him in a different course. He was *apprehended* and *laid hold* on by Christ, *in order that he* himself *might apprehend* and lay hold on the prize which Christ gives. Thenceforth he is a διώκων in the Christian Circus; he forgets what he has left behind, and he is continually *stretching himself onward* to what is before. "Præteritum laborem non computans ad potiora *festinat*." *Primas.* Cp. *Augustine* (de Cantico Novo, 4) on the necessity of *continual progress* in the Christian race. "Qui non proficit, remansit in viâ .... Currentem se dixit Apostolus, sequentem se dixit, non remansit, non retrospexit." See *A Lapide*, and *Augustine* in Ps. 38, vol. iv. pp. 444. 447, and vol. v. pp. 1062. 1557, "Non progredi est regredi;" and *Bp. Sanderson*, iii. 365.

n Ps. 45. 11. Luke 9. 62. 1 Cor. 9. 24. 2 Tim. 4. 7, 8. Heb. 12. 1. Rev. 3. 21.
o 1 Cor. 2. 6. Gal. 5. 10.
p Rom. 12. 16. & 15. 5, 7. 1 Cor. 1. 10. Gal. 6. 16.
q 1 Cor. 4. 16. & 11. 1. 1 Thess. 1. 6.
r Gal. 6. 12.

ἐγὼ ἐμαυτὸν οὐ λογίζομαι κατειληφέναι· [n] ἓν δέ, τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, [14] κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον τῆς ἄνω κλήσεως τοῦ Θεοῦ ἐν Χριστῷ Ἰησοῦ.

[15] [o] Ὅσοι οὖν τέλειοι, τοῦτο φρονῶμεν· καὶ εἴ τι ἑτέρως φρονεῖτε, καὶ τοῦτο ὁ Θεὸς ὑμῖν ἀποκαλύψει. [16] [p] Πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν.

[17] [q] Συμμιμηταί μου γίνεσθε, ἀδελφοί, καὶ σκοπεῖτε τοὺς οὕτω περιπατοῦντας καθὼς ἔχετε τύπον ἡμᾶς· [18] [r] πολλοὶ γὰρ περιπατοῦσιν, οὓς πολλάκις ἔλεγον

The Apostle compares himself to an eager Charioteer hanging over his horses and urging them on to the goal; and he *διώκει κατὰ σκοπὸν*, pursues onward after the mark, in order to win the prize of his heavenly calling in Christ.

As to the particular phrases here, cp. Exod. xv. 9, *διώξας καταλήψομαι*. Sir. xi. 11, *ἐὰν μὴ διώκῃς, οὐ μὴ καταλάβῃς*.

Observe also that the word *διώκω* is used with *σκοπὸν* here: I pursue *after* the *mark* as if the *goal* itself were *flying* before me in my pursuit. An eloquent and imaginative description: and full of truth.

The reason of this is, because the mark itself in the Christian life is not a *fixed object*, but is ever receding from the racer himself, and cannot be apprehended by him while he lives.

The word *ἐπεκτεινόμενος*, *stretching myself over*, may be well explained by *Virgil's* vivid description of the Roman Chariot-race: "illi *instant* verbere torto, Et *proni* dant lora," &c. See Georg. iii. 103—111.

The term *σκοπὸς* is used by the LXX for the Hebrew מַטָּרָה, or *mark*, especially for archers. (Job xvi. 13. Lam. iii. 12. Wisd. v. 13. 21.) Hence it is applied to that which is the aim and end of any effort, as here. "Secundùm scopum persequor ad palmam." *Tertullian* (de Resur. 23).

The Victory in the Circus was determined by the place gained by the Charioteer after going a certain number of heats (usually seven) round the extremities (*metæ*), and along the side of the *spina*. The *end* of the course (or winning-post) was marked by a *linea* or *calx*, and was so called. Hence "à carcere ad calcem," and "mors ultima *linea* rerum." (*Horat.*)

On the *βραβεῖον*, or *prize* (whence the word *bravo*), and on the imagery of this passage, see above, note on 1 Cor. ix. 24.

In the Roman Circus, the Victor descended from his car at the end of the race, and mounted the *spina* (or low wall, which was the back-bone of the course), and there received his *bravium*, or prize. *Sueton.* (Claud. 21.) *Juvenal* (Sat. vii. 243).

S. Clement of Rome (mentioned by St. Paul in the next chapter, iv. 3) connects this word *βραβεῖον* with St. Paul's own Apostolic career. "St. Paul (he says) gained the *βραβεῖον* of endurance, having *worn chains seven times* for Christ (is there any allusion to the seven rounds of the course?),—having been stoned, having been a Preacher of Christ in the East and in the West, he received the splendid trophy of his faith: having taught righteousness to the whole world (i. e. not by his personal preaching only, but by his Epistles also), and having *reached the limit of the west*, and having borne testimony before the Rulers, he was thus released from the World, and went to the holy place, having been an illustrious pattern of patience." *Clemens R.* (ad Cor. 5.)

15. *Ὅσοι οὖν τέλειοι*] *As many then as are perfect.* The Apostle had before said that he himself had not yet been *perfected*, *τετελειωμένος*, but he here claims to be *τέλειος*, *perfect*.

That is, he is perfectly initiated in the *knowledge* of all saving truth; he is not *νήπιος* (1 Cor. xiii. 11. Gal. iv. 3), but he is *τέλειος*, he has attained to *full ripeness* and maturity of manhood in Christ. As he says to the Corinthians, *σοφίαν λαλοῦμεν ἐν τοῖς τελείοις*, and therefore he exhorts them not to be babes in knowledge (cp. Eph. iv. 14), but to be *φρεσὶ τέλειοι* (1 Cor. ii. 6, where see note, and xiv. 20). Cp. Heb. v. 14, *τελείων ἐστὶν ἡ στερεὰ τροφὴ*, and vi. 1, *ἐπὶ τὴν τελειότητα φερώμεθα*.

But he has not yet been *perfected*, he is not yet come to the society of just men *made perfect* (*τετελειωμένων*). Heb. xii. 23. Cp. Luke xiii. 32. He is not yet able to say that he has *finished* his course with joy. (See Acts xx. 24.) It was not till he saw that the hour of his departure was at hand that he could say as he did, *τὸν δρόμον τετέλεκα* (2 Tim. iv. 7), I *have finished* the race, and the crown of righteousness is mine. (2 Tim. iv. 8.)

— *τοῦτο φρονῶμεν*] *let us have this mind*: which he has declared in this summary of his doctrine on Justification, beginning at *v.* 1, and continued to *v.* 12 inclusive, of this chapter (where see note). For this is *σοφία ἐν τοῖς τελείοις*. (1 Cor. ii. 6.)

— *καὶ εἴ τι ἑτέρως φρονεῖτε*] And then (that is, provided ye entertain this mind, which I have declared concerning the true foundation of the faith) I say, *if ye hold any opinion* concerning any thing else *in a different light* from what is right, God will reveal that other thing to you in its *true* light.

He does not say, *εἰ ἕτερον φρονεῖτε*, *if ye have a different mind*, but *εἴ τι ἑτέρως φρονεῖτε*. That is, he does *not* say, If ye entertain any *different* and *diverse opinion* concerning that which I have declared to you as the truth; but he says, If ye hold fast to *that*, and if, in any thing else which I have not declared to you, ye are minded *otherwise*, God will enlighten you.

— *ἀποκαλύψει*] *will reveal.* "Ambulando in quod pervenimus, et, quò nondum pervenimus, pervenire poterimus, Deo nobis revelante, si quid aliter sapimus, si ea quæ jam revelavit non relinquamus." *Augustine* (de Gratiâ, 1).

God will be willing to reveal it to you, *if* you walk in the way of the true faith. (*Primasius.*)

16. *Πλήν*] *But, moreover*, however that may be, whether, as to things not fundamental, ye see them in a different light, yet take care to bear this in mind which I am about to say. See 1 Cor. xi. 11. Eph. v. 33. Rev. ii. 25, where the sense is similar: *πλὴν ὃ ἔχετε κρατήσατε*.

— *εἰς ὃ ἐφθάσαμεν*] *as far as we attained*: up to that point, to which we are advanced in the Christian faith.

On the sense of *φθάνω*, *attingo*, see Matt. xii. 28. Luke xi. 20. 1 Thess. ii. 16. Rom. ix. 31. 2 Cor. x. 14.

— *τῷ αὐτῷ στοιχεῖν κανόνι, τὸ αὐτὸ φρονεῖν*] *walk by the same rule, mind the same thing.*

The infinitive is rather *preceptive* than *imperative*; it declares what is to be done by the teacher himself, as well as by the taught. It lays down a general maxim for all. Cp. *Hesiod* (O. et D. 391), *γυμνὸν σπείρειν, γυμνὸν δὲ βοωτεῖν*. *Kühner* (G. G. § 644). *Winer*, § 43, p. 283.

The words *κανόνι τὸ αὐτὸ φρονεῖν* are not in A, B, and some Versions, and have been rejected by *Griesb.*, *Lachm.*, *Tisch.*, *Alf.*, *Ellicott*, particularly on the supposed ground that they are a gloss imported from Gal. vi. 16.

But there is a large amount of testimony in their favour, particularly for *τὸ αὐτὸ φρονεῖν*. And since this chapter in his last Epistle to a Christian Church is designed to be a final summary of St. Paul's teaching on the great doctrine of Justification by Faith, as distinguished from the Judaizing dogma of legal righteousness (see on *v.* 1), it is no argument *against* the genuineness of these words (but rather the contrary) that something similar to them occurs in *other* Epistles, especially that to the Galatians (vi. 16; cp. there, *v.* 12 to *v.* 16, with the present chapter, 3—9), and the Epistles to the Romans and Corinthians (Rom. xv. 5. 2 Cor. xiii. 11. Cp. Gal. v. 10), to which he would specially desire them to refer for further instruction on the topic treated of here.

17. *Συμμιμηταί μου*] *Be ye followers together of me*; not of the false teachers. Cp. 1 Cor. iv. 16; xi. 1.

18, 19. *πολλοὶ γὰρ κ.τ.λ.*] *for many are walking, of whom I oftentime used to speak to you* (cp. *ἔλεγον*, 2 Thess. ii. 5), *and now speak even weeping, the enemies of the cross of Christ.* He now passes on to describe another kind of error, that other phase of Judaism, which *professed* to have *Faith* and *Knowledge*, but which indulged itself and others in *Antinomian Licentiousness*, and which had been already condemned by St. James; and to which the Apostle St. Paul himself had referred in his Epistles to the Ephesians and Colossians, and on which he *afterwards* dwelt more fully in his Epistles to Timothy and Titus, and which at length developed itself in the wild speculations and libertine extravagances of Gnosticism. See the Introductions to those Epistles.

He here points to some features of that immoral delusion; *enmity* to the *Cross*, denying the reality of Christ's human body and sufferings, thus subverting the doctrine of the Atonement, and the foundations of Faith and Holiness; love of carnal indulgence, consequent on the denial of the Incarnation and Passion of Christ, "God manifested in the Flesh;" and seeking for worldly gain (cp. 1 Tim. vi. 5. Tit. i. 11), minding the things of earth, and forgetting those of heaven, denying the future Resurrection of the body (2 Tim. ii. 18), and its assimilation to Christ's glo-

ὑμῖν, νῦν δὲ καὶ κλαίων λέγω, τοὺς ἐχθροὺς τοῦ σταυροῦ τοῦ Χριστοῦ, 19 s ὧν τὸ τέλος ἀπώλεια, ὧν ὁ Θεὸς ἡ κοιλία, καὶ ἡ δόξα ἐν τῇ αἰσχύνῃ αὐτῶν, οἱ τὰ ἐπίγεια φρονοῦντες.

s Rom. 8. 5. & 16. 18. 2 Cor. 11. 12, 15. Gal. 6. 13.

20 t Ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα Κύριον Ἰησοῦν Χριστόν, 21 u ὃς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι ἑαυτῷ τὰ πάντα.

t Eph. 2. 6. Col. 3. 3. 1 Thess. 1. 10. Tit. 2. 13. Heb. 13. 14. u 1 Cor. 15. 43, 51. Col. 3. 4 1 John 3. 2.

IV. 1 a Ὥστε, ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, χαρὰ καὶ στέφανός μου, οὕτω στήκετε ἐν Κυρίῳ ἀγαπητοί. 2 Εὐοδίαν παρακαλῶ, καὶ Συντύχην παρακαλῶ, τὸ αὐτὸ φρονεῖν ἐν Κυρίῳ. 3 b Ναὶ ἐρωτῶ καὶ σέ, σύζυγε γνήσιε, συλλαμβάνου αὐταῖς, αἵτινες ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι, μετὰ καὶ Κλήμεντος καὶ τῶν λοιπῶν συνεργῶν μου, ὧν τὰ ὀνόματα ἐν βίβλῳ ζωῆς.

a 1 Cor. 15. 26, 27. 2 Cor. 1. 14. ch. 2. 16. 1 Thess. 2. 19, 20. b Exod. 32. 32, 33. Dan. 12. 1. Luke 10. 20. ch. 1. 27. Rev. 3. 5. & 13. 8. & 20. 12. & 21. 27.

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rified body, and thus taking away the strongest motive to holiness of life.

— *τοὺς ἐχθροὺς τοῦ σταυροῦ*] *the enemies of the Cross of Christ.* This phrase is adopted by *S. Polycarp* in his Epistle to the Philippians (c. 12). On the sense, see the preceding note.

20. *ἡμῶν γὰρ τὸ πολίτευμα—ὑπάρχει*] *for our civic state* and life *subsisteth in heaven.* See i. 27. *Heaven*, and *not Earth*, is the place in which *we πολιτευόμεθα, have our citizenship.* We are strangers and pilgrims here. Our home is heaven. Others seek for *glory in their shame*, and *mind* only *τὰ ἐπίγεια, the things upon earth.* But *we* seek the glory which is above.

The Apostle means something more than that "our city or country is heaven;" for men may dwell in a city or country, and yet have no share in its privileges. We have our *πολίτευμα*, or *civil status, already pre-existent* (*ὑπάρχον*) in heaven. We were citizens of heaven *before* we became citizens of earth. Observe the strong word *ὑπάρχει*. (Cp. ii. 6.) Christ, our Head and King, has ascended thither, and is there, and we, His members and subjects, are there also. Cp. Eph. ii. 6. 19. Heb. xii. 22, and the memorable passage in *Justin M* (c. Diognetum) describing the Christian life (§ 5), *ἐν σαρκὶ τυγχάνουσιν, ἀλλ' οὐ κατὰ σάρκα ζῶσιν, ἐπὶ γῆς διατρίβουσιν, ἀλλ' ἐν οὐρανῷ πολιτεύονται*, and Frag. 7 and 9, *ἐν οὐρανῷ ἡ κατοίκησις ἡμῶν ὑπάρχει.*

The words of St. Paul are well paraphrased by *Tertullian* (de Coronâ Mil. 13), "Tu, Christiane, peregrinus es mundi hujus, *civis* supernæ Hierusalem. Noster, inquit (sc. Paulus), *municipatus* in cœlis. Habes tuos *census*, tuos *fastos*, nihil tibi cum gaudiis sæculi." And again *Tertullian* says, referring to this passage, to the Martyrs (c. 3), "Vobis corona æternitatis, brabium angelicæ substantiæ, *politia* in *cœlis*, gloria in sæcula sæculorum."

Our Divine Head is gone into Heaven, and has carried our Humanity thither, and has given us the freedom of the heavenly city, and has prepared a place for us there. (John xiv. 2, 3.)

Many boast the privilege of having the freedom of Rome, and it is sold for a great price. (Acts xxii. 28.) But *we* have been enrolled in the Census of heaven. We, the Members of Christ, are already in heaven by virtue of the exaltation of our Head. (Cp. Eph. i. 20.) We live and act as subjects of Christ, and fellow-citizens with the Angels (Eph. ii. 19); and therefore we are *not at home* when we are *on earth*; "we have here no continuing city" (Heb. xiii. 14), but are journeying to our home in heaven.

21. *μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως*] *will change the body of our abasement, so as to be conformed to the body of His glory.* Hence *Tertullian* says (de Resur. Carnis, 55, and ad Marcion. v. 20), "Transfigurabit corpus humilitatis nostræ conformale corpori gloriæ suæ." And so *Irenæus* (v. 12. 3), with the exception that he uses the word 'conforme,' and not 'conformale.'

The *genitives* of the *substantives ταπεινώσεως* and *δόξης* are more expressive than *adjectives* (*ταπεινὸν* and *ἔνδοξον*) would have been; as showing that *ταπείνωσις*, or *abasement*, is the *characteristic* of *our* body, and that *δόξα*, or *glory*, is the *characteristic* of *Christ's* body (see on this use of the genitive James ii. 4, and cp. Rom. vi. 6, *τὸ σῶμα τῆς ἁμαρτίας*), and that the abasement of the body comes from *us*, but the *glory* of the body comes from *Christ*.

The Fathers rightly argue from this text for the *identity* of the risen body, under a change of *condition*. Thus *Tertullian* l. c., "In resurrectionis eventu mutari licebit cum salute *substantiæ*: resurget hoc corpus nostrum quod humiliatur. Quomodo enim *transfigurabit*, si nullum erit?" And *Irenæus*, l. c., "Quod est humilitatis corpus quod transfigurabit Dominus? Manifestum est, quoniam corpus quod est caro, quod et humiliatur cadens in terram." As St. Paul himself says, "It is sown in dishonour, it is raised in glory." 1 Cor. xv. 43, and see there, *v.* 51—54. After *ἡμῶν Elz.* has *εἰς τὸ γενέσθαι αὐτὸ*, which is a gloss.

On the *proleptic* use of the adjective, *μετασχηματίσει σύμμορφον, He will transfigure it* so as to be *conformed*, cp. Rom. viii. 29, *προώρισεν συμμόρφους*. Cp. *Winer*, § 66, p. 550 (who compares Matt. xii. 13), and *Kühner*, § 560. *Matthiæ*, § 414, 3, and note on 1 Cor. i. 8.

— *τῷ σώματι τῆς δόξης*] *to the body of His glory.* Wonderful transformation! This frail body of ours, if it is conformed to the body of Christ in suffering on earth, will be also conformed to His body in glory, even to *that* body which is adored by Angels, and sitteth at the right hand of God. If all the world could weep, it would never shed tears enough for him who is excluded from that glory, and consigned to everlasting shame. (*Chrys.*, *Theoph.*)

Christ, at His own Transfiguration, gave a pledge and glimpse of the future glorious transformation of the risen Body, and thus prepared the Apostles to *suffer* with Him on earth, in order that they might be *glorified* for ever with Him, in body and soul, in heaven. See on Matt. xvii. 2, 3.

Ch. IV. 2. Εὐοδίαν παρακαλῶ] *I beseech Euodia, and I beseech Syntyche*—two *women*. It is remarked by St. Luke (Acts xvi. 13, 14), that at *Philippi* St. Paul preached specially to *women*.

3. Ναί] *Yea.* So the best authorities. *Elz.* has *καί*.

— *σύζυγε γνήσιε*] *true yoke-fellow.* St. Paul might, if he had pleased, have handed down this person's *name* to the praise of the world in all generations, by adding a single word. But he has not done so. And now it cannot be determined who this person was. It cannot be his *wife*, as some have imagined. Both grammar and history (1 Cor. vii. 7) refute such a supposition. He may, perhaps, be referring to *St. Luke*, who cannot have been now at Rome (see ii. 20), and who appears to have been specially conversant with the Philippians. Cp. on 2 Cor. viii. 18.

But such particulars as these are doubtless left in uncertainty for a good purpose, in order that we may not pretend to be "wise above what is written" (1 Cor. iv. 6), and also to remind us, that it is of little importance, whether our names are found recorded with honour in the *world's history*, provided they are found hereafter written "*in the book of life*," *v.* 3. Compare what is said above, *Introduction* to the Acts of the Apostles, pp. xii, xiii, or p. 6 of new edit.

— *αὐταῖς*] *them*, i. e. *Euodia* and *Syntyche*.

— Κλήμεντος] *Clement*; probably the same person who was afterwards Bishop of Rome, and whose Epistle to the Corinthians is still extant. So *Origen* in John i. 29. *Eusebius*, iii. 4, and iii. 15, and *S. Jerome*, de Viris Illust. 15. *S. Irenæus* says (iii. 3. 3), that the blessed Apostles (Peter and Paul) having founded the Church of Rome, committed the Episcopate of it to *Linus*, whom St. Paul mentions in his Epistles to Timothy (2 Tim. iv. 21), and that Linus was succeeded by Anencletus, and that after him, in the third place [*S. Jerome* says the *fourth*, and *Tertullian* says, de Præscr. 32, "Clementem à Petro ordinatum"], *Clement* was appointed to that Episcopate, who had beheld the blessed Apostles, and had been conversant with them, and who had their preaching still ringing in his ears, and their tradition before his eyes; and in this respect he was not single, for others were then surviving, who had been taught by the Apostles. In the time of this Clement, no small dissension arose among the brethren at Corinth; and the Church of Rome sent to the Corinthians a letter, very adequate to the occasion, constraining them to peace, and renovating their faith, and declaring to them

4 [c] Χαίρετε ἐν Κυρίῳ πάντοτε, πάλιν ἐρῶ, χαίρετε. 5 [d] Τὸ ἐπιεικὲς ὑμῶν γνωσθήτω πᾶσιν ἀνθρώποις· ὁ Κύριος ἐγγύς. 6 [e] Μηδὲν μεριμνᾶτε, ἀλλ' ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωριζέσθω πρὸς τὸν Θεόν· 7 [f] καὶ ἡ εἰρήνη τοῦ Θεοῦ, ἡ ὑπερέχουσα πάντα νοῦν, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ.

8 [g] Τὸ λοιπὸν, ἀδελφοὶ, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἁγνὰ, ὅσα προσφιλῆ, ὅσα εὔφημα, εἴ τις ἀρετὴ, καὶ εἴ τις ἔπαινος, ταῦτα λογίζεσθε· 9 [h] ἃ καὶ ἐμάθετε καὶ παρελάβετε καὶ ἠκούσατε καὶ εἴδετε ἐν ἐμοὶ, ταῦτα πράσσετε· καὶ ὁ Θεὸς τῆς εἰρήνης ἔσται μεθ' ὑμῶν.

10 [i] Ἐχάρην δὲ ἐν Κυρίῳ μεγάλως, ὅτι ἤδη ποτὲ ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν, ἐφ' ᾧ καὶ ἐφρονεῖτε, ἠκαιρεῖσθε δέ. 11 [j] Οὐχ ὅτι καθ' ὑστέρησιν λέγω· ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμὶ αὐτάρκης εἶναι· 12 [k] οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν, ἐν παντὶ καὶ ἐν πᾶσι μεμύημαι καὶ χορτάζεσθαι καὶ πεινᾶν, καὶ περισσεύειν καὶ ὑστερεῖσθαι· 13 [l] πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με. 14 Πλὴν καλῶς ἐποιήσατε συγκοινωνήσαντές μου τῇ θλίψει.

c Rom. 12. 12. 2 Cor. 13. 11. 1 Thess. 5. 16. ch. 3. 1.
d Heb. 10. 25.
e Ps. 55. 22. Matt. 6. 25. 1 Pet. 5. 7.
f John 14. 27. & 16. 33. 2 Cor. 13. 11. Gal. 5. 22. Col. 3. 15. Rom. 1. 7.
g Rom. 12. 17. & 13. 13. 1 Cor. 13. 4—7. 1 Thess. 4. 3—5. & 5. 22.
h Rom. 15. 33. 2 Cor. 13. 11.
i 2 Cor. 11. 9. Gal. 6. 6.
j 1 Tim. 6. 6, 8.
k 1 Cor. 4. 11. 2 Cor. 11. 27.
l John 15. 5. 2 Cor. 12. 9.

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the tradition which he had recently received from the Apostles. Clement was succeeded by Evarestus. (*Irenæus.*)

On the succession of the earlier Bishops of Rome, see *Bp. Pearson*, Minor Works, ii. pp. 461—468, with the additions of his learned Editor, pp. 469—473. *Bp. Pearson* places the Episcopate of Linus, A.D. 55—67; that of Anencletus, to 69; that of Clement, from 69 or 70—83.

It has happened providentially, that while the names of so many helpers of St. Paul are *not* specified, the names of *Linus* and *Clemens* were commemorated by him. The support of St. Paul's Apostolic authority was thus given to them and their *public* acts, as *Bishops* of the Church, *after his death*. It is not unworthy of remark, that these commemorations of them are found in Epistles written by him from *Rome*, of which City each of them was Bishop; and in his farewell Epistle, viz. in the Philippian Epistle, the last that he wrote to a *Church*, and that is addressed to a Colony of *Rome*; and in the second to Timothy, the last of all his Epistles.

— *ἐν βίβλῳ ζωῆς*] *in the book of life*. Therefore, it need not be recorded by *me*.

That this saying does not imply any assertion concerning the certainty of their salvation, appears from Exod. xxxii. 32. Ps. lxix. 28. Rev. iii. 5, where names once written in the book of Life are represented as liable to be *blotted out*. In the last named of those passages Christ says, "He that *overcometh*, I will *not blot out* his name out of the book of life."

4. *πάλιν ἐρῶ*] *I will say again*; I will *repeat* the admonition to *rejoice*, in order to show its importance, and my own earnestness and joy in delivering it, even in a season of *affliction*. Cp. *vv.* 12, 13.

4—7.] Compare these verses with what he had *before said*, in his *first* Epistle. 1 Thess. v. 16—23. See above on iii. 1.

5. *Τὸ ἐπιεικές*] See 1 Tim. iii. 3.

— *ὁ Κύριος ἐγγύς*] *The Lord* (is) *at hand*. The Christian Watchword. (1 Pet. iv. 7, compared with 2 Pet. iii. 8.) On the *non-insertion* of the verb *is*, cp. note on Heb. xiii. 4.

6. *τῇ προσευχῇ*] *by prayer*. Cp. 1 Tim. ii. 1, 2.

7. *ἡ εἰρήνη τοῦ Θεοῦ*] *the Peace of God, which passeth all understanding, keep your hearts and minds*. This Apostolic Benediction, which has sounded in the ears of Christendom for eighteen hundred years, proceeded from St. Paul *in prison*. Such was the power of the Holy Ghost, and of faith. His body is chained, but his heart is in heaven; and he thence speaks to the World. So it had been in the prison of the city of Philippi, to which he now writes from Rome. He and Silas were in prison there, and their feet were set fast in the stocks, but at *midnight they sang praise unto God*. Acts xvi. 24, 25. Truly the Peace of God, which produces such fruits, passeth all understanding of man.

— *ἡ ὑπερέχουσα πάντα νοῦν*] *which overpasseth all understanding*. "Pax ista *præcellit omnem intellectum nostrum*, neque sciri à nobis, nisi cùm ad cœlestia venerimus, potest." *Augustine* (de Fide, 16).

8. *Τὸ λοιπόν*] *Finally*. He repeats the word (see iii. 1), like one who still lingers, and is loath to bid farewell.

— *ὅσα εὔφημα*] '*quæcunque bonæ famæ*.' St. Paul does not think it beneath him to pay regard to things of '*good report*.' He who keeps his life clear of *sin* does good to *himself*; he who keeps it clear of *suspicion*, is merciful to *others*. Our life is necessary to *ourselves*, but our good name is necessary to *others*. Therefore the Apostle commands us to provide things honest, not only in the sight of God, but also in the sight of *men* (2 Cor. viii. 21). And in this exhortation, he does not omit to mention things of '*good report*,' as necessary to be minded by us. I suppose the Apostle did not over-value the praise of men; for he says, "If I *pleased men* I should not be the servant of Christ" (Gal. i. 10; cp. 1 Cor. iv. 3. 2 Cor. i. 12). But he endeavoured not only to live a good life, but also to keep a good name—the one for his own sake, the other for the sake of other men, as well as for himself. *Bp. Sanderson* (in his excellent Sermon on Eccles. vii. 1, vol. i. pp. 1—32).

— *εἴ τις ἀρετή*] Not to be rendered, 'if there is any virtue' (for this could not be questioned), but '*whatever* virtue there is.' Cp. *εἴ τις θέλει*, *whosoever* desires, Luke ix. 23; and the phrase, *εἴ τις ἔχει ὦτα ἀκούειν*, *whosoever* hath ears to hear, Mark iv. 23; vii. 16, which is equivalent to *ὃ ἔχων ὦτα ἀκούειν*: and Rom. xiii. 9, *εἴ τις ἑτέρα ἐντολή*, *whatsoever* other commandment there is; 1 Cor. iii. 14, *εἴ τινος ἔργον μενεῖ*, *whosesoever's work* shall remain; and viii. 3. See also John iii. 3. 5; vi. 53, where this phrase introduces very important doctrinal declarations.

— *λογίζεσθε*] *reason upon, meditate on them*, so as to practise them. Cp. Ps. cxxxix. 2, *ἐλογίσαντο ἐν καρδίᾳ ἀδικίαν*. Prov. xvi. 30. Ezek. xi. 2. Hos. vii. 15. Mic. ii. 1, *λογιζόμενοι κόπους καὶ ἐργαζόμενοι*. Compare the use of the Italian word *ragionare*.

The thought is expressed, according to his degree, by *Horace* (1 Ep. i. 10), "Quid verum atque decens *curo et rogo*, et omnis in hoc sum." See also 1 Sat. iv. 137, "hæc ego mecum Compressis *agito* labris."

10. *ἀνεθάλετε τὸ ὑπὲρ ἐμοῦ φρονεῖν*] *ye put forth fresh sprouts of your care for me*; 'repullulastis sapere pro me' (*Aug.*); 'refloruistis sentire pro me.' (*Vulg.*) He rejoices that they had sprouted forth afresh in their care for him, now that he was relieved by their alms, as in a second spring. Cp. *Aug.* Conf. xiii. 26.

Ἀναθάλλω is used here in an *active* sense, as in Ezek. xvii. 24. Ecclus. i. 18. Ye had the mind of tender affection for me always, but ye now displayed it; like a tree which has life in it in winter, but which *puts forth* evidence of that inner life by its foliage in spring. The Christian, in his almsgiving, is like a tree planted by the water-side, whose leaf does not wither, and which brings forth its fruit in due season. (Ps. i. 3.)

The former germinations of their loving care for the Apostle had shown themselves when he was at Thessalonica, on his first visit to Greece (*v.* 15), and probably when he was afterwards at Corinth. See on Acts xviii. 5, and on 2 Cor. xi. 9.

— *ἠκαιρεῖσθε*] *ye had not a season*. It was not from any *barrenness* on your part, that you did not put forth buds and sprouts of affection, but you had no favourable *season* for such spiritual *vegetation*.

11, 12.] See *Bp. Sanderson's* Sermon, vol. i. 113—117.

12. *Οἶδα καί*] *I know both*, &c. *Elz.* has *δὲ* instead of *καί*, which is more expressive, and is in the best MSS.

— *ἐν παντὶ καὶ ἐν πᾶσι*] *in each thing* (taken singly), *and in all* (collectively).

— *μεμύημαι*] a beautiful word. *I have been initiated*. These are *our* Christian *Mysteries*:—how different from those of the Heathen!

13. *ἐνδυναμοῦντί με*] *who empowereth me*. So *Ignatius* (ad Smyrn. 4) looking forward to martyrdom, *ἐν τῷ ὀνόματι* Ἰησοῦ

15 [m] Οἴδατε δὲ καὶ ὑμεῖς, Φιλιππήσιοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι· 16 ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δὶς εἰς τὴν χρείαν μοι ἐπέμψατε. 17 [n] Οὐχ ὅτι ἐπιζητῶ τὸ δόμα, ἀλλὰ ἐπιζητῶ τὸν καρπὸν τὸν πλεονάζοντα εἰς λόγον ὑμῶν. 18 [o] Ἀπέχω δὲ πάντα καὶ περισσεύω· πεπλήρωμαι δεξάμενος παρὰ Ἐπαφροδίτου τὰ παρ' ὑμῶν, ὀσμὴν εὐωδίας, θυσίαν δεκτὴν εὐάρεστον τῷ Θεῷ.

19 [p] Ὁ δὲ Θεός μου πληρώσει πᾶσαν χρείαν ὑμῶν, κατὰ τὸ πλοῦτος αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ.

20 [q] Τῷ δὲ Θεῷ καὶ Πατρὶ ἡμῶν ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

21 Ἀσπάσασθε πάντα ἅγιον ἐν Χριστῷ Ἰησοῦ· ἀσπάζονται ὑμᾶς οἱ σὺν ἐμοὶ ἀδελφοί· 22 ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι, μάλιστα δὲ οἱ ἐκ τῆς Καίσαρος οἰκίας.

m 2 Cor. 11. 8, 9
n Rom. 15. 28. Tit. 3. 14.
o 2 Cor. 9. 12. Heb. 13. 16.
p 2 Cor. 9. 8. Ps. 23. 1. Eph. 3. 16.
q ch. 1. 11. Ps. 72. 29. & 115. 1. Matt. 6. 9, 13. Rom. 11. 36. & 16. 27. Gal. 1. 5. Eph. 3. 21. 1 Tim. 1. 17. Jude 25. Rev. 1. 6. & 5. 12.

Χριστοῦ εἰς τὸ συμπαθεῖν αὐτῷ πάντα ὑπομένω αὐτοῦ με ἐνδυναμοῦντος. Cp. 1 Tim. i. 12. 2 Tim. iv. 17. *Elz.* adds Χριστῷ, not in A, B, D*.

15. ἐν ἀρχῇ τοῦ εὐαγγελίου] *at the beginning of the Gospel* preached by me. Philippi was the *first* city to which he preached in Greece (Acts xvi. 12). He makes it a subject of praise to the Philippians, that at the *beginning* of his Apostolic career, when he was little known in Greece, they, a poorer Church, had come forward, and stood alone in ministering to his needs, even when he was *absent from* them; and had twice sent pecuniary supplies to him, even when he was in the wealthy City of Thessalonica—the capital of Macedonia.

Clement of Rome says to another Greek Church, that of Corinth (c. 47), "Take the Epistle of the blessed Paul into your hands. What did he write to you first of all, ἐν ἀρχῇ τοῦ εὐαγγελίου, i. e. at the beginning of his preaching to you?" He then refers them to the first Chapter of the first Epistle (1 Cor. i. 10). In *that* case the word εὐαγγέλιον seems to be used (as *Cotelerius* observes) of preaching by *writing*. *Here* it is said of preaching by word of mouth, and signifies 'his first preaching of the Gospel among them.' See Acts xvi. 12—xvii. 1. Cp. *Sanderson* (i. p. 112).

We are not to imagine (as some have done) that St. Paul's Apostolic career *began* at his *Conversion*. It is not to be dated from his Conversion at Damascus, but from his Ordination at Antioch. See above on Acts xiii. 3, 4.

This mention here of the kindness of the Philippians at the *beginning* of his Apostolic Ministry, is more striking as a record of his thankful remembrance of them, because it is made in this Epistle, almost at the end of his Ministry. See above, *Introduction* to this Epistle, the *last* that he wrote to a Gentile Church.

It is observable that there is a similar *retrospect* in the *last* Epistle of all that St. Paul wrote—the Second to Timothy.

There he goes back, with grateful reminiscence, to the earliest period of his own Ministry—the persecutions he endured at Antioch, and Iconium, and Lystra (iii. 11), and to the commencement of his intercourse with Timothy (i. 5).

At the close of his career, he takes a review of the whole, from the beginning, in order that he may be duly sensible of God's continual care and love towards him. So here. An exemplary pattern of thankfulness to all—especially at the end of life.

There is a difficult passage, hitherto unexplained, in the Epistle of *S. Polycarp* to the *Philippians*, which illustrates, and is illustrated by this text.

In the Old Latin Version of S. Polycarp's Epistle, sect. xi. (the original Greek of that section is lost), we read, "Nihil tale sensi in vobis, in quibus laboravit beatus *Paulus*, qui estis *in principio Epistolæ ejus*."

This clause has been usually supposed to mean that the Philippians are mentioned in the beginning of his Epistle. But this is unintelligible. The true meaning of *S. Polycarp* seems to be, that *they themselves are his* (St. Paul's) *Epistles in the beginning of his ministry*. Cp. St. Paul's own language to the Corinthians, "Ye are *my Epistle*," 2 Cor. iii. 2, where see note.

— ὅτε ἐξῆλθον ἀπὸ Μακεδονίας] *when I went out of Macedonia*. This circumstance is mentioned, because he was *driven out* of Macedonia by the inveterate rancour of the Jews, persecuting him first from Thessalonica (Acts xvii. 5—10), then following him to Berœa, and expelling him also thence; and thus he was *forced* to *go out* of Macedonia. Yet he says, ye Philippians did not desert me, but succoured me *even then*.

— εἰς λόγον δόσεως καὶ λήψεως] *for an account or reckoning* (see *v.* 17), of giving on one side, and of taking on the other. "In ratione dati atque accepti." *Augustine*.

No other Church gave, and I took from no other Church but from you.

It may be said, that there could be no taking, if there was no giving.

But it is to be remembered, that the word λαμβάνειν, as applied to *ministerial maintenance*, signifies to take as a *due*. See 2 Cor. xi. 8. 20, εἴ τις λαμβάνει. The minister of God λαμβάνει, by right, under the Gospel, as under the Law. See on 1 Cor. ix. 14, and *Irenæus* iv. 8. 3, who shows the unity of both Testaments in this provision.

16. καὶ ἐν Θεσσαλονίκῃ] *even in Thessalonica*, that great and wealthy City, where it might be expected that some would befriend me. Ye *sent* and succoured me *even there*.

17. τὸ δόμα—τὸν καρπόν] *Not that I seek after the gift, but I do seek after the fruit that aboundeth to your account*. Observe the definite articles. *The gift* is not the thing that I seek after, in your love, but *the fruit that* aboundeth to *your account*, not to mine. "Non ut ego explear, sed ne vos inanes remaneatis." *Aug.* (Serm. 46.)

I have learnt from Thee, O Lord, to distinguish between *the gift* and *the fruit*. *The gift* is the thing itself, which is given by one who supplies what is needed, as money, or raiment. But *the fruit* is the good and well-ordered will of the giver. It is a *gift*, to receive a Prophet, and to give a cup of cold water; but it is *fruit*, to do those acts in the *name* of a *Prophet*, and in the *name* of a *Disciple*. The *raven* brought a *gift* to Elias, when it brought him bread and flesh; but the *widow* brought *fruit*, because she fed him *as a man of God*. *Augustine* (Confess. xiii. 26, referring to St. Paul's words here, and to Matt. x. 41, 42, and to 1 Kings xvii.).

18. ὀσμὴν εὐωδίας] *an odour of sweet smell*—like the odour of incense. There is a fragrant perfume in Almsgiving to man, which ascends in a cloud of aromatic incense to God. See Eph. v. 2.

— θυσίαν—Θεῷ] *a sacrifice acceptable, well-pleasing to God*. An offering, therefore, not *made* to *me*, but to *God*, Whose Apostle I am. Cp. Prov. xix. 17. Matt. xxv. 35. Heb. xiii. 16. This is the true character of Christian almsgiving. Cp. ii. 17, and see *S. Irenæus*, iv. 18. 4, where he shows that the *Jews* are no longer able to offer oblations acceptable to God; which are offered in the Church, through Christ, and there only, and by Him alone; and explains *what* those oblations are. An important lesson to those who imagine, that if money is given, it signifies little *from whom* it comes, and *with what* motive it is offered.

21. πάντα ἅγιον] *every saint*. Observe St. Paul's thoughtfulness for *individuals:* and cp. St. John's message, "Greet the friends *by name*." 3 John 15.

22. μάλιστα οἱ ἐκ τῆς Καίσαρος οἰκίας] *especially* the Christians of *Cæsar's household*—probably freedmen, and other domestics of the Palace. Cp. *Lightfoot*, Journal of Philology, vol. iv. pp. 57—79.

St. Paul says, "*specially* they of Cæsar's household," and thus shows that he had special means of intercourse with them. In his confinement on the Palatine (see on i. 13) he had become acquainted with some members of the Imperial Household. Perhaps some of them had been employed in ministering to him, as a state-prisoner, in his detention; and he had gained influence over some who were appointed to guard him.

At Philippi, a Colony of Rome, the Apostle had preached to the *Jailor* who guarded him, and to all *his household* (τῇ οἰκίᾳ

[23] Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν· ἀμήν.

αὐτοῦ, Acts xvi. 32), and they all were baptized by him. He is now at Rome, and has made converts of *Cæsar's household*, who salute the Philippians as their brethren in Christ. Such a greeting as this must have been specially welcome to the Philippians. See above, i. 13.

The Gospel was first preached to the *poor* (Matt. xi. 5), and God *chose* the *weak* things of this world (1 Cor. i. 26—28), and the Apostle had shown his Christian tenderness for the large and despised class of slaves, to which Onesimus belonged, by his letter to Philemon (Philem. 16). Now Christianity has found its way into the household of Cæsar. At length, after it had been persecuted by the Cæsars, it won Emperors to Christ. Thus the mustard-seed of the Gospel grew, and stretched forth its branches, and overshadowed the World. (Matt. xiii. 31. Luke xiii. 19.)

23. τοῦ πνεύματος ὑμῶν] *your spirit.* So A, B (see *Mai*), D, E, F, G, and *Lachm.*, *Tisch.*, *Alf.*, *Ellicott.* *Elz.* πάντων.

INTRODUCTION

TO THE

EPISTLE TO THE HEBREWS

I. *On the Authorship of the Epistle to the Hebrews.*

This Epistle has been ascribed to different persons. The names of those to whom it has been assigned may be conveniently taken into consideration in the following alphabetical order.

1. *Apollos* has been regarded as its author by many learned writers in recent times [1]. But to this opinion there are several insurmountable objections.

Apollos was of *Alexandria* [2]; and it may be safely affirmed, that, if Apollos had written the Epistle, his Christian fellow-countrymen would have been cognizant of the fact, and would have been moved by a sense of justice, as well as national zeal, to vindicate its authorship to him.

The ancient Church of Alexandria was the most learned Church in Christendom. In its Catechetical School, founded by St. Mark, it reared a succession of men eminent for erudition and literary research. The early Christian Teachers of Alexandria would not have allowed that distinguished Alexandrine Teacher to be despoiled of his due honour.

Apollos had many devoted adherents [3]; and if he had been the writer of the Epistle, some of them would have come forward in his native country, and elsewhere, to claim for him the credit of so signal a service to the cause of the Gospel, as the composition of the Epistle to the Hebrews.

But, as will be shown hereafter, the Christians of Alexandria, from the earliest times, unanimously ascribed this Epistle to *another person*. Not one Alexandrine writer can be cited as having assigned it to the Alexandrine Teacher Apollos.

Nor is this all. The fact is, that not a single Author of any note, in any part of Christendom for fifteen centuries, attributed it to Apollos. That opinion first appeared in the world in the sixteenth century [4].

It is clear from the Epistle itself [5], that the Author was *known by his friends*, especially those to whom it was first sent; and few persons, it may be supposed, will be induced to imagine, that the authorship remained a secret for so long a time, and that it was first discovered fifteen hundred years after Christ [6].

2. *St. Barnabas* has been supposed by others to be the Author of this Epistle.

That opinion has been maintained by many able advocates with much learning and ingenuity [7].

The most important argument in its favour is, that the Epistle is ascribed to Barnabas, without hesitation, by one of the most learned writers of the second and third centuries, *Tertullian* [8].

In one of his Montanistic treatises, where he urges the necessity of a severe penitential discipline towards those who have lapsed into deadly sin, and cites passages from the writings of St. Paul in support of his own opinion, he says: "I am willing, by way of supererogation, to add

[1] Particularly by *Ziegler*, 1791, *Dindorf*, *Bleek*, *Tholuck*, *Credner*, *Reuss*, *Feilmoser*, *Lutterbeck*, *De Wette*, and last of all by *Lünemann*, 1855. See his Einleitung, p. 22.

[2] Acts xviii. 24.

[3] 1 Cor. i. 12.

[4] It was then broached by Luther, ad Gen. xlviii. 20: "Autor Epistolæ ad Hebræos quisquis est, sive Paulus, sive, ut *ego arbitror*, *Apollo*;" and see his Sermon, 1 Cor. iii. 4.

[5] See xiii. 18, 19. 23.

[6] Cp. *Dr. W. H. Mill*, Prælectio Theologica, Cantabrigiæ, 1843, p. 32.

[7] Especially by *Ullmann*, Studien u. Kritiken, 1828, vol. i. H. 2, p. 368, and *Wieseler*, Chronologie, p. 504.

[8] De Pudicit. 20.

the testimony of one who was a companion of the Apostles; and who is qualified, by the nearness of his own rights, to confirm the discipline of his masters. There is extant a writing of *Barnabas* to the *Hebrews*,—a man sufficiently authorized by God [1], inasmuch as Paul associated him with himself in the maintenance of self-denial [2]; and verily the Epistle of Barnabas is more generally received among the Churches than the Apocryphal Pastor [3] of adulterers."

Tertullian proceeds to quote from the Epistle to the Hebrews that memorable passage, which was the occasion of so much controversy in ancient times between the writers of the Church on the one side, and the partizans of the severe penitential discipline of Montanus and Novatian on the other [4]. He then adds: "The writer who received this doctrine from the Apostles, and taught this with them, had never learnt, that a second repentance was promised by the Apostles to an adulterer or fornicator."

This certainly is a strong testimony; and it derives additional cogency from the consideration, that Tertullian, who was distinguished by the extent of his learning, does not seem to have entertained any doubt as to the authorship of the Epistle; and that, if he had heard it attributed to any person of *superior dignity* to St. Barnabas, he would probably have mentioned the fact, in his desire to procure the highest sanction in his power for the testimony which he adduced from the Epistle in favour of his own tenets.

On the other hand, it is to be remembered, that in the age of Tertullian, there was but little erudition among the Christians of the West. The Latin Church had no literature before his time [5]. And Tertullian,—as this passage and many others in his writings show,—was accustomed to speak dogmatically, in an arbitrary and magisterial tone (a frailty incidental to learned men standing alone among their contemporaries), and to promulgate his own private opinions with somewhat of oracular authority.

The ascription of this Epistle to Barnabas may be reckoned among the private opinions of that great African Father. It never took root in Christendom [6]. It was almost unknown in the East. It was not received in Cyprus, the country of St. Barnabas himself. Epiphanius, the learned Bishop of Salamis in Cyprus in the fourth century, who was by origin from Palestine, and therefore an important witness on this subject, knew nothing of it. He ascribed the Epistle to another author [7].

Nor was Tertullian's opinion accepted in Africa, his own country. S. Athanasius and S. Augustine, the ablest writers of the African Church, attribute the Epistle to another,—the same person as Epiphanius [8]. So does Primasius, a learned African Bishop of the sixth century, and an excellent commentator on St. Paul's Epistles [9], who discusses the question of the authorship. And what is of greater importance, the Bishops of the African Church, in several Synods, ascribe it to another author [10].

Besides, if Barnabas had written the Epistle, *he* would, in all probability, have prefixed his name to it. Barnabas had taken part with Peter at Antioch in the debate concerning the Ceremonial Law [11], and *his* name would have commended the Epistle to the favourable acceptance of the *Hebrew* Christians. He would probably have followed the example of the Apostles St. Peter and St. James, who, in writing to Jewish Christians, placed their own names at the beginning of the Epistles which they wrote.

Yet further; it is a constant tradition of the Church that Barnabas wrote *one* Epistle; and *that* Epistle is not reckoned by the ancients among the Canonical Scriptures [12]. Whether that Epistle is the same as the Epistle now extant which is ascribed by some to Barnabas, is doubtful [13]. If it is,

[1] The true reading (as *Oehler* and *Delitzsch* have pointed out) is, "à Deo satis auctorati viri," not "adeò satis auctoritatis viri."

[2] That is, in not claiming ministerial wages from the Churches (1 Cor. ix. 6).

[3] Tertullian so calls the work entitled the "Shepherd of Hermas," the discipline of which was regarded by him as too lax, and as affording encouragement to sin.

[4] Heb. vi. 4—8.

[5] Evidence has been given of this fact in another place, in the Editor's volume on "*S. Hippolytus* and the Church of Rome," chap. ix.

[6] This statement is not contravened by the testimony of *S. Jerome* concerning the Epistle: "licet plerique eam vel *Barnabæ*, vel Clementis arbitrentur" (Epist. ad Dardan. 129), where "plerique" does not signify "*most persons*," but "*many*," and is designed to comprise those who ascribed it to *S. Clement*; and is to be explained by what *S. Jerome* says in another place (Cat. Eccles. Script. 5), "Epistola quæ fertur ad Hebræos non Pauli creditur, propter styli sermonisque dissonantiam, sed vel *Barnabæ* juxta *Tertullianum*, vel Lucæ Evangelistæ juxta quosdam, vel Clementis, Romanæ postea Ecclesiæ Episcopi, quem aiunt ipsi adjunctum *sententias Pauli* proprio ordinasse sermone." *S. Jerome's* own opinion will be stated hereafter.

[7] *Epiphan.* Hær. 76. See also Hær. 42. 69, 70; the passages may be seen in *Kirchofer*, pp. 14. 250.

[8] Ad Rom. § 11, and De Doct. Christ. ii. 12, 13.

[9] *Primasii* Commentaria in Epist. S. Pauli, Præfatio Generalis, and Præfat. ad Hebr. in vol. lxviii. of *Migne's* Patrologia, pp. 415. 686.

[10] *Conc. Hippon.* A.D. 393, can. 36. *Conc. Carth.* iii. can. 47; v. can. 29.

[11] Gal. ii. 13.

[12] See *Euseb.* H. E. iii. 25. *Jerome*, Scr. Eccl. 6.

[13] See *Hefele*, Patres Apostolici, p. 7; and *Dressel*, Patres Apostolici, p. x. The Epistle of Barnabas is contained in the *Codex Sinaiticus*, ℵ.

then the great difference in power and authority between it and the Epistle to the Hebrews, refutes the supposition that the latter is due to him. At any rate, it is certain that *the one* Epistle which the ancient Church attributed to Barnabas, was not the Epistle to the Hebrews.

On the whole it may be affirmed that no other ancient writer of any note can be specified as having ascribed this Epistle to Barnabas. Tertullian's opinion, however it may have arisen [1], is not of sufficient weight to counterbalance the arguments, positive and negative, on the other side.

3. *S. Clement*, Bishop of Rome [2], is supposed by others to be the writer of this Epistle.

If, however, the ancient testimonies on this subject are examined, it will be found that they only go so far as to intimate that some persons were of opinion, that the *language* of the Epistle was from him; and that they ascribed the *substance* to another person [3], and said, that Clement either translated the Epistle from Hebrew, or clothed the thoughts of another in the dress which they now wear in the Epistle.

Our present inquiry is concerning the *subject-matter* of the Epistle.

There is no ancient authority in favour of *its* ascription to Clement of Rome.

On the other hand, there is a peculiar circumstance in his relation to the Epistle, which appears to refute the opinion that Clement was its author.

An Epistle of Clement himself has come down to us. In it he often quotes or refers to the Epistle to the Hebrews [4], as has been already observed by *S. Jerome* [5].

The use which S. Clement has made of the Epistle to the Hebrews is very important, as proving the primitive antiquity of that Epistle, and the high esteem in which it was held. It also seems to afford a strong presumption that Clement himself was not the Author of the Epistle to the Hebrews. He would hardly have quoted it as he does, blending passages from it with citations from Holy Scripture, if he himself had written it. And if he himself had written the Epistle to the Hebrews, which was received as Canonical Scripture by the Eastern Churches from the earliest times, it seems probable that the other Epistle, which Clement *afterwards* wrote when Bishop of Rome, in the name of the Roman Church to the Church of Corinth, would have been characterized by similar spiritual endowments, and would have attained a no less dignity than the Epistle to the Hebrews.

The *Epistle of S. Clement to the Corinthians* is (as *S. Jerome* calls it) a "very useful Epistle." It breathes a spirit of genuine Christian charity, and is dictated by an earnest desire for Christian unity. It is in every respect worthy of an Apostolic Bishop and Father. But the *Epistle* to the *Hebrews* has far higher titles; and we need not hesitate to say, that the writer of the Epistle, still extant, which was sent in the name of the Church of Rome to that of Corinth, and is universally ascribed to S. Clement, was not the writer of the Epistle to the Hebrews.

4. *St. Luke* has been named by others [6] as the writer of this Epistle.

But the same observations which have already been made with regard to S. Clement may be applied also to St. Luke. Those ancient testimonies which mention his name in connexion with the Epistle, do not ascribe to him the *substance* of the Epistle, but only the *form* [7].

St. Luke did not, according to them, conceive the plan of the Epistle, or furnish the thoughts and ideas, but only attired them in their present dress. And even this supposition is confessedly put forth as an expedient for removing a difficulty, and in order to account for the phenomena of the *style* of the Epistle, *supposed* to differ from that of the received Epistles of St. Paul.

There appear to be insuperable objections to the opinion which ascribes the Epistle to him.

[1] If a conjecture may be allowed in this matter, perhaps the Epistle to the Hebrews may have been read by *Tertullian* in a Manuscript commencing with the Epistle ascribed to *Barnabas* (to which *Origen* refers c. Celsum, i. 63; *Clem. Rom.* Hom. i. 18; and *Euseb.* vi. 13), and the Epistle to the Hebrews not having *any name* prefixed to it, may therefore have been supposed by *Tertullian* to have been written by him. The practice of binding together MSS., the compositions of different authors, was very ancient. The Epistle of *S. Clement* is contained in the Alexandrine MS. of the New Testament. The old Latin Version of the Epistle of *Barnabas* was discovered in a MS. of a work of *Tertullian*.

[2] See above on Phil. iv. 3.

[3] See for example *Origen* ap. Euseb. vi. 25; and *Eusebius* himself, iii. 38; and *Jerome*, Cat. Script. Eccl. c. 5, quoted above.

[4] See *Clement*, Epist. i. cap. 12. 17. 36. 43. 45. 56.

[5] *Jerome*, Cat. Scr. Eccl. 15, "*Clemens* scripsit ex personâ Romanæ Ecclesiæ ad Ecclesiam Corinthiorum valdè utilem Epistolam, quæ et in nonnullis locis publicè legitur, quæ mihi videtur characteri Epistolæ quæ sub *Pauli* nomine ad *Hebræos* fertur convenire. Sed et multis de eâdem Epistolâ non solùm sensibus sed juxta verborum quoque ordinem abutitur; omnino grandis in utrâque similitudo est."

[6] Particularly by *Grotius*, *Köhler*, and last of all, though not confidently, by *Delitzsch*, in his learned Commentar zum Briefe an die Hebräer, Leipzig, 1857, pp. 701—706.

[7] See for example *Euseb.* iii. 38; vi. 25.

St. Luke was not of Hebrew origin [1], nor is there any evidence that he was even an Hellenistic Jew. It is most probable that he was a Gentile Christian; and the testimony of Christian Antiquity derives his origin from the city of *Antioch* [2], the capital of Syria, the centre of Gentile Christianity.

It is by no means probable, that a Gentile Christian, or even a Jewish Hellenist, would have ventured to undertake the task of writing an Epistle to the *Hebrews*.

Such an act would have savoured too much of presumption, and would not have been in accordance with the characteristic modesty of the Evangelist.

Besides, if St. Luke had been the author of the Epistle, it can hardly be doubted that the Christians of Syria, of Asia, and of Greece, would have known the fact, and would have attributed it to him.

But we find, on examination, that the Church of Antioch unhesitatingly assigned the Epistle to another person.

The Bishops assembled in a celebrated Synod in that city in A.D. 269, to examine the heretical teaching of Paul of Samosata, quote the Epistle [3], and ascribe it not to St. Luke, but to ST. PAUL.

Thus then we are brought to the question—

I. Was the Epistle to the Hebrews written by *St. Paul?*

II. Is the *language* of the Epistle from him, or only the *substance;* or both?

These questions may be considered with reference—

(1) To *external testimony*,

(2) To *internal evidence*.

The external testimony divides itself naturally into two branches, (1) that of the Eastern Church, and (2) that of the Western.

1. The Epistle was addressed to the Hebrews of the East, especially of Jerusalem and Palestine.

Although the Author of the Epistle writes anonymously, yet those persons, to whom the Epistle was *primarily* and *specially* addressed, were acquainted with the name and person of the Author. He thus speaks to them: *Pray for us, for we are persuaded that we have a good conscience, in all things willing to live honestly; but I beseech you the rather to do this, in order that I may be restored to you the sooner* . . . And again, *Know ye that our brother Timothy has been set at liberty, with whom, if he come soon, I will visit you* [4].

These and other similar expressions bespeak an individual well known personally to the friends whom he addresses.

The question therefore arises here—

What is *their* testimony concerning the writer? To *whom* did they ascribe the Epistle?

The answer to this inquiry is, that the Churches of Jerusalem, Palestine, Syria, Asia, and Alexandria concurred in ascribing the Epistle to the Apostle *St. Paul.*

From Jerusalem and Palestine we have the testimony of a celebrated Bishop of Jerusalem in the fourth century, S. Cyril, who attributes the Epistle to him without any hesitation [5].

The same may be said of Eusebius, Bishop of that city in Palestine, in which St. Paul was confined for two years, Cæsarea [6], and who ascribes the substance of the Epistle to St. Paul.

The testimony of Eusebius is of more value, because the Epistle to the Hebrews has ever been regarded by the Church as one of its best safeguards against the heresy of the Arians, who sometimes appealed to Eusebius as favourably inclined to their tenets. If (says *Theodoret*, Bishop of Cyrus [7]) the Arians are not willing to listen *to us* concerning the benefits which the Church has received from the Epistle to the Hebrews, let them listen to *Eusebius* of *Palestine*, to whom they appeal as an advocate of their own dogmas. For *Eusebius* confesses that this Epistle is the work of the divine Apostle St. Paul, and *that all the ancients* entertained this opinion concerning the authorship of the Epistle [8].

[1] Cp. Col. iv. 11. 14.

[2] *Euseb.* iii. 4. *S. Jerome*, Cat. Eccl. Scr. 7. See above, Introduction to St. Luke's Gospel.

[3] *Routh*, R. S. ii. 473, 474.

[4] Heb. xiii. 18. 23.

[5] *S. Cyril Hierosolym.* Catech. iv., where he is treating expressly of the Canonical Books of Holy Scripture.

[6] *Euseb.* E. H. iii. 3, where he says, "the *fourteen* Epistles of St. Paul are manifest and evident; though it is not right to be ignorant of the fact, that *some persons*, however, have rejected that to the Hebrews, affirming that it is excepted against by the Church of the Romans as not being St. Paul's."

It ought to be added, that *Eusebius* elsewhere inclines to the opinion that the *substance* of the Epistle was St. Paul's, but the *diction* from another hand. See E. H. iii. 38.

[7] In his Procem. to his Exposition of the Epistle to the Hebrews.

[8] It is quoted as St. Paul's by *Eusebius* in extant works; e. g. de Mart. Palæst. c. 11. Demonst. Evang. v. 3, in Ps. ii. Cp. *Dr. Davidson's* Introduction, iii. p. 192.

The testimony of the Church of Antioch, the capital of Gentile Christianity, and the centre of St. Paul's missionary labours [1], has been already referred to. It ascribed the Epistle to St. Paul [2].

Testimonies to the same effect may be adduced from competent witnesses of the Churches of Asia and Greece.

The Council of Nicæa received it as a genuine work of St. Paul [3]. Gregory Thaumaturgus [4], Gregory of Nazianzum, Basil the Great, Gregory of Nyssa, Theodore of Mopsuestia in Cilicia, St. Paul's own country, Chrysostom at Antioch and Constantinople, Epiphanius of Salamis in Cyprus, Theodoret of Cyrus, the Synod of Bishops assembled at Laodicea (A.D. 363), all agreed in assigning it to St. Paul [5].

In a word, to cite the expression of S. Jerome, "All the Greek writers received it as his [6]."

The witness of the Church of *Alexandria* is entitled to special attention.

That Church was of primitive origin; it was founded by St. Mark, who was with St. Paul in his first imprisonment at Rome [7], and perhaps also at his martyrdom [8]. Its tradition was probably derived from that Evangelist.

The ancient Alexandrine Church was also distinguished by an uninterrupted succession of writers eminent for ability, for learning, and enterprising research, who were reared in, or presided over, the Catechetical School of that city, even from the days of St. Mark [9]. One of the Principals of that School, in the second century, was Pantænus [10], the master of the learned [11] Clement of Alexandria, another Teacher in that Institution.

Pantænus (as is commonly believed) ascribed the Epistle to St. Paul, and endeavoured to explain the reason of the absence of the Apostle's name from the commencement of the Epistle [12].

The Epistle was also assigned to St. Paul by the successor of Pantænus, S. Clement [13].

The Testimony of Origen, the scholar and successor of S. Clement, is substantially the same as that of his predecessors.

He says in one place that he has arguments to prove that it is a genuine work of St. Paul [14]; and in another he declares, "*whatever Church* [15] receives it as St. Paul's, let it be commended for doing so; for (he adds) it is not without reason that *the primitive writers* [16] *have delivered* it to us as Paul's [17]."

It is true, that Origen in one place adverting, as *S. Clement* of *Alexandria* had done, to the *difference* of *style* between this Epistle and the acknowledged Epistles of St. Paul, offers another solution in explanation of that phenomenon; and expresses an opinion, "that the thoughts of the Epistle are from the Apostle, and the composition and phraseology in which they are clothed, are from some other person, who recorded the *apostolic* materials, and committed to paper what was dictated by his *master* .... but, *who* it was that reduced the Epistle to writing, God knows; however, the story which has reached us, from *some persons*, is, that *Clement*, Bishop of *Rome*, committed the Epistle to writing, and from others, that it was St. Luke [18]."

On these testimonies two observations may be made;

First, it hence appears, that there was an *uniform* and *consistent* tradition at Alexandria in the second and third centuries, that the *substance* of the Epistle was from St. Paul.

And, secondly, it is hence also clear, that there was a *discrepancy* of *opinion* concerning the *person* who put the materials of the Apostle into *writing*. In the *earliest* account, that of Pantænus, there is *no* hint that the *diction* of the Epistle was not from St. Paul, as well as the matter;

[1] See above on Gal. ii. 11.

[2] See also the testimony of *Ephrem*, the Syrian, in the fourth century; and of *Severian*, Bp. of Gabala in Syria, in *Lardner*, ii. 482. 620.

[3] *Harduin*, Concil. i. p. 402.

[4] *Cardinal Mai*, Script. Vat. Nova. Coll. vii. p. 176.

[5] See the evidence to this effect given by *Lardner*, iii. 329, 330. *Guerike*, Einleitung, pp. 432, 433.

[6] *Jerome*, Epist. ad Evagrium, 125.

[7] Col. iv. 10. Philem. 24.

[8] 2 Tim. iv. 11.

[9] "In Alexandriâ, ubi à Marco Evangelistâ semper ecclesiastici fuere doctores," says *S. Jerome*, Cat. Eccl. Scr. c. 37.

[10] See the authorities in *Routh*, R. S. i. 338, 339.

[11] *Euseb.* vi. 13.

[12] See the testimony of Clement in Euseb. vi. 14, where the "blessed Presbyter" is generally supposed to be Pantænus. If it is not Pantænus, yet the witness of a man to whom so learned a person as Clement refers with so much veneration as his senior, will still command great respect. And the opinion of Pantænus, his master, may be inferred from Clement's own testimony as to the authorship of the Epistle.

[13] See *Euseb.* vi. 14. Clement conjectured that it was written originally in Hebrew by St. Paul, and translated into Greek by St. Luke, and he constantly quotes it as St. Paul's; e. g. Stromat. ii. p. 420; vi. p. 645.

[14] *Origen*, Ep. ad African. vol. i. p. 19.

[15] εἴ τις ἐκκλησία. This is the meaning of the phrase (see note above on Phil. iv. 8), and not '*if any* Church,' as it is sometimes rendered.

[16] οἱ ἀρχαῖοι ἄνδρες, '*the primitive men*,'—not (as it has been sometimes translated) 'ancient men;' the expression is much stronger than that.

[17] *Origen*, in Euseb. vi. 25. It has been observed by *Kirchofer*, p. 244, that Origen quotes the Epistle to the Hebrews about 200 times, and often cites it expressly as St. Paul's; and never attributes the *substance* of it to any other writer.

[18] *Origen*, ap. Euseb. vi. 35.

although his attention was evidently called to the question; inasmuch as he suggests a reason for the absence of St. Paul's *name* from this Epistle [1].

S. Clement puts forth a private opinion, that the Epistle is a translation from a *Hebrew original* written by St. Paul [2].

Origen propounds a different hypothesis,—that the *materials* of St. Paul were arranged by another writer who was *unknown;* but some mentioned S. Clement, and others St. Luke, as the person who gave it its present dress.

The *inconsistency* of these various suppositions concerning the *language* of the Epistle imparts greater force to the *consistency* of the tradition concerning its *substance.* They show, that the question concerning its authorship had even then been discussed and examined. And this uniformity of independent witnesses, who differ from each other as to the minor matter of its phraseology, and whose testimony reaches back to primitive times, and comes from the most learned School of ancient Christendom, will not easily be shaken by any conjectural theories of later Criticism.

It may also be here remarked, that the variety of ancient Alexandrine speculations concerning the person, to whom the *language*, apart from the substance, is due, affords a presumption that the substance and language are *not* from different hands, but from one and the same. This conclusion is confirmed by the succeeding testimony of the Alexandrine Church.

For, the tradition concerning the authorship of the *subject-matter* of the Epistle *continued* to maintain its consistency. And the various floating speculations concerning the author of the *diction*, as distinct from the substance, gradually vanished away. The author of the matter and the language was thenceforth generally regarded as one and the same person—St. Paul.

This appears from the testimony of the celebrated Dionysius, a scholar of Origen, and Bishop of Alexandria (A.D. 247), who ascribes the Epistle to St. Paul; and of Peter, the celebrated Bishop of that city (A.D. 300 [3]), and of his successor Alexander (in 313 [4]), and, finally, of the two great Bishops of that see, namely, S. Athanasius and S. Cyril [5]. All these ascribed the Epistle—both in substance and form—to St. Paul.

Before we pass from the testimony of the East to that of the Western Church, we may observe that the most ancient Greek Manuscripts, now extant, of St. Paul's Epistles, place the Epistle to the Hebrews *among those* Epistles. They do *not* place it *after* the Pastoral Epistles (as is done in the Vulgate and in our own Authorized Version), but *before* them.

In the Alexandrine Manuscript, the Sinaitic Manuscript, the Vatican Manuscript, the Codex Ephrem, and in the Codex Coislinianus, and also in some Cursive Manuscripts [6], the Epistle to the Hebrews follows immediately after the Epistles to the Thessalonians [7].

It is also deserving of remark, that in still *more ancient* Greek Manuscripts than any which we now possess, the Epistle to the Hebrews was placed immediately after that to the *Galatians*, and *before* that to the *Ephesians* [8].

From this testimony of ancient Manuscripts it is evident, that at the time when those Manuscripts were written, the Epistle to the Hebrews was reckoned among those of St. Paul.

2 Let us now turn to the testimony of the *West.*

S. Clement, Bishop of Rome,—whom St. Paul himself mentions with affection as one of his own *fellow-labourers whose names are in the book of life* [9],—quotes the Epistle, as has been already observed, but he does not say that it was written by St. Paul.

On the other hand, he does not ascribe it to *any one else.* He does not specify the name of the Author.

This mode of dealing with the Epistle on the part of S. Clement, who doubtless knew the author, does *not* indicate an opinion on his part, as some seem to think, that St. Paul was *not* the Author.

The Author of the Epistle to the Hebrews, whoever he was, had written *anonymously;* and

[1] *Euseb.* vi. 14.

[2] In *Euseb.* vi. 14.

[3] In his 9th Canon. See *Routh*, R. S. iii. 333.

[4] See *Lardner*, ii. p. 302.

[5] Ibid. ii. pp. 400, 401; iii. p. 9.
In the very valuable Ancient Catena lately published for the first time by *Dr. Cramer* (Oxon. 1844) from Cod. 238 of the Imperial Library at Paris, are numerous Scholia of *S. Cyril*, *S. Athanasius*, and others, recognizing the Epistle as St. Paul's.

[6] Codd. 17. 23. 47. 57. 71. 73, and others. See *Tischendorf*, N. T. ed. 1858, p. 555.

[7] And it is so placed in *Lachmann's* edition, p. 537.

[8] As appears from the marginal numerals of the sections as they still stand in the Vatican Manuscript. See *Cardinal Mai's* note, p. 429, and *Lachmann*, p. 537.
It is placed immediately *before* the Epistle to the Galatians in the most ancient MSS. of the Sahidic Version. See *Zoega*, in Catal. Codd. Copt. MSS. p. 186. *Tischendorf*, N. T. p. 555, ed. 1858.

[9] See Phil. iv. 3.

doubtless he had good reasons for doing so. *If* the writer was *St. Paul*, then S. Clement, who was an intimate friend of the Apostle, and wrote soon after his decease, would know and respect those reasons, and would be guided by them. As a fellow-labourer and follower of the inspired Apostle, he might well be inclined to quote the Epistle, in order to show his reverence for it as a part of Canonical Scripture, and to commend it as such to the reverent use of the faithful; and the more so, because the Epistle was anonymous, and could not *commend itself*, as the other Epistles of St. Paul do, by *his Apostolic name* prefixed to them. But, in his love for the Author, he would *not* do what the Author himself had not done; he would not betray the secret, and publish his name to the world at large, at that early date, when the reasons for not divulging it were still in force. He would quote the Epistle to the Hebrews as divinely-inspired Scripture, and would leave it to Time to make known the Author's name.

This is precisely what *is* done by S. Clement.

The testimony of Tertullian, ascribing it to Barnabas, has been already considered.

It must, however, be noticed again, because it seems to afford some explanation of the manner in which the Epistle was regarded by some in the Roman Church in the age of Tertullian, that is, the second and third centuries.

Tertullian, we have seen, refers to the earlier portion of the *Sixth Chapter* of the Epistle. It is observable, that he does this in one of his Montanistic treatises, in which he is denouncing, in no measured terms, what he regarded as the lax and dissolute discipline of a branch of the Western Church, most probably the Roman [1].

In this treatise Tertullian ascribes the Epistle to Barnabas.

The Western Church, at that time, possessed no writers that could be compared with Tertullian in learning. Indeed, with the single exception of Minutius Felix, no *Latin* Christian writer of any note belongs to that period.

Besides, the Latin Church was then harassed by the Montanists from the East, and afterwards by the Novatians from Africa.

Both of these sects found, as they imagined, a strong testimony in behalf of their rigorous penitential discipline in that portion of the Sixth Chapter of the Epistle which had been cited by Tertullian in his Montanistic Treatise, "de Pudicitiâ."

The Roman Church, in the stress of controversy for which she was then little qualified, and in the lack of time for research, and of critical aid and resources, may probably have been so much influenced by Tertullian's bold and peremptory assertion, ascribing the Epistle to Barnabas, together with her own desire to get rid of the inconvenient argument which he and her Montanistic adversaries invoked against her from that Epistle, that she may have not been very reluctant to allow the authorship of the Epistle itself to be regarded as *doubtful;* and some of her controversialists may have thus been led even to accept Tertullian's assertion, and to affirm that it was written by some other Author than St. Paul [2].

Accordingly we find that one of her champions is signalized as having *omitted* the Epistle to the Hebrews from the catalogue of St. Paul's Epistles.

This was Caius. It is observable that *he* was celebrated for his strenuous efforts *against Montanism*, and it is expressly recorded, that "he mentions only *thirteen* Epistles of St. Paul, not enumerating the Epistle to the Hebrews with the other Epistles," and that he does this in a treatise against *Montanism* [3].

It does not follow from this statement, that Caius and his friends actually *denied* that the Epistle was St. Paul's. He may have thought only that it was *doubtful*, whether it was St. Paul's or no, and therefore in enumerating his Epistles, he did not set it down in the list. But it must be carefully borne in mind, in arguments concerning the authorship of books of Scripture, that there is a wide difference between *doubts* and *denials*.

The same remark may be made on the ancient Latin Canon of Scripture, first published by Muratori, and dating from the second half of the second century [4].

[1] De Pudicitiâ, c. 1. Audio edictum esse propositum et quidem peremptorium, Pontifex scilicet Maximus Episcopus Episcoporum dicit, "Ego et mœchiæ et fornicationis delicta pœnitentiâ functis dimitto." Cp. *Bp. Kaye* on Tertullian, p. 239.

[2] It does not indeed appear, that Novatian himself laid much stress on that passage of the Epistle to the Hebrews. The Novatians certainly did so; and this circumstance led to its disparagement by some Western writers. See the express testimony of *Philastrius* (Bp. of Brescia A.D. 380), who says (de Hæresibus, lxxxix.) that "there are some persons who do not regard the Epistle to the Hebrews as St. Paul's, and that it is not publicly read by them .... on account of the *Novatians*." He then proceeds to vindicate the sixth chapter (*v.* 4—6) from the Novatian misconstruction.

[3] *Euseb.* vi. 20.

[4] See *Routh*, R. S. iv. p. 26. *Westcott* on the Canon of N. T., pp. 236. 557.

The Epistle to the Hebrews is not mentioned in this Canon; and it says that St. Paul wrote only to *Seven Churches*[1].

But this document is in a fragmentary condition. It does not mention some Epistles which *were* generally received as canonical, namely, the first Epistle of St. Peter and St. John. And the *canonicity* of the Epistle to the Hebrews cannot be doubted, whatever may be said of the authorship.

Therefore the authority of this document is not of much weight in the present inquiry.

Thus then, though doubts existed in the Western Church concerning the Pauline origin of the Epistle to the Hebrews, yet we have little evidence of any distinct *assertions* that it was *not* written by the Apostle.

There are two eminent *Greek* writers who lived in the second and third centuries, and who were connected by many associations with the *Latin* Church, whose testimony deserves attention—S. Irenæus, Bishop of Lyons, and his disciple, S. Hippolytus, Bishop of Portus, near Rome.

It is said by some[2], that Irenæus and Hippolytus asserted that the Epistle to the Hebrews was not by St. Paul.

As to Irenæus, he knew the Epistle, and quoted it[3]; and if the fragments discovered by Pfaffius are genuine, he ascribed it to *St. Paul*[4].

With regard to S. Hippolytus, there is no positive testimony on either side in his extant writings; and it is certainly worthy of remark that he does *not quote* the Epistle.

Nor does S. Cyprian quote it in any of his surviving works[5].

Perhaps both of these writers, especially the latter, were deterred from doing so by the confident assertion of Tertullian, that it was a work of Barnabas, while others ascribed it to St. Paul; and they may have thought it wiser to *suspend their own judgment*, and may therefore have abstained from appealing to it, as being, in their opinion, of doubtful origin.

But this *abstinence*, with regard to this Epistle, seems rather to show that the writers who *abstain* from quoting it, were not qualified to give evidence concerning it.

For, whatever may be thought of its *Authorship*, no one can doubt of its *Inspiration*. And, as an *inspired writing*, it was entitled to be quoted, whoever might be its author; and it was *as much* entitled to be *quoted*, as any book whose author was *known*.

Let it also be supposed, for argument's sake, that Cyprian and others in the *west*, not only entertained *doubts* concerning its authorship, but even *denied* that it was written by St. Paul.

Then we may add, that the judgment of the Western Church *after* their times, more strongly *confirms* the Pauline origin of the Epistle;

Their doubts—for they did doubt,—and their denials—if they did deny—must certainly have led to a *careful examination* of its authorship.

Its claims to be a work of the Apostle St. Paul must have been minutely scrutinized and severely tested.

What, then, was the *result?*

Did the *doubts* or *denials* of the *Western Church* overrule the *affirmatory* tradition and judgment of the *Eastern Churches?*

Or, did the *assertions* of the East *prevail* over the *hesitations* and *negations* of the *West?*

The answer to these questions is easy;

The doubts of the West were dispersed in the fourth century, and did not appear again till they were revived by one or two persons in the sixteenth.

The Epistle to the Hebrews was received as a genuine work of St. Paul by S. Hilary, Bishop of Poictiers (A.D. 368[6]), by S. Ambrose, Bishop of Milan, by S. Jerome, and by S. Augustine (not, however, without some hesitation), by Innocent, Bishop of Rome[7], by Primasius, Isidore, Haymo, Alcuin, and Aquinas[8], and by the general consentient voice of the Western Church; and it was accordingly inserted as a genuine Epistle of St. Paul in the Canon of the Councils of Hippo,

[1] This assertion, however, on which much stress has been laid by some, does not *exclude* the Epistle to the Hebrews; for the Hebrews could hardly be said to be a *Church* in the sense that the Romans, Corinthians, and others residing in specific cities, and addressed as such by St. Paul, are *Churches*.

[2] By *Stephen Gobar*. in Phot. Bibl. Cod. 232: Ἱππόλυτος καὶ Εἰρηναῖος τὴν πρὸς Ἑβραίους Ἐπιστολὴν Παύλου οὐκ ἐκείνου εἶναί φασιν.

[3] *Euseb.* H. E. v. 26. See also *Iren.* contra Hæreses, ii. 30. 8, '*verbo virtutis suæ*,' which appears to be from Heb. i. 3; and the argument and language in *Iren.* iii. 6. 5, seems to be from Heb. ii. 15.

[4] Ed. Lug. Bat. 1743, p. 26, where he quotes Heb. xiii. 15, as written by *St. Paul*. See ibid. p. 119.

[5] Cp. *Guerike*, Einleitung, p. 435.

[6] De Trin. iv. 11.

[7] See the authorities in *Lardner*, iii. 330, 331; and in *Credner*, pp. 501—509; and *Guerike*, p. 436; and *Davidson*, 179—185.

[8] See *Credner*, pp. 510, 511.

Carthage, and, lastly, of the Council of Trent [1]; and was received by the Church of England as such in her Authorized Version of Holy Scripture [2].

All the Churches of Western Christendom agreed with all the Churches of the East in receiving the Epistle to the Hebrews as the work of St. Paul.

This result is the more convincing and satisfactory, even on account of the obstacles and difficulties of doubts and denials, which the Church had to traverse, and through which she pursued her course, till she arrived at her conclusion.

The doubts and denials of former ages prove that the question was diligently sifted at a time when ample evidence was at hand for settling the question. Doubts existed; therefore the question was examined, and decided; and the doubts disappeared. And so those doubts themselves have been of great service. They are like the doubts of St. Thomas concerning Christ's Resurrection [3]. He doubted, and was convinced; and *we* are convinced by means of his doubts. The result of such doubts is, that *we* need *not* doubt.

3. As to the *internal* evidence afforded by the Epistle itself, it is true that the absence of *St. Paul's name* from its commencement *seems* to present a presumption in the first instance *against* its ascription to him.

But on examination, this circumstance may appear rather to be in favour of its Pauline origin.

The Epistle was written by some inspired person in the Apostolic age. Whoever its author may be, the Epistle itself is a part of Canonical Scripture.

The author, whoever he is, in writing *anonymously*, deviates not only from the usage of *St. Paul*, but from that of *the other* writers of *Epistles* in the New Testament [4].

The questions therefore arise—

What divinely-inspired person would be *most* likely to *write*, and to write *anonymously*, to the *Hebrews?* Would St. Paul, *or* would any one else?

The Epistle was designed *primarily* for the *Jewish Christians of Palestine* [5], who were tempted to relapse into Judaism, and for *other Jewish Christians*, and also for the benefit of *Jewish readers* throughout the world, and lastly for universal use.

It was designed for enemies as well as for friends, for Judaizing Christians, and for unchristianized Jews.

Of all the Apostles or Apostolic men of the primitive age, no person would be better qualified, and no one would be more desirous, to write such an Epistle to such parties as these, than *St. Paul.* He was a Hebrew of the Hebrews [6], an Israelite, of the seed of Abraham [7]; he had been brought up at the feet of Gamaliel; he was a Pharisee, the son of Pharisees [8]; he had been made an instrument in the hands of the Jewish Sanhedrim for persecuting the Church. Therefore he owed to them and to the Church a debt of Christian reparation. He was consumed by a fire of zeal and love for the souls of his brethren, his kinsmen according to the flesh; so that, if it were possible, he could wish himself to be anathema for their sakes [9]. He had made collections in Asia and Greece for the *temporal* needs of his poor brethren at Jerusalem [10]; and his last visit to that city had been paid for the purpose of bringing alms to his nation [11]. How much more desire would he feel to provide spiritual food, such food as *is* provided in the Epistle to the Hebrews, for their immortal souls!

But *if* he had prefixed *his name* to the Epistle, he would have run the risk of marring his own labour of love.

The *name* of *Paul* was obnoxious to Judaizing Christians on account of his uncompromising conduct at Antioch [12], and for his bold assertion of the doctrine of Universal Redemption by Christ. And he had been constrained to use stern language, and to utter solemn warnings against *those* of the *concision* in the last Epistle which he wrote in his first imprisonment at Rome, the Epistle to the Philippians [13]. His *name* was still more *offensive to the Jews;* he was abhorred by them as a

[1] Session iv. A.D. 1546. Labbé, Concilia, xiv. p. 746: "Pauli Apostoli ad Hebræos."

[2] Also in her Book of Common Prayer, in the Office for the Visitation of the Sick, she thus speaks: "*St. Paul* saith in the twelfth chapter to the Hebrews;" and in her Form for the Solemnization of Matrimony she says, "Marriage is commended of *St. Paul* to be honourable among all men," i. e. in Heb. xiii. 4.

[3] John xx. 24—29.

[4] The Epistles of St. John form no exception. The first words of them sufficiently bespeak the Author, though he does not name himself.

[5] As was the opinion of *Chrysostom, Theodoret, Jerome,* and the *Alexandrine* Fathers (see *Credner*, p. 562), and has been satisfactorily proved by *Stuart*, in his Introduction, §§ 4. 10.

[6] Phil. iii. 5.

[7] 2 Cor. xi. 22.

[8] Acts xxii. 3; xxiii. 6; xxvi. 5.

[9] Rom. ix. 2, 3; x. 1.

[10] Rom. xv. 25.

[11] Acts xxiv. 17.

[12] Gal. ii. 11—13.

[13] Phil. iii. 2.

renegade and an apostate. The last time that he had been at Jerusalem, when he declared to them that he had been sent to preach to the *Gentiles*, they cried out, "Away with him, it is not fit that he should live[1]." And more than forty of them banded themselves under an oath, that they would neither eat nor drink till they had killed Paul[2].

In a word, though as a Hebrew, a Pharisee, and a former persecutor of the Church, and as a divinely-inspired Apostle, St. Paul was specially *competent* to write such an Epistle, yet as he was the Apostle of *the Gentiles*, and the author of such Epistles as those to the *Galatians* and the *Romans*, the name of Paul could not be acceptable to many of those for whom the Epistle to the Hebrews was designed.

Suppose that in writing an Epistle to the Hebrews St. Paul had followed his usual practice, and had *prefixed his name* to it. What bitter feelings of rancour would the sight of that name have excited in the minds of many whom he desired to win to Christ! They would have recoiled from it with disdain and execration. The very first word of the Epistle would have deterred many of them from reading it; it would have almost frustrated the purpose for which the Epistle was written, and would have stirred in their hearts those angry passions, which he, who had taught others to put no stumbling-blocks in another's way, and to give no offence to Jews or Greeks, would have been the last to awaken[3].

The Apostle St. Paul, acting in conformity with the precepts of love, which he himself had delivered, would not expose any to such temptations as these; he would not provoke the jealousy and malignity of any, and so cause them to sin; he would not gratuitously excite the least prejudice against himself, and still less against the Gospel of Christ; he shrank from no necessary avowal of the Truth; he had suffered the loss of all things for the Gospel; and finally he shed his blood in its cause. But in a spirit of holy wisdom and divine charity, which he had learnt from his Master, Christ[4], he did all in his power to make that Truth lovely and attractive, even to its worst foes.

He would not, indeed, *withhold* his name where it was needed; but he would not *obtrude* it where it would provoke hatred, and repel any from that Gospel which he was sent to preach.

III. On the whole, then, as to the present point, we may thus conclude:—

The Epistle to the Hebrews was written by some person in the Apostolic age. It is anonymous. It is a part of Canonical Scripture. The divinely-inspired Author, whoever he was, whose consummate wisdom is apparent from the Epistle itself, was guided by God's Spirit, not only in writing the Epistle, but in *not prefixing* his name to it. And if *St. Paul* had written such an Epistle as this, we recognize strong and sufficient reasons why *he* should have been restrained from following his usual practice, and that of other writers of Epistles, and from inserting his own name at its commencement.

But we do *not see* similar reasons of equal force for the *suppression* of the *name* of *Apollos*, or *Barnabas*, or *Clement*, or of any *other* person, to whom the Epistle has been ascribed.

Therefore the *non-appearance* of the Author's name in the Epistle to the Hebrews does not diminish, but rather increases, the probability that its Author was *St. Paul*[5].

But are we, therefore, to imagine that the Epistle was not *known* to be his by his *friends*, to whom it was sent? No; doubtless the bearer of the Epistle communicated to *them* the quarter from which it came. And the Epistle itself, as has been already observed[6], bears evidence that the Author was known to them. He desires their prayers, and promises to visit them[7]. The mention also of the name of our *brother Timothy*, who had been St. Paul's associate from his youth, for many years, and is called "his brother" in several of his Epistles[8], would suggest to his friends the name of St. Paul.

Let it also be remembered that there was a special token by which his Epistles were to be discerned by his friends.

Each of the *Thirteen* Epistles, to which St. Paul's name is prefixed, contains near its close his

[1] Acts xxii. 22.
[2] Acts xxiii. 12.
[3] See 1 Cor. x. 32. Rom. xiv. 13.
[4] See the precept of Christ, Matt. x. 23, and His example in declining the malice of His enemies, Matt. ii. 13; xii. 16. Luke iv. 29, 30. John viii. 59, and St. Paul's own practice, Acts ix. 25; xiv. 6; xvii. 14.
[5] The above reasons were well urged in early times by *Augustine*, Exposit. Epist. ad Rom. sect. 11; and more at length by another African Bishop, *Primasius*, in the sixth century, in his Preface to this Epistle.
[6] See above, p. 364.
[7] Heb. xiii. 18, 19. 23.
[8] 1 Thess. iii. 2. 2 Cor. i. 1. Col. i. 1. Philem. 1. Cp. *Bp. Pearson*, Opera Postuma, p. 359, where he adverts to this circumstance, and thus expresses his opinion as to the authorship of the Epistle: "Eam Epistolam esse Pauli non video quomodo quisquam negare possit, nisi putet de eâ re semper dubitandum esse, de quâ quisquam aliquando dubitaverit."

Apostolic Benediction, "*Grace be with you.*" And, in one of the *first* Epistles which he had written, he had announced that this would be the *token* in *every* Epistle, and that *so* he would *write*[1]. And *no other* writer of Scripture uses this token during St. Paul's lifetime[2]. It was reserved to him as his special badge and cognizance.

And this Apostolic Benediction, found at the close of each of the acknowledged Thirteen Epistles of St. Paul, is found also at the close of the Epistle to the Hebrews[3].

IV. We may now advert to some *objections* that have been made to this conclusion.

1. On the ground of *discrepancy of style* between this and St. Paul's received Epistles.

In his acknowledged Epistles, the Apostle speaks with authority, and rebukes with sternness. But the language of the Epistle to the Hebrews is, for the most part, mild, gentle, and subdued.

The style of his undisputed Epistles is vehement and abrupt, and, as he himself says, he does not use excellency of speech, or enticing words of man's wisdom, but is rude in speech[4].

But, as *Origen*[5] and others have observed, the Epistle to the Hebrews has more of a Grecian air in its composition than those *other* Epistles; its periods flow in smoother and more harmonious cadences, its arguments are arranged with systematic exactness, and the Epistle resembles the work of a practised orator.

But these phenomena are not inconsistent with the conclusion already stated.

In the first place, the Epistle to the Hebrews hardly admits of being compared with the received Epistles of St. Paul. It partakes rather of the character of an address *spoken* than *written;* it is rather an *oration* than an *Epistle.* It is like a voice of warning and exhortation uttered by one of God's Ancient Prophets to His Own People. It is the utterance of a Christian Isaiah. Being formed, as it seems, on such a prophetical model, it naturally assumed a different tone and character from an Epistle, and can scarcely be compared with such a composition.

Next, it can scarcely be supposed, that the divinely-inspired Apostle St. Paul *could not* write in *different* styles on *different occasions*, and to *different persons.* Even *uninspired* men can do this. Great Masters can paint in different manners; and great Authors can write in different styles.

What more different, than S. Cyprian's Epistle to Donatus[6], and the rest of his works? What more different, than the beautiful lyrical effusions of Aristophanes[7], and his comic raillery? What more different, than the exuberant luxuriance of Lycidas and Comus, and the sober severity of Samson Agonistes and Paradise Regained?

An eminent ancient critic, Longinus[8], speaking of the different styles of the Iliad and the Odyssey, has some remarks which are relevant to this question. He compares the genius of Homer, as displayed in the Iliad, to the sea in its full strength; and in the Odyssey, to the same sea gently subsiding in a quiet calm. It is the same Sea in both, but in different states. There are, says he, signs of *old age* in the *Odyssey*, but it is the *old age of Homer.*

The mind of the great Apostle must have been in a very different condition when writing the Epistle to the Hebrews (supposing him to have been the Author) from what it was in when he wrote his earlier Epistles. He was now "Paul the aged[9]." This Epistle was the last great effort of his mind. Even, therefore, on the ground of a change of physical temperament, we might expect some change of style.

But, waiving such considerations as these, as being perhaps less applicable to *inspired* writers, we may reflect, whether there were not some *special circumstances* in the condition of the *writer* (supposing him to be St. Paul), and of *those persons* whom he addressed in the Epistle to the Hebrews, which would necessitate such a modification of style, as has been described.

The Author has *purposely* concealed his *name*, and for the same reasons he might be unwilling to discover himself to all by *his style.*

He does not speak in the *same* authoritative *tone* as in his other *Epistles.* No; for he was speaking to a very *different class* of persons.

St. Paul might well speak with authority to the Thessalonians, Galatians, and Corinthians, for they were his spiritual children; and even to the Romans, for he was the Apostle of the Gentiles.

[1] See note above, 1 Thess. v. 28.
[2] It is found only in the Apocalypse, written *after* St. Paul's death.
[3] See also another consideration deducible from this fact, at the close of this *Introduction.*
[4] 1 Cor. ii. 1. 4. 13. 2 Cor. xi. 6.
[5] Ap. *Euseb.* vi. 25.
[6] As *Augustine* has observed, De Doct. Christ. iv. 31.
[7] Such as Nubes, 300—312.
[8] De Sublimitate, sect. ix.
[9] Philem. 9.

But in writing to the *Hebrews*, especially the Hebrews of *Jerusalem*, he could not forget what *he himself was*, and what *they were*.

At Jerusalem he had shed the blood of St. Stephen. He had been a blasphemer and a persecutor, and injurious[1]. He could not write to the Hebrews without feelings of penitential self-humiliation, and compassionate forbearance, which must subdue his spirit, and chasten his style. He would write to them as one who would "deal gently with the ignorant, and with them that were out of the way[2]."

Besides, among the Hebrews were some, who were to be regarded by him with dutiful veneration, as the fathers of the Ancient Church of God, the descendants of Abraham, the representatives of Moses and Aaron, and of the august line of Priests and Prophets of the old Dispensation. How could he address such personages as these, except in a reverential tone of quiet reserve, and measured self-control?

Again; he had *deliberately* and *purposely* adopted an energetic and vigorous, a plain and unadorned style, in writing to the *other* Churches, lest any one should allege that he had fascinated them with bewitching words of *man's wisdom*, and had converted them to Christianity by the allurements of an artificial Rhetoric[3]. He had *studiously* done this, in order that their faith might not "stand in the wisdom of men, but in the power of God."

But the *Hebrews* were a different class. They could not be spoilt by the graces of polished language. There was no danger that it should be said, that he had enchanted them by harmonious diction, and charmed them into belief by Grecian eloquence.

And when the Epistle to the *Hebrews* came to be disseminated, as it would be, and as it was, among the *Greeks*, and *Romans*, and *Asiatics*, they would derive great pleasure and profit from the proof which it brought with it, that St. Paul had been *able*, *if* he had been *willing*, to write with equal beauty and harmony of diction to *them;* and that he had *abstained* from doing so, because he preferred God's glory, and their salvation, to any applause that could accrue to himself, from the splendour of human Eloquence.

It is true, that the Epistle to the Hebrews differs in style from the undisputed Epistles of St. Paul to other Churches. But it is also true, that the Hebrews differed much from them, and that St. Paul's condition in addressing the Hebrews was very different from his position in writing to others. These differences in the condition of the writer and of the parties to whom he writes, seem amply sufficient to account for the difference of style[4].

Further, as has been shown by others, together with this circumstantial difference of form and expression, there is a substantial similarity of thought and matter[5], and frequently even of words[6], between the Epistle to the Hebrews, and the acknowledged Epistles of St. Paul.

[1] 1 Tim. i. 13.
[2] Heb. v. 2.
[3] 1 Cor. ii. 1—6.
[4] Compare note below on iv. 4.
[5] The allegations as to discrepancies and divergences of *teaching*, in this Epistle and the received Epistles of St. Paul, have been so well disposed of by *Stuart*, Introduction, § 27; and by *Davidson*, Introduction, iii. 215—225, that it seems superfluous to repeat them.

As to the objections raised from Heb. ii. 3, "confirmed to us by those who heard him;" and on ix. 4, as to the *θυμιατήριον*, see notes there.

The objections raised by some upon supposed inaccuracies as to the Temple-worship, proceed from inadvertence to the fact that the writer is speaking of the Levitical *Tabernacle;* and they who urge such objections are impugning not only the *Pauline origin*, but the *Canonicity* of the Epistle, which was universally acknowledged, and is firmly established.

[6] See the work of the *Rev. C. Forster, B.D.*, On the Apostolical Authority of the Epistle to the Hebrews, London, 1838, sects. i.—iv. See also *Stuart*, Introduction, sect. 23. Cp. note below, on Heb. xiii. 5. Some of these *verbal resemblances* may be noted here.

Hebrews i. 2. δι' οὗ [Ἰησοῦ Χριστοῦ] καὶ τοὺς αἰῶνας [ὁ Θεὸς] ἐποίησε.	Col. i. 16. τὰ πάντα δι' αὐτοῦ [Ἰ. Χ.] ἔκτισται.
i. 3. ὃς ὢν ἀπαύγασμα τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ.	i. 15. ὅς ἐστιν εἰκὼν τοῦ Θεοῦ τοῦ ἀοράτου. Phil. ii. 6. ὃς ἐν μορφῇ Θεοῦ ὑπάρχων. 2 Cor. iv. 4. ὅς ἐστιν εἰκὼν τοῦ Θεοῦ.
Hebrews i. 3. φέρων τε τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ.	Col. i. 17. τὰ πάντα ἐν αὐτῷ συνέστηκε.
i. 4. τοσούτῳ κρείττων γενόμενος τῶν ἀγγέλων, ὅσῳ διαφερώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.	Eph. i. 21. ὑπεράνω . . . παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι. Phil. ii. 9. ὁ Θεὸς . . . ἐχαρίσατο αὐτῷ τὸ ὄνομα τὸ ὑπὲρ πᾶν ὄνομα· ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πᾶν γόνυ κάμψῃ ἐπουρανίων, κ.τ.λ.
i. 5. υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.	Acts xiii. 33. υἱός μου εἶ σύ, ἐγὼ σήμερον γεγέννηκά σε.
i. 6. τὸν πρωτότοκον . . .	Rom. viii. 29. εἰς τὸ εἶναι αὐτὸν πρωτότοκον. Col. i. 15. πρωτότοκος πάσης κτίσεως. 18. πρωτότοκος.
ii. 2. ὁ δι' ἀγγέλων λαληθεὶς λόγος.	Gal. iii. 19. ὁ νόμος . . . . διαταγεὶς δι' ἀγγέλων. See Acts vii. 53.
ii. 4. σημείοις τε καὶ τέρασι καὶ ποικίλαις δυνάμεσι καὶ Πνεύματος ἁγίου μερισμοῖς.	1 Cor. xii. 4. διαιρέσεις δὲ χαρισμάτων εἰσί, τὸ δὲ αὐτὸ πνεῦμα. xii. 11. πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα, διαιροῦν ἰδίᾳ ἑκάστῳ καθὼς βούλεται. Rom. xii. 6. ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα.

2. The use of the *Septuagint Version* in quotations from the Old Testament, has also been adduced as an *objection* to the Pauline origin of the Epistle.

This objection seems to be grounded on a misapprehension of the name *Hebrews* prefixed as a title to the Epistle.

The word *Hebrew* is not there used, as sometimes it is[1], in opposition to *Hellenist;* but it is designed to comprise *all,* of whatever class, who had passed from the Synagogue to the Church, or who still adhered to the religion of the Temple. The word *Jew* had now become offensive, as being opposed to *Christian*[2].

By what name could they who are here addressed be designated? There was no other so appropriate and attractive as *Hebrew*[3].

Doubtless, many of those whom the writer addressed understood Hebrew, and could read the Old Testament in the original tongue. But the great majority could not, but used the Septuagint Version; and the Epistle was designed eventually for the common use of all Christendom.

Even in St. Stephen's speech, spoken at Jerusalem before the Sanhedrim, the quotations from

Hebrews ii. 8. *πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.*	1 Cor. xv. 27. *Πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ.* Eph. i. 22. *καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ.* Phil. iii. 21. *ὑποτάξαι ἑαυτῷ τὰ πάντα.*
ii. 10. *δι' ὃν τὰ πάντα, καὶ δι' οὗ τὰ πάντα.*	Rom. xi. 36. *ἐξ αὐτοῦ καὶ δι' αὐτοῦ καὶ εἰς αὐτὸν τὰ πάντα.* Col. i. 16. *τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτόν.* 1 Cor. viii. 6. *εἷς Θεὸς . . . . ἐξ οὗ τὰ πάντα· καὶ εἷς Κύριος . . . δι' οὗ τὰ πάντα.*
ii. 14. *ἵνα . . . καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, τοῦτ' ἔστι, τὸν διάβολον.*	1 Cor. xv. 26. *ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος.* 2 Tim. i. 10. *καταργήσαντος μὲν τὸν θάνατον.*
ii. 16. *σπέρματος Ἀβραὰμ,* that is, *Christians.*	Gal. iii. 29. *εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ.* iii. 7. *οἱ ἐκ πίστεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ.*
iii. 1. *κλήσεως ἐπουρανίου.*	Phil. iii. 14. *τῆς ἄνω κλήσεως τοῦ Θεοῦ.* Rom. xi. 29. *ἡ κλῆσις τοῦ Θεοῦ.*
iv. 12. *ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ . . . καὶ τομώτερος ὑπὲρ πᾶσαν μάχαιραν δίστομον.*	Eph. vi. 17. *τὴν μάχαιραν τοῦ πνεύματος, ὅ ἐστι ῥῆμα Θεοῦ.*
v. 8. *καίπερ ὢν υἱὸς, ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν.*	Phil. ii. 8. *ἐταπείνωσεν ἑαυτὸν, γενόμενος ὑπήκοος, μέχρι θανάτου.*
v. 13. *νήπιος γάρ ἐστι.*	1 Cor. iii. 1. *ὡς νηπίοις ἐν Χριστῷ.* Eph. iv. 14. *ἵνα μηκέτι ὦμεν νήπιοι.* Rom. ii. 20. *διδάσκαλον νηπίων.* Gal. iv. 3. *ὅτε ἦμεν νήπιοι.*
v. 14. *τελείων δέ ἐστιν ἡ στερεὰ τροφή.*	1 Cor. xiv. 20. *ταῖς δὲ φρεσὶ τέλειοι γίνεσθε.*
vi. 1. *τελειότητα.*	Col. iii. 14. *σύνδεσμος τῆς τελειότητος.*
vi. 3. *ἐάνπερ ἐπιτρέπῃ ὁ Θεός.*	1 Cor. xvi. 7. *ἐὰν ὁ Κύριος ἐπιτρέπῃ.*
vi. 10. *τῆς ἀγάπης ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ, διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες.*	2 Cor. viii. 24. *τὴν οὖν ἔνδειξιν τῆς ἀγάπης ὑμῶν . . . εἰς αὐτοὺς ἐνδείξασθε.*
viii. 5. *οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων.*	Col. ii. 17. *ἅ ἐστι σκιὰ τῶν μελλόντων . . .*
x. 1. *σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων.*	
viii. 6. *κρείττονός ἐστι διαθήκης μεσίτης.*	1 Tim. ii. 5. *εἷς μεσίτης . . . . Χριστὸς Ἰησοῦς.* Gal. iii. 19, 20. *ἐν χειρὶ μεσίτου. ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν.*
viii. 10. *καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς.*	Rom. ii. 15. *τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν.* 2 Cor. iii. 3. *ἐγγεγραμμένη . . . ἐν πλαξὶ καρδίας σαρκίναις.*
ix. 15. *θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβασέων.*	Rom. iii. 25. *διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων.* The efficacy of Christ's atoning blood extends back to past ages.
Hebrews x. 19. *ἔχοντες . . . . παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ.*	Rom. v. 2. *δι' οὗ τὴν προσαγωγὴν ἐσχήκαμεν τῇ πίστει εἰς τὴν χάριν ταύτην.* Eph. ii. 18. *δι' αὐτοῦ ἔχομεν τὴν προσαγωγὴν . . . πρὸς τὸν πατέρα.* iii. 12. *ἐν ᾧ ἔχομεν τὴν παῤῥησίαν καὶ τὴν προσαγωγὴν ἐν πεποιθήσει.*
x. 28. *ἐπὶ δυσὶν ἢ τρισὶν μάρτυσιν ἀποθνήσκει.*	2 Cor. xiii. 1. *ἐπὶ στόματος δύο μαρτύρων καὶ τριῶν σταθήσεται πᾶν ῥῆμα.* 1 Tim. v. 19. *ἐπὶ δύο ἢ τριῶν μαρτύρων.*
x. 30. *ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω.*	Rom. xii. 19. *ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω.*
x. 32. *ἄθλησιν . . . . παθημάτων.*	Phil. i. 30. *τὸν αὐτὸν ἀγῶνα οἷον εἴδετε ἐν ἐμοί.* Col. ii. 1. *ἡλίκον ἀγῶνα ἔχω περὶ ὑμῶν.* 1 Thess. ii. 2. *λαλῆσαι . . . τὸ εὐαγγέλιον . . . . . ἐν πολλῷ ἀγῶνι.* Contest in regard to afflictions.
x. 33. *ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι.*	1 Cor. iv. 9. *θέατρον ἐγενήθημεν τῷ κόσμῳ, κ.τ.λ.*
x. 33. *κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γεγενθέντες.*	Phil. iv. 14. *συγκοινωνήσαντές μου τῇ θλίψει.*
x. 38. *ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.*	Rom. i. 17. *ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.* Gal. iii. 11. *ὅτι ὁ δίκαιος ἐκ πίστεως ζήσεται.*
xii. 1. *τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα.*	1 Cor. ix. 24. *οὕτω τρέχετε ἵνα καταλάβητε.* Phil. iii. 14. *τὰ μὲν ὀπίσω ἐπιλανθανόμενος, τοῖς δὲ ἔμπροσθεν ἐπεκτεινόμενος, κατὰ σκοπὸν διώκω.*
xiii. 18. *πεποίθαμεν γὰρ ὅτι καλὴν συνείδησιν ἔχομεν.*	Acts xxiii. 1. *ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι, κ.τ.λ.*
xiii. 20. *ὁ δὲ Θεὸς τῆς εἰρήνης.*	Rom. xv. 33. *ὁ δὲ Θεὸς τῆς εἰρήνης.*
xiii. 18. *προσεύχεσθε περὶ ἡμῶν.*	1 Thess. v. 25. *προσεύχεσθε περὶ ἡμῶν.*
Heb. xiii. 25. The *Pauline Benediction.* See on 1 Thess. v. 28.	

[1] e. g. in Acts vi. 1.

[2] The full development of this feeling is seen in the *last* Gospel, where the term "the Jews," *οἱ Ἰουδαῖοι,* occurs in numberless places to designate the *enemies of Christ* (see John v. 16. 18; vi. 41; vii. 1; x. 31; xi. 8), which is *never* the case in the first three Gospels.

[3] Similarly the Jews of the dispersion to whom St. Peter addressed his Epistles, are called *Ἑβραῖοι. Euseb.* iii. 4.

the Old Testament are given in the words of the Septuagint Version[1]. The speech of St. Stephen to the Jewish council, is, as it were, a prelude to the Epistle to the Hebrews; and the form in which that speech is presented in Holy Scripture to the Church and to the World, may serve to explain and illustrate that of the Epistle in this and in other respects.

Besides, it is to be carefully borne in mind, that the Apostle, writing to the *Hebrews*, had special reasons for using the *Septuagint Version.*

That Version had been executed by *Jews;* its execution had been honoured by the Jews with the institution of an annual Festival to celebrate it[2]; it had been received by the Jews, and was publicly read in the Jewish synagogues where the Greek language was spoken. The Septuagint Version was, in a word, the *Authorized Jewish Version* of the Old Testament[3].

Therefore, the Apostle, in quoting from the Septuagint, in *this* Epistle to the *Jewish Nation*, is quoting from a *Jewish Version* of the *Jewish Scriptures;* he is quoting from a Version, against which the Jews could not make any objection; he is quoting from a Version, which had received the public sanction of their own Hierarchy, and was authorized by their own religious use in all parts of the world.

But *if* the Author, writing to the Hebrews, had substituted some *private Greek* translation of *his own* in the place of this publicly received Version of the Jewish Nation, then the Jews would probably have excepted against *his* interpretations of their own Scriptures, as erroneous; they would have alleged, that he had some private ends and sinister purposes to serve, in this deviation from the public standard; and then all his reasonings in this Epistle, grounded upon quotations from the Old Testament, would have fallen idly to the ground.

3. With regard to the hypothesis, that the *matter* of the Epistle is due to St. Paul, but the *diction* to another person, this is tantamount to a theory that the Epistle to the Hebrews is to be ascribed to *two different authors.* This theory is refuted by the Epistle itself, which plainly points to *one person* as its author, in the following passages;—

"Pray for us; for we trust we have a good conscience, in all things willing to live honestly. But *I beseech* you the rather to do this, that *I may be restored* to you the sooner . . . . *I beseech you*, brethren, suffer the word of exhortation, for *I have written* a letter unto you in few words. Know ye that our brother Timothy is set at liberty, with whom, if he come shortly, *I will see you*[4]."

4. The other supposition of some persons in ancient and modern times, that the Epistle to the Hebrews was written by St. Paul in the vernacular *Hebrew* of his age[5], and was afterwards translated into the *Greek* form in which it is now extant, by St. Luke or S. Clement, is simply conjectural. No such Hebrew original now exists, nor (as far as we know) ever existed.

St. James, the Bishop of Jerusalem, and St. Peter, the Apostle of the Circumcision, wrote their Epistles *in* Greek. St. Paul, it is true, wrote primarily for the Hebrews in Palestine, but he wrote also for all Jews, and for all men; and the probability seems to be, that he would write in the common language of all in that age,—namely, in Greek.

Besides, it has been rightly argued from external evidence, particularly from the constant use of the Septuagint Version in the Epistle, and the frequency of *paronomasias*[6] in the Epistle,—a figure of speech very common with St. Paul[7],—and from *verbal* allusions and arguments[8], that the *Greek* form of the Epistle is original, and not a translation[9].

On the whole, then, after a review of external testimony from the Eastern and Western Churches, and of the internal evidence supplied by the Epistle itself, we arrive at the conclusion, that the Epistle to the Hebrews, both in its substance and its language, is from one and the same person, the Apostle St. Paul.

II. *On the date of the* Epistle *to the* Hebrews.

If this conclusion is sound, then we may determine very nearly the *date* of *the Epistle.*

[1] Cp. Acts vii. 3.....Gen. xii. 1.
— vii. 6, 7..... — xv. 13, 14.
— vii. 18 .....Exod. i. 8.
— vii. 27, 28..... — ii. 14.
— vii. 32 ..... — iii. 6.
— vii. 34 ..... — iii. 7.
— vii. 40 ..... — xxxii. 1.
— vii. 43 .....Amos v. 25—27
— vii. 44 .....Exod. xxv. 40.
— vii. 49, 50.....Isa. lxvi. 1, 2.

[2] *Breitinger*, Proleg. in LXX, cap. i. prop. iii.
[3] See above, Introduction to the Acts of the Apostles, pp. 9. 13.
[4] Heb. xiii. 18, 19. 22, 23.
[5] Acts xxi. 40.
[6] See Heb. i. 1; ii. 8; v. 8. 14; vii. 3. 19. 22—24; viii. 7, 8; ix. 10. 28; x. 29. 34. 38, 39; xi. 27. 37; xiii. 14 (*Credner*). Cp. *Davidson*, p. 240.
[7] See on 2 Thess. iii. 11.
[8] vii. 1; ix. 16.
[9] Cp. *Credner*, p. 534.

The Author was then at liberty, for he promises to come to Palestine shortly[1]. He is not any longer at Rome, or he would probably have specified that city in his salutation, which is, "They of *Italy* salute you[2]."

The Author is expecting Timothy, who had probably been sent by St. Paul to Philippi in Macedonia, according to his promise, immediately on his own release from his two years' imprisonment at Rome[3], and who, it seems, had himself been *imprisoned*, perhaps as a well-known friend of the Apostle, and therefore obnoxious to the Jews, and had now been *set at liberty*[4].

The Epistle, therefore, appears to have been written some time after the release of St. Paul from his first imprisonment at Rome, perhaps after his journey to Spain[5], when he was attended by some friends from *Italy*, and was on his way westward toward Palestine, for that last missionary circuit by Crete, where he placed Titus as Chief Pastor, to Jerusalem, and to Philippi in Macedonia, in his way to which country he left Timothy at Ephesus[6], and so to Colossæ and Miletus, which terminated with his apprehension, and with his final imprisonment, and martyrdom at Rome.

The Epistle to the Hebrews was therefore probably written A.D. 64.

III. *On the design and contents of the* EPISTLE *to the* HEBREWS.

1. The Epistle to the *Hebrews* may be regarded as *confirming* and *completing* the argument commenced by the Apostle St. Paul in the Epistle to the *Galatians*, and continued by him in his Epistle to the *Romans*.

It is observable, that there is the same prophetic key-note in these three Epistles, *The Just shall live by Faith*[7]; and it is also worthy of remark, that this text is quoted in all these three Epistles, with a variation from the original, and that the variation is the *same* in them all[8]. This is a confirmation of the Pauline origin of this Epistle.

In the Epistle to the *Galatians*, he had endeavoured to recover *Gentile Christians*, who had lapsed, or were lapsing, from the foundation of Justification by Faith in Christ, to reliance on the *ritual observances* and *ceremonies* of the Levitical Law, as necessary and conducive to salvation[9].

In the Epistle to the *Romans*, he had taught the *Jewish Christians* that all needed a Redeemer, and that a Redeemer had been provided for all, Gentiles as well as Jews, on equal terms, in Christ, and in Him alone; and that this plan of Universal Redemption, and of Justification by Faith in Him, and not by means of the Mosaic Law, had been pre-announced by the Law and the Prophets, and had been designed from Eternity by God[10].

In the *Epistle to the Hebrews* he now completes his work.

He is constrained to write to them by his fervent love, and ardent zeal for God's glory; feelings which derived additional earnestness and intensity from his foreboding, that the period of the probation allowed to Jerusalem was now drawing near to its close.

The Apostle, therefore, comes forward to rescue the Jewish Christians from the impending doom. He is like the Angels sent from heaven to Sodom with a message from God to the Patriarch, "Arise; escape for thy life, lest thou be consumed in the iniquity of this city[11]."

The Christian Jews of Jerusalem were subject to severe trials; they had lately lost their Chief Pastor, their Apostle and Bishop, St. James, by a violent and cruel death[12], who had been seized by the Jews, in their vindictive exasperation and fury, on account of the rescue of St. Paul from their hands.

St. Paul, therefore, might well desire to pay to the flock of the Apostolic Martyr, and to his blessed memory, a debt of pastoral solicitude and affection. Their Jewish persecutors, hardened by sin, given over to a reprobate mind, like Pharaoh, had become more reckless and ruthless in their resentful rage against the Church, in proportion as their own destruction approached.

Some of the Christians of Judæa, perplexed by doubt, appalled by fear, and wearied out by affliction, taunted by their insulting adversaries with the scandal of the Cross, and with the ignominy of a suffering Messiah, and with the reproach of worshipping a dead Man, who had perished by a death which their Law had pronounced to be accursed[13], and with disparaging the

[1] Heb. xiii. 23.
[2] xiii. 24, where see note.
[3] See Phil. ii. 19—23.
[4] Heb. xiii. 23.
[5] Rom. xv. 24. 28.
[6] 1 Tim. i. 3. See below, Introduction to the Epistles to Timothy.
[7] On which see note above, Gal. vi. 11.
[8] Gal. iii. 11. Rom. i. 17. Heb. x. 38.
[9] See above, Introduction to that Epistle, p. 41.
[10] See above, Introduction to the Epistle to the Romans, pp. 187—197.
[11] Gen. xix. 15—17.
[12] A.D. 62, at the Passover. *Euseb.* ii. 23. See above, Chronol. Synops. prefixed to the Acts of the Apostles, p. 25.
[13] See on Gal. iii. 13.

majesty of Jehovah, the Living God; and perhaps disappointed by the frustration of their hopes of a speedy re-appearance of Christ to Judgment, had been tempted to forsake public worship [1], and even to renounce their Baptism, and to apostatize from Christ, and to relapse into Judaism [2]; which specially commended itself to them at Jerusalem, by the still unimpaired magnificence of its august Temple, and by the stately pomp and dazzling splendour of its solemn Ritual; and by the awful traditions of the Levitical Dispensation delivered by God from Mount Sinai by the ministry of Angels, amid thunderings and lightnings, and by the miraculous agency of Moses, and by the voices of Patriarchs and Prophets sounding from a remote antiquity of two thousand years. How could they resist the torrent of such influences as these?

Here the Apostle comes forth, to remind them that the same God, Who had spoken in times past in divers portions, and divers manners, to the fathers of the Hebrew race, had now spoken in these last days, in the Gospel, to themselves "by His own Son, Whom He hath appointed Heir of all things, by Whom also He made the worlds, Who, being the brightness of His Father's glory, and the express Image of His Person, and upholding all things by the word of His Power, after He had Himself purged our sins, sat down at the Right Hand of the Majesty on High [3]."

He thus proclaims, that the *Gospel* is *not at variance* with the *Levitical Law*, as the Jews alleged, but that they are both from the same God; and that the Gospel is the consummation of the Law. And he prepares the way for the demonstration, that Christ, Who preached the Gospel, and Who purged away our sins by His own blood, is far higher than the Angels, by whose ministry the Law was given; and is no other than God, and is far greater than Moses, who was His servant; and that therefore disobedience to Christ, and to His Gospel, will be attended with far worse punishment than was ever inflicted on those who rebelled against Moses in the wilderness, and who were excluded from the Promised Land—the type of heaven—for their rebellion [4].

He thus disposes of the objections which might be alleged to the disparagement of the Person of Christ, from the consideration of His *suffering Humanity;* and shows the necessity of that Humanity, and of those sufferings, to constitute Christ what He is, a merciful and compassionate, as well as an Everlasting and All-prevailing *High Priest;* and to qualify Him for that place of Glory and Power at God's Right Hand, within the Veil of the Heavenly Holy of Holies, into which He is entered with the pure and spotless sacrifice of His own blood, shed once for all on the Cross for the sins of the whole world; and where He pleads the meritorious efficacy of that blood, and where He ever liveth to make intercession for us.

Let them not be staggered and perplexed by the Manhood and Death, and sacrificial blood-shedding of Christ. For all the ritual ceremonies of their own Levitical Law, and all the solemn services of the Tabernacle and Temple, proclaim with one voice, that "without shedding of blood there is no remission" of sins [5].

He shows, that the Gospel of Christ is far more excellent than the Law, not only because Christ is far greater than Moses, but also because His Priesthood, in which He offered Himself, is far more excellent than the Priesthood of Aaron, and of all his successors, whose ministrations, which so dazzled by their splendour the Jewish Christians of Jerusalem, were only faint figurative shadows of the transcendent glory of the Priesthood of Christ, and were preparatory to His Sacrifice.

He proves this from the Hebrew Scriptures themselves, in which the Holy Ghost describes Christ as a Priest solemnly set apart, with the intervention of an oath of God, and consecrated to be a Priest *for ever;* a Priest not after the order of Aaron, but after the order of *Melchizedek* [6], who gave a sacerdotal benediction to Abraham himself, and so was greater than Abraham, and to whom Abraham paid tithes; and who was therefore greater than all the Priests of the Levitical dispensation, who came from Abraham [7].

If Melchizedek, the type of this future Priest, who is to remain for ever, and therefore to supersede the Levitical Priests, was so great, how great must be the Antitype! Thus, therefore, the majesty of Christ appears even from His office in that Human Nature, which qualified Him to be a Priest, and to offer a sacrifice once for all, for the sins of all mankind, on the Cross.

Nor let it be imagined, argues the Apostle, that we preach a new religion. Christianity is the religion of the Law. It is the religion of all the Worthies of old; of all the holy men who lived under the Law [8], and before the Law. They all looked *forward* with *Faith* to what *we now see.*

[1] Heb. x. 25.
[2] vi. 4—6.
[3] i. 1—3.
[4] i. 8; ii. 2, 3.
[5] ix. 22.
[6] v. 10; vii.
[7] vii. 7—9.
[8] See above, on Exodus xxv. *Introduction* to Leviticus; and the notes to that book *passim.*

They saluted our blessings from afar, like mariners greeting a wished-for shore. They suffered affliction gladly for the sake of what they believed. They are our forefathers in the faith; they are our examples in patient endurance, and in valiant conflicts, and in glorious victories.

Wherefore, "seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto JESUS, the author and finisher of our faith; Who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God. For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds [1]."

2. The Author, according to the manner of St. Paul, follows up his sublime statement of doctrinal verities with the sober inculcation of moral duties.

At the conclusion of the Epistle to the *Hebrews* the same thing is done, as is done at the close of the great dogmatic Epistle to the Jewish Christians, the Epistle to the *Romans*.

If we may venture so to speak, the Writer, having presented to the eye of his readers the form of *Faith* fashioned by his heavenly art, like a beautiful statue chiselled by the hand of some skilful sculptor, weaves a graceful garland of Christian Proverbs, and crowns that divine form with a fair chaplet of Christian virtues.

He then concludes the whole with some personal greetings, as was also usual with the Apostle St. Paul. He assures the Hebrews, that he bears no ill-will to the inhabitants of the Holy City, although he had been violently assaulted and arrested there by them in the Temple, and was in danger of death at their hands. He expresses an earnest desire to visit it again; and he asks their prayers, that he may be enabled to do so the sooner, and he speaks of that wished-for visit under the affectionate and endearing terms of a "*restoration*" to his own home [2].

He assures the Hebrews of his own love and the love of his friends, especially those "of Italy," whose salutations he sends to them. And, finally, he concludes the Epistle with the *Apostolic benediction* of St. Paul [3].

3. On the whole, we may regard these Three Epistles, to the Galatians, the Romans, and the Hebrews, as an Apostolic Trilogy from the hand of the same writer, and composed on one plan.

There is the same Divine Personage, the central figure of them all, Jesus Christ, the same yesterday, and to-day, and for ever [4]. Justification by faith in Him is declared to be the only method of salvation provided by God; that plan of salvation was conceived in the divine mind from eternity, and it extends to all nations, countries, and ages of the world. The Levitical dispensation delivered by God from Mount Sinai through the ministry of Angels, and by the hand of Moses, was subordinate and ministerial to that plan, which is now at length fully revealed by the same God to all in the Gospel, and is the final consummation of all other dispensations, and which seals, and sanctifies them all "by the blood of the everlasting covenant [5]."

This doctrine of Justification by Faith in Christ is cleared from all difficulties and objections alleged by the Jews,—arguing for the dignity of their own Law, and against the sufferings and Crucifixion of Christ,—by the Apostolic demonstration in this Epistle, that Christ, Whom he had presented to the Jews in the two former Epistles, to the Galatians and the Romans, as the object of Faith, and as procuring and bestowing Justification freely on all by His Death, is far greater than Moses and the Angels; that He is the Creator of the World, as well as its Redeemer; that He is co-equal and co-eternal with Jehovah; that He is God as well as Man; and that, while by becoming man, He was able to suffer, He is also, as God, ever able and ever ready to save.

Thus the Apostle completes his labours for the salvation of "his brethren, his kinsmen according to the flesh [6]."

He who had once persecuted Christ in his zeal for the Law, endeavours to win them to Christ, Who is the "end of the Law." He endeavours to reclaim the erring, to uphold the falling, and to confirm the strong. He has provided for the Church Universal of every age and country, a divine safeguard against all the attacks of her ghostly Enemy assaulting the Faith, by means of Mar-

[1] Heb. xii. 1—3.
[2] xiii. 19.
[3] On the principle stated by the author himself, that "without contradiction, the *less* is *blessed* by the *greater*" (Heb. vii. 7), the adoption of this Benediction seems itself to imply, that the Author was *greater* than those whom he addressed; that is, was an Apostle, not a mere Presbyter or Evangelist, and therefore it *excludes* the names of *Apollos*, *Luke*, or *Clement* from a claim to the authorship of the Epistle to the Hebrews.
[4] Heb. xiii. 8.
[5] xiii. 20.
[6] Rom. ix. 3.

cionite or Manichæan objections to the Gospel, as if it were at variance with the Law; or by Arian and Socinian allegations, disparaging the Divinity, or denying the Atonement of Christ. He has provided in this Epistle an exhaustless supply of hope, comfort, peace, and joy, for every Christian soul, looking to the Cross of Christ, and thence raising its eyes to heaven, and beholding Him seated as our King at God's right hand, ever living as our Priest to make intercession for us, and coming hereafter in His glorious Majesty to judge the quick and dead, and to put all enemies under His feet; and to reward all true Israelites, who believe in Him, obey Him, and suffer for Him, and who regard Him with the eye of faith as no other than God of God, Light of Light, Very God of Very God, of one substance with the Father, existing before the worlds, creating and sustaining all things with His power; and to welcome them to the everlasting mansions of the only continuing City, the heavenly Jerusalem, whose builder and maker is God [1].

[1] Heb. xi. 8. 10. 16; xiii. 14.

ΠΡΟΣ ΕΒΡΑΙΟΥΣ.

I. [1] [a] ΠΟΛΥΜΕΡΩΣ καὶ πολυτρόπως πάλαι ὁ Θεὸς λαλήσας τοῖς πατράσιν ἐν τοῖς προφήταις, ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων ἐλάλησεν ἡμῖν ἐν Υἱῷ, [2] [b] ὃν ἔθηκε κληρονόμον πάντων, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας, [3] [c] ὃς ὢν ἀπαύγασμα

a Num. 12. 6, 8. Joel 2. 28.
b Ps. 2. 8. Matt. 21. 38. John 1. 3. Eph. 1. 10. & 3. 9.

Gal. 4. 4. Col. 1. 16. Rev. 4. 11. ch. 7. 27. c Ps. 110. 1. Wisd. 7. 26. John 1. 4. & 14. 9. 2 Cor. 4. 4. Col. 1. 15, 17. Phil. 2. 6. ch. 8. 1. & 9. 12, &c. & 12. 2.

Πρὸς Ἑβραίους] So A, ℵ, B, D, K.

On the argument of this chapter, and of the Epistle generally, it may be observed, that the Jewish Christians were specially exposed to afflictions and temptations (1 Thess. ii. 14. Heb. x. 34); that they were denounced by their fellow-countrymen as apostates from Jehovah and from Moses, as traitors to their own Polity, and renegades from the Law and from the Traditions of their Forefathers, and were charged with having deserted the religion of the Living God for the worship of a dead man. Hence the Apostle takes occasion to show in the beginning of the Epistle, that Christ is greater than the Prophets,—that He is coeternal with the Father, and Creator of the world. He then compares Him with *Angels*, and proves from the Jewish Scriptures that He is the Son, and God, and that they are His creatures and servants. Next he shows that the blessings which Christ bestows are greater than what Moses gave. He then compares the Levitical Priesthood with that of Christ, and shows the superior excellency of the latter; and, finally, he proves that all the holy men *under* the Law and *before* the Law, were cheered to do and to suffer what they did and suffered, by *Faith* in *Christ*. Thus he encourages the Hebrews to remain stedfast in their profession unto the end. *Theodoret.*

See above, *Introduction* to the Epistle, pp. 375—8.

Ch. I. 1.] All the *other* Epistles of St. Paul begin with his name, *Paul*; and in most of them he presents himself as Paul the Apostle of Jesus Christ. Why does he not commence *this* Epistle in the same way?

Because he was writing to *Hebrews*, and because he knew that his *name* was obnoxious to many of them, and would deter them from reading what bore it; and because he was not *their Apostle*, but the Apostle of the *Gentiles*. Gal. ii. 8. (*Augustine, Primasius.*) See above, *Introduction* to this Epistle, p. 369.

— Πολυμερῶς καὶ πολυτρόπως] *In many parts and in many manners*; or, *in many pieces* or parcels, and in many *fashions*. (*Bp. Andrewes*, i. 103, 104.) Πολυμερὴς is that which is not displayed fully and entirely at once, but is divided into *many portions* (*Hesych.*), and πολύτροπος is that which is presented in *various forms*; as in the Jewish dispensation, by types, sacrifices, prophecies, Urim and Thummim; and so both words are distinguished from what is ἁπλοῦν. *Maxim. Tyr.* xviii. 7. *Valck.* p. 356.

The Apostle vindicates God from the charge of leaving Himself without a witness. He did not confound the Israelites by one great manifestation of Himself, but taught them as children gradually, with line upon line and precept upon precept, here a little and there a little (Isa. xxviii. 10), "as they were able to bear it," and He also instructed them in *various ways*. I have spoken by Prophets, and multiplied visions, and used similitudes, Hosea xii. 10 (*Theophylact*), and He thus led them up, by a course of gradual preparatory training, to Christ.

St. Paul thus marks the transcendent excellence and preeminent privileges of the *Christian Dispensation*, by contrasting it with all preceding ones;

To the *Fathers* of the Jewish Nation God spake

(1) πολυμερῶς, *in many portions*; revealing one part of His will by one Prophet at one season; and another part by another Prophet, at another time; but to *us* He speaks entirely and fully, at once.

(2) To them He spake πολυτρόπως, 'after sundry fashions;' but to us uniformly, in the same Church, and Word, and Sacraments, and Ministry, for all.

(3) Lastly, to the Fathers He spake by His *servants*, but to us by His *Son*.

The *Paronomasias* in πολυμερῶς and πολυτρόπως, and in v. 8, ἔμαθεν ἀφ' ὧν ἔπαθεν, seem to show that this Epistle is not a *translation* from Hebrew (as some have supposed), but that the *Greek* form of it in our hands is the *Original*. See above, p. 374.

— ἐν τοῖς προφήταις] *in the Prophets*; God spake *in* the Prophets, who were inspired by Him: see 2 Pet. i. 21. Observe ἐν, *in*, much more expressive than διὰ, *through*, or *by*. Cp. Gal. i. 16, and Eph. v. 26.

— ἐπ' ἐσχάτου] *at the end*. So A, B, D, E, I, K, M, and *Griesb.*, *Scholz*, *Lachm.*, *Tisch.*, *Lünemann.*—*Elz.* has ἐπ' ἐσχάτων.

God speaks to the world *at the end of these days*,—that is, at the end of *this world's* existence, as distinguished from the *world to come*. The Gospel is the final revelation of God to man, and the days of the Gospel are the Last Days. See Acts ii. 17. 1 Pet. i. 20. 1 John ii. 18.

The term '*last days*' was commonly used by the Rabbinical writers to describe 'the Days of the Messiah.' *R. Nachman* on Gen. xlix. 1. *Stuart*, p. 15.

— ἐν Υἱῷ] *in His* Son, or *the* Son, not *a* Son. Cp. *Winer*, § 19, pp. 109 and 114.

The ancient author of the Shepherd, Hermas, who wrote in the middle of the second century, appears to refer to this passage in the following remarkable words;

"*Petra vetus* est, *Porta* autem *nova*: quia Filius Dei omni creaturâ antiquior est, ita ut in consilio Patri adfuerit ad condendum creaturam (cp. Coloss. i. 15). Porta autem propterea *nova* est, quia in *consummatione novissimis diebus* (ἐπ' ἐσχάτου τῶν ἡμερῶν) apparebit, ut qui assecuturi sunt salutem per eam intrent in regnum Dei." *Hermas* (Pastor. lib. iii. Similitud. ix. xii. p. 540, ed. *Dressel*).

2. τοὺς αἰῶνας] *the universe* (see xi. 3), all things that were created *in time*,—a sense of the word αἰῶνες equivalent to the *later* meaning of the Hebrew עוֹלָמִים (*olamim*). *Delitzsch*, p. 4. As to the sense, cp. Col. i. 15—19. John i. 3. 10. *Athanas.* i. pp. 131—3. *Bp. Pearson*, Art. ii. p. 212, and *Stuart* and *Lünemann* here.

The Apostle here, refuting the common opinion of the Jews, makes three assertions;

(1) That the *same* God Who had spoken of old by and in the Prophets, *has now* spoken to us by and in *His Son*.

(2) That this Son is the Creator of the World; and he affirms,

τῆς δόξης καὶ χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα τῷ ῥήματι
d Eph. 1. 20—22. Phil. 2. 9, 10. e 2 Sam. 7. 14. 1 Chron. 22. 10. & 28. 6. Ps. 2. 7. Acts 13. 33. ch. 5. 5.
τῆς δυνάμεως αὐτοῦ, δι' ἑαυτοῦ καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἐκάθισεν
ἐν δεξιᾷ τῆς μεγαλωσύνης ἐν ὑψηλοῖς, 4 d τοσούτῳ κρείττων γενόμενος τῶν
ἀγγέλων, ὅσῳ διαφορώτερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα.
5 e Τίνι γὰρ εἶπε ποτὲ τῶν ἀγγέλων, Υἱός μου εἶ σὺ, ἐγὼ σήμερον γε-

(3) That Jesus Christ, by Whom He has spoken, is God as well as Man.

3. ὅν] *existing* from everlasting; a declaration of the *Eternity* of Christ, which is coupled in *v.* 4 with His Humanity, by means of the word γενόμενος, *having become*. Cp. Rom. ix. 5.

It must be borne in mind, that in the common opinion of the *Jews* of the Apostolic age, the Messiah, or Christ, was regarded as a great King and Conqueror, but *not* as *a Divine Person* Co-equal, and Consubstantial with God. Also, that in their opinion the Messiah was to be a human Person, but not *subject* to *human sufferings*; a Redeemer from captivity by conquest, but not by the sacrifice of Himself.

The introductory verses of this chapter are a Christian Apology against the Jews in these two particulars; and in confuting *them*, the Apostle has supplied convincing arguments against the Arians and Socinians, who in many respects symbolize with the Jews. See on Acts ii. 36.

— ἀπαύγασμα τῆς δόξης] *the splendour of His glory.* Ἀπαύγασμα is light flowing from a luminous body (ἔκλαμψις). Wisdom is described as ἀπαύγασμα φωτὸς ἀϊδίου in the Book of Wisdom, vii. 26; and Man is described by *Philo* (de Mundi Opif. i. p. 35) as κατὰ τὴν διάνοιαν ᾠκειωμένος ΘΕΙΩι ΛΟΓΩι, ἀπαύγασμα γεγονώς.

This word is equivalent to the expression "Light of Light" of the Nicene Creed, and is interpreted in that sense by *Origen*, tom. xxxii. in Ioann. *Athanasius*, c. Arianos, Orat. ii. vol. i. p. 318, and by *Chrys.*, *Theophyl.*; and, as *Theodoret* observes, it affirms the *co-eternity* of the Son with the Father; and asserts, that He is "the *everlasting* Son of the Father, as the ray of light from the sun is co-etaneous with the sun, from whence it flows by a natural process." *Tertullian.* Cp. *Clemens Rom.* ad Cor. 36, who adopts St. Paul's argument and language,—ὃς ὢν ἀπαύγασμα τῆς μεγαλωσύνης αὐτοῦ τοσούτῳ μείζων ἐστὶν ἀγγέλων, ὅσῳ διαφορώτερον ὄνομα κεκληρονόμηκεν,—and who admirably describes the effect of this light of God in Christ upon us. See above on 2 Cor. iii. 18.

The use made of the Epistle to the Hebrews by *S. Clement*, St. Paul's fellow-labourer, whose name is in the book of life (Phil. iv. 3), is a circumstance of great importance in regard to the authorship and authenticity of this Epistle, and was noticed accordingly by early writers. "Clement wrote a very useful Epistle to the Corinthians in the name of the Church of Rome (of which he was Bishop). That Epistle bears a great resemblance, both in thought and language, to the Epistle, which bears St. Paul's name, to the Hebrews." *Jerome* (Scr. Eccl. 15).

— δόξα] = כָּבוֹד (*cabod*), *glory.* Luke ii. 9; ix. 31. Acts vii. 55.

— χαρακτὴρ τῆς ὑποστάσεως] *the image of His essence.* χαρακτὴρ is *effigies*, *figura*,—as the impression of a seal, or figure formed in a mould, or an effigy engraved or stamped upon a coin. Cp. *Æschyl.* Suppl. 279. *Aristot.* Pol. i. 6. *Philo* (i. p. 332), ἡ λογικὴ ψυχὴ τυπωθεῖσα σφραγῖδι Θεοῦ, ἧς ὁ χαρακτήρ ἐστιν ἀΐδιος λόγος. *Clem. Rom.* c. 33, says that God created man τῆς ἑαυτοῦ εἰκόνος χαρακτῆρα.

Ὑπόστασις does *not* here mean Person (which is a post-Nicene sense of the word), but *Essence.* So *Athanasius*, Epist. ad Afros, c. 4, ἡ ὑπόστασις οὐσία ἐστίν. Cp. *Gieseler*, Eccl. Hist. § 83, note 13. So the *Vulgate* and *Syriac* Versions, and cp. *Delitzsch*, p. 11.

In these two phrases, the Son is characterized as the Effluence of His Father's Glory and the Image of His Essence, which is eternal, invisible, and divine.

The Apostle thus declares τὸ συναΐδιον καὶ τὸ ὁμοούσιον αὐτοῦ—the co-eternity and consubstantiality of the Son. *Theodoret.*

God the Father hath communicated to the Eternal Word the same divine essence by which He is God; and consequently, the Word is of the same nature with the Father, and thereby He is the perfect *image* and similitude of Him, and therefore He is His proper Son . . . . whence Christ is called the *Image of God, the brightness of His Glory, and the express image of His Substance.* Cp. *Primasius* here, and *Bp. Pearson* on the Creed, Art. ii. p. 258; and see notes above on Col. i. 15, and Phil. ii. 6.

— φέρων] φέρω = נָשָׂא (*nasa*), Isa. xlvi. 3; lxvi. 12, *upholding, supporting, maintaining*; κυβερνῶν, συγκρατῶν. *Chrys.* Christ not only *created* the world, but He also ever *upholds* it. Cp. Col. i. 17, τὰ πάντα ἐν αὐτῷ συνέστηκεν.

— τῷ ῥήματι τῆς δυνάμεως αὐτοῦ] *by the word of His power.* The phrase is more emphatic than 'His powerful word;' it means that His Power works by His word, and therefore it is a declaration of the divine *manner* of His working. Cp. Eph. vi. 10, τῷ κράτει τῆς ἰσχύος.

This expression is remarkable, as being apparently quoted by *Irenæus* (ii. 30. 9), "Verbo virtutis suæ." See above, *Introduction*, p. 368.

The Apostle declares the Divinity of the Son, by saying that His *word* is sufficient for the creation and government of the universe. *Theodoret.*

— δι' ἑαυτοῦ] *through himself*; by His own act, in voluntarily taking our nature, and laying down His life for us. See on Phil. ii. 7.

These two words are cancelled by *Bleek*, *De Wette*, *Lachm.*, *Alford*, and are not found in A, B, D**, and some Cursives, and in *Vulg.* and some Fathers; but they are in D***, E, K, L, M; and this reading is confirmed by the *Syriac* and *Arabic* Versions, and by the *Coptic* and *Æthiopic*, and the majority of Cursives and Fathers; and *Theodoret* has δι' αὐτοῦ, and so D*, and they are retained by *Griesb.*, *Matth.*, *Scholz*, *Bloomf.*, and are *restored* by *Tisch.* in his last edition, 1858.

In this verse the Apostle affirms the union of the Human Nature with the Divine, in the One Person of Christ, and then proceeds in a natural order, to speak of His exaltation and Session in glory in that Nature. The Son of God, being God most High, *humbled Himself* and became Man; and as *Man* He *received* that glory which He had *ever possessed as God.* (John xvii. 5.) *Theodoret.*

— καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν] *having made a cleansing of sins.* He is speaking here, not of the λύτρον, or *price paid* for *our release*, but the λουτρὸν, or *washing* of our sins by Christ's blood. Christ, our great High Priest and Sacrifice, fully and really effected in substance once for all by His blood shed on the cross, all that was done in figure by the Levitical Priests in the purifications by blood and water; and He is *ever applying* in the Christian Sacraments, namely, in the *laver* of regeneration at Baptism, and by the communion of His Blood in the Holy Eucharist, the virtue of that one Sacrifice to the cleansing of the soul. See below, on 1 John v. 6, "This is He Who came by Water and Blood."

For a full and excellent exposition of these three introductory verses, see *Bp. Andrewes* (Sermons, i. 102—117).

4. τοσούτῳ κρείττων γενόμενος] *having become*, in His human nature, *so much greater than the Angels*; for, in His *Divine* Nature, He always *was* greater than the Angels, from Eternity. See *v.* 3; and cp. Eph. ii. 6, where it is shown, that by *Christ's* exaltation and Session in glory in our *human Nature*, *that* Nature has been raised *above* the Nature of the *Angels.* Cp. Phil. ii. 9—11.

This assertion is *apologetic.*

The Apostle, in affirming the superiority of Jesus to *Angels*, *refutes* two errors common among the Jews;

(1) That the world was created by the aid of *Angels.*

(2) That Angels are entitled to *worship* from *men.*

The prevalence of these errors among the Jews may be shown from the Rabbinical writings quoted by *Schöttgen* (Hor. Hebr. p. 906). See on Col. ii. 8. 18.

Clemens Romanus (i. 36) shows from this passage, which he quotes, that by Christ's *Incarnation*, *we* men have been made capable of *seeing* the *glory* of God.

— διαφορώτερον—ὄνομα] *He has inherited a far more excellent name than they*; the title, namely, of '*Son of God*,'—a title acquired by Him at His Incarnation, *v.* 6, at His Resurrection, *v.* 5.

The Apostle is here proving the glory acquired by Christ as *God-Man*: and not the glory which He always possessed as the Everlasting Word. See *v.* 3, ἐκάθισε, and *v.* 4, γενόμενος,—neither of which could be predicated simply of the divine Logos.

5. σήμερον γεγέννηκά σε] *to-day have I begotten Thee.* Ps. ii. 7, where the words are spoken by Jehovah to Christ, as *Man*, after His Passion and *Resurrection*: and this text is applied to the *Resurrection* of Christ, as the First-begotten of the dead, by *St. Paul*, Acts xiii. 33, where see note; and this Psalm is therefore appointed by the Church to be sung on *Easter Day.*

γέννηκά σε; καὶ πάλιν, Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα, καὶ αὐτὸς ἔσται μοι εἰς υἱόν; [6] [f] Ὅταν δὲ πάλιν εἰσαγάγῃ τὸν Πρωτότοκον εἰς τὴν οἰκουμένην λέγει, Καὶ προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ. [7] [g] Καὶ πρὸς μὲν τοὺς ἀγγέλους λέγει, Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα· [8] [h] πρὸς δὲ τὸν

f Ps. 97. 7. Rom. 8. 29. Col. 1. 18.

g Ps. 104. 4.

h Ps. 45. 6, 7.

It is allowed by the Jewish Rabbis that this Psalm relates to the Messiah. See *Surenhus.* p. 592. Some of the Fathers (e. g. *Origen* in Ioann. tom. i. and *Athanasius* cont. Arian. iv. 24, and *Basil* c. Eunom. ii. 24), regarding *σήμερον*, *to-day*, as equivalent to God's *eternal now*, apply *γεγέννηκα* to the *Eternal* Generation of the Son: and others (as *Chrys.* here) to His Incarnation. See the authorities in *Suicer*, Thes. *v. σήμερον*, vol. ii. p. 954.

— *Ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα*] *I will be to Him for a Father.* 2 Sam. vii. 14, LXX.

These words were spoken by God primarily concerning Solomon, the Son of David, and builder of that Temple which David desired to build, but was not permitted by God; and were spoken by God, in reference to that desire. See 2 Sam. vii. 5. 1 Chron. xvii. 11.

But the words were spoken in a secondary sense concerning Christ, the promised Son of David, the Builder of the Christian Church.

This is clear from the inapplicability of some portions of the promise to Solomon, especially that portion which assures to him an *everlasting* kingdom.

The Apostle, inspired by the Holy Ghost, teaches us to make this transfer from the type to the antitype.

And such a transfer was commonly regarded by the Jewish Rabbis as a legitimate one. See *Surenhus.* pp. 592, 593. It is well observed by *Stuart* (p. 26) that the Apostle in applying these quotations to the Messiah, must have supposed, that they whom he addressed, would readily admit the propriety of the application; otherwise he would not have ventured to make it.

We derive also this benefit from the Apostle's words. We are assured, on his authority, that we are right in regarding *Solomon* as a *type* of Christ. And thus we have a clue to the right understanding of a book of the Old Testament, viz. the Book of Canticles, or the Song of Solomon, as representing the love and espousals of Christ and His Church.

6. *Ὅταν δὲ πάλιν*] *And, in another place, when He shall have brought the Only-Begotten into the World, He saith, And let all the Angels of God worship Him.*

Πάλιν is used here, as commonly in this Epistle (see i. 5; ii. 13; iv. 5; x. 30), and in the previous clause, to introduce a new *quotation*. Cp. Rom. xv. 10, 11, 12; indeed *πάλιν*, *again*, is the 'vox solennis' for this purpose. It served the same uses in ancient literature that inverted commas do in modern typography.

As to the *position* of *πάλιν*, see similar examples of *trajections* in *Winer*, p. 488. Cp. 2 Cor. ii. 1.

There is a climax in the Apostle's argument.

Even at Christ's *Incarnation*, when He was humbling Himself, and condescending to become a little Child, even then Jehovah declared His glory; He proclaimed even then the supremacy of the *First-Begotten* (Col. i. 15) over the Angels of God. For even then, when He introduced Him into this *lower* world (*οἰκουμένην*, cp. Luke ii. 1), He gave a command to the Angels of Heaven to *worship* Him.

Ὅταν εἰσαγάγῃ = *cum induxerit*; literally, 'when He *shall have* introduced.' The *ὅταν* with *conj. aorist* is equivalent to *cùm* with the *futurum exactum* in Latin. See *Winer*, § 42, p. 275.

This mode of speech is to be accounted for here by the consideration that the Writer puts himself in the place of a *Prophet* contemplating the *pre-existence* of Christ, and considering the event of the Incarnation as *future*.

The introduction into the habitable world (*οἰκουμένη*) was at the *Incarnation*, *ὅτε ἐσαρκώθη*. *Greg. Nyssen, Cyril, Chrys., Theodoret, Theophyl.*, and so *Primasius*, and *Bp. Fell*, and others. Cp. below, x. 5, *εἰσερχόμενος εἰς τὸν κόσμον*, which is said of the *Incarnation*.

This Exposition seems preferable to that of some Interpreters, who refer this introduction of the Son to *His Resurrection*, or to His *Second Advent*, as *Böhme Tholuck, De Wette, Lünemann, Delitzsch*, p. 24. The Second Advent of Christ to Judgment in His glorious Majesty can hardly be called a *bringing in* of the First-begotten into the World.

— *προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ*] *let all the Angels of God worship Him.* Probably a quotation from Ps. xcvii. 7, where the LXX have *προσκυνήσατε αὐτῷ* (Cod. Alex.); whence the LXX seem to have adopted, in Deut. xxxii. 43, *προσκυνησάτωσαν αὐτῷ πάντες ἄγγελοι Θεοῦ*.

In both these cases there seems to be a plurality of Persons; the Angels are introduced as the Angels of *One Person*, and they are commanded by Him to worship *another Person*; and *that* Person must also be God; for Divine Worship can be paid only to God.

The Angels of God are commanded by the Holy Spirit, speaking by the Psalmist, to worship some other Person, who *manifests* the *glory* of God to *all* people (see *v.* 6), and of Whom it is said, that a "Light is sprung up to the righteous One," *v.* 11 (*φῶς ἀνέτειλε τῷ δικαίῳ*), and that "Sion heard and rejoiced thereat" (*v.* 8), and that "the multitude of the Isles is glad" at His appearance (*v.* 1), and that "He hath *declared* His Salvation, and His Righteousness hath He openly showed in the sight of the Heathen; and hath *remembered* His Mercy and Truth toward the house of *Israel*, and all *the ends of the world* have seen the *salvation* of God" (Ps. xcviii. 1—4).

The Song of Zacharias, the Father of the Baptist, who is said in the Gospel to be "filled with the Holy Ghost," takes up the language of these Psalms, and associates them with the Incarnation of Christ. See Luke i. 67—79.

The ninety-seventh Psalm begins with a declaration that "*The Lord reigneth;*" and the same affirmation is repeated in this Group of Psalms, which, as the Jewish Rabbis allow, relate to "Messiah the King," and to the beginning of His Monarchy, the last Monarchy of Daniel. (Dan. ii. 44; iv. 3. 34; vii. 14. 27. Cp. Rev. xi. 15.) Ps. xciii.—ci., or, according to LXX, xciii.—c. See Ps. xciii. 1; xcv. 3; xcvi. 10; xcviii. 7.

The hopes expressed in this Psalm are Messianic. The appearance of Christ was of the nature of a *Judgment* . . . and the *Grace* which He revealed to the world is displayed in the preceding Psalm.

The exclamation, "*The Lord reigneth,*" the theme of these psalms, began to be fulfilled at the Incarnation and First Advent, and will reach its final consummation when all the Kingdoms of this World shall have become the Kingdom of the Lord and of His Christ. See *Hengstenberg* in Ps. xcvii.

We, who are Christians, may thankfully receive through St. Paul, such an exposition from the Holy Spirit, Who inspired the Psalmist, and Who guides us, by the hand of St. Paul, to see in this and the other Psalms with which it is combined, and which illustrate its meaning (viz. the ninety-third to the one hundredth Psalms), a prophecy concerning the Judgment and Mercy, the Glory and Grace, of God, manifested to all the world in the Incarnation. And we may rest satisfied, that St. Paul would not have treated this Psalm as prophetical of the First Advent of Messiah, unless the Holy Ghost had designed it so to be, and the Ancient Church of God had rightly regarded it as such.

Happily for the Christian Church, the Septuagint Version, which the Apostle quotes, was made by *Jews*, and was read in *Jewish Synagogues;* it is in fact the Hellenistic Targum of the Old Testament, and its interpretations may be regarded as exponents of the sense of the most learned of the Jewish Nation before the coming of Christ.

No exception therefore could be made by the *Jews* against the Apostle's quotations from the *Septuagint Version;* and he is therefore careful to follow as closely as possible the language *of that Version* in this Epistle, and not to substitute for it any private Interpretation of his own, against which the Jews might have excepted as incorrect. See above, *Introduction* to the Acts of the Apostles, p. xviii; and also, *Introduction* to this Epistle, pp. 373—4.

Thus, if any should object that *ἄγγελοι* here is not a correct rendering of the Hebrew אֱלֹהִים (*elohim*), it was enough for the Apostle to answer, that it had been so rendered by *Jews* themselves in the Septuagint Version, here, and in Ps. viii. 6; cxxxvii. 1.

Here is clear evidence of Christ's Divinity. Jehovah (as the Apostle expounds the words) commands the Angels to worship Christ. See *Waterland*, vol. iv. p. 360, "On the *Divinity* of Christ proved from His claim to be *worshipped.*"

7. *πρός*] *in regard to;* the Hebrew לְ or אֶל. Luke xx. 19. Acts xii. 21. Rom. x. 21. *Lünemann.*

— *Ὁ ποιῶν—φλόγα*] Ps. civ. 4, LXX. Cod. Alex. The sense is *not* "Who maketh His Angels *Spirits,*" nor is it, "Who

Υἱὸν, Ὁ θρόνος σοῦ, ὁ Θεὸς, εἰς τὸν αἰῶνα τοῦ αἰῶνος· ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου, 9 [i] ἠγάπησας δικαιοσύνην, καὶ ἐμίσησας ἀνομίαν· διὰ τοῦτο ἔχρισέ σε ὁ Θεὸς, ὁ Θεός σου, ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου. 10 [k] Καὶ, Σὺ κατ' ἀρχὰς, Κύριε, τὴν γῆν ἐθεμελίωσας, καὶ ἔργα τῶν χειρῶν σου εἰσὶν οἱ οὐρανοί· 11 [l] αὐτοὶ ἀπολοῦνται, σὺ δὲ διαμένεις· καὶ πάντες ὡς ἱμάτιον παλαιωθήσονται, 12 καὶ ὡσεὶ περιβόλαιον ἑλίξεις αὐτοὺς, καὶ ἀλλαγήσονται· σὺ δὲ ὁ αὐτὸς εἶ, καὶ τὰ ἔτη σου οὐκ ἐκλείψουσι.

13 [m] Πρὸς τίνα δὲ τῶν ἀγγέλων εἴρηκέ ποτε, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου; 14 [n] Οὐχὶ πάντες εἰσὶ λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν;

II. 1 Διὰ τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσι, μή ποτε

i Isa. 61. 1, 3. Acts 10. 38.
k Ps. 102. 25.
l Isa. 51. 6. 2 Pet. 3. 7, 10.
m Ps. 110. 1. Matt. 22. 24. Mark 12. 36. Luke 20. 42. Acts 2. 34. 1 Cor. 15. 25. Eph. 1. 20. ch. 10. 1, 2. & 12. 2.
n Ps. 103. 21. & 34. 7. & 91. 11.

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maketh the Winds His Angels," but it is "*Who maketh His Angels to be Winds* (רוחות, *ruchoth*), *and His Ministers to be a flaming fire*;" that is, who employs His Angels in the government of the natural world and in the visible phenomena of the Universe. The Angels are His Ambassadors and Servants in the material world which is inhabited by man. This view was familiar to the ancient Jewish Church. See the quotations from the Rabbinical writers (in *Wetstein* and *Schöttgen*), who use the same words as the Apostle, "facis *Angelos* Tuos *Ventos*, aliquando *Ignem*;" and their report of the answer of the Angel to Manoah, "nonnunquam Deus facit nos ignem, aliàs ventum."

This text opens to us a sublime and magnificent revelation of the invisible agency employed by Almighty God in the operations of Nature. *Angels* are employed by Him as *servants* in them; but the *Son* is *Creator* and *Lord* of all.

From this Apostolic citation we learn therefore—

To interpret Nature aright; and

To interpret this Psalm aright.

S. Clement of Rome adopts St. Paul's argument upon it (ad Corinth i. 36).

8, 9. Ὁ θρόνος σοῦ, ὁ Θεὸς—μετόχους σου] From Ps. xlv. 6, 7, almost verbatim from the LXX. *Thy throne, O God, is for ever and ever!* Christ is here invoked as God.

The words ὁ Θεὸς, used here by the LXX, are employed as a *vocative* commonly in that Version. See Ps. iii. 7; iv. 1; v. 10; vii. 1.

This use is the best illustration of the words of St. Thomas to our Lord, who is *addressed* by him as *God*, "*My Lord, and my God*," Θεός μου. John xx. 28. Cp. Luke xviii. 11. 13. Mark xv. 34. *Winer*, pp. 59. 164.

This Psalm is entitled by the LXX "a Song for the Beloved One," ᾠδὴ ὑπὲρ τοῦ ἀγαπητοῦ, and it has generally been understood by the best Jewish Expositors (as *Aben Ezra*, *Kimchi*, and others), and by all the ancient Christian Interpreters, to refer to the Messiah as King, and Head, and Husband of His Church.

The use here made of it by St. Paul may suffice to assure us of the correctness of that application by the Church in her services for *Christmas Day*, when St. Paul's words expounding the Psalm are appointed to be used as the Epistle.

9. ἔχρισέ σε ὁ Θεός] *God anointed Thee with the oil of gladness.* Some expositors regard ὁ Θεὸς here also as a *vocative*. So *Primasius*, *Theophyl.*, and even *Symmachus*, who renders the word here (which is *Elohim*) by θεέ. A remarkable confession from him. And so *Lünemann*.

It appears that the LXX and St. Paul rather intended it as a *nominative*; and so the *Syriac*, *Arabic*, and *Æthiopic* Versions, and our English Translators, who have, however, placed "*O God*" in the margin.

— ἔχρισέ σε—ἔλαιον] On the double accusative, see Rev. iii. 18.

This Unction is predicated of the Son *as Man* in His threefold character of Prophet, Priest, and King, Who is thus the Messiah, Christ, or Anointed of God. See *Theodoret* here, and *Bp. Pearson*, Art. ii. pp. 150. 179, and above on Matt. i. 1.

This *Unction*, begun at the Conception of Christ (Luke i. 35) and further displayed at His Baptism (Matt. iii. 16), was consummated at His Enthronization in His Heavenly Palace at God's Right Hand, when He received the Holy Ghost to give to His Church. Acts ii. 1. Eph. iv. 8. Christ is anointed with the oil of gladness *above His fellows*: because the unction which His members, who are also anointed (cp. Ps. cv. 15), receive, is derived from His unction; cp. Ps. cxxxiii. 2. *Men* are called Christ's μέτοχοι, or *fellows*, because He has taken their nature (cp. ii. 14), and they partake of His unction (iii. 14).

10—12. Σὺ κατ' ἀρχὰς—ἐκλείψουσι] Ps. cii. 25—27. Almost verbatim from LXX.

12. ἑλίξεις] *Thou shalt fold* or *roll them up.* The Hebrew word here signifies 'thou shalt *change*;' whence, in the Alexandrine MS. of the LXX, we have ἀλλάξεις here. The heavens are called in Hebrew *rakia*, an expanse (Gen. i. 6, 7, and passim), whence the figure. Cp. Isa. xxxiv. 4; li. 6. 2 Pet. iii. 10. *Stuart*, p. 34. For ἑλίξεις D* and many Latin authorities have ἀλλάξεις, and so ℵ.

— αὐτούς] *Lach.* adds ὡς ἱμάτιον, with A, B, D*; but this is probably only a marginal gloss, for ὡς περιβόλαιον, imported into the text.

13. Κάθου ἐκ δεξιῶν] *Sit Thou on My Right Hand.* Ps. cx. 1, LXX; a Psalm applied by Christ to Himself as God and Man. See Matt. xxii. 44. Cp. Acts ii. 34, and St. Paul's reasoning on this text, 1 Cor. xv. 25—28.

14. Οὐχὶ πάντες ε. λειτουργικὰ πνεύματα κ.τ.λ.] *Are they not all ministering Spirits?* The Angels are πνεύματα λειτουργικὰ, Spirits ministering to God in His Heavenly Sanctuary, as the Cherubim in the earthly λειτουργία, or *divine service*, of the Holy of Holies. On this sense of λειτουργικὸς, see viii. 6; ix. 21. Num. iv. 12, LXX. Angels are God's λειτουργοὶ, and man's διάκονοι.

In the argument of this Chapter concerning the nature of Angels and their subordination to *Christ*, and as doing service to *man*, the Apostle had doubtless before his eye that erroneous tenet of Judaistic Gnosticism, which he had encountered in his Epistle to the Colossians; and which represented the *Angels* as *co-operating with God in Creation*, and as *Mediators* between God and Man, and as entitled to receive *worship* from man, and which thus undermined the dignity, and contravened the worship of Christ. See above on Col. ii. 18. Cp. Eph. i. 21.

The argument is followed up by St. Paul's contemporary, *Clement of Rome*, in his Epistle to the Corinthians, c. 36.

On the existence of the Holy Angels, and their office of ministering to the faithful, see *Bp. Bull's* two admirable Sermons, xi. and xii. vol. i. pp. 260—325.

Observe, that this chapter, designed as an argument in the first instance against the errors of Judaism, is a storehouse of authorities against the *Marcionite*, *Arian*, *Sabellian*, and other Heresies, which impugn the truth concerning the Two Natures, and the One Person, of Christ; as has been shown by the ancient expositors upon it, *Chrys.*, *Theodoret*, *Primasius*, *Theophyl.*, and others, cited in the valuable Catena from Cod. Paris. 238, ed. *Cramer*, pp. 279—381.

Ch. II. 1. Διὰ τοῦτο] *Because* the Gospel is delivered to *us* by *Christ Himself* in person; Who is so much greater than the Angels, through whom men received the Law; *therefore*, we ought to give more diligent heed to it.

— μή ποτε παραῤῥυῶμεν] *lest we fail.* Παραῤῥυῶμεν is the 2 *aor. conj. passive* from παραῤῥεῖν, *Matt.* G. G. § 248. *Kühner*, § 176, § 196, § 230.

The metaphor is from a Stream—and a beautiful and appropriate one it is, especially in an address to the dwellers in Palestine, a land of temporary torrents. The nature of a Stream is to *flow by*, and therefore the sense cannot be, *lest we flow by*, that is, *continue* to flow; but the meaning is, 'ne delabamur, ne deficiamus,' lest we be dried up by the scorching rays of the sun, in the heat of trial and affliction, like a Brook, which glides away

παραῤῥυῶμεν. 2 [a] Εἰ γὰρ ὁ δι' ἀγγέλων λαληθεὶς λόγος ἐγένετο βέβαιος, καὶ πᾶσα παράβασις καὶ παρακοὴ ἔλαβεν ἔνδικον μισθαποδοσίαν, 3 [b] πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας, ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι διὰ τοῦ Κυρίου ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη, 4 [c] συνεπιμαρτυροῦντος τοῦ Θεοῦ σημείοις τε καὶ τέρασι καὶ ποικίλαις δυνάμεσι, καὶ Πνεύματος ἁγίου μερισμοῖς κατὰ τὴν αὐτοῦ θέλησιν;

5 [d] Οὐ γὰρ ἀγγέλοις ὑπέταξε τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν· 6 [e] διεμαρτύρατο δέ που τὶς λέγων, Τί ἐστιν ἄνθρωπος, ὅτι μιμνήσκῃ αὐτοῦ, ἢ υἱὸς ἀνθρώπου, ὅτι ἐπισκέπτῃ αὐτοῦ; 7 Ἠλάττωσας αὐτὸν βραχύ τι παρ' ἀγγέλους· δόξῃ καὶ τιμῇ ἐστεφάνωσας αὐτὸν, καὶ

a Deut. 4. 3, 4. & 17. 2, 5, 12. & 27. 26. Acts 7. 38, 53. Gal. 3. 19.
b Matt. 4. 17. Mark 1. 14. ch. 12. 25.
c Mark 10. 20. Acts 2. 22. & 14. 3. & 19. 11 1 Cor. 12. 4. 7, 11
d ch. 1. 2, 4, 8. & 6. 5. 2 Pet. 3. 13.
e Ps. 8. 6. & 144. 3.

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and disappears in the drought of summer, when *it is most needed*. See Job vi. 15. Jer. xv. 18.

The word is derived from the LXX, Prov. iii. 21, *υἱὲ, μὴ παραῤῥυῇς, τήρησον δὲ ἐμὴν βουλήν*· where it corresponds to the Hebrew לוּז (*luz*), to *depart*, rendered *ἐκλείπειν*, to *fail*, as water does (Prov. iv. 21), *υἱὲ, ἐμῇ ῥήσει πρόσεχε... ὅπως μὴ ἐκλίπωσί σε αἱ πηγαί σου*· and the word is rightly explained by *μὴ ἐκπέσωμεν*, by *Chrys.*, and by *ἐξολισθῶμεν* in *Hesych.*, and by 'ne forte evanescamus,' by *Primasius*. (John vii. 38. Prov. xviii. 4.)

The Apostle exhorts them, not to suffer themselves to be dried up by the heat of persecution, and to flow away, through fear, and apostatize from Christ, and so be utterly lost; but to hold fast to the words of Him Who is the fountain of Living Waters; and to be like perennial Streams flowing from Him Who will be to them a never-failing Well of Water springing up to Everlasting Life. (John iv. 14.)

2. *δι' ἀγγέλων*] *by Angels*. On the giving of the Law from Mount Sinai by the *Ministry of Angels*, see above on Acts vii. 53. Gal. iii. 19. *Augustine*, Serm. 7, and *Delitzsch* here, p. 49.

There is no express mention of the intervention of *Angels* in the *Mosaic* account of the Delivery of the Law on Mount Sinai. But the words in Deut. xxxiii. 2. Ps. lxviii. 17, combined with the declarations above cited in Acts vii. 53, and Gal. iii. 19, and with the assertion in the preceding chapter (i. 7), that God "maketh His Angels winds, and His Ministers a flaming fire," suggest a belief, that the Thunderings and the Lightnings, and the Cloud, and the Voice of the Trumpet, exceeding loud (Exod. xix. 16), which accompanied the delivery of the Law on Mount Sinai, were *Angelic Ministrations* to God in His Temple of the Universe.

— *ἐγένετο βέβαιος*] *became*, and was proved to be, *stedfast* and *inviolable*, by the infliction of penalties for its infraction or neglect.

— *παράβασις καὶ παρακοή*] *transgression and disobedience*; that is, every sin of commission, and every sin of omission also.

παρακοὴ represents the *disposition* and *habit* of *not hearkening* to God's commands; *παράβασις* expresses an *actual transgression* of them.

3. *ἡμεῖς*] *we* Christians: "jungit personam suam illis Paulus, more suo." *Primasius*. Cp. note above on 1 Cor. vi. 12.

— *σωτηρίας*] *salvation*—an argument from the *grace* of the *Gospel*, as distinguished from the terrors of the Law. Cp. Jude 3.

— *ἥτις ἀρχὴν λαβοῦσα λαλεῖσθαι*] *which having received the beginning of its utterance through Him who is the* LORD Jehovah Himself; and not like the Law which came to the Jews through a Mediator and by Angels. See on Gal. iii. 19. *ἥτις* is more significant than *ἥ*: it is equivalent to "quippe quæ." See Rom. i. 25; vi. 2.

It is observable, that the writer of this Epistle uses the word *Κύριος* thus, as an appellation for CHRIST, here and in vii. 14, and this has been alleged by some as inconsistent with St. Paul's usage, and as an argument against the Pauline origin of the Epistle. *Davidson*, p. 244.

But St. Paul also employs *Κύριος* in this manner in his received Epistles, 1 Thess. iv. 15, 16. 2 Thess. ii. 2. 2 Tim. iv. 18. And this expression was very appropriate in an Epistle to the Hebrews, as reminding them that the *Jesus* of the Gospel is no other than the *Jehovah* of the Old Testament. See Luke ii. 9.

The same may be said concerning the objection raised by some on the fact that the words *Ἰησοῦς* and *Χριστὸς* are often used absolutely, and not often in combination (though sometimes, as x. 10; xiii. 8. 21) in this Epistle. The Writer of it is professedly and specially treating of Our Lord's *Humanity* as *Jesus*, and of His *Priesthood* as *Christ*.

— *εἰς ἡμᾶς ἐβεβαιώθη*] *was conveyed stedfastly to us* (*Theophyl.*), so that we were assured of its truth. On the use of *εἰς*, see 1 Thess. i. 5. 2 Cor. viii. 6. Col. i. 25. 1 Pet. i. 25, and on this sense of *βεβαιοῦν*, see 1 Cor. i. 6.

No argument can be hence deduced against the *Pauline* origin of this Epistle, as if this statement were at variance with Gal. i. 12, where he speaks of direct revelations from *God*, and *not* from *man*, to himself. It is usual with the Apostle, in his condescension and charity, to *divest* himself of his own *personal individuality*, and to identify himself with those whom he addresses, and indeed with classes of persons generally to whom he does not actually belong. See on Rom. vii. 7, and *Stuart*, Introd. § 27 (17), and above, *v.* 3.

4. *Πνεύματος ἁγίου μερισμοῖς*] *distributions of the Holy Ghost*. Gifts which the Holy Ghost distributed (*ἐμέρισε*). See Acts ii. 2. 1 Cor. vii. 17; xii. 11, and 2 Cor. x. 13, and Rom. xii. 3.

This interpretation seems preferable on the whole to that which regards the Holy Spirit as distributed, *μεριζόμενον*, and not as the *Agent* in the distribution of His own Gifts.

The argument of the Apostle appears to be enforced by an appeal to *all the Three Persons of the Trinity*, as co-operating in the preaching of the *Gospel*.

— *κατὰ τὴν αὐτοῦ θέλησιν*] *according to His own Will*; the will of the Spirit Himself. See on 1 Cor. xii. 11, and so *Primasius* and *Œcumenius*.

5. *Οὐ γὰρ ἀγγέλοις*] *For not to Angels* (emphatic) *did He subject* (aorist) *the future world, of which we are speaking*.

An answer to the Judaistic objection, that Jesus, being *Man*, is inferior to the *Angels*, the Mediators of the Law.

The Manhood of Jesus is acknowledged by the Apostle (*vv.* 6—18); and it is shown, that the Jewish Scriptures testify to the elevation of *Human Nature* above the *Angels*, and that those Scriptures are fulfilled in Christ, Who is God from Everlasting, but was made *Man*, and suffered death as *Man*, in order to fulfil those Scriptures, and to reconcile God to Man, and to exalt Human Nature above the Nature of Angels, even to the Right Hand of God.

— *τὴν οἰκουμένην τὴν μέλλουσαν*] *the future world*, the world which was looked for by the Hebrews, as the Time of the Messiah, and by them called *αἰὼν ὁ μέλλων*, עוֹלָם הַבָּא, whence the Messiah was called by them *πατὴρ μέλλοντος αἰῶνος*, the *father* of the *world to come*. Cp. below, vi. 5, *δυνάμεις μέλλοντος αἰῶνος*, and on ix. 11, and 1 Cor. xv. 24. Rom. viii. 21. 2 Pet. iii. 13.

This assertion of the Apostle is designed to meet the objection of the Jews, derived from the Old Testament, that God has subjected the World to *Angels*, whom He made to be Rulers of Provinces. See the passages in Dan. x. 13. 20, 21.

Be it so, replies the Apostle; but these are only particular lordships of this *present world*, which will soon have an end with all its kingdoms and dominions, to be succeeded by One Universal Kingdom, that of Christ, which (as the same Prophet testifies, Dan. ii. 44; iv. 34; vi. 26; vii. 14. 27) will consume all other kingdoms, and never be destroyed.

6. *τὶς*] *some one*—of great dignity and authority *testified*, earnestly and solemnly affirmed—whom you know and revere, and to whose words you will defer. On the *accent*, see *Tisch.* p. 559.

6—8. *Τί ἐστιν—ποδῶν αὐτοῦ*] Verbatim from the Septuagin Version of Ps. viii. 5—7, already applied by St. Paul to the Messiah, 1 Cor. xv. 27.

The words *καὶ κατέστησας—σου* are *omitted* by B, D***, I, K, and many Cursives, and *Griesb.*, *Scholz*, *Tisch.*, *Bleek*, *De Wette*, *Lünemann*, *Delitzsch*; they are found in A, C, D*, E*, M, and *Vulg.*, and *Syriac*, *Arabic*, and *Æthiopic* Versions; and are admitted into the text, in brackets, by *Lachmann*.

7. *Ἠλάττωσας αὐτὸν βραχύ τι*] *Thou madest him* (man) *to be* only *a little* (מְעַט, *mĕat*) *lower than the Angels* (*Elohim*,

f Gen. 1. 26—29. Ps. 8 7. Matt. 28. 18. 1 Cor. 15. 25, 27. Eph. 1. 22.
g Acts 2. 33. Phil. 2. 7, 8. Rev. 19. 12.
h Luke 24. 26, 46. John 19. 30. Acts 3. 15. & 5. 31. Rom. 11. 36. Phil. 2. 9. ch. 5. 9. & 12. 2.
i Acts 17. 26. ch. 10. 10, 14.

κατέστησας αὐτὸν ἐπὶ τὰ ἔργα τῶν χειρῶν σου· [8] [f]πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.

Ἐν τῷ γὰρ ὑποτάξαι αὐτῷ τὰ πάντα οὐδὲν ἀφῆκεν αὐτῷ ἀνυπότακτον. Νῦν δὲ οὔπω ὁρῶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα. [9] [g]Τὸν δὲ βραχύ τι παρ' ἀγγέλους ἠλαττωμένον βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γεύσηται θανάτου· [10] [h]ἔπρεπε γὰρ αὐτῷ, δι' ὃν τὰ πάντα, καὶ δι' οὗ τὰ πάντα, πολλοὺς υἱοὺς εἰς δόξαν ἀγαγόντα τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθημάτων τελειῶσαι. [11] [i]Ὅ τε

see i. 6). That is,—Although the *heavens* are so glorious, yet Thou didst make *man* to be *more* glorious still. That this is the meaning of the text, is evident from the Hebrew original. Cp. Gen. i. 26—29.

The word *Elohim*, in this Psalm, is rendered by *Angels* in the Chaldee Paraphrase of the Psalms, as well as in the Septuagint Version—both of unquestionable authority with St. Paul's readers.

8. *πάντα ὑπέταξας*] *Thou didst put all things* without exception *in subjection to Man.* This prophecy, says the Apostle, finds its fulfilment in the Man Christ Jesus, and in Him alone. Cp. 1 Cor. xv. 27.

8, 9. *Νῦν δὲ οὔπω ὁρῶμεν κ.τ.λ.*] *But at present we do not yet see all things made subject to him* (Man)—*οὔπω ὁρῶμεν*, we do not yet *see* this with our *bodily* eyes. But we *βλέπομεν Ἰησοῦν*, with the eye of faith we *do look up to* and do *contemplate* Jesus (the *Man* so called, as being our *Saviour*), *Who had been made a little inferior to Angels, now having been crowned* (*ἐστεφανωμένον*) *with glory and honour on account of the suffering of the death* which He endured, *in order that by the free favour of God*, and not by any merits of ours, *He might taste death on behalf of every man.*

On this sentence it is to be observed that *ὁρῶμεν* is contrasted with *βλέπομεν*, which expresses a more intent, earnest, spiritual contemplation than *ὁρῶμεν*. Cp. Acts iii. 4. 1 Cor. i. 26; iii. 10; viii. 9. Heb. x. 25. The words *διὰ τὸ πάθημα ἐστεφανωμένον*, 'crowned *on account* of suffering,' are explained in the following verse by *διὰ παθημάτων τελειῶσαι, to make perfect by means of suffering;* and the argument is more fully expounded by the Apostle in Phil. ii. 5—11, which is the best comment on this passage. Cp. *Winer*, § 49, p. 355.

This assertion is designed by St. Paul to be a reply to the Jewish objection, that the Messiah was to be a *Conqueror*, and *not* to be a *sufferer;* and to refute their allegation, that those Hebrews who had passed from Judaism to Christianity, had deserted the worship of the *Living God*, for the religion of a *Man* who had *died* an *accursed death.*

He shows that the *sufferings* of Christ were purposely *designed* by God to be His path to *Victory*. The Cross of Christ was like the Triumphal Car and Royal Throne of His Exaltation; and it is that by which He saved and exalted *our Nature;* and when we look up to Jesus with the eye of faith, sitting at the Right Hand of God, we *see ourselves*, His members, crowned with honour and glory in Him our Head. See above on Eph. ii. 6. Col. ii. 13—15, and *Chrys.* and *Primasius* here, and the *Vulgate*, *Arabic*, and *Æthiopic* Versions, which render this passage correctly.

Fitly, therefore, does the Church appoint this Psalm (Ps. viii.) to be used on the Festival of the *Ascension*, when she praises God for the exaltation of Human Nature in the person of Christ; and in Ps. xxiv., used also on the same day, the Same Person is proclaimed to be the King of Glory and Lord of Hosts.

9. *ὅπως—γεύσηται*] *in order that He might taste of death.* Cp. *Winer*, § 53, p. 410.

The phrase '*taste of death*,' means more than to *die;* it signifies to taste the *bitterness* of death. See on Matt. xvi. 28. John viii. 52, which explain the sense here; which is, that Christ tasted the bitterness of death for *every one individually*, and not only for *all collectively*, in order that no one who believes in Him might taste it.

But on what word does *ὅπως* depend?

By some Expositors it has been made to depend on *ἠλαττωμένον* (*Aug.*, and *A Lapide*).

By others it is made to depend on *διὰ τὸ πάθημα τοῦ θανάτου*. And this seems to be the true construction. Christ submitted to *the suffering of death* (*τὸ πάθημα τοῦ θανάτου*) *in order that by the grace of God He might taste death for every man.*

The Apostle is replying to the objections of those who would not accept the doctrine of a *suffering* and *dying Messiah.* In *their* opinion, the Messiah was to be a *Conqueror*, and one who was not to *die*, but to '*abide for ever.*' See John xii. 34.

St. Paul states the *reasons* and the *results* of Christ's death. He suffered death *in order* that by the *free grace* and gift of *God* (cp. Rom. v. 15—20), and by no merit of men, He *might taste death* for every individual man; and *in order that* every one who believes on Him might *never taste of death.* See John viii. 51, 52. Cp. John v. 24; vi. 40; xi. 26, and note above on Matt. xvi. 28. Luke ix. 27.

The *sufferings* of Christ, therefore, so far from being a stumbling-block to you Hebrews, ought to be regarded as a reason for great gratitude, for God's wonderful grace and favour to you, in freely providing a Deliverer for you from the bitter pains of that Death to which all of you were subject on account of sin; and of thankfulness and love to Christ, Who condescended to endure such shame and anguish for you, and to die upon the Cross, in order that you might live for evermore.

But do not imagine, therefore, that Christ is *not* a Conqueror, or that He does *not* abide for ever. Behold Him crowned with the *Crown* of *Victory* (*ἐστεφανωμένον στεφάνῳ, not διαδήματι*: see on Rev. vi. 2; xix. 12), in that Nature of yours in which He *suffered* for you on the Cross. Behold Him crowned as Conqueror *on account of* (*διὰ*) those very sufferings, which He endured there, and by which He has procured peace and pardon, liberty and joy eternal for you. He conquers by the Cross, and enables you to conquer by it.

Thus, then, His *sufferings* (against which some of you make an objection) are seen to redound to His everlasting glory, and to the eternal happiness of every child of man. See *Chrysostom's* excellent comment here.

This divine declaration affords a complete refutation of all partial and exclusive notions concerning the efficacy of Christ's death;

The Apostle says that Christ tasted death for *every one;* for *each individual* man, *ὑπὲρ παντός*. He died (says *Chrys.* here) not only for those who believe, but for all the world. What, although some do not believe? Yet Christ has done His part. And so another ancient Expositor here. Christ is like a Physician who offers health to every one that will accept His spiritual medicines. They who hearken to Him receive them, and are saved. He proffers them to all, but the medicines profit those only who accept them. "Ita et Christus quantum pro se fuit, pro omnibus mortuus est, quanquam non prosit Ejus Passio nisi solummodò iis, qui in eam credere volunt." *Primasius.* On this doctrine of the *Universality* of the *Redemption* by Christ, see above on 1 Cor. viii. 11. Rom. viii. 30; below, 2 Pet. ii. 1.

Instead of *χάριτι Θεοῦ*, which is the reading of A, B, C, D, E, K, L, and also of ℵ, and of most Cursive Manuscripts, some copies mentioned by *Origen*, and some Fathers, read *χωρὶς Θεοῦ* (*apart from God*), a reading which was employed by the Nestorians in favour of their tenet of a double personality in Christ. See *Œcumen.* Caten. p. 395. *Tisch.* p. 559. *Delitzsch*, pp. 65, 66. That reading is probably only a marginal Gloss on *ὑποτάξαι αὐτῷ τὰ πάντα*, to harmonize it with 1 Cor. xv. 27, and was afterwards imported from the Margin into the Text.

10. *ἔπρεπε—αὐτῷ*] *it was seemly for Him.* *πρέπει τῷ Θεῷ φυτεύειν ἐν ψυχῇ τὰς ἀρετάς. Philo*, i. p. 48.

— *δι' οὗ*] *through Whom*—God the Father Almighty. "*Propter* Patrem vivit *Filius* quod *ex* Patre Filius est; fons Pater Filii, radix Pater Filii est." *Ambrose* (de Fide iv. 5). "Pater de nullo Patre, Filius de Deo Patre Filius; et quod Filius est, *propter Patrem* est, et quod est, à Patre est." *Augustine* in Joann. Tract. 19. *Bp. Pearson* on the Creed, Art. i. p. 65.

This text, in which *διὰ* is applied to God the *Father*, is a refutation of the heretical notion, derived by some from its application to the *Son*, in such passages as i. 2, that it argues *inferiority* in Him. See *Basil*, in Caten. p. 397.

— *ἀγαγόντα—τελειῶσαι*] *having* brought; not '*bringing.*' See *Winer*, § 45, p. 307.

The sense of the word *τελειῶσαι, to make perfect*, extends *forward* even to the *future, full*, and *final* accomplishment of the

γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι ἐξ ἑνὸς πάντες· δι' ἣν αἰτίαν οὐκ ἐπαισχύνεται
ἀδελφοὺς αὐτοὺς καλεῖν 12 [k] λέγων, Ἀπαγγελῶ τὸ ὄνομά σου τοῖς ἀδελ- k Ps. 22. 23, 26.
φοῖς μου, ἐν μέσῳ ἐκκλησίας ὑμνήσω σε· καὶ πάλιν, Ἐγὼ ἔσομαι πε-
ποιθὼς ἐπ' αὐτῷ· 13 [l] καὶ πάλιν, Ἰδοὺ ἐγὼ, καὶ τὰ παιδία, ἃ μοι ἔδωκεν l Isa. 8. 18. John 10. 29. & 17. 6, 9, 11, 12.
ὁ Θεός.

14 [m] Ἐπεὶ οὖν τὰ παιδία κεκοινώνηκεν αἵματος καὶ σαρκὸς, καὶ αὐτὸς παρα- m Isa. 25. 8. Hos. 13. 14. John 1. 14. 1 Cor. 15. 54, 55. Phil. 2. 7. 2 Tim. 1. 10.
πλησίως μετέσχε τῶν αὐτῶν, ἵνα διὰ τοῦ θανάτου καταργήσῃ τὸν τὸ κράτος
ἔχοντα τοῦ θανάτου, τουτέστι τὸν Διάβολον, 15 [n] καὶ ἀπαλλάξῃ τούτους, ὅσοι n Luke 1. 74. Rom. 8. 15.
φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας.

16 Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, ἀλλὰ σπέρματος Ἀβραὰμ ἐπιλαμ-

number of the Elect. See the use of the verb in xi. 40. Christ is indeed already *perfected* in His own Person (v. 9), but His *members* are not yet perfected (xi. 40). When the whole Number of the Elect shall be perfected, who, as Members of Christ, derive their τελείωσις from the *sufferings* of Him Who is the Leader and Author of their salvation; and when they are all brought to glory,—then their *Head* will be perfected in *them*.

His sufferings are effectually applied to the glorification of every member of His mystical Body, at the dissolution of every one who falls asleep in Jesus; and they will be effectual toward the perfection of His own Mystical Body, even to the final consummation of all things in the universal triumph of the Church glorified, which is His Spouse and Body.

Hence, therefore, the verse may be rendered thus:—

It was seemly for God, for Whom and through Whom are all things, having brought many sons to glory (by means of the Only-begotten Son), *to make the Leader of their salvation perfect through sufferings.*

11. Ὅ τε γὰρ ἁγιάζων] *For He that sanctifieth, and they that are being sanctified* (present tense), *are all from One*, God.

The Apostle here obviates a Jewish objection. They alleged that the Messiah would *never die*, but abide for ever. (John xii. 34.) The Apostle replies here, Do not be staggered by what I have said, that God should show such *favour* (χάριν, see *v.* 9) to men, as to give up His own Son to *die*, even by the death of the *Cross*, for *every man*, and that the way He appointed for His and their perfection was by *suffering*. The reason of this is, that *man*, for whom Christ suffered, is also a *son* of God. God is our *Father*, and loves us as His *Children*, and desires that we should be *sanctified*, in order that we may be *glorified*.

We are *all sons of God* by nature, and God sent His Son to take our nature, and suffer in it, in order that we may become sons also by adoption and grace, heirs of God, and joint heirs with Christ, that He may be the First-born among many brethren. See Gal. iv. 4—7. Rom. viii. 29. *For both He that sanctifieth, and they who are being sanctified, are all of one Father—God. Chrys., Theodoret, Theophyl. Bp. Pearson*, Art. i. p. 55.

The words ἑνὸς, *of one*, are to be explained from the preceding υἱοὶ, *sons*. It was fitting that God, the universal Father, Who brought *many sons* to *glory*, should make their Leader,—their Elder Brother, His *only* beloved *Son*,—perfect through *suffering*.

He Who makes us holy, and they who are being made holy, are all *sons* of one and the same Father, and therefore are brethren; and He Who is holy must *take their nature*, which, by the Fall of the first Adam, was tainted by sin, in order that it may be consecrated to God, and so be glorified.

The word ἁγιάζω, as used here, is best explained by our Lord's own language in John xvii. 17—19; and see *S. Cyril* here in Catenâ, p. 401.

— δι' ἣν αἰτίαν—καλεῖν] He that sanctifieth, that is Christ, and they who are being sanctified, that is faithful Christians, are all of one, the same *Father*, God; for which cause Christ is not ashamed to call them *brethren*. But they are not all sons of God in the *same manner* as *He* is. The *many* sons are not on an equality with the *One* Son, the Captain of their salvation. Christ is the *First-Born*, the *Only-Begotten Son*; the many sons exist in a relation of *dependence* on His Sonship, as *given* unto Him, and as being sons of faith in Him; for we are all *the children of God by faith in Christ Jesus* (Gal. iii. 26), and we *receive* the right of Sonship from Him; for as *many as received Him, to them gave He power to become sons of God* (John i. 12). Cp. *Gregory Nyssen* here (in Catenâ, p. 406).

12. Ἀπαγγελῶ—σε] From Ps. xxii. 22.

The Twenty-second Psalm is referred to the *Messiah* by some Jewish Expositors (see *Stuart*, p. 59; *Weistein*, p. 392; *Schöttgen*, p. 933), and by the whole Christian Church in ancient times, following the teaching of Christ, Who adopted the first words of it on the Cross. (Matt. xxvii. 46. Mark xv. 34.) Cp. *Justin Martyr*, Dialog. c. Tryph. c. 106, showing how this prophecy was fulfilled by Christ in the Gospel; and *Hengstenberg* on the Psalms, i. p. 362.

Hence the Church of England has wisely appointed it as one of the Proper Psalms for *Good Friday*.

13. ἐγὼ—ὁ Θεός] From Isa. viii. 17, 18.

The Messiah is introduced as speaking, and saying that He will put His trust in the Lord; and this is an evidence of His *Manhood*. And He adds, that He and the *Children*, whom the Lord hath given Him, are for signs and wonders in Israel. And thus He speaks of a seed given to Him by God.

This progeny of Christ, made man, is said by Him to be "a sign and wonder in Israel," because the Jews were staggered by the manner of its generation, which was by the Incarnation, and Passion of Christ, from Whose side, pierced on the cross, the Church was formed, as Eve was from Adam sleeping in Paradise, and thus He is able to say, "Behold I and the Children which the Lord hath given Me."

14. κεκοινώνηκε — μετέσχε] Observe the change of tense. Since the children *have communicated*, and *do communicate*, in the same blood and flesh, He, therefore, at the time of His Incarnation, and by it, *took part* in the same. Cp. *Winer*, § 40, p. 243.

Elz. has σαρκὸς καὶ αἵματος, but the reading in the text is authorized by A, B, C, D, E, M, and received by *Griesb., Lachm., Bengel, Tisch., Lünemann*. Perhaps the Apostle studiously placed αἵματος first, with reference to the *blood-shedding* of Christ, the true Paschal Lamb, upon the cross, the Victim typified by all the sacrifices of the Law.

— παραπλησίως] *in like manner*, and *coincidently*. The word παραπλήσιος represents what *lies by the side of*. Human Nature was like the dead child on which Elisha laid himself, and put his mouth, eyes, and hands upon its mouth, eyes, and hands, and *stretched himself upon it*, and it waxed warm and revived (2 Kings iv. 34). So Christ stretched Himself upon Human Nature, and it *revived*; and He did this not only by way of *application* and *coincidence*, but by actual *participation* (μετέσχε τῶν αὐτῶν). His Blood flows in our veins, and quickens us. His Body will revive ours.

Hence the Fathers use this passage against the *Docetæ*, who imagined that Christ's Body was only a phantom. See *Chrys.* and *Theophyl.* here.

The Angels are *like* men, and appear in human form (see Acts i. 10); but Christ took *really and substantially* our human flesh and blood; and by our union with the Divine Logos we are become heritors of Immortality. Cp. *S. Cyril* and *S. Athanasius* here, pp. 408—413.

15. ὅσοι] *as many as*. Observe ὅσοι, declaring the *universality* of the *Redemption* effected by the death of Christ. See *v.* 9.

— ἔνοχοι—δουλείας] *captives of bondage*; held by its grasp. There is a *paronomasia* between μετέσχε and ἔνοχοι. He became μέτοχος, that we might cease to be ἔνοχοι. See on 1 Cor. xi. 27, and Gal. v. 1, μὴ ζυγῷ δουλείας ἐνέχεσθε.

16. Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται] *For, I trow, He is not laying hold of Angels*, in order to *raise up and help* them by His *death*. No; *they* are not subject to bondage, *they* are not under the dominion of the Devil. But *man* was. They have no weaknesses and passions as man has. Christ *taketh hold of us* in our frailties, and He is made like to us in our weakness, in order that He may feel with us, and save us.

See the full exposition in *Bp. Andrewes'* Sermons, i. pp. 1—17.

Δήπου, only found here in New Testament, and never in LXX, *I trow, I wot, and you allow*, equivalent to Latin 'opinor.' See *Hartung*, i. p. 285. *Lünemann*, p. 87. *Delitz.* p. 87. Also, δήποτε is used only *once* in N. T., John v. 4.

— ἀλλὰ—ἐπιλαμβάνεται] *but He is laying hold of Mankind*

o Phil. 2. 7, 8. ch. 4. 15, 16. & 5. 1, 2.

βάνεται. 17 ο Ὅθεν ὤφειλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν Θεὸν εἰς τὸ ἱλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ. 18 p Ἐν ᾧ γὰρ πέπονθεν αὐτὸς πειρασθεὶς δύναται τοῖς πειραζομένοις βοηθῆσαι.

p ch. 4. 15, 16. a Rom. 15. 8. Phil. 3. 14. ch. 4. 14, 15. & 6. 20. & 8. 1. & 9. 11. & 10. 21.

III. 1 a Ὅθεν, ἀδελφοὶ ἅγιοι, κλήσεως ἐπουρανίου μέτοχοι, κατανοήσατε τὸν

by the hand, in order *to help it* and *lift it up from* the ground, and to raise it from a state of bondage and death, to life and glory.

The word ἐπιλαμβάνεται is best explained by its use below in chap. viii. 9, ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, derived from the Septuagint, Jer. xxxi. 32; cp. Sirac. iv. 2; and by its use in the Gospels, where it is employed to express the action of our Lord in *stretching out His hand* to *heal the sick* and *blind*. Matt. xiv. 31. Mark viii. 23. Luke ix. 47; xiv. 4.

So Christ comes, and is taking hold of Human Nature, as it were, by the hand, and delivers it out of the grasp of the Devil, and assists and raises it up from bondage, blindness, disease, and death. See Isa. xlii. 6, 7; and below on iii. 5.

This sense of ἐπιλαμβάνεται is most in harmony with the reasoning of the Apostle. Christ is not taking hold of Angels, in order to succour *them*, but He is *ever taking* hold (present tense) of *men*; and in order that He may do this, it was requisite that He should *be made like* to them in all things.

There is also another cognate and derivative meaning in ἐπιλαμβάνομαι, which was probably in the mind of the Apostle:

This word represents the office and act of the *Goël*, or next of kin (ἀγχιστεὺς, Ruth iii. 12), who, by *taking hold* of a family by proximity of relationship ('*attingens* consanguinitate'), did the work of a *redeemer* of property for the maintenance of its inheritance. See Ruth iv. 14.

Christ is our *Goël*, *Redeemer*, by becoming next of kin to us all by His Incarnation.

A Jewish Commentator, in expounding Ps. lx. 9, says, "Here is meant that mighty *Goël*, Who is to come of the seed of David." *Schöttgen.*

— σπέρματος Ἀβραάμ] *the seed of Abraham.*

A double act of Christ's love is thus implied,—

(1) That He was made *Man*,

(2) That He was made under the *Law*, and so redeemed us from the *curse* of the Law. See this explained, Gal. iv. 4, where St. Paul observes, that Christ was made *man*, and *also* made under the Law; i. e. that He takes hold of the seed of Abraham, both in its *human* infirmity and *legal* obligations, in order to assist and deliver it from both.

Besides this, doubtless, the Apostle, in using the word *Abraham*, refers to the promise of God to Abraham, that in him *all Nations* should be blessed. (Gen. xxii. 18.)

St. Paul says, He takes hold of the seed of *Abraham*, rather than the seed of *man*, in order to remind them of the promise made to Abraham. (*Theodoret.*)

Thus these words have also a large and comprehensive sense. Christ takes hold of all who take hold of the promise by faith. And thus St. Paul himself expounds the words *Abraham's seed*, for he says "to the Galatians, so doing, that though they were *heathen* men, as we be, yet that they are *Abraham's seed*, and should be blessed together with him." See *Bp. Andrewes'* Sermons, i. p. 31.

The seed of Abraham. St. Paul does not determine whether he uses this term here in a spiritual or a literal sense. Either sense will suit his purpose. He leaves it to the readers to choose. The *present tense* (ἐπιλαμβάνεται) confirms the spiritual sense; and the Christian reader will interpret the words 'seed of Abraham' to mean, all those of every Nation who are Children of Abraham's faith. See Gal. iii. 7—9. 29. Rom. iv. 12—18; xi. 16. Christ is *ever helping them all.*

St. Paul's Jewish readers would understand 'seed of Abraham' in a literal sense; but since Abraham and his seed are members of the human family, this sense would not weaken the force of the Apostle's argument.

It is a groundless supposition of some, that this expression must be limited to the *literal Israel*; and that therefore this Epistle could not have been written by St. Paul.

17. ὁμοιωθῆναι] *to be made like*, not only in His humanity, but in its weaknesses and sorrows,—poverty, pain, hunger, thirst, tears, and death. An answer to the Jews, who objected to the *sufferings* of Jesus as inconsistent with the office of the Messiah.

— πιστὸς ἀρχιερεύς] *a faithful High Priest.* See *Clem. Rom.* i. 58, διὰ τοῦ προστάτου καὶ ἀρχιερέως ἡμῶν Ἰησοῦ Χριστοῦ.

— ἱλάσκεσθαι τὰς ἁμαρτίας] *to cover the sins.* Cp. the use of ἐξιλάσκομαι, Dan. ix. 24. 1 Sam. iii. 14. Sirach iii. 3. 29; xx. 28; xxviii. 5; xxxiv. 19, LXX.

This use of the word ἱλάσκεσθαι is derived from the Septuagint, where it is equivalent to the Hebrew כִּפֶּר (*kipper*), 'to cover.' See Exod. xxxii. 29. Levit. iv. 20.

In *Classical* Writers the word ἱλάσκεσθαι signifies, '*to propitiate a person.*' But it is remarkable, that the writers of *Holy Scripture* never use this word in that sense, as applied to God. Neither in the Septuagint, nor in the New Testament, do we find the expression ἱλάσκεσθαι Θεὸν, to *propitiate God*, or ἱλάσκεσθαι ὀργὴν Θεοῦ. Cp. *Delitzsch*, p. 94.

This reserve of Scripture, as to this word ἱλάσκεσθαι, may, perhaps, be designed to be a silent refutation of the notion of Heathens, and of some among the Jews, that they were *able* to *propitiate* God by expiatory sacrifices offered *by themselves*; a notion expressly contradicted in Scripture. (Ps. xlix. 7, 8. Heb. x. 4, 5.) And it may be intended to be instrumental in teaching the true doctrine, that it is not *man* who *can propitiate* God; but it is God Himself Who *provides an offering* for the *appeasing of His own wrath*. It is '*God* in *Christ*' Who *reconciles* the World *to Himself*. See 2 Cor. v. 18, 19. It was God, Who *set forth for Himself* (προέθετο) an ἱλαστήριον, or *propitiation*, in Christ. Rom. iii. 25. Cp. Col. i. 20. Eph. ii. 16.

God *is* said in Scripture ἱλασθῆναι, *to be merciful* to *man* (see Luke xviii. 13); and Christ is called an ἱλαστήριον, and an ἱλασμὸς περὶ ἁμαρτιῶν (1 John ii. 2; iv. 10); and Christ, as our High Priest, is said ἱλάσκεσθαι ἁμαρτίας here; but it is of God's own mere mercy towards us, that He is propitious to us; and it is of His infinite love, that He has provided a propitiation for Himself; that He reconciles the World to Himself in Christ, His only-begotten Son, in Whom He is well pleased. See x. 4, 5. The work of the *Atonement* is from the free *Grace of God.*

18. Ἐν ᾧ γὰρ πέπονθεν] *For in that He hath suffered, He Himself having been tempted, is able to succour them that are being tempted.* Here is another reply to the Jewish *objection* against a *suffering* Messiah. *In that* (ἐν ᾧ) He hath *suffered*, He, having Himself been tempted, is *able* (observe δύναται) to help those who are in temptation. His *sufferings* are a source to Him of *power*. The word *temptation* is of large and comprehensive meaning, and includes all *trials*, whether by affliction or otherwise. (Cp. Luke xxii. 28. James i. 2. 22.) Therefore, far from being ashamed of Christ's *sufferings*, we affirm rather that He has *gained* new *powers* by *suffering*. By His *Passion* He has acquired *Compassion*. We are sure that He, Who suffered so much, *feels with us*, and *for* us, in our sufferings. See *Chrys.* here. On the sense of ἐν ᾧ, *quatenus*, see Rom. viii. 3; below, vi. 17. And on Christ's capacity of *acquiring* knowledge and power, see below, v. 8.

Ch. III. 1. Ὅθεν] *Whence* —. From this inferential particle, used here and in other places of this Epistle (e. g. ii. 17; viii. 3), and *never* in the Epistles inscribed with St. Paul's name, an argument has been derived, that this Epistle was *not* written by *St. Paul*. It is remarkable that it *is* so used in a *speech* of *St. Paul* (Acts xxvi. 19). It is also used *once* by St. John (1 John ii. 18), and by no other writer of the New Testament.

— ἀδελφοὶ ἅγιοι] *holy brethren.* An address never used by St. Paul in any of his Epistles. But it would be unreasonable to allege this as an argument against the *Pauline origin* of this Epistle. It is rather an evidence in confirmation of the opinion that *this* Epistle is addressed to a peculiar class, viz. those who dwell in the *Holy City* (Matt. iv. 5; xxvii. 53), and came of the holy seed (Rom. xi. 16), separated, from ancient times, by special consecration as a holy people to God. Cp. 1 Pet. ii. 5. 9.

St. Paul himself calls those of *Jerusalem* ἁγίους, κατ' ἐξοχὴν, in 1 Cor. xvi. 1. 15. 2 Cor. viii. 4; ix. 1. Rom. xv. 31. So that this expression is quite in harmony with his language.

— κλήσεως ἐπουρανίου μέτοχοι] *partakers of the heavenly calling*: God *called* our Fathers by the Prophets, and now *calls* us by His own Son. See i. 1. It is one and the same Calling, from the same God, speaking from Heaven, and inviting us to Heaven.

— τὸν ἀπόστολον] *the Apostle*, being *sent* of God as Moses was. (Exod. iii. 10—15.) Christ is called an *Apostle*, because the Father sent Him; and as the Father sent Him, so sent He the Twelve. (John xx. 21.) The Heavenly Householder first

ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν, 2 [b] πιστὸν ὄντα τῷ ποιήσαντι αὐτὸν, ὡς καὶ Μωϋσῆς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ. b Num. 12. 7. ver. 5.

3 [c] Πλείονος γὰρ οὗτος δόξης παρὰ Μωϋσῆν ἠξίωται, καθ' ὅσον πλείονα τιμὴν ἔχει τοῦ οἴκου ὁ κατασκευάσας αὐτόν. c Zech. 6. 12. Matt. 16. 18. 2 Cor. 5. 17.

4 [d] Πᾶς γὰρ οἶκος κατασκευάζεται ὑπό τινος· ὁ δὲ πάντα κατασκευάσας, Θεός. d Eph. 2. 10.

5 [e] Καὶ Μωϋσῆς μὲν πιστὸς ἐν ὅλῳ τῷ οἴκῳ αὐτοῦ ὡς θεράπων, εἰς μαρτύριον τῶν λαληθησομένων, 6 [f] Χριστὸς δὲ ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ, οὗ οἶκός ἐσμεν ἡμεῖς, ἐάνπερ τὴν παῤῥησίαν καὶ τὸ καύχημα τῆς ἐλπίδος μέχρι τέλους βεβαίαν κατάσχωμεν. e Deut. 18. 15, 18. ver. 2. f ch. 1. 2. Matt. 24. 13. 2 Cor. 6. 16. Eph. 2. 21, 22. ch. 10. 35. Col. 1. 23.

7 [g] Διὸ, καθὼς λέγει τὸ Πνεῦμα τὸ ἅγιον, Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, 8 [h] μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ g 2 Sam. 23. 2. Ps. 95. 7. ver. 15. & 4. 7. h Exod. 17. 2. Num. 20. 13.

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sent His *Servants* the Prophets, but last of all He *sent His own Son*. (Matt. xxi. 33. 37.) Cp. John iii. 34; v. 36; vi. 29. 57; vii. 29. 1 John iv. 10. *Bp. Pearson* on the Creed, Art. i. p. 66.

Cp. *Justin Martyr*, Apol. i. 12, ὁ ἡμέτερος διδάσκαλος, καὶ τοῦ πατρὸς πάντων καὶ δεσπότου υἱὸς καὶ ἀπόστολος, Ἰησοῦς Χριστός.

Justin Martyr says also, Apol. i. 63, "The WORD of God is His Son, and He is also called an *Angel* or *Messenger* (ἄγγελος), or *Apostle*, for He announces (ἀπαγγέλλει) whatever we need to know; and He *is sent* (ἀποστέλλεται) to declare whatsoever things are announced, as He Himself says (to His Apostles), He that despiseth Me, despiseth Him that sent Me (Luke x. 16)."

Christ is the Son of God, and His Apostle. He was *sent* as God's Apostle, but He *pre-existed* as the First-begotten Logos of God, and as *God*, λόγος πρωτότοκος ὢν τοῦ Θεοῦ, καὶ Θεὸς ὑπάρχει.

— ἀρχιερέα] *High Priest*. So the Messiah is named, Ps. cx. 4; and He was typified by the High Priest under the Law.

Thus St. Paul points to Christ as uniting the office of *Moses* and *Aaron* in His own Person.

This phrase supplies the clue to the order and treatment of the subject;

He first compares Christ with *Moses*, and proves His superiority to him (iii. 3); then he contrasts the *Priesthood* of Christ with that of *Aaron*, and shows its pre-eminence (iv. 14).

— τῆς ὁμολογίας ἡμῶν] of our Christian *profession* as distinguished from Judaism (iv. 14; x. 23. 1 Tim. vi. 12. Rom. x. 9). So *Philo* (i. 654) calls the Divine Logos, τὸν μέγαν ἀρχιερέα τῆς ὁμολογίας, if the text be genuine there. See *Mangey* and *Bleek*.

2. τῷ ποιήσαντι] to *Him* Who *constituted* Him. See 1 Sam. xii. 6, and on Mark iii. 14, ἐποίησε δώδεκα, and cp. Acts ii. 36, Κύριον καὶ Χριστὸν αὐτὸν ὁ Θεὸς ἐποίησε. *Chrys.*, *Theodoret*, *Theoph.*, and the authorities in *Suicer*, Thesaur. *v.* ποιέω, ii. p. 787.

The interpretation, "to Him Who *created* Him," has less authority (though it is applied by some of the Fathers, as *Athanasius* and others, in Cat. pp. 437, 438, to the human generation of the Son), and is not consistent with the argument, and would make the Apostle speak a language which is not in harmony with that of Scripture, and was perverted by the Arians to serve their purpose, whence some persons had scruples as to the genuineness of the Epistle. See *Philastr.* Hæres. 89, p. 84, ed. *Oehler*.

— ὡς καὶ Μωϋσῆς] See *Clem. Rom.* i. 17 and 43, who has ὅλῳ in both places; omitted by B, and formerly by *Tisch.*, but restored in his last Edition, 1858.

Οἶκος αὐτοῦ is not the house of *Moses*, but of *God*. See Numb. xii. 7, "My servant Moses is faithful in all *Mine* house." Cp. Acts vii. 38. And the word αὐτοῦ intimates that Moses himself was in *God's* house, and not in his own house; and that He, in whose house Moses was as a steward, was He Who constituted Jesus to be a Priest and Apostle.

3. Πλείονος—αὐτόν] *This Jesus has been deemed by God to be worthy of greater honour than Moses, insomuch*, or in proportion as, *he who built a house has more honour than the house itself*.

There is, therefore, as much difference between Moses and Christ, as there is between a house and its Architect. *Theodoret*.

Christ has been deemed worthy of greater honour by God, for God *made the worlds* by Christ (i. 2; cp. ii. 5—8).

Elz. has πλείονος γὰρ δόξης, but the reading in the text is that of the best MSS.

4. Πᾶς γὰρ οἶκος] *For every house*—and therefore *that* house in which Moses was a faithful steward,—*is builded by some one*, and does not build itself; *but the Person Who builded all things* (as you know from the writings of Moses, Gen. i. 1) *is God*.

It is God who made all things, He is Lord of all; but He made them by His own Son, co-equal and co-eternal with Himself; whom He *set over* the House He had builded, not as a servant, but as a *Son*. Cp. *Delitzsch* here, p. 110. These words, "*He that built all things is* (*not man*, but) *God*," were regarded by the Fathers (*Theodoret* and others) as assertory of *Christ's Godhead*. And there is good ground for this assertion. For in *v.* 3 Christ is represented as the *Builder* of the House.

Elz. has τὰ πάντα, but πάντα = *all things*, is the true reading.

The word κατασκευάζω, here used, means something more than 'build;' it is equivalent to *construo*, *instruo*, 'to build and to furnish,' 'adornare, apparare,' with σκεύη. Cp. Luke i. 17, λαὸν κατεσκευασμένον, 'populum præparatum.'

It is used by the LXX for the Hebrew עָשָׂה (*asah*), to *make* (Numb. xxi. 27. 2 Chron. xxxii. 5. Prov. xxiii. 5), and is explained by δημιουργῷ in *Phavorinus*. Cp. below, ix. 2, σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη (ix. 6; xi. 7).

5. θεράπων] a *servant*. Exod. xiv. 31. Josh. i. 1; viii. 31. *Barnabas* (Epist. 14): Μωσῆς θεράπων ὢν ἔλαβε (τὰς πλάκας)· αὐτὸς δὲ ὁ Κύριος ἡμῖν ἔδωκεν εἶναι εἰς λαὸν κληρονομίας δι' ἡμᾶς ὑπομείνας [θάνατον], ἐφανερώθη δὲ ἵνα . . . . τὰς ἤδη δεδαπανημένας ἡμῶν καρδίας τῷ θανάτῳ, καὶ παραδεδομένας τῇ τῆς πλάνης ἀνομίᾳ, λυτρωσάμενος ἐκ τοῦ σκότους διάθηται ἐν ἡμῖν διαθήκην λόγῳ. And the author then cites Isa. xlii. 6, 7; lxi. 1, 2, which illustrates the word ἐπιλαμβάνεται in ii. 16.

— λαληθησομένων] *to be spoken* by Christ. See Deut. xviii. 15.

6. ἐπὶ τὸν οἶκον αὐτοῦ] *over His House*—the House of *God*, see *v.* 2; but also the House of *Christ*, as its *Builder*, *v.* 3.

— ἐάνπερ] *if that is* (περ in ἐάνπερ gives emphasis to the hypothesis, and intimates that it involves a *sine quâ non*) *we hold fast our confidence, and the matter of our glorying, stedfast unto the end*. Their need of constancy is emphatically declared by the repetition of this proviso, *v.* 14, ἐάνπερ—κατάσχωμεν.

— τὸ καύχημα] *the subject-matter* of the *glorying* of our *hope*, which does not faint in present afflictions, but looks forward to the *future* bliss. Rom. viii. 24. Cp. vi. 11; x. 35.

— μέχρι τέλους βεβαίαν] Omitted by *Tisch.* and others on the authority of B. But the words are in A, C, D, E, K, L, M, and are retained by *Lachmann*.

7—11.] Ps. xcv. 7—11, from the LXX. Observe here the direct assertion of the Apostle, that the Psalms were spoken by the Holy Ghost (cp. Acts i. 16); as was the belief of the Jews,—a belief sanctioned by Christ Himself. Matt. xxii. 43.

This Psalm was, probably, made for, and sung at, the Feast of Tabernacles,—the annual *Commemoration* of the Sojourning in the Wilderness. The Rest of Canaan, after *that* wandering in the Arabian Desert already past, was typical and suggestive of the *future rest*, that of *Heaven*, after our mortal pilgrimage in the Wilderness of this World.

7. ἐὰν—ἀκούσητε] if ye *shall have* heard; 'si audieritis,' *Vulg.* The aorist after ἐὰν generally has the force of the *futurum exactum*. See *Winer*, § 41, p. 262.

This is important to observe, because the Apostle's warning is to those who have been *permitted* to *hear*, and are in danger of *falling away*; and his main design is to exhort to *constancy* and *perseverance* to the *end*. See iii. 6. 12. 14; iv. 14; vi. 6.

8. ἐν τῷ παραπικρασμῷ] in the *contention*, מְרִיבָה (*meribah*), Exod. xvii. 7. παραπικραίνω in the LXX = הִכְעִיס (*hikeis*), to *provoke, exacerbate*; from root כָּעַס (*kaas*), *angry, provoked, irritated*. Jer. xxxii. 29. Hence it has also the rendering of מָרַד (*marad*), to *rebel*, Ezek. ii. 3, and is connected with מְרִי (*meri*), *rebellion*, Ezek. ii. 5—8; and is interpreted by παροργίζω by *Hesych.*

κρασμῷ, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ἐν τῇ ἐρήμῳ, 9 οὗ ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ, καὶ εἶδον τὰ ἔργα μου τεσσαράκοντα ἔτη· 10 διὸ προσώχθισα τῇ γενεᾷ ταύτῃ, καὶ εἶπον, Ἀεὶ πλανῶνται τῇ καρδίᾳ, αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδούς μου, 11 ⁱ ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

12 Βλέπετε, ἀδελφοί, μήποτε ἔσται ἔν τινι ὑμῶν καρδία πονηρὰ ἀπιστίας ἐν τῷ ἀποστῆναι ἀπὸ Θεοῦ ζῶντος· 13 ᵏ ἀλλὰ παρακαλεῖτε ἑαυτοὺς καθ' ἑκάστην ἡμέραν, ἄχρις οὗ τὸ σήμερον καλεῖται, ἵνα μὴ σκληρυνθῇ ἐξ ὑμῶν τις ἀπάτῃ τῆς ἁμαρτίας· 14 ˡ μέτοχοι γὰρ τοῦ Χριστοῦ γεγόναμεν, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν. 15 ᵐ Ἐν τῷ λέγεσθαι, Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν, ὡς ἐν τῷ παραπικρασμῷ,—16 ⁿ Τίνες γὰρ ἀκούσαντες παρεπίκραναν; ἀλλ' οὐ πάντες οἱ ἐξελθόντες ἐξ Αἰγύπτου διὰ Μωϋσέως; 17 ᵒ Τίσι δὲ προσώχ-

i Num. 14. 21. Deut. 1. 34.
k ch. 10. 24. Rom. 7. 11. l ver. 6. ch. 4. 14. Rom. 8. 17. m ver. 7. n Num. 14. 4, 11, 24, 30. Deut. 1. 36. o Num. 14. 22, 37. & 26. 65. Ps. 106. 26. 1 Cor. 10. 5, &c. Jude 5.

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9. ἐπείρασαν] *they tempted Me.* Πειρασμὸς = Hebr. מַסָּה (*massah*). Exod. xvii. 7. Deut. vi. 16; ix. 22.

Elz. adds με, against the best authorities, and has ἐδοκίμασάν με. But A, B, C, D, D*, have ἐν δοκιμασίᾳ, and so *Lachm., Tisch., De Wette, Bleek, Lünemann.*

— τεσσαράκοντα ἔτη] *Forty Years,*—a term which gives a remarkable significance and propriety to this warning as applied here by the Apostle to the Jews of *his own age.*

For, the time of probation of *Jerusalem* and of the *Jewish Nation,* between the Crucifixion of Christ and the Taking of Jerusalem by the Romans, lasted just *Forty Years.* See *Euseb.* iii. 7; and above, at the end of the *Chronological Synopsis* prefixed to the Acts, p. 29.

That term of trial was very near its expiration, when this solemn warning was spoken by St. Paul. Cp. below on *v.* 10.

10. προσώχθισα] *I was offended with.* Literally, 'I stumbled at;' as a ship impinging, πρὸς ὄχθῃ, on a sand-bank. προσέκοψα (*Hesych.*), προσέκρουσα (*Suid.*); hence προσοχθίζω is a word frequent in the LXX. Cp. *Valck.* p. 465.

— ταύτῃ] *this.* So A, B, D*, M, and *Bengel, Böhme, Griesb., Lachm., Bleek, De Wette, Tisch., Lün.* This reading illustrates what has been said on the term of *Forty Years* on *v.* 9. He might well say *This* generation; for the Jews, in the forty years before the destruction of Jerusalem, were identifying themselves by their sins with the generation that perished for disobedience *in the Wilderness:* and thus it was true, according to our Lord's prophecy, that "all these things would come on *this generation,*" and that "*this generation* should not pass away till all would be fulfilled." Matt. xxiii. 36; xxiv. 34. *Elz.* has ἐκείνῃ.

11. ὡς] *so that. Winer,* § 53, p. 410.

— εἰ εἰσελεύσονται] *if they shall enter in;* i. e. they shall *not* enter in; an elliptical expression or aposiopesis of indignation, in which εἰ = Hebr. אִם (*im*). *Winer,* § 53, p. 444. See on Mark viii. 12. Cp. 1 Sam. iii. 17; xiv. 45. 2 Sam. xi. 11.

— τὴν κατάπαυσίν μου] *My Rest,* the Rest of *God,* the Everlasting Rest of Heaven.

There are *three Rests,*—

(1) The Rest of the *Sabbath,* on which God rested from His works.

God does not here speak of *that* Rest, for that Rest was now past (see iv. 4), and He is here speaking of some *future* Rest.

(2) The Rest of *Canaan,* into which Joshua brought the people after their wanderings in the Wilderness.

God is *not* speaking of *that* Rest here, for it also was past when David wrote, by whom God here speaks. (See iv. 8.)

(3) The future and never-ending Rest of *heaven,* which was typified by the two former Rests, and is properly *God's* Rest, and is described by Him as "*My Rest,*"—the Rest of Him Who is Everlasting. This is the κατάπαυσις (*Resting*), of which God is speaking here. *Theophyl.*

12. Θεοῦ ζῶντος] *the Living God.* He who falls away from *Christ,* does not fall away, as some of you perhaps may imagine, and as your Jewish fellow-countrymen blasphemously affirm, from a *dead man,* but from the *Living God.*

13. ἑαυτούς] *one another.* 1 Thess. v. 13. 1 Cor. vi. 7. Col. iii. 16.

— ἄχρις οὗ τὸ σήμερον καλεῖται] *so long as the 'to-day'* (observe the article), mentioned by God in the Psalm, *is still being named* or *mentioned:* observe the *present tense;* that is, so long as that *to-day lasts:* and God's voice is still speaking to you, and you are yet able to hear it. καλεῖται = Hebr. נִקְרָא (*nikra*).

14. μέτοχοι γὰρ τ. Χ. γ.] *for we have been made* and are *partakers of Christ* in reality, only, that is to say, *if we hold the beginning of our assurance firm unto the end.*

The order of the words in the text is that of the majority of the best MSS., including B. (See *Mai's* Table of Errata, p. 503.) *Elz.* has μ. γ. γ. τ. Χ. On μέτοχοι Χριστοῦ, cp. vi. 4.

— ἐάνπερ] See *v.* 6.

— ὑποστάσεως] *firm expectation, trust, confidence, reliance.* See Ps. xxxviii. 7, ἡ ὑπόστασίς μου ἔν σοι. Ruth i. 12. Ezek. xix. 5, LXX: and below, xi. 1; and *Wetstein* on 2 Cor. ix. 4.

15. Ἐν τῷ λέγεσθαι] *In its being now said by God* (in that solemn warning uttered by Him, which I have quoted and will now repeat, on account of its awful importance, and which I, who now speak to you by His command, will apply *to you*), *To-day if ye shall have heard His voice* (see on *v.* 7), *harden not your hearts, as in the provocation.*

For, who were they, that, *when they heard, provoked* God? *Yea verily* (ἀλλὰ), *was it not even all who came out of Egypt by Moses?* that is, the main body of those who came forth in the Exodus, provoked God. For, only *two* remained loyal, and did *not* provoke the Lord. See Numb. xiv. 1—10. 26—39.

This is doubtless the true rendering of this passage. *Tίνες* is interrogative, *who?* and not indefinite, as in the *Vulgate,* which has 'quidam.' And Ἀλλ' οὐ—Μωϋσέως is also *interrogative,* and not affirmative. Cp. *Bengel* and *Delitz.* p. 127.

From the sentence thus pointed and interpreted, the Apostle's argument is clear, that no *multitude* of *numbers* will protect the Jews, and others with them, who *reject Christ,* from God's chastisements for their sin. Their own History shows this. All who heard Him speak in the Wilderness provoked Him; and all who provoked Him fell in the wilderness, and failed of His Rest.

On this passage it is to be observed, that the γὰρ (*for*) in *v.* 16, *introduces* the question put by the Apostle. Such a position of γὰρ is easily explained from the expediency of not breaking up the long clause (σήμερον—παραπικρασμῷ); and the conjunction γὰρ is often employed to give force and sharpness to interrogations, as here. Matt. xxvii. 23. John vii. 41. Acts viii. 31; xix. 35. 1 Cor. xi. 22. *Lünemann,* p. 107. *Winer,* § 53, p. 396. *Delitz.* p. 129.

The ἀλλὰ, *but, yea verily* (cp. 1 Cor. iv. 3. 2 Cor. vii. 11), gives great life to the second question, as much as to say, whatever *you* might have thought to be *probable,* and notwithstanding *God's love* (shown by His warnings and promises, miracles and revelations) to your fathers; and notwithstanding their vast *numbers,* which you might imagine would have saved them, yet nevertheless I ask of you, "Did not all that vast multitude of 600,000 persons, who were led out of Egypt by the ministry of Moses, provoke God? And with whom was He wroth? Whom did He consume? Whom did He exclude from His rest in Canaan? Was it not even that immense multitude, who came out of Egypt under the guidance of that holy Leader, Moses? And why were they consumed in the Wilderness, and excluded from Canaan? Was it not even for their unbelief?"

Here then,—in the history of *your fathers,*—is a fearful warning for *yourselves,* as to the dreadful consequences of provoking and disobeying Christ, Who is far greater than Moses. Here is a solemn admonition to *you,* that severer chastisements are now hanging over Jerusalem for rejecting Him, than were ever inflicted on your forefathers for rebelling against Moses. Cp. 1 Cor. x. 2—5. 10—12.

As to the interpretation of this passage as thus expounded, see *Theodoret* and *Chrysostom,* and the *Syriac,* and (in part) the *Arabic* Version here.

θισε τεσσαράκοντα ἔτη; οὐχὶ τοῖς ἁμαρτήσασιν, ὧν τὰ κῶλα ἔπεσεν ἐν τῇ ἐρήμῳ; [18] [p] Τίσι δὲ ὤμοσε μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ, εἰ μὴ τοῖς ἀπειθήσασι; p Num. 14. 30. Deut. 1. 34.

[19] Καὶ βλέπομεν, ὅτι οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν.

IV. [1] Φοβηθῶμεν οὖν, μή ποτε καταλειπομένης ἐπαγγελίας εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ, δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι. [2] Καὶ γάρ ἐσμεν εὐηγγελισμένοι, καθάπερ κἀκεῖνοι· ἀλλ' οὐκ ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκείνους μὴ συγκεκραμένους τῇ πίστει τοῖς ἀκούσασιν. [3] [a] Εἰσερχόμεθα γὰρ εἰς τὴν κατά- a Ps. 95. 11.
παυσιν οἱ πιστεύσαντες, καθὼς εἴρηκεν, Ὡς ὤμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου, καίτοι τῶν ἔργων ἀπὸ κατα- b Gen. 2. 2. Exod. 20. 11. & 31. 17.
βολῆς κόσμου γενηθέντων. [4] [b] Εἴρηκε γάρ που περὶ τῆς ἑβδόμης οὕτω, Καὶ

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17. ὧν τὰ κῶλα] Cp. Numb. xiv. 29, ἐν τῇ ἐρήμῳ ταύτῃ πεσεῖται τὰ κῶλα ὑμῶν, and see 1 Cor. x. 8.

Ch. IV. 1. κατάπαυσιν αὐτοῦ] *His Rest*, the Rest of *God*. The Apostle grounds an important argument on the Pronoun *His*. The Rest of *God* cannot be a mere *earthly temporal* Rest; it cannot be the Rest of *Canaan*. It must be a *heavenly* and *Eternal* Rest.

— μὴ—δοκῇ τις ἐξ ὑμῶν ὑστερηκέναι] *lest any of you should appear to have failed*, or fallen short, *of it*. He uses the word δοκῇ, *appear*, because no one could as yet predicate, what the *final* condition of any of them would be. The fact of their failure or attainment would not be determined and declared till the *day of doom*. He says, let *us* fear, lest any of *you* should seem to have fallen short of it; for, he is about to speak of the great difference between those who refuse to *hearken*, and therefore, *fail*, and himself and others who *believe*, and therefore *enter into* the *Rest of God*. See *v.* 3.

2. Καὶ γάρ ἐσμεν εὐηγγελισμένοι] *For we also have had good tidings announced to us, even as they had:* we have a *gospel* also, as they had: they had a promise of Canaan; we, of Heaven. On the passive verb see Matt. xi. 5; below, *v.* 6.

— ὁ λόγος τῆς ἀκοῆς] Not simply the word *preached*, or the word of *preaching*, but much rather, the word of *hearing*; i. e. which was uttered in order to be *heard*. The stress is laid on the necessity of *hearing* what God was pleased to speak. See above, note on 1 Thess. ii. 13. Rom. x. 17. This expression conveys the wholesome admonition, that, however *important* may be the office of *preaching*, the work of *hearing* is no less so.

In the present passage, stress is to be laid on ἀκοὴ in its true sense of *hearing*, *hearkening* to that which is spoken by God; because an error has been propagated in many translations of this verse, from non-advertence to the true sense of τοῖς ἀκούσασιν, which probably means those persons who *did hearken* to the word of *hearing*, and received and *obeyed* it; see next note.

— μὴ συγκεκραμένους τῇ πίστει] The reading of this passage is controverted. *Elz.* has συγκεκραμένος, in the singular number nominative case, with the *Peschito*, some Cursives, and the *Vulgate* and *Arabic* Versions; and ℵ (*Cod. Sinait.*) reads συγκεκερασμένος; and the *nominative* is adopted by *Tischendorf*, *Lünemann*, *Delitz*.

(1) This reading gives a very good sense. The *Word* spoken did not profit them, not being mingled with their *Faith*. The Word spoken is compared to wine poured into a vessel, according to our Lord's own comparison (Matt. ix. 17); but it did not profit them, because it was not mingled with *Faith* in the recipients. The metaphor may be derived from the ancient practice of *mingling* wine with other fluids. Or it may refer to the digestive process in the reception of food, which does not profit, unless such a process is performed by the recipient. Compare also James i. 21, "*Receive* with *meekness* the engrafted Word."

(2) But there is an almost overwhelming amount of MS. testimony in favour of the *accusative plural*, which is found in A, B, C, D*, D***, E, I, K, M. And even the slight *discrepancies* of these MSS. as to the *form* of the accusative,—some having συγ- or συν-κεκερασμένους, others συγκεκραμμένους,—some συγκεκραμένους, others συνκεκραμένους, give additional force to their testimony, as showing its *independence*, and that they are not mere transcripts from the same copies.

The *accusative* is also confirmed by the authority of *Theodor. Mops.*, *Cyril*, *Macarius*, *Chrys.*, *Theodoret*, *Photius*, and a large number of Cursive Manuscripts, and the *Coptic*, *Æthiopic*, and *Armenian* Versions; and so the Catena lately published by *Dr. Cramer*, p. 450, and so *Lachmann* and *Bleek*.

If this be the true reading, the sense may be thus paraphrased: They ought *all* to have been *tempered together* (συγκεκραμένοι) by Faith and Charity, into one harmonious body; but only a few *hearkened* to the Word, emphatically the Word of *Hearing*, because all were bound to *hearken* to it. The others were not tempered with *them*, but rebelled against Moses and Aaron, and were ready to stone Caleb and Joshua, who *did hearken* to the Word. Numb. xiv. 10. Cp. Exod. xvii. 4.

Therefore the word spoken did *not profit them*.

No more *will* the word now spoken by Christ profit *you*, unless you comply with the conditions He requires of you. He has said, "He that hath *ears to hear*, let him *hear*" (Matt. xi. 15; xiii. 9), and "Take heed *how* ye *hear*" (Luke viii. 18), and "He that *believeth* not shall be damned" (Mark xvi. 16). His Word will not be profitable to *you*, unless you are *blended together in faith* with those *who have hearkened* to Christ's Word, and who *believe* in Him, and have been incorporated into His Church, and who dwell together as fellow-members in unity in His mystical body, of which He has *tempered* all the *members together*, as one man in Himself. Cp. *Chrysostom*, *Theophylact*, and *Hammond* here, and the examples in *Wetstein*, p. 397, of the use of the word συγκεράννυσθαι, as applied to *persons* harmoniously combined together with one another, and the use of a similar metaphor in Jewish writers. See also particularly 1 Cor. xii. 24, ὁ Θεὸς συνεκέρασε τὸ σῶμα, where the word συνεκέρασε, expounded in its spiritual sense by the Apostle (1 Cor. xii. 12—27), may serve as a clue to the meaning of συγκεκραμένους τοῖς ἀκούσασι in the present passage (if this is the true reading), and as a comment upon it. And thus, by means of the two words (συγκεκραμένους πίστει), the Apostle has combined here the two great doctrines of *Faith* and *Unity*; the one, Faith, as the Foundation on which the fabric of the Church rests; the other, Unity, the Cement which binds all the members of the Church together as living stones in the *House* of *God* (iii. 6).

3. οἱ πιστεύσαντες] *We*, who have *professed our* faith in Christ, and abide together in His Body, *are entering* by faith into the rest of God. The words οἱ πιστεύσαντες explain τοῖς ἀκούσασι in the preceding verse, and confirm the interpretation of it there given. On the force of the aorist πιστεύσας, see Rom. xiii. 11.

— καίτοι κ.τ.λ.] *although His works were done from the foundation of the world*, yet God still speaks by the Psalmist of His Rest as a thing still *future*; and therefore the rest of which He speaks by *David* is not the Seventh-Day Rest, or Sabbath, following immediately on the *Hexämeron* of Creation (see *v.* 4), but it is some *future* Rest; and being *God's* Rest, is an everlasting one. See *v.* 5.

4. Εἴρηκε] *He hath spoken*, as of a thing past. (Gen. ii. 2.) Observe the formula by which the Author of this Epistle introduces quotations from the Old Testament. He cites them as *spoken*, and not as *written*.

St. Paul, in his *speeches* recorded in the *Acts* of the Apostles, does not *quote* the *Old Testament* in *one and the same manner* to *Jews* and *Gentiles*.

He observes a difference according to his audience. To Felix, the *Roman* Governor, he says of himself, "believing all things which are *written* in the Law and the Prophets" (Acts xxiv. 14). But to the *Jewish* King, Agrippa, "saying none other things than those which the Prophets and Moses did *say* should come" (Acts xxvi. 22). See *Dr. Townson's* Works, i. 99.

In his *Epistles* to *Gentile* or to *mixed* congregations he rarely uses any other form than, "It is *written*," or "the *Scripture saith*." But in the Epistle to the Hebrews, though the Old Testament is often quoted, yet in no instance is it quoted as *written*.

κατέπαυσεν ὁ Θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ ἀπὸ πάντων τῶν ἔργων αὐτοῦ. 5 Καὶ ἐν τούτῳ πάλιν, Εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου.

6 Ἐπεὶ οὖν ἀπολείπεται τινὰς εἰσελθεῖν εἰς αὐτὴν, καὶ οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσῆλθον δι' ἀπείθειαν, 7 [c] πάλιν τινὰ ὁρίζει ἡμέραν, Σήμερον ἐν Δαυὶδ λέγων μετὰ τοσοῦτον χρόνον, καθὼς προείρηται, Σήμερον, ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε, μὴ σκληρύνητε τὰς καρδίας ὑμῶν.

c Ps. 95. 7. ch. 3. 7, 15.

8 Εἰ γὰρ αὐτοὺς Ἰησοῦς κατέπαυσεν, οὐκ ἂν περὶ ἄλλης ἐλάλει μετὰ ταῦτα ἡμέρας.

9 [d] Ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ· 10 ὁ γὰρ εἰσελθὼν εἰς

d Rev. 14. 13. 2 Esd. 2. 11.

Here then is a *discrepancy* of manner between the universally acknowledged Epistles of St. Paul and that to the *Hebrews*.

At first sight this discrepancy might seem to present an argument against the *Pauline origin* of this Epistle; and it has been alleged as such by some Critics (*De Wette, Davidson*, p. 244). But on examination we find that it is a discrepancy precisely *similar* to that which exists (as has just been observed) in his *speeches* as recorded in the Acts.

It is, therefore, an argument *in favour* of the Pauline origin. And this characteristic discrepancy may serve to explain *other* discrepancies (by which some Critics have been staggered) between the manner of *this* Epistle and the other Epistles of St. Paul. See *Introduction* above, pp. 371, 372.

It may be added, that in the particular respect just noticed, there is the same difference between the Evangelist *St. Matthew* on the one hand, and *St. Mark* and *St. Luke* on the other.

St. Matthew, writing specially for the *Hebrews*, always introduces the words of the Old Testament as *spoken;* for he was writing for *that* favoured people with whom God had communicated by word of mouth. But St. Mark and St. Luke, writing for Gentile use, generally quote the Old Testament as *written*.

The Old Testament was a *living oracle* to the Hebrews; it was a *written Book* to the rest of the world.

5. Καὶ ἐν τούτῳ πάλιν] *And again in this Scripture.* Πάλιν here, and in *v.* 7, introduces a new quotation. See i. 6.

— Εἰ εἰσελεύσονται] They shall not enter in; literally, I am not the God of truth, *if* they shall enter in. See iii. 11.

— κατάπαυσίν μου] *My* Rest. The emphatic word is Μου, which betokens that it is the Rest of *God*, and therefore not a mere rest on earth in time, like the seventh-day Sabbath, but in Heaven, and for Eternity. It is therefore a future Rest, and concerns *you* (says the Apostle) and all men, even to the end of time.

6. δι' ἀπείθειαν] *because of disobedience.* Rom. xi. 30. 32. Eph. ii. 2; v. 6.

7. πάλιν τινὰ ὁρίζει ἡμέραν] *again, He limiteth a certain day, saying,* "*To-day,*" even *in* and by *David*, who lived after so long a time, viz. about 500 years after the date of the entrance into *Canaan*, and who himself was living in Canaan. *Theodoret.*

The word πάλιν, *again*, introduces a new argument, intimating that those persons, to whom the *former* offer of entering into rest had been made, failed of attaining that Rest; and that God made a second offer of Rest to others living in another day.

God, in His great long-suffering and tender mercy, appointed another "*to-day*," even 500 years *after* the Rest of Canaan, into which those persons, to whom the word was first preached, failed to enter.

The term ὁρίζει (ἵστησιν, ὅρον δίδωσιν, *Hesych., defines, limits*) intimates that this day has its *end*, its *horizon*, beyond which the time of probation will not extend. Cp. Acts xvii. 26.

Since then God, who is Eternal, is speaking by *David*, and since He uses the word *to-day*, and warns the people living even at that *later day*, not to harden their hearts, lest they should be *afterwards* excluded from some future Rest, as their fathers who died in the wilderness had been excluded from the rest of Canaan for disobedience, it is evident that some other rest remains, which was *not* attained even by those Israelites who *were admitted* under Joshua into the promised Land; for they never attained to any other Rest since the time of David; nor has any other Rest been offered beside the Rest of God, the heavenly and Eternal Rest, of which he spake by David. Therefore God's "*To-day*" remains still to *us*.

This *To-day*, limited for the Jews, was now drawing to its close. Soon after this Epistle was written the day of probation was over, and the sun of its glory set in darkness, in the fall of Jerusalem.

The probationary period of the *Forty Years'* sojourn in the wilderness was reproduced, as it were, in the *Forty Years* of trial, allowed to Jerusalem and the Jewish Nation, between the rejection and crucifixion of the Messiah, and the execution of the penalty due to that national sin in the destruction of their City by the Gentiles.

The *Forty Years'* sojourn in the wilderness is also a type of the time allowed to every one in his mortal pilgrimage in the wilderness of this world, after his baptismal passage of the Red Sea, in his journey, through the wilderness of this World, toward the Everlasting Rest of the Heavenly Canaan.

To every one God says, *To-day*, if thou hast heard My voice, harden not thy heart. He reiterates that warning *every day*.

Wisely therefore has the Church of England inserted the Ninety-fifth Psalm, here quoted, in her office of *Daily* Prayer.

In that Psalm God speaks to every child of man even to the day of doom, and points to the example of the Israelites, who had His promises, and whose *carcases fell in the wilderness*, as an awful warning of the bitter fruits of disobedience.

That Psalm is supposed by some to have been sung at the *Feast of Tabernacles* (see *Bp. Fell*, p. 359, note), in which the Ancient People of God commemorated their sojourn in the wilderness. And the Church of Christ, which is a pilgrim journeying to her heavenly inheritance, and has received a precept from the Apostle to exhort her people "daily, *while it is called to-day*," has rightly provided that this divine warning should sound daily in the ears of her people, and remind them of the certainty of God's judgments, by the example of the Israelites, who were excluded from the earthly Canaan, and prepare them by its salutary admonitions to enter into that Rest which "remaineth to the people of God."

This Warning has a more awful character as addressed to *us*, than it had even when spoken to the Hebrews by St. Paul.

They looked back upon the *Forty Years* in the *Wilderness*, and the death of the disobedient there. But *we* look back, not only on that period, and on that judgment, but on the like period of Forty Years between the Crucifixion of Christ and the utter desolation of Jerusalem by the Roman Armies, and the scattering abroad of the Jews into all lands, where they have remained as outcasts for nearly twenty centuries. And thus *we* have a twofold warning of the awful consequences of Disobedience.

8. Ἰησοῦς] *Jesus. Joshua*, the Son of Nun. See Acts vii. 45, and cp. *Bp. Pearson* on the Creed, Art. ii. pp. 142—146.

— οὐκ ἂν—ἐλάλει] *He would not have been now speaking.* Observe the imperfect tense. He does not say, οὐκ ἂν ἐλάλησε, "He would not have *spoken*."

9. Ἄρα ἀπολείπεται σαββατισμὸς τῷ λαῷ τοῦ Θεοῦ] *There remaineth therefore a Sabbath-rest to the people of God.* Observe the word here used, σαββατισμός. He had used the word κατάπαυσις, *cessation*, before (iii. 11. 18; iv. 1. 3. 5: cp. 10, 11), but he now employs the word *sabbatism*, and thus he shows that the *Sabbath*, שַׁבָּת, on which God *rested from His own works* (Gen. ii. 2), was typical of that *future Rest* of God into which all they who are truly '*His people*' *will enter*, when they "rest from their labours." Rev. xiv. 13. The *typical* character of a Weekly Sabbath, dating from the Creation, is *not* yet *exhausted*, nor ever will be exhausted, till Time shall be no more.

Are *we* the "people of God?" Do we look for that eternal Rest? Do we hope to enter into it? Does it *remain* to *us?* Then let us keep the Law which God gave to His People, on the duty of a religious rest on one day in seven,—a Law which dates from the Creation, and concerns *all Creatures*, and reaches to Eternity; a Law modified indeed to *us* as to the *position* of the day, but *confirmed* (even by that modification) as to the *proportion of time*. That Law, therefore, concerns *us*, who are *Christians;* and if we do not hallow God's Sabbaths on earth, we cannot hope to enjoy His Eternal Sabbath in heaven.

τὴν κατάπαυσιν αὐτοῦ καὶ αὐτὸς κατέπαυσεν ἀπὸ τῶν ἔργων αὐτοῦ, ὥσπερ ἀπὸ τῶν ἰδίων ὁ Θεός.

11 Σπουδάσωμεν οὖν εἰσελθεῖν εἰς ἐκείνην τὴν κατάπαυσιν, ἵνα μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας.

12 [e] Ζῶν γὰρ ὁ Λόγος τοῦ Θεοῦ καὶ ἐνεργὴς, καὶ τομώτερος ὑπὲρ πᾶσαν μά-

e Isa. 49. 2. Jer. 23. 29. Prov. 5. 4. 1 Cor. 14. 24. 2 Cor. 10. 4, 5. Eph. 6. 17.

On the obligation of the *Christian Sabbath* see above, Matt. xxviii. 1. Luke xxiii. 56; xxiv. 1. John xx. 26. Acts xx. 7; on Rev. i. 10; Gen. ii. 1—3; and Exod. xx. 8.

10. ὁ γὰρ κ.τ.λ.] A *Sabbath-rest remaineth* to the people of God; and it is truly so called, *for* (γὰρ) every one who has fallen asleep in Jesus, and has entered into His rest (i. e. the rest of God, the never-ending rest), he also, when he was delivered from the burden of the flesh by death, ceased from his labours; he also has his Sabbath, as God has His. (Cp. *Theodoret* and *Chrys.*) The Rest of Christ in the grave has made Death to be a Sabbath to us. See on Luke xxiii. 56.

11. μὴ ἐν τῷ αὐτῷ τις ὑποδείγματι πέσῃ τῆς ἀπειθείας] *lest any one fall in the same example of disobedience;* that is, so as to be *an example* to others of the bitter fruits of *disobedience*, in like manner as our fathers, the Israelites of old, are to *us*.

This warning of the Apostle will be recognized as having a remarkable propriety and prophetic significance, when it is remembered that it was addressed to *that* Hebrew *Nation*, which was soon after to become an example of the terrible consequences of Rebellion against God, and which has remained a proverb and by-word among all Nations from the time of the destruction of *Jerusalem* to this day.

12. Ζῶν γὰρ ὁ Λόγος τοῦ Θεοῦ κ.τ.λ.] *For the Word of God is living, and effectual, and more able to cut than any two-edged sword, and piercing through and through even to the severance of the soul, and of the spirit, and of the joints and the marrow, and a discerner of the inward emotions and thoughts of the heart. And there is no creature which is not manifest in His sight; for all things are bare and opened, even to the back-bone, to the Eyes of Him to Whom our account is to be given.*

What is the meaning of the term, ὁ λόγος τοῦ Θεοῦ, "the Word of God," here?

The Apostle is stating the consequences of *disobeying Christ*. He could hardly hope to effect his purpose of alarming the conscience of the Hebrews by referring them to the *Word* of God as something *written* or *spoken* by Him.

But his argument is recognized as more cogent, as well as harmoniously coherent, when it is understood to remind them that He, Whose Gospel they have heard, is the *Discerner of their hearts*, and will summon them to *render an account* to Himself as Judge of Quick and Dead.

Besides, the tenour of his language, concerning the *Word of God*, seems to point rather to a *living* and energizing *Person*, than to an *inanimate thing*.

Further, though the Christian Law itself, by which all are to be judged, may in a certain sense be regarded by *us* as a *living Power*, yet this was hardly the case with those to whom St. Paul was now writing. They were not to be awed by the written declarations of Christianity, but by the personal Majesty of Christ.

Besides, in other similar passages, where the Apostle is drawing a parallel between the pilgrimage of the Israelites and the probation allowed to Christians in this life, he introduces the *Person* of *Christ* as executing judgment. See 1 Cor. x. 9.

He adds also, in the following verse, that there is no creature which is hidden in *His sight*: but every thing is naked, and laid open to the back-bone, to *the eyes of Him* to Whom *our account* is to be given.

These words clearly point to a Person, Divine, Omnipresent, Omniscient, the Judge of Quick and Dead.

Hence it was the general sense of Christian Antiquity that St. Paul is here speaking of Christ, the Everlasting *Word* of *God*.

S. Clement (Ep. § 21), the friend and fellow-labourer of St. Paul (see Phil. iv. 3, and *Bp. Pearson's* dedication of his Exposition of the Apostles' Creed), applies these words to a Person, even God Himself, ἐρευνητὴς γάρ ἐστιν ἐνοιῶν καὶ ἐνθυμήσεων. *Eusebius, Athanasius, Chrysostom, Gregory Nyssen, Cyril*, and *Isidorus*, in the valuable ancient Catena printed by *Dr. Cramer*, pp. 458—467, and *Theodoret* and *Theophylact*, apply the words to Christ, the Eternal Word of God, the Judge of Quick and Dead. So also *S. Ambrose* (de Fide, iv. c. 7) and *Primasius*, who has an excellent comment on this text.

The Hebrews, and Hebrew Christians, and Hellenists had already been made familiar with the term "Word of God," as applied to a Divine Person, in their *Chaldee Paraphrases*, and also in the writings of the Alexandrine School of Theology. See above, note on John i. 1.

Therefore St. Paul, in writing to the *Hebrews*, was very likely to use this term, in order to show to them, that what had been predicated, in their Paraphrases and other writings, concerning the Divine Person called the "*Word* of God," was to be understood of no other than Christ.

Further, St. Paul here speaks of the *Word* as being able to cut more sharply than a *two-edged sword*, an instrument of Judgment and Justice. (Rom. xiii. 4.)

It is observable, that in another place of Holy Scripture, where the *two-edged* sword is mentioned, it is assigned to the *Person* Who is Judge of all, Christ. Out of His mouth goeth a *two-edged sword* (Rev. i. 16); and again, see Rev. ii. 12. 16, where Christ Himself speaks. And further, He Who is described as executing Judgment with the *two-edged sword*, is designated by that very title which is used here, "the Word of God." (Rev. xix. 13.)

It has indeed been alleged by many in recent times, that the name "Word of God" is never applied to Christ by any writer of Holy Scripture but *St. John*. But such assertions as these, concerning the Person of Christ, are of a questionable character. There seems to be an antecedent probability against them, as having a tendency to represent the divinely-inspired Writers as fettered by rigid rules, like material machines, and not as living Persons and Powers, animated by One Divine Spirit.

And these assertions do not seem to be borne out by fact. See note below on Titus i. 3.

There was indeed good reason, why the Apostle, when writing to *Gentiles*, should *not* use such an expression as "the Word of God" for an appellation of Christ. And therefore we need not wonder that this expression, "*Word of God*," does not often occur in this sense in the Apostolic Epistles.

But there was no reason, why St. Paul should abstain from its use in writing to the Hebrews, or Hellenists, or to Christians well grounded in the truth.

On the contrary, it might well be matter for surprise, that he and the other Apostles should leave this expression, embodying such solemn truths, to the solitary use of St. John; and should not rather have prepared the way for *his* use of it, so that it might be seen, that the general teaching of the Apostles is in harmony with itself, and with that of the Ancient Jewish Church, in the great doctrines concerning the Name and Offices of Christ.

Accordingly, some of the best Divines of the Church of England have adopted the ancient exposition of this passage.

The following may be cited:

If I mistake not, the true understanding of the phrase in Heb. iv. 12, 13, is spoken of the *Essential Word of God*, the *Second Person* of the Ever *Blessed Trinity*. *Bp. Sanderson* (iii. 20).

Is the importance of this *name* (the Word of God), or the emblem by which the power of it is emblazoned, to wit, His *sharp* and *glittering sword* (Deut. xxxii. 41, 42), any where literally expressed in the Apostle's writings? It is, most fully and most emphatically, in Heb. iv. 12, 13. "*Vivus est sermo Dei.*" *The Word of God is quick and powerful, and sharper than any two-edged sword*, &c. Yet is it questioned by some (whose names I conceal) whether by the Word of God in that place, the *Eternal Word* Himself be literally and directly meant; and whether St. Paul by the *Word of God* means the self-same that St. John doth in his Gospel, chap. i. 1, *In the beginning was the Word*; and again, *v.* 14, *The Word was made flesh*.

It is a very weak exception which some have made to the contrary, viz. Because the author of that Epistle nowhere else instyles the Son of God *the Word of God*.

But to this exception the answer is very easy—Because the author of that Epistle had nowhere else the like occasion thus to instyle Him.

The same exception (were it warrantable) might be taken against the literal meaning of *St. John*, or against the ordinary interpretation of the first verse of his Gospel; because St. John *nowhere* else, besides in the two verses before mentioned, instyles the Son of God by the same name.

[Rather, only in the Apocalypse does St. John call Christ "the Word of God," and in his Gospel only the *Word*. See on Titus i. 3. The argument, therefore, is even stronger than this Author, *Dean Jackson*, here puts it.]

χαιραν δίστομον, καὶ διϊκνούμενος ἄχρι μερισμοῦ ψυχῆς καὶ πνεύματος, ἁρμῶν τε καὶ μυελῶν, καὶ κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας, 13 [f] καὶ οὐκ ἔστι κτίσις ἀφανὴς ἐνώπιον αὐτοῦ, πάντα δὲ γυμνὰ καὶ τετραχηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.

14 [g] Ἔχοντες οὖν ἀρχιερέα μέγαν, διεληλυθότα τοὺς οὐρανούς, Ἰησοῦν τὸν Υἱὸν τοῦ Θεοῦ, κρατῶμεν τῆς ὁμολογίας.

[f] 2 Chron. 16. 9. Job 26. 6. Ps. 33. 13—15. & 34. 16. & 90. 8. & 139. 11, 12. Eccles. 15. 19.
[g] ch. 3. 1. & 6. 20. & 7. 26. & 8. 1. & 9. 11, 24. & 10. 23.

But the complete subject, either of the first proposition, "The Word of God is lively," or of the second, "The Word of God is powerful," or of the third, "The Word of God is sharper than any two-edged sword;" the Word *written* or *preached cannot* be: nothing can be besides God Himself, or that *Word* which St. John saith *was in the beginning*, in Whom *was life*, and whose *life was the light of men.*

Nor are the peculiar and special attributes of God any where set forth in a more full and majestic character of words than in these words of St. Paul.

The propositions are in number seven or eight. Ὁ Λόγος, the WORD, is the same: and for this reason, if any of these attributes be literally meant of the Son of God, or of the Son of God only *completive*, all the rest must be completely meant of Him. He only it is, "*qui tanti mensuram nominis implet*," Who rightly fills the importance of this title, Λόγος, or *Word*, in that place. Admit, then, the Word written or preached may truly be said to be quick and powerful, and in some sort, not more sharp, but more piercing, than any two-edged sword (for a sword with one edge may be as sharp as a sword with two edges, but not so piercing); but admit the Word of God *preached* might be more piercing than any sword, yet could it not properly be said to be *a discerner of the thoughts and intents of the heart*, or that *there is no creature which is not manifest unto it;* nor can it possibly be imagined to be the logical subject of the two last propositions; for the Apostle plainly speaks of a living Person: *neither is there any creature that is not manifest in His Sight*, but all things are naked and *open unto the eyes of Him*, πρὸς ὃν ἡμῖν ὁ λόγος, *with Whom we have to do*, as our English renders it. As Beza and Calvin had before better expressed it than Erasmus, who renders it, *of whom we speak;* or than the Vulgar Latin, "*ad quem nobis est sermo.*" But the Syriac of all most fully: *All things are opened unto the eyes of Him, to whom men must render an account.* Every one that hears the Word preached, must give an account of the Word which he hears; but this account we must not, we *cannot give* unto *the Word preached*, but unto *Him*, Whose Words they are which we hear, or from Whom the Word preached must derive all the efficacy, force, and power which it hath. (*Dean Jackson* on the Creed, xi. chap. xii. vol. x. pp. 216—218. See also the same Author, book vii. chap. xxvi. and xxvii., and book xi. chap. xlvii.)

It is plain to him that hath carefully read St. Paul's Epistles, and is acquainted also with the writings of *Philo*, that the holy Apostle well understood that cabalistical Theology of the Jews, and retained so much of it, as by the direction of the Divine Spirit in him, he found to be sound, good, and genuine. In the *tenth* chapter of the *First Epistle to the Corinthians*, St. Paul expounds the *manna showered on the Israelites in the wilderness*, and *the rock that gave them water to quench their thirst*, to be significations of our Saviour Christ; and shows, moreover, that *the angel going before the people of God in their pilgrimage, and tempted by them*, was our Lord Christ. And all this *Philo* likewise understands of the Λόγος, the *Word*, or *Son of God*, which we Christians know to have been in *the fulness of time made man*, and called by the name of Jesus Christ. The Author of the Epistle to the Hebrews, in the fourth chapter of that Epistle, *vv.* 12, 13, speaking of the Λόγος, the *Word of God*, useth almost the very same expressions, but altogether the same sense, that *Philo* hath, discoursing of the same matter in his writings, as hath been observed by the learned *Grotius* on the place; who, from that and other indications, conjectures that the divine author had read the books of that learned Jew. *Bp. Bull* (Serm. x. vol. i. p. 243).

— τομώτερος] *more able to cut;* τμητικώτερος (*Hesych., Gloss. Alberti*).

This office of *cutting*, applied as an attribute to the Supreme God Himself, is described by Jewish Hellenists, e. g. *Philo* on Gen. xv. 10 (Quis hæres, &c., p. 491, *Wetstein*), ἵνα ἐννοῇς Θεὸν τεμόντα τὰς σωμάτων καὶ πραγμάτων ἡρμόσθαι καὶ ἡνῶσθαι δοκούσας φύσεις. *Philo* adds that this work of cutting is performed τῷ τομεῖ τῶν συμπάντων αὐτοῦ λόγῳ. And it was much to St. Paul's purpose to remind these Jewish Christians that this Λόγος is Christ.

— ψυχῆς καὶ πνεύματος] *of the animal life*, and also of the *spirit*, or higher principle. "*Animâ* (ψυχῇ) vivimus, *spiritu* (πνεύματι) intelligimus; vita nobis *carnalis* cum bestiis communis est, ratio *spiritalis* cum *Angelis.*" *Primasius.* See above on 1 Thess. v. 23.

Primasius observes that Christ cuts more sharply than any two-edged sword, for *that* can only kill the *body*, but cannot touch the soul, as Christ Himself says, Matt. x. 28; but He is our Judge, and can cast both body and soul into hell.

He can pierce and penetrate, even to the separation of the animal soul and the rational spirit, and of the joints, and marrow contained in the hidden joints themselves.

This last expression may be taken either *literally* or *figuratively*. Cp. μυελὸς ψυχῆς in *Eurip.* Hippol. 257. But perhaps it is better to understand it *literally*, and to consider the whole sentence as referring to the triple division of the human frame into *body*, *soul*, and *spirit* (1 Thess. v. 23). Christ our Judge can search out and discern the inmost secrets of them all, and can sever these elements critically, and anatomize each with precision, and determine what sins are due to the *weaknesses* of the *flesh*, what to the *lusts* of the *animal man*, what to the *pride* of the *spirit*. He will regulate the Judicial Balance with the most scrupulous exactness, and will apportion, adjust, and dispense each man's punishment, and award each man's recompense according to an unerring scale of retributive Justice.

— κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν] *a Discerner* and Judge of our *imaginations* and *thoughts* of the *heart*, of our secret desires and motives, and of our never-executed intentions, as well as of our *overt acts.*

A warning against the doctrine of the Pharisees, which dwelt on the *letter* of the commandment, and cared little for the *spirit;* and taught, that if a man did not sin with the *hand*, it was of little importance what he did with his *heart*. Cp. the Sermon on the Mount, Matt. v. 22. 28.

On ἐνθύμησις, see Matt. ix. 4; xii. 25. Acts xvii. 29.

13. ἀφανὴς] *non-apparent;* for we must all be *made apparent* before the Judgment-seat of Christ. See on 2 Cor. v. 10, φανερωθῆναι.

— γυμνὰ καὶ τετραχηλισμένα] *bare*, and *laid open to the neck*, throat, and back-bone. The metaphor is from sacrificial victims, first flayed naked (γυμνὰ), and then dissected and laid open by the anatomical knife of the sacrificing Priest, so that all the inner texture, the nerves, and sinews, and arteries of the body, were exposed to view.

So the secrets of *our* hearts and reins will be revealed at the Judgment-seat of Christ, Who is our great High Priest. He Who came to *save* us, He Who now *prays* for us in Heaven, He will also *judge* us. His two-edged sword will pierce us through and through, and dissect and anatomize, and lay us bare and open, even to the back-bone. See *Chrys.*, *Isidorus* (in Caten.), *Theophyl.*, *Œcumen.* p. 6. τετραχηλισμένα = πεφανερωμένα (*Hesyc.*). φανερὰ καὶ ἀνακεκαλυμμένα (*Phavorin.*, and so *Cyril*). See *Suicer* in voce, *Bp. Sanderson*, ii. 17, and the excellent note of *Dr. Hammond* here, who observes that it was the special duty of the *Priests* to examine, by anatomical inquisition, whether the victims to be offered to God had any blemish or no. Cp. *Philo*, de Agricult. i. p. 320. *Clem. Alex.* Strom. iv. § 18. This was called μωμοσκοπεῖν, δοκιμάζειν. Cp. Prov. xx. 27, "the candle of the Lord searcheth the inner parts of the belly."

So Christ our great *High Priest* has also a *judicial* function, and will scrutinize each of us, whether we are fit Sacrifices to be offered to God. Cp. Rom. xii. 1.

This exposition is confirmed by the Apostolic Fathers, *S. Clement* (i. 41), and especially *S. Polycarp* (ad Phil. 4), who says of widows, "Let them know that they are the altar of God, and that every thing is scrutinized as a *victim* by Him, whether it has any *blemish* (πάντα μωμοσκοπεῖται), or is ἄμωμος (see on ix. 14); and nothing escapes His notice, either of reasonings, or thoughts, or any of the secrets of the heart, λέληθεν αὐτὸν οὐδὲν οὔτε λογισμῶν οὔτε ἐννοιῶν, οὔτε τι τῶν κρυπτῶν τῆς καρδίας," where *S. Polycarp* seems to refer to the present words of St. Paul.

— πρὸς ὃν ἡμῖν ὁ λόγος] *with Whom we have to do, with Whom our reckoning is, to Whom we are to render up our account.* See on *v.* 12, and the use of ὁ λόγος in Luke xvi. 2.

14. Ἔχοντες οὖν ἀρχιερέα μέγαν] *Having then a great High*

15 h Οὐ γὰρ ἔχομεν ἀρχιερέα μὴ δυνάμενον συμπαθῆσαι ταῖς ἀσθενείαις ἡμῶν, πεπειρασμένον δὲ κατὰ πάντα καθ' ὁμοιότητα, χωρὶς ἁμαρτίας.

16 i Προσερχώμεθα οὖν μετὰ παῤῥησίας τῷ θρόνῳ τῆς χάριτος, ἵνα λάβωμεν ἔλεος, καὶ χάριν εὕρωμεν εἰς εὔκαιρον βοήθειαν.

V. 1 a Πᾶς γὰρ ἀρχιερεὺς, ἐξ ἀνθρώπων λαμβανόμενος, ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν Θεὸν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν, 2 b μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περίκειται ἀσθένειαν. 3 c Καὶ δι' αὐτὴν ὀφείλει καθὼς περὶ τοῦ λαοῦ οὕτω καὶ περὶ ἑαυτοῦ προσφέρειν περὶ ἁμαρτιῶν.

4 d Καὶ οὐχ ἑαυτῷ τις λαμβάνει τὴν τιμὴν ἀλλὰ καλούμενος ὑπὸ τοῦ Θεοῦ, καθάπερ καὶ Ἀαρών. 5 e Οὕτω καὶ ὁ Χριστὸς οὐχ ἑαυτὸν ἐδόξασε γενηθῆναι ἀρχιερέα, ἀλλ' ὁ λαλήσας πρὸς αὐτὸν, Υἱός μου εἶ σὺ, ἐγὼ σήμερον γεγέννηκά σε· 6 f καθὼς καὶ ἐν ἑτέρῳ λέγει, Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ. 7 g[a] Ος ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ δεήσεις

h Isa. 53. 3. Luke 22. 28. 2 Cor. 5. 21. Phil. 2. 7. ch. 2. 17.
i 1 Pet. 2. 22. 1 John 3. 5. i Rom. 3. 25. Eph. 2. 18. & 3. 12. ch 10. 19, &c.
a ch. 2. 17. & 8. 3.
b ch. 2. 18. & 4. 15. & 7. 28.
c Lev. 9. 7. & 16. 3, &c. ch. 7. 26.
d Exod. 28. 1. 1 Chron. 23. 13. 2 Chron. 26. 16, &c.
e Ps. 2. 7. John 8. 54. Acts 13. 33. ch. 1. 5.
f Ps. 110. 4. ch. 7. 17.
g Ps. 22. 1. Matt. 26. 37, 38, &c. & 27. 46, 50. Mark 15. 34. John 12. 27. & 17. 1.

Priest. This mention of the *High Priesthood* of Christ seems to have been suggested to the writer by the metaphor just employed by him concerning the *Judicial Inquisition of Victims* to be offered to God. Every man is to be offered as a sacrifice to God. We must present ourselves, our souls and bodies, and substance to Him (Rom. xii. 1, 2. Phil. ii. 17; iv. 8. 1 Pet. ii. 5). And Christ is our High Priest, by Whom we *ourselves*, and all our offerings, are to be presented to God, if it is to be an acceptable sacrifice unto Him (cp. *Clemens R.* i. 59). Christ is our High Priest, and offers us. But, as our Priest, He also *examines* us, He anatomizes us as Victims, He probes our hearts and reins, He scrutinizes our inward parts, our very joints and marrow, our thoughts, affections, motives, and designs. He thus tests us, whether we are fit victims for the altar of God. Cp. *Clemens R.* i. 41, who says, "Sacrifices are not offered in every place, but at Jerusalem, and there only before the Sanctuary at the Altar; and that which is offered has been carefully scrutinized by the *High Priest.*"

The Rabbis enumerate no less than seventy-three kinds of blemishes, which vitiate a sacrifice, and render it unfit to be offered to God. *Maimonides.*

— τοὺς οὐρανούς] *the heavens*, not the material veil of the Holy of Holies; though typified by it, ix. 11—26; x. 19, 20.

15. πεπειρασμένον] *tempted.* So A, B, D, E, *Origen*, *Chrys.*, *Elz.*, *Wets.*, *Scholz*, *Lachm.*, *Lünemann.* Cp. ii. 18; xi. 17. 37. Others have received the reading πεπειραμένον from C, J, K, but this does not seem consistent with the sense.

16. τῷ θρόνῳ τῆς χάριτος] *to the Throne of Grace*, typified by the Mercy-Seat of the *Ark*, called the seat of God, where the Shechinah of the Divine Presence was enthroned, in the Holy of Holies, between the *Cherubim.* (Ps. lxxx. 1.) See Rom. iii. 25; *Mather* on the Types, pp. 408. 411. 454; and *Schöttgen* here, p. 947.

Ch. V. 1. Πᾶς γὰρ ἀρχιερεὺς, ἐξ ἀνθρώπων λαμβανόμενος] *For every High Priest, being taken from men*, and not from *Angels.* The emphasis is on *men.* The writer is accounting for Christ's *Manhood.* So rightly *Theodoret*; and see in *Catena*, p. 472.

There ought therefore to be a comma after ἀρχιερεύς.

St. Paul is explaining the *reason* of Christ's *Incarnation*, and why He, Who is so *high*, stooped so *low.* He is answering the objection, that Christ cannot be supposed to possess those *divine* attributes which the Apostle had just ascribed to Him (iv. 12). For, if He were so mighty and majestic a Person, He would not have taken *human flesh*, nor have been *subject* to *human infirmity*, nor have needed *a call* to the Priesthood; but would have appeared in *divine* power and majesty, and have presented Himself to the world on His own independent authority.

St. Paul shows, that this condescension of Christ was required by the nature of the Priestly Office, to which Christ was anointed by God.

He is also refuting the error of those among the Jews who addressed themselves to *Angels* as *Mediators.* See Col. ii. 18.

Λαμβανόμενος—λαμβάνω = לָקַח (*lakah*), to choose, and take for appointment to an office. Cp. Acts xv. 14, λαβεῖν ἐξ ἐθνῶν λαόν.

2. μετριοπαθεῖν] *to deal gently*; not to be *without feeling*, according to the Stoic ἀπάθεια,—nor yet to be violent and excessive in the display of emotions, but to be mild and moderate in his feelings toward them. Aristotle used to say that "the wise man ought not to be without feeling (ἀπαθῆς), but to be μετριοπαθής." See *Diog. Laert.* v. 31.—μετριοπαθῶ, 'moderor' *Gloss. Vet.*

— δυνάμενος—ἀσθένειαν] being *able* to deal gently with those who are ignorant and out of the way, because he himself is compassed with *infirmity.* God did not appoint *Angels* to be Priests and Mediators under the Old Law, but *Men.* The Priest's *ability* to discharge his office is derived from his *infirmity.* His *power* is from his *weakness*; see above, iv. 15. He is clothed with the priestly robe, even because he is clothed with the *human* garb of suffering. So Christ, Who is gentle to those who sin from *ignorance*, as well as those who *err* from *negligence* or *wilfulness*—τοῖς ἀγνοοῦσι καὶ πλανωμένοις. Cp. 1 Tim. i. 13. On the use of the dative after μετριοπαθεῖν, see *Delitz.* On the sense of περίκειται with an accusative, see *Kühner*, § 565.

3. δι' αὐτὴν] *sc.* ἀσθένειαν: *on account of this* very human infirmity. *Elz.* has διὰ ταύτην. But αὐτὴν is in A, B, C*, D*, and is received by *Lachm.*, *Bleek*, *De Wette*, *Tisch.*, *Lünemann.*

— περὶ ἑαυτοῦ] *for himself*; which was not the case with *Christ* (see iv. 15); and if it had been, *His* offering would not have been, what it was, a full satisfaction for the sins of the world. Cp. *Theophyl.*

— περὶ ἁμαρτιῶν] *Elz.* has ὑπὲρ ἁμαρτιῶν, but περὶ is in A, B, C*, D*, and is received by *Lachm.*, *Tisch.*, and others.

4. Καὶ οὐχ ἑαυτῷ] *And no one taketh this priestly honour to himself.* The second reason for Christ's condescension. A Priest λαμβάνεται (see *v.* 1), *is taken*, and does not *take*, οὐ λαμβάνει. Christ did not come on His Own Divine Authority, because every Priest is *taken* from *Men*; He came as a *Man*, and as a *Priest*; and no one is a lawful Priest, who *takes* the office on himself, and comes without a due Call and Ordination. If He had not been duly called and sent, He would have been like Korah (Numb. xvi. Jude 11), and not like Aaron (Exod. xxviii. 1. Numb. xvi. 39. 1 Chron. xxiii. 13).

— ἀλλὰ καλούμενος] *but being called of God, as Aaron* was; He *does not take* the office, nor does He refuse to receive it. Here are two distinct propositions. No one, except he is called of God, *presumes* to take the Priesthood; and no one who is called of God *declines* to take it. Christ showed His obedience to God in *both* respects. These propositions are brought out by the reading in the text received from A, B, C, D, E, K, L, with *Bengel*, *Griesb.*, *Matth.*, *Knapp*, *Scholz*, *Lachm.*, *Bleek*, *De Wette*, *Tisch.*, *Lünemann*, instead of the reading of *Elz.* ὁ καλούμενος.

5. οὐχ ἑαυτὸν ἐδόξασε] *He did not glorify Himself.* He waited till the legal age, and was publicly invested in His Priestly Office by the Unction of the Holy Ghost, and by the Voice of the Father from heaven. See above on Matt. iii. 16, and on Luke iii. 22.

6. Σὺ—Μελχισεδέκ] *Thou art a Priest for ever after the order* (not of Aaron, but) *of Melchizedek.* Ps. cx. 4, from LXX. A Psalm applied by the Jews themselves to the Messiah. See i. 13.

— κατὰ τὴν τάξιν] = עַל־דִּבְרַת (*al-dibrath*), where דִּבְרָה is used, as in Deut. xv. 9; xix. 4. 1 Sam. xvii. 17; xxx. 30. 2 Sam. xiv. 3, for *order*, *place*, *manner.* Cp. *Stuart*, p. 124.

Melchizedek. For a more particular explanation of the typical analogy in him, see on vii. 1.

7. [a]Ος—προσενέγκας] *Who in the days of His flesh* (of His human humiliation and infirmity), *having offered up prayers and supplications with strong crying and tears to Him that was able*

τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων προσενέγκας, καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, [8] [h] καίπερ ὢν Υἱὸς ἔμαθεν ἀφ' ὧν ἔπαθε τὴν ὑπακοήν, [9] [i] καὶ τελειωθεὶς ἐγένετο τοῖς ὑπακούουσιν αὐτῷ πᾶσιν αἴτιος σωτηρίας αἰωνίου, [10] προσαγορευθεὶς ὑπὸ τοῦ Θεοῦ ἀρχιερεὺς κατὰ τὴν τάξιν Μελχισεδέκ.

[11] Περὶ οὗ πολὺς ἡμῖν ὁ λόγος, καὶ δυσερμήνευτος λέγειν, ἐπεὶ νωθροὶ γεγόνατε ταῖς ἀκοαῖς. [12] [k] Καὶ γὰρ ὀφείλοντες εἶναι διδάσκαλοι διὰ τὸν χρόνον πάλιν χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινα τὰ στοιχεῖα τῆς ἀρχῆς τῶν λογίων

h ch. 1. 5, 8. & 3. 6. Phil. 2. 6, 8.
i ch. 2. 10.
k 1 Cor. 3. 1, 3. 1 Pet. 2. 2.

to save Him from death, and also having been heard by reason of His reverence. An open avowal and profession of Christ's *human* affections and infirmities, – proving that He is qualified, in that respect, to be a High Priest for *men;* which He would not have been, if He had been an *Angel*, and not *really* and *truly* a *man.* See *v.* 1, and *Theodoret* here.

— ἐν ταῖς ἡμέραις τῆς σαρκός] in the *days* of His *Flesh;* that is, in the *brief time* of His *weakness* and subjection to *mortality* as *Man;* especially that time which He called His *Hour*, as distinguished from His *Eternity as God.* See on John ii. 4. But *that* time of *suffering* in the *flesh* is now past, and He now reigns in His flesh, exalted and glorified at the Right Hand of God. And that Glory in His Flesh is due to His Sufferings in the flesh.

— δεήσεις τε καὶ ἱκετηρίας] *prayers and supplications* (cp. 1 Tim. ii. 1),—the former expressing a *need* (ἔνδειαν), the other implying a *resort* (ἱκετεία from ἱκνέομαι) to *another person* for its supply; both words, therefore, proper to the *human nature of* Christ.

— μετὰ κραυγῆς ἰσχυρᾶς καὶ δακρύων] *with strong crying and tears*, in His agony at Gethsemane. Matt. xxvi. 42—44. Luke xxii. 44 (*Theodoret, Œcumen., Dean Jackson* on the Creed, ix. 3); and on the cross, when He *cried* twice with a loud voice (Matt. xxvii. 46. 50. Luke xxiii. 46); and He shed tears over Jerusalem and at the grave of Lazarus (Luke xix. 41. John xi. 35).

— καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας] *and also having been heard* (by God) *for His reverence toward Him*,—"et pro suâ reverentiâ *exauditus.*" The Apostle is affirming the true humanity, and consequent dependence and weakness, of Christ. Hence He *prayed.* And this sense of the weakness of His humanity, and His consequent *reverence* toward God, especially in His Agony (Matt. xxvi. 42—44. Luke xxii. 42), was so far from being a reason for disparagement, that it was the very *cause* why His prayers *prevailed.* Here also His Weakness is His Strength. Let us not therefore be ashamed to confess His *infirmities;* for thus we proclaim the Power of His Intercession. (See *Chrys., Theophyl., Primasius.*) On this use of ἀπὸ see *Winer*, § 47, p. 332. Matt. xviii. 7. Luke xix. 3; xxii. 41; xxiv. 42. Acts xii. 14; xx. 9; xxii. 2.

On the sense of εὐλάβεια, religious *fear* or *awe*, see examples in *Wetstein* here, and *Trench*, Syn. N. T. § x. xlviii. and *Delitz.* p. 190.

Our Lord received an evidence of love, in reply to His reverential prayer in His Agony, from His heavenly Father, Who sent an Angel to strengthen Him. (Luke xxii. 43.) Also His Prayer on the Cross obtained a reply of love from His Father, Who received His Spirit (Luke xxiii. 46), and restored it again to His Human Body, which He raised in triumph from the grave.

8. καίπερ ὢν Υἱὸς ἔμαθεν] *although being the Son* of God (and so, full of all knowledge and wisdom from all eternity, see Col. ii. 3), *yet He learnt* obedience by experience of what He Himself *suffered as Man.* The contrast is between Υἱὸς and ἔμαθεν.

Υἱὸς here and i. 2, does not signify (as it is sometimes interpreted) *a Son*, but *the Son of God.* See *Theodoret, Gregor. Nazianz., Cyril* (in Catenâ), *Ambrose* (Epist. 63), and others.

There would be no force in the assertion that *a* Son *learnt* any thing, and particularly that *a Son* learnt *obedience.* Every son ought to learn it. But what the Apostle dwells on is, that He, Who is the *Everlasting Son*, and to whom God said "*Thou art My Son*" (*v.* 5), *learnt* obedience by His own sufferings in His Human Nature; and by this learning was *perfected* and *glorified*, and became the Author of everlasting salvation to all who imitate His obedience (ὑπακοήν), and are dutiful to Him as Gôd, as He as Man was to the Father. See Phil. ii. 8—11 (the best exposition of this passage), γενόμενος ὑπήκοος μέχρι θανάτου κ.τ.λ.

On the proverbial paronomasia, ἔμαθεν ἀφ' ὧν ἔπαθε, see on *Herod.* i. 207; and *Blomf.* on *Æschyl.* Ag. 170, τὸν πάθει μάθος θέντα κυρίως ἔχειν, and for other paronomasias in N. T. see *Wetstein* here, p. 401, and note above on Luke xxi. 11. Philem. 20. *Winer*, § 68, p. 560.

The frequency of *paronomasia* (a favourite figure with St. *Paul*, see 2 Thess. iii. 11) occurring in this Epistle, confirms the evidence of its *Pauline origin*, and of its being an *original* work, and *not* a *translation.* See above, *Introduction*, p. 374.

On the attraction in ὧν ἔπαθε, see John vi. 29; xvii. 9. 1 Cor. vii. 1. Rom. x. 14.

The Apostle says that Christ *learnt* obedience, τὴν ὑπακοήν. We must not weaken this saying, but rather we may thankfully accept it, in all its mysterious fulness, as proclaiming,

(1) The true Manhood of Christ, in a human soul as well as a human body; in which soul, according to the words of the Holy Ghost Himself, He *increased* in *wisdom*, as well as He increased, as to His body, in *stature.* See above, note on Luke ii. 52.

(2) The perfect union of the *two natures* in the *One Person* of Christ. Being the Son of God, co-equal and consubstantial with the Father, yet He *learned* obedience as *Man*, from the sufferings He endured.

Thus this Scripture is a safeguard against the Heresies of *Nestorius* and *Eutyches*, who divide the Personality or confound the Natures of Christ; and of *Apollinarius*, who denied His *reasonable soul*, capable of *learning;* and of the *Monothelites*, who denied His *human will*, capable of *subjection* and *obedience* to God.

The Apostle is speaking here of Christ's Mediatorial Kingdom, which He holds in subjection to the *Father*, and which, when He has put all enemies under His feet, He will deliver up; and God will be all in all. See above on 1 Cor. xv. 24—28.

10. προσαγορευθεὶς] *addressed* as an *Everlasting Priest by God* Himself; and therefore indubitably a *Priest*, and one of greater eminence than any of the Levitical Order.

11. Περὶ οὗ] *Concerning Whom*, as an Everlasting Priest, according to the order of Melchizedek, *we have a long discourse to make, and hard to be interpreted to you, since you have now become dull of hearing.*

— δυσερμήνευτος] *hard to be interpreted to you.* He therefore *interprets* it for them. See vii. 2, ἑρμηνευόμενος.

— νωθροὶ γεγόνατε ταῖς ἀκοαῖς] *ye have become* (not, 'ye *are*') *dull in your ears.* Cp. Prov. xxii. 29, where νωθρὸς is contrasted with ὀξὺς, *sharp.* It is combined in the Glossaries with βραδεῖς and ὕπτιοι, *slow* and *supine;* 'hebetes, pigri.' See *Wets.* Ye have lost the keen edge of your spiritual senses, and have become obtuse, and stupid, and sluggish in your hearing. Ye were once sound and vigorous in the faith, ye have now become inert and languid. Ye have lost your first love.

Justin Martyr, in his Exposition of this same Psalm, and of the same verse in it, says to the *Jews*, "These words were spoken of *our Jesus*, as they themselves declare, but *your ears are stopped* and *your hearts hardened.*" *Justin M.* c. Tryphon. c. 33. See also capp. 32—34, which deserve a careful comparison with this passage of St. Paul.

12. διὰ τὸν χρόνον] *by reason of the length of time* that ye have professed Christianity.

— χρείαν ἔχετε τοῦ διδάσκειν ὑμᾶς τινα τὰ στοιχεῖα] *ye have need that some man* (τινα) *should teach you the elements.* Τινα is not a *neuter plural* agreeing with στοιχεῖα, but it is the *accusative singular* preceding the infinitive διδάσκειν. So the *Æthiopic* Version, and *Œcumen., Lachm., Bleek, Ebrard, Lünem.*, and others. Ye *ought* to be teachers of others, *but* ye have need that *some man* (τινα) should teach you. Ye have *not* need that any one should teach you *what* the elements are (for ye know that well, by *reason of the long time* that ye have professed the Gospel); but ye have need that *some one* should teach you *in them;* should *remind* you of them, and so make you *learn* them, and *hold them fast.* This therefore I am now desirous to do.

This clause, thus interpreted, affords an easy transition to the

τοῦ Θεοῦ, καὶ γεγόνατε χρείαν ἔχοντες γάλακτος, καὶ οὐ στερεᾶς τροφῆς.
13 [1] Πᾶς γὰρ ὁ μετέχων γάλακτος ἄπειρος λόγου δικαιοσύνης, νήπιος γάρ ἐστι· 1 Cor. 3. 2. & 14. 20. Eph. 4. 14.
14 τελείων δέ ἐστιν ἡ στερεὰ τροφή, τῶν διὰ τὴν ἕξιν τὰ αἰσθητήρια γεγυμνασμένα ἐχόντων πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.

VI. [1] Διὸ, ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον, ἐπὶ τὴν τελειότητα φερώμεθα, μὴ πάλιν θεμέλιον καταβαλλόμενοι μετανοίας ἀπὸ νεκρῶν ἔργων, καὶ πίστεως ἐπὶ Θεὸν, [2] βαπτισμῶν διδαχῆς, ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου.

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commencement of the next Chapter, which has been frequently misunderstood.

— *τὰ στοιχεῖα*] *the rudiments*, or *elements* of the Christian Faith, which are enumerated in vi. 1, as long familiar to his readers.

— *γεγόνατε*] *ye have become*. Observe this repetition of the word from *v.* 11. He lays stress on the fact of their *declension* and *degeneracy* from their primitive standard of Christian faith, and from their original spiritual state, and thus prepares the way for the solemn declaration which he is about to make.

— *στερεᾶς τροφῆς*] *of solid food*.

12—14.] *St. Paul* uses very similar language 1 Cor. iii. 1, 2.

13. *νήπιος*] a *babe*, opposed to *τέλειος*, one of *mature age* in Christ. Cp. Gal. iv. 3. 1 Cor. ii. 6; iii. 1; xiv. 20. Eph. iv. 14, with Col. i. 28. Eph. iv. 13.

14. *πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ*] From the Hebrew יָדַע טוֹב וָרָע (*yada tob vara*), *to discern good and evil*. Gen. ii. 17. Deut. i. 39. Cp. Isa. vii. 15, 16. Καλοῦ is not equivalent to *τοῦ καλοῦ*, nor is *κακοῦ* equivalent to *τοῦ κακοῦ* (see 1 Thess. v. 22). St. Paul is not speaking of *the* good and *the* evil, in the *abstract*, but of *any* good or evil.

Ch. VI. 1. *Διό*] *Wherefore*. Since you have been *for so long a time* admitted to the privileges of the Gospel, and ought therefore to be now advanced to the *full ripeness* (*τελειότης*, see above, v. 13, 14) of *spiritual manhood*; and since you will be in danger of reducing yourselves to the weakly and puny condition of spiritual *childishness* and *infancy* (*νηπιότης*), if you do not shake off that spiritual lethargy which now benumbs your senses; and since there is good reason to hope for God's grace and blessing on the efforts of persons, who, like yourselves, have brought forth the fruits of *good works and labour of love towards His Name* (*v.* 10); therefore let me now stir you up to awake from your spiritual slumber, and to quicken your course. Cp. *Chrys.* and *Theophyl.* here, and *Dr. W. H. Mill's* Prælection on this passage, p. 11, Cantabrigiæ, 1843.

— *ἀφέντες*] *having left*: past tense. He supposes them to *have long since* started from the *beginning* (*ἄφεσις*) of the Christian race-course; and he urges them now to hasten their steps, and to run on (*φέρεσθαι*) to the *goal* of Christian Perfection.

1, 2. *μὴ πάλιν θεμέλιον—αἰωνίου*] *not laying again the foundation of Repentance from dead works, and of Faith toward God, and of the Doctrine of Baptisms, and of Laying on of Hands, and of the Resurrection of the Dead, and of Everlasting Judgment*. St. Paul here enumerates the first Principles, or elementary rudiments, of the Doctrine of Christ (v. 12), which the Hebrew Christians had been taught as *Catechumens*. He does this by way of *reminding* them of what they had already long since learnt; and so stimulates them, by a sense of shame, to awake from their lethargy.

Dead Works are Works which are done without lively *Faith* in Christ, and which cause *moral defilement* (see ix. 14), and therefore need *repentance*. See *Bp. Beveridge* and *Prof. Browne* on Art. XIII. on *Works before Justification*. They who receive the Christian Faith, abhor such works as these; and exercising *Repentance* for them, come to Holy Baptism, and obtain the Grace of the Holy Ghost by the *Laying on of Hands*, and receiving in Baptism the type of the Resurrection, wait for the *Universal Resurrection* of the Dead, and the *Judgment* to come. *Theodoret*. Cp. *Augustine*, de Fide, 20.

In your Baptism ye *renounced* the Devil, and professed *Repentance* from dead works; and by the Laying on of Hands ye received the Gift of the Holy Ghost. *Chrysostom, Theophyl.* See notes above, on Acts viii. 14—17; xix. 6.

2. *βαπτισμῶν διδαχῆς*] *doctrine of Baptisms* (or *Washings*); that is, the doctrine concerning the difference and superiority of the Baptism which was instituted by *Christ*, compared with all *other Baptisms*.

The difficulty, which many persons have found in these words, will disappear, if it be remembered that these words are *not* addressed to *Gentiles*, but to *Jewish Christians*.

In *their* elementary training, it had been requisite for their Teachers to speak to them, not only of "the One Baptism" instituted by Christ, but also of *Baptisms* in the *plural*; in order that they might be able to *distinguish* between the Baptism they were to receive on their admission to the Church (the Baptism of Christ, *to be administered once*, for *the remission of sins, to all of all Nations in every age*), and those *other* Baptisms with which *they* were familiar; such as the Baptism administered to *Proselytes*, and the Baptism lately administered in Judæa by John the *Baptist* (see *Theodoret* here, p. 579), which some persons among themselves might already have received; and in order that they might not confound Christian Baptism with those other Baptisms, or with any of the numerous and frequently reiterated *βαπτισμοὶ*, or *washings* and *lustrations*, of the Levitical Law (see Mark vii. 4. 8. Heb. ix. 10); or imagine that Christian Baptism could be *repeated*, or be *succeeded* by any other Baptism.

There was great danger of such a confusion in *their* case; and there was a great need therefore of careful discrimination, lest the Baptism of Christ should be only supposed to be like *one of many other Baptisms*; as is evident from the dispute about *purifying* in John iii. 25. 26 (where see note at end of the chapter), when the *difference* between Christ's Baptism and John's Baptism came into discussion; and see John iv. 1, 2; and compare the remarks of St. Paul himself, Acts xix. 4, discriminating *Christian* Baptism from that of John the Baptist.

Observe, therefore, that St. Paul here not only uses the *plural number*, but he also uses the word *βαπτισμὸς*, which he never would have used, if he had been speaking only of the Christian Sacrament of Baptism, which is never called *βαπτισμὸς*, but always *βάπτισμα*, in the New Testament.

The reading in Col. ii. 12, where B, D*, F, G have *βαπτισμῷ*, is at least doubtful; and even if it be correct, then in that passage, the addition of the definite article *τῷ* serves to bring out distinctly *Christian* Baptism as *the* Baptism to be distinguished from all others.

On the different kind of Baptisms see *Greg. Naz.*, Orat. xxxix. 17.

— *ἐπιθέσεώς τε χειρῶν*] *and Laying on of Hands*. The Apostle places *Confirmation* among the *first Principles or Fundamentals* of Christianity. "*Impositionem manuum* appellat, per quam plenissimè creditur accipi donum Spiritûs Sancti, quod *post Baptismum*, ad *Confirmationem* Unitatis in Ecclesiâ, à Pontificibus fieri solet." *Primasius* here. Cp. *Bingham* (xiii. 6), and *Dr. Mill's* Prælection (p. 13), who refers to *Theodoret's* Commentary above cited, and observes, that "the Apostle's enumeration here is illustrated by the History of the Acts of the Apostles, which reveals, that, in the system of Apostolic teaching, the first place was assigned to the Doctrine of *Repentance, Faith, Baptism, Resurrection, Judgment* (Acts ii. 32—41; x. 38. 47; xiii. 26—41; xvi. 30—33; xxiv. 24, 25; xxvi. 8. 22, 23), *with* the Gift of the Holy Ghost in *Confirmation*." (Acts viii. 14—17; xix. 5, 6.)

See also the candid avowal of the learned Lutheran *Delitzsch* here, who says, concerning *Confirmation*: "Can we suppose that the Apostolic writer of this Epistle would represent the *Laying on of Hands*, following *after Baptism*, as among the *Fundamentals* of Christianity, if it were not an holy Ordinance, and had not a divine promise annexed to it? And even though it be true, that not the Laying on of Hands, as such, but the *Prayer* which accompanies it, is the principal thing, is there not such a thing as a Prayer of *Faith*, under special circumstances, to which a special promise is made? (James v. 14, 15.) Unhappily, the *Church of the present* lacks many things, in comparison with the *Church of the first century*; but that deficiency will only become greater, if it forms thereon mere theories, not to say empty dreams." *Delitzsch*, Komment. p. 218.

Such language as this conveys a salutary admonition to the *Church* of *England*.

She, by God's blessing, possesses the Apostolic Rite of the Laying on of Hands, of which this pious writer speaks, and of which he regrets the loss. She has great reason to show her

a Acts 18. 21. 1 Cor. 4. 19. James 4. 15.
b Matt. 12. 31, 45. ch. 10. 26, 27. 2 Pet. 2. 20. 1 John 4. 10. & 5. 16.

3 [a] Καὶ τοῦτο ποιήσομεν, ἐάν περ ἐπιτρέπῃ ὁ Θεός.
4 [b] Ἀδύνατον γὰρ τοὺς ἅπαξ φωτισθέντας, γευσαμένους τε τῆς δωρεᾶς τῆς ἐπουρανίου, καὶ μετόχους γενηθέντας Πνεύματος ἁγίου, 5 καὶ καλὸν γευσαμένους Θεοῦ ῥῆμα δυνάμεις τε μέλλοντος αἰῶνος, 6 καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ἀνασταυροῦντας ἑαυτοῖς τὸν Υἱὸν τοῦ Θεοῦ καὶ παραδειγματίζοντας.

thankfulness to God by endeavouring to maintain it, and to communicate it to those who have it not.

Especially has she cause to pray and labour, that by a subdivision of her Dioceses, and by a provision of a sufficient number of chief Pastors for its due administration, her own children may not be deprived (as now they are to a very great degree) of that elementary spiritual blessing, which the holy Apostle reckons among "the *first principles* of the Doctrine of Christ." See above on Acts viii. 14—18.

— κρίματος αἰωνίου] *everlasting Judgment;* that *sentence* which will take effect for Eternity.

He does not use the word κρίσεως (which would have represented the *act* of judging, see below, ix. 27), but κρίματος, *sentence* or *doom* pronounced, and he combines it with the same word as is used by our Future Judge. Matt. xxv. 41. 46. He declares that the κρῖμα or *doom* pronounced, whether *life* or *death*, is αἰώνιον, *everlasting*.

On the topics above specified, as holding the first place in the Teaching of the doctrine of Christ, see above, *Introduction* to the First Epistle to the *Thessalonians*, pp. 4, 5, whence an argument arises in support of the Pauline origin of this Epistle.

3. ποιήσομεν] *we will do*. A, C, D, E have ποιήσωμεν, and so *Lünemann*. But the reading in the text, which is that of B, J, K, and is received by *Tischendorf*, seems preferable; and the *o* and ω are so often confused in MSS., that internal evidence is the best guide here. See above on I Cor. xv. 36. 49. Rom. v. 1.

4. Ἀδύνατον γὰρ—παραδειγματίζοντας] Having stated that they, who have been long since admitted to the privileges of the Gospel, ought not any longer to be *children*, but to *grow* in grace to the full stature of Christian maturity, he next displays the fearful consequences of *falling back* from Christ, and warns his readers of the danger, to which they will be exposed, of utter rejection, unless they *proceed onward* in their Christian course.

The difficulty which has been felt by some persons in apprehending the sense of these verses, may be cleared by observing—

(1) That the *impossibility* of *renewal* unto repentance, of which the Apostle speaks, *is* an impossibility on the part of *man*, but that nothing is impossible with *God*. Matt. xix. 26. Mark x. 27. Luke xviii. 27.

(2) That it is impossible to renew unto repentance the persons here described as ἀνασταυροῦντας, *crucifying* afresh the Son of God, and *putting Him* to *open shame*. That is, it is impossible for man to renew such persons unto repentance, *as long as they* persevere in such a desperate course of wilful and presumptuous sin against the Son of God.

Observe, that the participles here used are in the *present tense* (ἀνασταυροῦντας, παραδειγματίζοντας). And this usage may be compared with that in x. 26, ἑκουσίως ἁμαρτανόντων κ.τ.λ., *as long as* we *continue* to *sin wilfully*, after we have received the knowledge of the truth, there is no more sacrifice for sin, *but* only a fearful looking for of judgment. And we may also compare the phrase, There is joy over one sinner *repenting* (μετανοοῦντι), Luke xv. 7. 10; that is, there is joy over him *when* he *ceases* from sin, and turns to God by repentance. (See note there.) So the sense is here, It is impossible to reclaim the sinner *when* he is *crucifying Christ afresh*, i. e. as long as he continues to do so.

The *present tense* of these participles is to be noted the more carefully, because in the previous part of the paragraph the Apostle had used the *aorist* or *past tense* in the *four other* participles (φωτισθέντας, γενηθέντας, γευσαμένους, and *twice* παραπεσόντας); and by the change to the *present* tense he studiously marks that he is *now* speaking of a *continued state*, and not (as he had done before) of any *single act*.

(3) Observe also, that he uses throughout in this address the *first person plural*, and not the *second* person. He does not say, "Go *ye* on to perfection," but "Let *us* go on to perfection, not *laying again* the foundation;" which act of *laying* the *foundation* is an act of the Teacher even more than of the taught. And he adds, "This will *we* do, if the Lord permit."

(4) On the whole then, the sense may be thus expressed. Ye have been for a long time believers in Christ. Ye have also been admitted to enjoy the blessed privileges of the Gospel. Ye might now be teachers of others (v. 12); but ye have *become languid* and lukewarm in your Christian profession (v. 11, 12); ye have become dull of hearing; and ye have need that some one teach you the first principles of the doctrine of Christ (v. 12). Ye are in danger of falling back into spiritual infancy, instead of being, what ye ought to be, mature and complete in Christ. Ye have reduced yourselves to the state of requiring milk, and not solid food (v. 12). This is a subject for grief and shame, both for you and me, for the teacher and for the taught.

Wherefore (διὸ) let *us*, having left behind us (as already taught and learnt) the first elementary principles of the doctrine of Christ, go forward to ripeness and perfectness of knowledge and faith. Let *us* not lay again the foundation. Let not *me* be reduced to toil in this work, which has been already done; but let *us* all labour together in *building up* the spiritual superstructure. And this *will we* do with the help of God. We cannot hope to do it without His grace; but He will aid us in the work. Woe, therefore, to *us* if we do not do it. Woe to me, if I do not endeavour now to arouse you; and woe to you, if you do not listen to the warning which I now deliver. If you go not forward, you will go backward. You will fall away from Christ. And then it will be too late for me, or for any other human Teacher, to endeavour to arouse, and reclaim, and recover you in that desperate state. *For it is impossible* for any man to *renew unto repentance those who have once been enlightened*, particularly by that spiritual illumination vouchsafed to them at their φωτισμός, or Baptism (see on Eph. v. 8, and the *Syriac* Version here, which renders the word φωτισθέντας by *baptized*. *Justin Martyr*, i. 62. 65, and *Theophyl.*, and other ancient expositors here; and cp. x. 32). It is impossible for any one to renew *unto repentance those who have been enlightened, and have had the taste of the heavenly gift, and have been made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come;* and who *then*, after all this spiritual nurture from God, have fallen aside from the right way. *It is impossible*, I say, for any human power *to renew such persons unto repentance*, while they continue in such a state as this, *crucifying to themselves afresh the Son of God, and putting Him to open shame.*

In this clause we must notice the word γευσαμένους, twice used, in the former instance with the *genitive* case (δωρεᾶς ἐπουρανίου), in the latter with the *accusative* (ῥῆμα and δυνάμεις). Cp. John ii. 9.

The former denotes that they were admitted to have *the taste of*, that is, a spiritual perception of, and relish for, the sweetness of the *heavenly gift*, first bestowed upon them when they were illuminated and made partakers of the Holy Ghost.

The *accusative* signifies the regular habit of *feeding* on, as their *daily bread*. Cp. *Kühner*, § 526; *Delitz.* p. 227; and note above on Acts x. 10, ἤθελε γεύσασθαι: xx. 11.

There is a regular gradation and series, from the words φωτισθέντας to δυνάμεις μέλλοντος αἰῶνος, i. e. from the mention of the *initiatory illumination* of the Sacrament of Baptism to the *habitual communion with God* in His Word and in the other Sacrament, and *constant feeding* upon them, and communion with the *Powers of the World to come* (see ii. 5), as opposed to the *hostile Powers* of the *Devil*, who has now great power in *this World* (see Eph. ii. 2; vi. 12); namely, those *miraculous operations* of the Spirit of Christ (cp. ii. 4. Gal. iii. 5) which have their beginnings here, but will be fully consummated *hereafter*.

6. παραπεσόντας] *having fallen aside* from the truth.

The word παραπίπτω is used by the LXX for Heb. מָעַל (*maal*). Cp. 2 Chron. xxix. 19, where the LXX represent the cognate Hebrew substantive by ἀποστασία.

— πάλιν ἀνακαινίζειν] to *renew again;* i. e. to *renew*, so as to bring back *again* to their original state.

— ἀνασταυροῦντας ἑαυτοῖς κ.τ.λ.] *crucifying afresh*, not to *His* injury, for He is now impassible, but *to themselves* and to their *own perdition;* and *putting* Him *to open shame*, by denying Him Whom they formerly confessed, and exposing Him as a Malefactor and Impostor to the malice and scorn of His enemies, especially in the City of *Jerusalem*, where He was crucified; and by doing this, in a far more guilty and impious manner, than was done by those who actually crucified Him, and reviled Him in the hour of His humiliation when hanging on the Cross, because this act of *apostasy* from Christ, and wilful resistance to His

7 [c] Γῆ γὰρ ἡ πιοῦσα τὸν ἐπ' αὐτῆς ἐρχόμενον πολλάκις ὑετὸν, καὶ τίκτουσα βοτάνην εὔθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται, μεταλαμβάνει εὐλογίας ἀπὸ τοῦ Θεοῦ· 8 ἐκφέρουσα δὲ ἀκάνθας καὶ τριβόλους ἀδόκιμος καὶ κατάρας ἐγγὺς, ἧς τὸ τέλος εἰς καῦσιν.

9 Πεπείσμεθα δὲ περὶ ὑμῶν, ἀγαπητοὶ, τὰ κρείσσονα καὶ ἐχόμενα σωτηρίας, εἰ καὶ οὕτω λαλοῦμεν· 10 [d] οὐ γὰρ ἄδικος ὁ Θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν καὶ τῆς ἀγάπης, ἧς ἐνεδείξασθε εἰς τὸ ὄνομα αὐτοῦ διακονήσαντες τοῖς ἁγίοις καὶ διακονοῦντες. 11 Ἐπιθυμοῦμεν δὲ ἕκαστον ὑμῶν τὴν αὐτὴν ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους, 12 ἵνα μὴ νωθροὶ γένησθε, μιμηταὶ δὲ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας.

c Ps. 65. 10.

d Prov. 14. 31 Matt. 10. 42. & 25. 40. Mark 9. 41. John 13. 20. Rom. 3. 4. 1 Thess. 1. 3. 2 Thess. 1. 6, 7.

Grace, is done to Him, Who has *now* manifested fully His Divine Majesty and Glory by His Resurrection and Ascension into Heaven, and by His sending the Holy Ghost from Heaven; and Who has incorporated us as members in Himself, and has given us the gift of the Holy Spirit; so that, in *our* case, Apostasy from Him is rebellion against the *Son* of *God* seated on His *heavenly throne*, and not hanging on the Cross on Calvary; and it is also a sin against the Holy Ghost. Cp. below, x. 26–31; xii. 14—17. 25. 29. 2 Pet. ii. 20—22.

Here we may see a terrible Malediction pronounced by Almighty God against those Nations of the Earth, which, having received the Gospel, do not make His Word the Rule of their Public Policy, and do not make the promotion of His Glory, and the advancement of His Kingdom, the main aims and ends of their Public Acts; but apostatize from Christ, now enthroned in Heaven, King of Kings and Lord of Lords, and *break His bonds asunder, and cast away His cords from them* (Ps. ii. 3).

The above Passage is one of great importance, with reference

(1) To Christian Doctrine, and

(2) To the Canon of Holy Scripture.

(1) It was used as an argument in favour of the rigid system of *Montanus* and *Novatian* (following *Tertullian*, de Pudic. c. 20), admitting only Remission of sins in Baptism, but denying Absolution to those who fell into sin after Baptism. See *Cyprian*, Epist. 55. *Euseb.* vi. 43. *Ambrose*, de Pœnitentiâ, ii. 2. *Athanas.* c. Serapion. iv., cited in Catenâ on St. Luke xii. 8. *Epiphan.* lix. μετὰ τὸ λουτρὸν μηκέτι ἐλεεῖσθαι δύνασθαι τὸν παραπεπτωκότα. *Socrates*, H. E. iv. 28. Cp. *Bp. Pearson* on the Creed, Art. x. p. 685. *Dr. W. H. Mill*, Prælect. p. 18, and *Bp. Beveridge* and *Professor Browne* on the XVIth Article, "Of Sin after Baptism;" and note above on Acts viii. 22; and *Routh*, Reliquiæ, i. 367; iii. 13. 53; cp. vi. 410. 416, on this text.

(2) In the earlier stages of this controversy, the authority of this Epistle seems to have been questioned by some writers of the Western Church, on the erroneous supposition that the doctrine here enunciated could not have proceeded from St. Paul. See above, *Introduction* to this Epistle, pp. 366—8, and *Kirchofer*, Quellensammlung, pp. 240. 247, and the present Editor's Lectures on the Canon of Scripture, Lect. ix.

But in course of time the true sense of this passage was cleared and vindicated, and the Epistle recovered the place which it had originally held in the judgment of the Western Church, as is evident from the use made of it by the Apostolic Father, S. Clement, Bishop of Rome. In the Eastern Church its authority was never questioned. See above, *Introduction* to the Epistle, pp. 366–8.

(3) This Text is also of great importance in regard to the Question concerning *Final Perseverance*. It clearly shows (against the upholders of the Calvinistic Scheme) that it *is* possible for those who have been *once justified*, to *fall away totally* and *finally*. See *Dr. Hammond* in *Bp. Sanderson's* Works, v. p. 330; and also the writers on Art. XVI.

Therefore this text is to be defended against the misinterpretation of the Montanists and Novatians on the one hand, who deny the "grant of repentance to such as fall into deadly sin after Baptism;" and against the dangerous misconstructions of later sectaries on the other, who say, that after they have received "the gift of the Holy Ghost they can no more sin as long as they live here;" and that if once they have felt an inward assurance of God's favour, and of their own predestination to life, they cannot fail of salvation.

St. Paul's own dealings with the incestuous Corinthian (see on 1 Cor. v. 5), and with Hymenæus and Alexander (1 Tim. i. 20) afford the best expositions of his mind in this passage.

(4) This text also teaches the need of constant and heartfelt Repentance for sins committed against the Law of Nature, Reason, and Conscience, and against the clear light of the Gospel, and the supernatural gifts and graces, and heavenly motions of God the Holy Ghost, stirring our hearts and speaking within us; sins therefore to be bewailed, with proportionate shame, poignant sorrow, and godly fear, lest God should hide His Face from us, and cast us off in our sin; and lest the Holy Spirit, Whom we have resisted, provoked, and grieved, should leave us to ourselves, and to the dominion of the Evil Spirit, whose works we have done in disobedience to Christ, Who has purchased us with His own Blood; and with fervent yearnings and prayers, accompanied with practical proofs of contrition by works meet for Repentance, in order that we may obtain mercy and pardon of Him, Who alone can cleanse us from our sins, and restore us to the favour of God.

7. Γῆ] *land*, any piece of ground; not 'the earth.'

— ἡ πιοῦσα] that *has* drunk in; as you *have* in your Baptism, and in the other means of Grace.

— εὔθετον ἐκείνοις δι' οὓς καὶ γεωργεῖται] *serviceable for those* (viz. God and Christ) *for whose sake* ("propter quos," *Tertullian*) *it is also tilled* by us, the husbandmen in the vineyard.

There is a reference here to the practice of letting out land to *Husbandmen* (γεωργοῖς), who were bound to till (γεωργεῖν) the land let, and to make a payment for the use of it, from its fruits (καρποὶ), to the Landlord, for *whose benefit* (δι' ὃν) it was cultivated. See Matt. xxi. 33—41. Mark xii. 2, and note on Luke xvi. 6. Luke xx. 10. God is the universal Landlord, for whom the whole Earth is tilled; and all men are γεωργοὶ under Him, and owe Him the fruits thereof.

9. τὰ κρείσσονα] *the* better things. Cp. Luke x. 42, τὴν ἀγαθὴν μερίδα.

— ἐχόμενα σωτηρίας] *clinging to*, or *laying hold of, salvation*. He thus prepares the way for the metaphor of the *Anchor* of Hope in *v.* 19. On ἔχεσθαι = *to hold oneself on to, to cleave to, to be near*, see on Mark i. 38. Acts xiii. 44; xx. 15; xxi. 26.

10, 11.] *for God is not unjust*, so as to *forget your work, and the love which ye showed unto His Name, in that ye ministered to the Saints* (poor Christians, Rom. xv. 25), *and yet do minister. But we earnestly desire that every one of you should show the same diligence toward the full assurance of your hope even to the end.* This passage bears a strong resemblance to the language of two acknowledged Epistles of St. Paul. See 2 Thess. i. 3, and 2 Cor. viii. 24; ix. 1. Col. i. 4.

10. οὐ γὰρ ἄδικος] *for God is not unrighteous*, so as *to forget your labour and love*. Having worked on their feeling of *shame* (v. 12; vi. 1—3), and of *fear* (vi. 4—8), he now proceeds to encourage them with *hope*, grounded on *faith* in the equity of God remembering their *good works* in relieving the needs of their poorer brethren. Before τῆς ἀγάπης *Elz.* has τοῦ κόπου, not in A, B, C, D*, E*.

— διακονήσαντες τοῖς ἁγίοις] *having ministered to the Saints*, probably the poor Christians at *Jerusalem* and in Judæa, who were exposed to special dangers and difficulties, and suffered special afflictions, consequent on their position. See on Acts ii. 44; xi. 28—30. Gal. ii. 10. Cp. 1 Cor. xvi. 1. 2 Cor. viii. 4—9. Rom. xv. 25, πορεύομαι εἰς Ἱερουσαλὴμ διακονῶν τοῖς ἁγίοις. And cp. note above on iii. 1.

11. τὴν αὐτὴν—σπουδήν] *the same earnestness*. We earnestly desire that each one of you would show forth the *same earnestness* and zeal for the full assurance of *your own Hope* of everlasting Salvation unto the end, as *you have done in* the work of *Love* for the relief of the *temporal* wants of your poorer brethren.

12. ἵνα μὴ νωθροὶ γένησθε] that *ye* may *not become* sluggish in *Hope*, as ye *have become* in spiritual *intelligence*. See *v.* 11.

e Gen. 22. 17. Ps. 105. 9. Luke 1. 73.

13 e Τῷ γὰρ Ἀβραὰμ ἐπαγγειλάμενος ὁ Θεὸς, ἐπεὶ κατ' οὐδενὸς εἶχε μείζονος ὀμόσαι, ὤμοσε καθ' ἑαυτοῦ 14 λέγων, Ἦ μὴν εὐλογῶν εὐλογήσω σε, καὶ πληθύνων πληθυνῶ σε· 15 καὶ οὕτω μακροθυμήσας ἐπέτυχε τῆς ἐπαγγελίας.

f Exod. 22. 11.

16 f Ἄνθρωποι μὲν γὰρ κατὰ τοῦ μείζονος ὀμνύουσι, καὶ πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὅρκος.

g Ps. 33. 11. Rom. 11. 29.

h Tit. 1. 2. 1 Tim. 6. 12. ch. 12. 1.

17 g Ἐν ᾧ περισσότερον βουλόμενος ὁ Θεὸς ἐπιδεῖξαι τοῖς κληρονόμοις τῆς ἐπαγγελίας τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ ἐμεσίτευσεν ὅρκῳ, 18 h ἵνα διὰ δύο πραγμάτων ἀμεταθέτων, ἐν οἷς ἀδύνατον ψεύσασθαι Θεὸν, ἰσχυρὰν παράκλησιν ἔχωμεν οἱ καταφυγόντες κρατῆσαι τῆς προκειμένης ἐλπίδος,

i Lev. 16. 15. ch. 9. 7.

19 i ἣν ὡς ἄγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βεβαίαν, καὶ εἰσερχομένην εἰς τὸ ἐσώτερον τοῦ καταπετάσματος,

k ch. 4. 14. & 8. 1. & 9. 11.

20 k ὅπου πρόδρομος ὑπὲρ ἡμῶν εἰσῆλθεν Ἰησοῦς, κατὰ τὴν τάξιν Μελχισεδὲκ ἀρχιερεὺς γενόμενος εἰς τὸν αἰῶνα.

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13. Τῷ γὰρ Ἀβραάμ] Look *to Abraham*, your Father; follow *his* faith and patience. And, for your own comfort, remember that the *promise* which God made to *him* He made with an *oath* (Gen. xxii. 16. Luke i. 73), and made it to *his seed*, namely, to *you*, as well as to Abraham *himself:* and that Abraham, having quitted his own country at God's command, *hoping against hope*, and, in spite of many difficulties, remaining stedfast unto the end, at length, after *waiting* patiently for *many hundred years*, *obtained the promises*, first of the land of *Canaan*, and next of the coming of *Christ* (cp. John viii. 56), and so became a pattern to you his children. Therefore imitate him.

— ἐπεὶ κατ' οὐδενός] *since He could not swear by any greater* than Himself, *He sware by Himself:* the same argument is used by *Philo*, Legg. Allegor. iii. 72, ὁρᾷς ὅτι οὐ καθ' ἑτέρου ὀμνύει ὁ Θεὸς, οὐδὲν γὰρ αὐτοῦ κρεῖττον, ἀλλὰ καθ' ἑαυτοῦ, ὅς ἐστι πάντων ἄριστος.

14. Ἦ μήν] The MSS. here have three various readings, εἰ μὴ, εἰ μὴν, and ἢ μήν. Of these three, εἰ μὴ, *unless* (= Heb. אִם לֹא, *im lo*), which is a form frequent in assertions in the LXX, is to be explained on the same principle as εἰ in iii. 11; iv. 3: that is, May I no longer be called true, *unless* I bless thee. And from this formula εἰ μὴ, and from the direct assertion ἢ μὴν, *Verily* (Gen. xxii. 16, 17), seems to have arisen the third composite variety, εἰ μὴν, which is found here in A, B, D, and in ℵ. The LXX have ἢ μὴν in the place to which St. Paul is referring (Gen. xxii. 17).

16. καὶ πάσης αὐτοῖς ἀντιλογίας—ὁ ὅρκος] *and of all controversy* (*gainsaying*, or *contradiction*) *to them, an end for confirmation* and assurance, *is an Oath;* literally, *the* Oath.

Observe the order of the words here; especially the emphatic word *Oath* kept for the *last* place; cp. vii. 22. Observe also the article ὁ before ὅρκος, *the* Oath. The Oath to which the litigants resort, and which is appointed and constituted by Law for the purpose of maintaining Truth, Equity, and Peace, which are essential to Human Society, puts an end to contradictions which would otherwise be interminable. A very important text in reference to the theological question concerning the nature and obligation of *Oaths*. See above on Matt. v. 34.

17. Ἐν ᾧ] *On which principle*, or *in which respect*. Cp. *Winer*, § 48, p. 346; above, ii. 18.

— ἐμεσίτευσεν ὅρκῳ] *intervened*, as a *Mediator, with an Oath*, between Himself and Abraham.

If the covenant had been between a *man* and Abraham, the man who was a covenanting party would have called *God* to witness, that what he, the covenanting party, promised to Abraham, was true.

Almighty God, therefore, condescending to Abraham, and conforming Himself to human usage with regard to oaths, called, as it were, Himself to Witness, and so came between Abraham and Himself with an Oath, for greater assurance to Abraham.

18. διὰ δύο πραγμάτων] *through two things:* i. e. the Promise and the Oath. *Theodoret.*

— ἐν οἷς ἀδύνατον ψεύσασθαι Θεόν] *in which it is impossible for God to lie.* Οὐδὲν ἀδύνατον παρὰ τῷ Θεῷ, εἰ μὴ τὸ ψεύσασθαι. *Clem. Rom.* 27.

— παράκλησιν] *comfort.*

— τῆς προκειμένης ἐλπίδος] *the Hope lying before us.* Not the *thing* hoped for, but the Hope itself, the Christian Grace.

The sense of the whole is, *God desiring to show more abundantly to us, the heirs of the Promise, the immutability of His Counsels, intervened between Abraham and Himself with an Oath, in order that by means of two things, in which it was not possible for Him, Who is God, to lie, we, who have fled*, as it were, for refuge from a Storm, to *take hold of the Hope lying before us*, as of an *Anchor laid out* of the Ship in which we are, the vessel of the Church, *may have strong comfort.*

The Metaphor is evidently derived from *Navigation.* The Apostle represents himself and other Christians, as Mariners in a Ship tossed in a tempest, such as that through which he himself had passed in his voyage toward Rome; and as *laying out* Anchors by cables from the ship, so as to steady her in the storm, and to prevent her from falling upon rocks. See note on Acts xxvii. 29, 30, where the words ἀγκύρας ἐκτείνειν, to *lay out anchors* from the ship, afford the best illustration of the phrase προκειμένην ἐλπίδα here, i. e. the *Hope laid out* as an *Anchor* by cables from the Ship.

This metaphor from Navigation is quite in harmony with the manner and usage of the Apostle St. Paul, who had now made so many voyages in his missionary labours (cp. 2 Cor. xi. 25, written some years before), and often derives his illustrations from *maritime affairs* (see on Acts xx. 20, and above, 2 Thess. ii. 2; iii. 6. 2 Cor. viii. 20); and it confirms the belief of the Pauline origin of this Epistle.

Hope is represented on Ancient Coins by the symbol of an *Anchor* (*Wetstein*); and see *Blomf.* on *Æschyl.* Ag. 488, πολλῶν ῥαγεισῶν ἐλπίδων μιᾶς τυχών. *Porson, Eur.* Orest. 68.

19. ἣν ὡς ἄγκυραν κ.τ.λ.] *which* Hope *we have as an Anchor of the Soul, unfailing*, and *stedfast*, and *reaching*, as it were, by a cable *laid out* of the Ship, and not descending *downward* to an earthly bottom beneath the troubled waters of this World, but, what no earthly Anchor can do, *extending upward above* the pure abysses of the liquid sea of bright ether, and stretching by a heavenward cable even into the calm depths and solid moorings of the waveless harbour of Heaven; whither our Forerunner Jesus has entered, and to Whom the Church clings with the tenacious grasp of Faith (see on John xx. 17); as a Vessel is moored by a cable or an Anchor firmly grounded in the stedfast soil at the bottom of the sea.

Christ, our Forerunner, has carried *our nature* above the skies.

The Jewish High Priest went *alone* into the Holy of Holies, and had *no followers*. But Christ, our High Priest and Head, is gone into the Heavenly Oracle; and where our Head is, there the Members are already in Hope, and will be for ever in deed.

By means of Christ's Ascension *we* have *cast anchor*—the Anchor of Hope—*in heaven.*

The Anchor, of which the Apostle speaks, with its cable stretched *upward* from Earth, and firmly *grounded* in *Heaven*, and safely mooring the Bark of the Church riding on the billows of this world, and tossed by its winds and storms, is indeed a bold metaphorical figure of *Christian Hope:* but his readers would indeed be ῥωθροὶ, if they did not acknowledge its beauty. It has been well paraphrased by two Commentators, quoted by *Delitz.* p. 259: "Nostram ancoram mittimus ad interiora cœli, sicut ancora ferrea mittitur ad inferiora maris" (*Sedulius*). "Spem nobis à cœlo porrexit Christus, tanquam funem à throno Dei ad nos usque demissum ac pertingentem, et rursus à nobis penetrantem usque ad interiora cœlorum et Dei sedem" (*Faber Stapulensis*). These passages seem to be grounded on similar ones in the earlier writers (*Chrysostom, Theodoret*, and others), which may be seen in *Suicer's* Thesaurus, *v.* ἄγκυρα, i. p. 63.

Compare also the examples of the figurative language of Ancient Christian Writers, derived from the equipments of a Ship, in the note above on Acts xxvii. 40.

— τοῦ καταπετάσματος] *the Inner Veil* which separated the Holy of Holies from the Holy Place (Exod. xxvi. 31—35; xxvii. 21. Levit. xxi. 23. Numb. iv. 5. See Matt. xxvii. 51. *Philo*,

VII. 1 [a] Οὗτος γὰρ ὁ Μελχισεδὲκ βασιλεὺς Σαλὴμ, ἱερεὺς τοῦ Θεοῦ τοῦ [a] Gen 14. 18, &c.

de Vit. Mosis, iii. pp. 667. 669), through which the High Priest alone passed once a year with blood (Levit. xvi. 2), which he sprinkled on the *Mercy-seat* on the *Great Day of Atonement*, on which, though it was a day of Humiliation, the *Jubilee* (whenever it occurred) was to *be proclaimed* (Levit. xxv. 9), and thus typified Christ, the true High Priest, passing from this World, which was typified by the Courts of the Temple, into the Heavenly Holy of Holies, where God sits enthroned. See below, ix. 1—12. *Joseph.* Ant. Jud. iii. 7. 7, where the Author dwells on the *typical* character of the Tabernacle. Compare *Primasius* here, and *Bp. Pearson* on the Creed, Art. vi. p. 505, and the valuable work of *Mather* on the Types, p. 450, Lond. 1705.

20. κατὰ τὴν τάξιν Μελχισεδέκ] *according to the order of Melchizedek.* The writer here returns from his *digression* on the sin and danger of Apostasy, to the argument introduced in connexion with the main topic of the Epistle, concerning the Priesthood of Christ, as typified by Melchizedek, and so, superior to the Levitical Priesthood (v. 10).

It has been well observed, that there is in the style of St. Paul a characteristic species of digression, which *Dr. Paley* calls "going off at a *word*" (on Eph. v. 12—15). Examples of it occur in 1 Cor. xv. 27. 2 Cor. ii. 14. Eph. iv. 8—11. *Forster*, p. 379.

There is a similar episode *here;* and also in ii. 7—9; iii. 2; xii. 18—29.

The mention of their spiritual *insensibility* had started a train of thoughts in his mind concerning the fearful sin and punishment of Apostasy, which had hurried him aside by the violence of its current; but he now returns to the point from which he had digressed.

This sudden transition, by which he is carried from the main stream of his argument, shows in a forcible manner the vehemence of his own emotions, and the overwhelming importance of the subject by which he was so powerfully affected.

The digression and return here, are (as *Dr. W. H. Mill* has observed, Prælect. p. 10) entirely in the *manner of St. Paul*, and confirm the ascription of the Epistle to him.

Ch. VII. 1. Οὗτος γὰρ ὁ Μελχισεδέκ] *For this Melchizedek, King of Salem, Priest of the Most High God.*

The Apostle proves the superiority of *Christ's* Priesthood to that of the Levitical Dispensation, by Christ's relation to *Melchizedek*, as declared by God Himself—*the Lord sware, and will not repent: Thou art a Priest for ever after the Order of Melchizedek*—in Ps. cx. 4.

That Psalm was written when the Ark of the Covenant, and the seat of government, had been brought to Mount Sion (*v.* 2), from which His Kingdom was to be extended. David had then received the promise through Nathan of the *eternal duration* of his Seed. (2 Sam. vii. 12—16.)

Christ, as Universal King, and as Conqueror of all His enemies, and as seated at God's right hand, is the subject of the Psalm. But this Universal King and Conqueror is also a *Priest for ever—not* after the order of *Aaron*, but after the order of *Melchizedek*. And this everlasting Priesthood is assured to Him by God with *an Oath*.

The Psalm opens with a declaration of Christ's *Divinity*, in the words, My Lord, as expounded by Christ Himself (Matt. xxii. 44, 45). It proclaims Him as a *Judge* and a *Conqueror* (*vv.* 5, 6), and no less clearly proclaims His *Manhood* and His *sufferings*, as His path to Glory. *He shall drink of the brook in the way, therefore shall He lift up His head* (*v.* 7).

This Psalm, therefore, is one of the most comprehensive prophecies of the Messiah contained in Holy Writ. Our Lord attests that it was written by the Holy Ghost, and there is no portion of the Old Testament so often quoted in the New. Cp. *Hengstenberg* on Ps. cx.

The question here arises—Who was Melchizedek?

Melchizedek was not *Christ* Himself (as has been supposed by some); for he is said to have been made *like* to Christ (*v.* 3), and no one is *like* himself.

Nor was he (as some have imagined) the Holy Spirit, nor an Angel; for he was a *Priest*, and every Priest is taken from among *men* (v. 1).

Besides, Melchizedek had a local residence at *Salem*. Cp. *Cyril*, in Catenâ, p. 525, and *Epiphanius*, on the Heresy of the Melchizedecians, Hæres. lv.

Nor was he Shem (as has been said by some), for Shem has a genealogy recorded in Scripture; but Melchizedek is without any such pedigree (*v.* 3).

All that is known of Melchizedek personally, is contained in Gen. xiv. 18—20, where he appears, as it were, suddenly, as King of Salem, bringing forth Bread and Wine, and pronouncing a blessing on Abram in the Name of the Most High God; and praising God for Abram's victory over the Kings; and Abram gives him tithes of all.

In what respects was *Melchizedek* a type of Christ?

(1) As a *King;* and in the names he bore as such, viz. Melchi-zedek (מַלְכִּי־צֶדֶק) = *King of Righteousness*, and also King of *Salem* (שָׁלֵם) = King of *Peace*.

So Christ is the Lord our *Righteousness* (Jer. xxiii. 6; xxxiii. 16. Cp. Ps. xlv. 6, 7; above, 2 Cor. v. 21. Rom. v. 21), and the *Prince of Peace*. Cp. Isa. ix. 6; xxxii. 17.

(2) As also a *Priest* (Gen. xiv. 18) anointed with oil after the Levitical ordinance, but yet "a Priest of the Most High God." So Christ.

(3) Melchi-zedek was *distinguished* from the *Aaronical* Priests, as being also a *King*. *They* had no *royal* power. And the Jewish *Kings* might not intermeddle with the *Priest's* office. Uzziah was smitten with leprosy for doing so (2 Chron. xxvi. 18—21). But Melchizedek was both a King and Priest. And so Christ.

(4) As "Priest of the Most High God, Possessor of Heaven and Earth," *not* for any *particular nation*, as the *Levitical Priests* were; but for *all nations;* and as blessing Abram the "Father of the Faithful," in whose Seed "all Nations are blessed;" and as blessing him *before* he had received *Circumcision*.

So Christ is the One Universal Priest of all Nations and Ages of the World, and blesses them.

(5) In not offering the bloody sacrifices of slain animals, but in bringing forth *Bread* and *Wine* (Gen. xiv. 18), the fruits of the earth, for the refreshment of Abram and his people. Cp. *Philo-Judæus*, Sacr. Leg. Allegor. ii. p. 106.

So Christ is ever bringing forth Bread and Wine; He is ever refreshing His faithful people in the Holy Sacrament of His blessed Body and Blood, by means of the Creatures of Bread and Wine which He has appointed and instituted for that purpose. Cp. *Cyprian*, ad Cæcilium, Ep. lxiii. *Clemens Alex.*, Stromata, iv. 25, p. 637, *Potter*. *Tertullian*, adv. Judæos, c. 3. *Dean Jackson* on the Creed, ix. c. x. *Dr. Waterland's* Charge on the Distinctions of Sacrifice, § 11, who says that Melchizedek bringing forth Bread and Wine for the refreshment of Abram, the Father of the Faithful, the typical Representative of the *Faithful* of *all Nations*, was regarded by the ancient Fathers as a Type of Christ, the great Priest of all faithful Israelites in every age and nation,—Who gives the true food from heaven in the Holy Eucharist. See also *Professor Blunt*, Early Fathers, p. 565.

(6) As blessing Abram, and so exercising a spiritual *pre-eminence* over him and his seed; and as *receiving Tithes*, in token of homage, and in recognition of his Priesthood, from Abram; and *in him* from *Levi* himself, and from the Levitical Priesthood who would afterwards proceed from his loins.

So Christ, the Great Universal Everlasting High Priest, in ascending from this world into heaven, lifted up His Hands over the Apostles, the Heads and Patriarchs of the Spiritual Israel, and blessed them, and so was parted from them (Luke xxiv. 50, 51), and He ever liveth in heaven as our Priest to make intercession for us. (Heb. vii. 25.)

And He claims our homage and the offering of our substance in recognition of His Priesthood, for His honour and service, and for the maintenance of His Ministry. See on Gal. vi. 6. 1 Cor. ix. 4.

(7) Melchizedek was also a type of Christ, in that shadow of *Eternity* which the Holy Spirit in the Book of Genesis casts upon him. Unlike other great personages in the early records of Holy Writ, Melchizedek is introduced without any previous notice of his ancestry, or subsequent commemoration of his progeny. He stands alone. There is no mention of his *father* or *mother*, of his birth or death. He, the King of Righteousness and of Peace, appears only once for all, in the Volume of God's Word. He has no Predecessor or Successor; he has remained a Priest *for ever;* he has a typical Eternity. *Chrys.*, *Theophyl.*, *Œcumen.* Cp. *Jackson* on the Creed, vol. viii. p. 232. So Christ. In so far as He is a *Priest* He has no pedigree; but He remaineth a Priest *for ever*.

The Holy Spirit speaks only once in Holy Scripture concerning Melchizedek and his Priesthood; so Christ offered Himself once for all (*Primasius*); and by offering Himself on the cross, and by entering into the true Holy of Holies with His own Blood, He exhausted all the legal sacrifices of the Aaronical Priesthood, and became both *Priest* and Victim for all, even to the end of time (cp. *Tertullian* c. Jud. c. 14, and c. Marcion. v. 9); and also being made perfect through sufferings, He was inaugurated and enthroned as *King* of the world at the Right Hand

ὑψίστου, ὁ συναντήσας Ἀβραὰμ ὑποστρέφοντι ἀπὸ τῆς κοπῆς τῶν βασιλέων,

of God, where He now sitteth till all His enemies are made His footstool. (Ps. cx. 1.)

On this subject see the exposition of *Chrys.*, *Theodoret*, and *Theophyl.* here; and *Cyril Hierosol.* (Caten. p. 144), and the interesting discourse of *S. Cyril* of *Alexandria* in Catenâ, p. 524—545; and the notes above, on Genesis xiv. 18, 19.

— βασιλεὺς Σαλήμ] *King of Salem.* Another question occurs here;—

Where is SALEM, of which Melchizedek was King?

(1) Many learned Expositors have maintained that it is the same place as *Jerusalem.*

This opinion is supported by the authority of ancient Hebrew and some Christian Interpreters.

See *Joseph.* (Ant. i. 10. 2), and the authorities quoted by *Jerome* (Ep. 126, ad Evagrium, vol. ii. p. 570), who however was not persuaded of the truth of that opinion. Cp. *Wetstein*, and *Smith's* Dict. of Geog. ii. p. 17. *Winer*, R. W. B. ii. p. 78. *Mill's* Prælect. p. 32, and *Lünemann* here.

(2) But this opinion seems liable to grave objections. *Jerusalem* is never called *Salem* in the Book of Genesis, nor in any of the historical books of the Old Testament.

Nor does Jerusalem appear to have been called Salem in the Patriarchal times, or before the age of David. Its ancient name was *not* Jerusalem, but *Jebus* (Judges xix. 10, 11. Josh. xviii. 16. 28), and the Jebusites continued to dwell in it during the time of the Judges; and it was not finally taken from them till the time of David. (Cp. Josh. xi. 3; xv. 63. Judges i. 8. 21; xix. 10. 2 Sam. v. 6.) We do not find the word *Salem* applied to Jerusalem till the age of David, and that only once (Ps. lxxvi. 2),—not in history, but poetry,—if, indeed, it means Jerusalem there, which is not certain.

It is not surprising, that later *Jewish* Historians and Targumists should desire to identify the Salem of Melchizedek with *Jerusalem.*

But they are not trustworthy in such a matter as this. It is remarkable, that in their jealousy of the *Samaritans* they endeavoured to deprive Sichem in Samaria of the bones of the Patriarchs. (See on Acts vii. 16.)

And *if* Salem was in *Samaria*, then, under the influence of the same spirit, they would be ready to rob it also of *Melchizedek*, so eminent a type of Christ.

(3) *Melchizedek* was not priest of the Jews, nor of any particular family, but "of the Most High God, the Possessor of heaven and earth," the universal Father of all; and he was a type of Christ, not as a priest of the *Jewish* race after the order of *Aaron*, but as the *Everlasting* Priest and *Universal* King of all.

In this respect, it would not seem fitting, that Melchizedek should have been connected with the Jewish capital *Jerusalem*, where the *Aaronical Priesthood* ministered, and where the *Levitical* sacrifices were offered. It would seem to be more appropriate, that he should be associated with some *other* place, especially some place which might be regarded as a *Gentile* Jerusalem,—a religious sanctuary of *all* nations.

The surest method of arriving at the truth in this matter, is to examine what place is called *Salem* in that portion of the sacred record which *alone* records the history of Melchizedek,—namely, the Book of Genesis.

(4) In that Book he is *not* called King of *Jebus*, the ancient Jerusalem, nor does he present himself to Abram, near the site of that city.

In that Book, the name *Salem* (שָׁלֵם), in LXX Σαλήμ, as here, occurs *twice;* once in the history of Abram and Melchizedek, —the passage referred to by the Apostle here, Gen. xiv. 18.

Again, in the history of Abraham's grandson Jacob (Gen. xxxiii. 18), where it is said that he came to *Shalem* or *Salem*, near *Shechem* or *Sichem*, and bought a *parcel of a field there*, and built an altar there, and called it *El-Elohe-Israel.*

(5) Therefore the Salem of the Book of Genesis appears to have been *at*, or near, *Sichem.* And it is called Sichem by *S. Jerome*, who lived in Palestine: "*Salem* civitas *Sicimorum* quæ est *Sichem.*" And *Epiphanius*, Hæret. lv. 2, recites this opinion: "Some say that this Salem is a Salem in the place of Sicima (*Shechem*), opposite to Neapolis (Nablús)." See also *Dr. Robinson's* Biblical Researches in Palestine, who describes a site still called *Salim*, not far from *Sichem*, in the following words (vol. iii. sect. xiv.): "Shechem was a very ancient place, though we do not find it mentioned as a city until the time of Jacob. Abraham indeed first came, in the land of Canaan, 'unto the place of Shechem, unto the plain of Moreh' (Gen. xii. 6); and Jacob, on his return from Padan-Aram, came to Shalim, a city of Shechem, 'and pitched his tent before' (east of) the latter city. This corresponds to the present village of Sâlim, which lies east of Nâblus, across the great plain. In this plain the Patriarch encamped, and purchased the 'parcel of ground' still marked by his well and the traditional tomb of Joseph. The whole valley of Nâblus is full of fountains, irrigating it most abundantly, and for that very reason not flowing off in any large stream. The valley is rich, fertile, and beautifully green, as might be expected from this bountiful supply of water. The sides of the valley too, the continuation of Gerizim and Ebal, are studded with villages, some of them large, and these again are surrounded with extensive tilled fields and olive-groves; so that the whole valley presents a more beautiful and inviting landscape of green hills and dales than perhaps any other part of Palestine. It is the deep verdure arising from the abundance of water which gives it this peculiar charm,—in the midst of a land where no rain falls in summer, and where of course the face of nature, in the season of heat and drought, assumes a brown and dreary aspect."

(6) Now, as has been shown before (in the notes on Acts vii. 16, and on John iv. 5), this place, Sichem or Sychar, is the *most remarkable of all the sites* mentioned in the *Old Testament* in connexion with the *History of the Patriarchs.*

There it was, that "the Most High God" vouchsafed to make His *first* manifestation of Himself to Abram, when that Patriarch came into Canaan. See Gen. xii. 6, 7.

There it was, that Abram built *his first altar* to God.

There it was, that he purchased a plot of ground for a burial-place. (Acts vii. 16, and note.)

Sichem also was the first place, to which Jacob repaired, after his return from his banishment.

There also it was, that he purchased a plot of ground, and built an altar, which he called *El-Elohe-Israel.* (Gen. xxxiii. 18—20.)

There it was, that Joseph and his brethren were buried,—even in preference to Machpelah or Hebron, the burial-place of Abraham.

St. Stephen lays special stress on *that* circumstance, as showing that the God of Abraham designed to reveal Himself to *all nations*, and to sanctify *all places* by His presence. (See note on Acts vii. 16.)

Finally (which is very important to be observed), when the Everlasting WORD of God took our flesh, and dwelt among us, He came to the same place in which Jehovah had revealed Himself to Abraham. It was at *Sichem*, that Christ chose to make the *first revelation* of Himself as the MESSIAH, or *Anointed* One of God, —the Priest and King of all people. He there manifested Himself as such to a woman, a *Samaritan* woman; a woman who had had many husbands; a woman, however, who hearkened to Christ, and professed her faith in Him, and brought her own fellow-citizens to Christ; a woman, therefore, who has always been regarded by ancient Christian Expositors as a signal type of the *Church Universal*,—coming to Christ from the *Gentiles*, and from the *lords many* of Heathenism, and believing in Him Whom the Jews *rejected*, and as bringing the world to Christ. See above on John iv. 7. 26—42.

There it was,—at Sichem, where God first showed Himself to Abram in Canaan, and where Abram had built his first altar,—that the Son of God declared that "the hour was coming when *not* at *Jerusalem* only, nor on that mountain Gerizim, but in *all* places, men should worship the Father." (John iv. 21.)

There it was, near the plot of ground which Jacob gave to Joseph, and where he dug a *well of water* (John iv. 5, 6. 12), that He revealed Himself as the *true source of Living Water to all nations.* (John iv. 10—14.)

There He proclaimed the truth of the prophecy, that "from the rising of the sun even unto the going down of the same," God's name should be great among the Gentiles, and in *every place* incense should be offered unto His name, and a pure offering; for My name shall be great among the Heathen, saith the Lord of Hosts. (Mal. i. 11.)

We need not therefore travel beyond the limits of the Book of Genesis for the site of *Salem*, of which *Melchizedek* was king.

He was king of that place which is called *Salem* in that book. And the facts mentioned in that book, that Sichem was *near* Salem, and that Abram had received a revelation from Jehovah at Sichem, and had erected an altar there, *explain* the circumstance that Abram was well known to Melchizedek, king of *Salem*, which was in the neighbourhood of *Sichem*, and that he *therefore* came out to *bless* Abram. And there is something of special interest in this circumstance, as showing that Melchizedek, the Priest of the Most High God, did *not* look on Abram as an intruder, and on his altar as schismatical, but acknowledged

καὶ εὐλογήσας αὐτὸν, [2] ᾧ καὶ δεκάτην ἀπὸ πάντων ἐμέρισεν Ἀβραὰμ, πρῶτον μὲν ἑρμηνευόμενος βασιλεὺς δικαιοσύνης, ἔπειτα δὲ καὶ βασιλεὺς Σαλὴμ, ὅ ἐστι βασιλεὺς εἰρήνης, [3] ἀπάτωρ, ἀμήτωρ, ἀγενεαλόγητος, μήτε ἀρχὴν ἡμερῶν μήτε ζωῆς τέλος ἔχων, ἀφωμοιωμένος δὲ τῷ Υἱῷ τοῦ Θεοῦ, μένει ἱερεὺς εἰς τὸ διηνεκές.

[4] [b] Θεωρεῖτε δὲ, πηλίκος οὗτος, ᾧ καὶ δεκάτην Ἀβραὰμ ἔδωκεν ἐκ τῶν ἀκροθινίων ὁ πατριάρχης. b Gen. 14. 20.

[5] [c] Καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ τὴν ἱερατείαν λαμβάνοντες ἐντολὴν ἔχουσιν ἀποδεκατοῦν τὸν λαὸν κατὰ τὸν νόμον, τουτέστι τοὺς ἀδελφοὺς αὐτῶν, καίπερ ἐξεληλυθότας ἐκ τῆς ὀσφύος Ἀβραάμ· [6] [d] ὁ δὲ μὴ γενεαλογούμενος ἐξ αὐτῶν δεδεκάτωκε τὸν Ἀβραὰμ, καὶ τὸν ἔχοντα τὰς ἐπαγγελίας εὐλόγηκε. [7] Χωρὶς δὲ πάσης ἀντιλογίας τὸ ἔλαττον ὑπὸ τοῦ κρείττονος εὐλογεῖται. [8] Καὶ ὧδε μὲν δεκάτας ἀποθνήσκοντες ἄνθρωποι λαμβάνουσιν· ἐκεῖ δὲ, μαρτυρούμενος ὅτι ζῇ. c Num. 18. 21, 26. Deut. 18. 1. Josh. 14. 4. 2 Chron. 31. 5. d Gen. 14. 20. Rom. 4. 13. Gal. 3 16.

Abram's God as *his own* God, and blessed Abram as a worshipper of that God, Whose Priest he himself was.

He by his own name was *King of Righteousness*, and was king of a City whose name is *Peace*, and he was Priest of the Most High God. He brought forth Bread and Wine, and blessed Abram, the Father and Representative of the Faithful of every age, returning from a victory over heathen kings; and received from him Tithes of the spoil, in homage and acknowledgment of his Priesthood. He did all this to Abram, as Father of *all true believers*, before Abram was circumcised. He did this near that same place which the Most High God Himself had chosen in order to make the first manifestation of Himself to Abram,—*not* at Jerusalem, but at Sichem. He did this, near that place at which Abram built his first altar, and which was the first place to which Jacob came after his return from Padan-Aram, and to which the bones of the twelve Patriarchs,—the types of the twelve Apostles, the heads of the Universal Church of Christ,—were brought out of Egypt, and where they still rest in peace.

Melchizedek did these things near that place, to which He, of Whom he was a type, Jesus Christ, the *Lord our Righteousness*, the true *Prince of Peace*, came from Judæa, and in which He made the *first revelation* of Himself as the *Messias*,—*not* to the Jews, but to a *Samaritan* Woman, the type of the Gentile Church, which is to be gathered from *all Nations*, and which looks for Righteousness and Peace from Him alone Who is our Righteousness and Peace.

Melchizedek blessed Abram in that place, where the true Melchizedek lifted up His hands and blessed all Nations, and invited them all to Himself, by proclaiming that He has spiritual refreshment for all true Israelites; that whosoever drinketh of the water that He will give, shall never thirst, but the Water that He will give him shall be in him a well of water springing up into everlasting life (John iv. 14); and by declaring, that God is a Spirit, present every where; and that He seeketh true worshippers *not* at Jerusalem merely (as the Jews supposed), nor at Gerizim, but in *every place;* and that He Himself is the promised Messias, the Anointed One of God, the King, the Priest, the Prophet, the World's Everlasting Melchizedek. He it is, in Whom alone *all* the seed of Abraham are blessed; it is He, Who stretches His divine hands from Heaven over them all, and blesses them. He it is, Who is ever feeding them all with Bread and Wine. He it is, Who ever liveth to make intercession for them; He, Who brought forth from the hearts and lips of those who heard Him at Sichem, that good confession, "We have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world" (John iv. 42).

3. ἀπάτωρ, ἀμήτωρ] *without father, and without mother*, recorded in Holy Scripture. So *Sara* is called ἀμήτωρ by *Philo* (i. 365), because her mother's name is *not mentioned* in the Bible. As man, Christ has no father; and as God, Christ has no mother. See the preceding notes on this chapter.

— ἀγενεαλόγητος] *without genealogy*. Melchizedek has no pedigree in *Holy Writ*. In this respect he differs from the Levitical Priests, who derive their lineage from Aaron, and are studious to prove it. He has no predecessor or successor in his priesthood in Scripture. So Christ. "Who shall declare His generation?" See Acts viii. 33.

On the mode of arguing here used by the Apostle, it is to be observed, that the Hebrew Rabbis rightly inferred, that there is something significant in what is *not said*, as well as in what *is said*, in Holy Scripture. There is eloquence in its secrecy and reserve. There is inspiration in its *silence*. Thus the absence of any *scriptural* mention of the *death* of *Cain* was construed into an intimation of the duration of evil in this world. (*Philo*, i. 555.) Thus also the absence of any mention of an *evening* of the *Seventh* day has been regarded as an intimation of the never-ending duration of the Sabbath of Eternity. See *Augustine*, Serm. 4, and de Civit. Dei, ad finem.

The Apostle expressly declares here that there was a divine meaning in the Silence of Scripture, not recording the birth, parentage, and death of Melchizedek, as compared with the Priests of the line of Aaron, and that this Silence prophesies of Christ.

This important Apostolic declaration opens to our view a new field of biblical research—the *Inspiration* of the *Silence* of Scripture. This is a subject which deserves careful consideration. It will, perhaps, be one of the blessed employments of a higher state of existence to recognize and admire the Wisdom of God, not only in what He *has* revealed in His Holy Word, but also in what He has kept secret from men on earth, in order that He may unfold it to them in heaven.

— ἀφωμοιωμένος] So *Elz.* with A, B, K, and ℵ. Some recent Editors have adopted ἀφομοιωμένος with C, D, E, I.

— εἰς τὸ διηνεκές] *continually;* extending forwards perpetually. See x. 12, διηνεκὲς (from διὰ and ἐνείκω, ἐνέγκω) ἐπιμηκὲς, *Etym. Mag.* in Ps. xlviii. 15, where the LXX have εἰς τοὺς αἰῶνας. *Symmachus* has εἰς τὸ διηνεκές.

Melchizedek abides a Priest continually, because he stands alone in Scripture, without any mention of any successor in his Priesthood; and because his Priesthood is continued in the Priesthood of Christ, "Who *ever liveth* to make intercession for us."

4. πηλίκος] *how great.* See Gal. vi. 11.

— καὶ δεκάτην] *even a tithe.*

— ἐκ τῶν ἀκροθινίων] *from the prime spoils;* i. e. the 'spolia opima,' regarded as first-fruits, the best and chiefest spoils, which fell to the share of Abram and the kings as *captains* of the host. Τὰ τοῦ πολέμου ἀριστεῖα, καὶ τὰς τῆς νίκης ἀπαρχάς. *Philo*, in Caten. p. 549.

— ὁ πατριάρχης] Observe the measured rhythm of the sentence, and the gravity and dignity of its structure, reserving the *last* place for the emphatic words ὁ πατριάρχης. Cp. the similar instances in St. Stephen's speech, Acts vii. 16. 43, and Gal. iii. 1.

5. Καὶ οἱ μὲν ἐκ τῶν υἱῶν Λευὶ] *And they indeed of the sons of Levi, who receive the priesthood, have a command to take tithe of the people, according to the law.* St. Paul is declaring the various points in which the Levitical Priesthood was *inferior* to that of Melchizedek.

(1) They tithed their *brethren*, those of the *same* family and rank.

But Melchizedek tithed *Abram*, the Patriarch of the whole Jewish race. See *v.* 8.

(2) The Levitical Priests are mortal.

But Melchizedek's *Priesthood* is immortalized in Christ.

(3) Melchizedek tithed the Levitical Priesthood itself in Abram.

6. δεδεκάτωκε—εὐλόγηκε] *he hath tithed*, and *hath blessed.* Cp. *v.* 9, δεδεκάτωται. Observe this use of the perfect tense, intimating that the act was done by Melchizedek, but its effect *remains* for ever in Christ typified by Melchizedek. See on *v.* 8.

Such seems to be the force of that tense here. See on 1 Cor. xv. 4. Cp. 2 Cor. i. 19. Col. i. 16. 1 Tim. vi. 17. Cp. *Winer*, § 40. 4, who gives, however, a somewhat different interpretation of the present text.

7. τὸ ἔλαττον] *the less.* Observe the neuter gender, describing the *condition* of the person blessed, in relation to the *condition* of him who blesses. The hierarchical *state* represented by Melchizedek was superior to that signified by Abraham. See *v.* 9.

8. μαρτυρούμενος ὅτι ζῇ] *attested* (in Holy Scripture) *that He liveth;* that is, is not dead officially, as other Priests die, who are

9 Καὶ, ὡς ἔπος εἰπεῖν, διὰ Ἀβραὰμ καὶ Λευὶ ὁ δεκάτας λαμβάνων δεδεκάτωται·
e Gen. 14. 20. 10 e ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν, ὅτε συνήντησεν αὐτῷ ὁ Μελχισεδέκ.
f Gal. 2. 21. vv. 18, 19. 11 f Εἰ μὲν οὖν τελείωσις διὰ τῆς Λευϊτικῆς ἱερωσύνης ἦν, ὁ λαὸς γὰρ ἐπ' αὐτῆς νενομοθέτηται, τίς ἔτι χρεία κατὰ τὴν τάξιν Μελχισεδὲκ ἕτερον ἀνίστασθαι ἱερέα, καὶ οὐ κατὰ τὴν τάξιν Ἀαρὼν λέγεσθαι; 12 μετατιθεμένης γὰρ τῆς ἱερωσύνης, ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται. 13 Ἐφ' ὃν γὰρ λέγεται ταῦτα,
g Isa. 11. 1. Matt. 1. 2, &c Luke 3. 33. Rom. 1. 3. φυλῆς ἑτέρας μετέσχηκεν, ἀφ' ἧς οὐδεὶς προσέσχηκε τῷ θυσιαστηρίῳ. 14 g Πρόδηλον γὰρ, ὅτι ἐξ Ἰούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν, εἰς ἣν φυλὴν περὶ ἱερέων οὐδὲν Μωϋσῆς ἐλάλησε.

15 Καὶ περισσότερον ἔτι κατάδηλόν ἐστιν, εἰ κατὰ τὴν ὁμοιότητα Μελχισεδὲκ ἀνίσταται ἱερεὺς ἕτερος, 16 ὃς οὐ κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν, ἀλλὰ
h Ps. 110. 4. ch. 5. 6. κατὰ δύναμιν ζωῆς ἀκαταλύτου· 17 h μαρτυρεῖται γάρ, Ὅτι σὺ ἱερεὺς εἰς τὸν αἰῶνα, κατὰ τὴν τάξιν Μελχισεδέκ.

i Rom. 8. 3. Gal. 4. 9. k Gal. 3. 24. & 2. 16. ch. 9. 9. Acts 13. 39. Rom. 3. 20, 21. Eph. 2. 18. & 3. 12. ch. 4. 16. l Ps. 110. 4. 18 i Ἀθέτησις μὲν γὰρ γίνεται προαγούσης ἐντολῆς διὰ τὸ αὐτῆς ἀσθενὲς καὶ ἀνωφελές· 19 k οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, ἐπεισαγωγὴ δὲ κρείττονος ἐλπίδος, δι' ἧς ἐγγίζομεν τῷ Θεῷ.

20 Καὶ καθ' ὅσον οὐ χωρὶς ὁρκωμοσίας· 21 l οἱ μὲν γὰρ χωρὶς ὁρκωμοσίας εἰσὶν ἱερεῖς γεγονότες, ὁ δὲ μετὰ ὁρκωμοσίας, διὰ τοῦ λέγοντος πρὸς αὐτὸν,

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made after the order of Aaron, but he *liveth* for ever. Christ, Who is made after the order of Melchizedek, and so, as it were, continues for ever the *sacerdotal* life and functions of Melchizedek.

9. *ὡς ἔπος εἰπεῖν*] *so to speak;* 'ut ita dicam;' a phrase used to soften and qualify what may seem a paradox. *Chrys.*, *Theophyl.*

10. *ἔτι γὰρ ἐν τῇ ὀσφύϊ τοῦ πατρὸς ἦν*] *Levi was as yet in the loins of his father Abram* when Abram was blessed by Melchizedek; for Isaac had not yet been born or conceived. *Theodoret.*

11. *ἐπ' αὐτῆς*] *in its time*, and under its influence and sway. On this use of *ἐπὶ*, see on Mark ii. 26; and above, i. 1, *ἐπ' ἐσχάτου τῶν ἡμερῶν*. 1 Pet. i. 20. 2 Pet. iii. 3.

Elz. has *αὐτῇ*, but *αὐτῆς* is in A, B, C, D*, E*, and is received by *Lach.*, *Bleek*, *Tisch.*, *Lünemann.*

— *νενομοθέτηται*] *hath received the Law.* Cp. viii. 6. Matt. xi. 5, *πτωχοὶ εὐαγγελίζονται. Winer*, § 39, p. 333. *Elz.* has *νενονομέθητο*, but the reading in the text is in A, B, C, D*, and so *Lachm.*, *Bleek*, *Tisch.*, *Lünemann.*

— *τίς ἔτι χρεία*] *what need would there have been* any longer for that, which the Holy Spirit, speaking by David, who lived *under the Law*, declared to be needful, namely, that a *different* (*ἕτερον*) *Priest should arise, according to a different order* from that of Aaron?

— *οὐ—λέγεσθαι*] *to be called not according to the order of Aaron*, but of Melchizedek. The negative *οὐ* is not to be joined with the infinitive, but with the words immediately following it, which it denies. Cp. *Winer*, § 55, p. 428.

12. *μετατιθεμένης γὰρ τῆς ἱερωσύνης*] *for when the Priesthood is being changed* (observe the present tense), *a change also of the Law takes place*, because the Law *limits* the Priesthood to the family of *Aaron* alone.

And this change certainly would not take place, unless such a change were needful. For the Law is confessedly from God, and could not therefore be changed, unless He, Who is all-Wise, so willed it. The cessation of the Law had therefore been announced by the same Prophecy which proclaimed the *failure of the* Priesthood, by pre-announcing the succession of a *different* Priest, not to be constituted after the order of Aaron, but after a different order, that of Melchizedek. And the Priesthood, which was pre-announced in that Prophecy, is the Priesthood of Christ.

13. *Ἐφ' ὃν*] *He, with regard to Whom these things are spoken*, namely, The *Messiah.*

He proceeds with the proof—

That the Levitical Priesthood was to be superseded, and

That Jesus Christ *is* the Priest pre-announced by David.

This is evident, because—

(1) The *Messiah*, or Anointed Priest, pre-announced by David in the 110th Psalm, was not to be of the order of Aaron, and therefore not of the Tribe of Levi, but after the order of *Melchizedek*, who was both a Priest and King.

(2) The Messiah was to be of the tribe of Judah, the *Kingly* Tribe. So Micah had prophesied, v. 2.

(3) These Prophecies *have been* fulfilled in *Jesus Christ.* He was not of the Tribe of Levi, but He has arisen from the tribe of Judah. Matt. i. 2; ii. 4—6.

14. *ἐξ Ἰούδα ἀνατέταλκεν ὁ Κύριος ἡμῶν*] *our Lord hath arisen*, like a *Star*, or *Day-spring.* Ἀνατολὴ is the word used in the LXX in Jer. xxiii. 5; xxxiii. 15. Zech. iii. 8; vi. 12, and is said with reference to His Name, "Vir, Nomen Ejus *Oriens*" (see on Luke i. 78), and also to His name as the *Branch.* See on Matt. ii. 23.

— *περὶ ἱερέων οὐδέν*] *nothing concerning Priests*, but much concerning *Kings.* (Gen. xlix. 10.) *Elz.* has *οὐδεν περὶ ἱερωσύνης*, but *ἱερέων* is in A, B, C*, D*, E, and is received by *Lach.*, *Bleek*, *Tisch.*, *Lünemann*, &c.

No promise was made of the Priesthood to Judah. Uzziah, the King, was stricken with leprosy for invading the Priest's office. *Theodoret.*

He has arisen from *Judah.* Probably the two Gospels (of St. Matthew and St. Luke) containing the Genealogies of Jesus had now been published; and therefore it was manifest to all that our Lord had sprung of *Judah.*

15. *Καὶ περισσότερον ἔτι κατάδηλόν ἐστιν*] *And it is still more abundantly manifest*, that the Levitical Priesthood is imperfect, and therefore transitory, and liable to be superseded (see *v.* 11) *if*, as *is* the case, a *different* (*ἕτερος*) *Priest ariseth*, i. e. is pre-announced as arising, like to Melchizedek. On this use of the *present* tense, see Matt. ii. 4, *ποῦ ὁ Χριστὸς γεννᾶται;*

16. *σαρκίνης*] So A, B, C, D, I.—*Elz. σαρκικῆς.* See 1 Cor. iii. 1. 2 Cor. iii. 3. The reading in the text is also preferable, because it is not to be supposed that St. Paul could condemn the Law, as if it were *carnal;* indeed he expressly disclaims such a notion. (Rom. vii. 14) But what he means is, that the Law is *σάρκινος* (*carneus*), temporary, liable to change, and so is not to be compared to the Priesthood of Christ, which is Eternal.

17. *μαρτυρεῖται*] So A, B, D*, E*.—*Elz. μαρτυρεῖ.*

18, 19. *Ἀθέτησις—τῷ Θεῷ*] *for a cancelling indeed*,—on the one hand,—*of a foregoing* and *foreleading* (*προαγούσης*) *commandment takes place*, or ensues (*γίνεται*), *by reason of its weakness and insufficiency* (*for the Law* of Moses *made nothing perfect*); *but* (*δὲ*), on the other hand, by way of compensation, and of more than compensation, for that cancelling of the Levitical Commandment which led the way, there takes place also (*γίνεται*) *a superintroduction of a better Hope* by the Incarnation and Gospel of Christ,—by *which we draw nigh to God;*—which we could *not do* by the *Law*, which reminded us of our sinfulness and consequent alienation from God, but provided no remedy for it. The Gospel is a *bringing-in* of a better covenant *upon* the Law, which went before as our *guide.* It is the *superinduction of a better hope, through which we approach near to God.* Observe the contrast between *προάγουσα*, applied to the *Law*, and *ἐπεισαγωγὴ* (*superinduction*), applied to the *Gospel.*

19. *ἐγγίζομεν*] A has *ἐγγίζωμεν* here. Cp. Rom. v. 1.

20. *Καὶ καθ' ὅσον*] Another evidence of the permanence of *Christ's* Priesthood. Aaron was consecrated by Moses, but Christ was consecrated by God Himself with the solemnity of an Oath.

Ὤμοσε Κύριος καὶ οὐ μεταμεληθήσεται· Σὺ ἱερεὺς εἰς τὸν αἰῶνα κατὰ τὴν τάξιν Μελχισεδέκ, [22] [m] κατὰ τοσοῦτο κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς. m ch. 8. 6.

[23] Καὶ οἱ μὲν πλείονές εἰσιν ἱερεῖς γεγονότες διὰ τὸ θανάτῳ κωλύεσθαι παραμένειν, [24] ὁ δὲ, διὰ τὸ μένειν αὐτὸν εἰς τὸν αἰῶνα, ἀπαράβατον ἔχει τὴν ἱερωσύνην· [25] [n] ὅθεν καὶ σώζειν εἰς τὸ παντελὲς δύναται τοὺς προσερχομένους δι' αὐτοῦ τῷ Θεῷ, πάντοτε ζῶν εἰς τὸ ἐντυγχάνειν ὑπὲρ αὐτῶν. n Rom. 8. 34. 1 Tim. 2. 5. ch. 9. 24. 1 John 2. 2.

[26] [o] Τοιοῦτος γὰρ ἡμῖν καὶ ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἁμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος· [27] [p] ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκην, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἁμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ ἑαυτὸν ἀνενέγκας. [28] [q] Ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς ὁρκωμοσίας τῆς μετὰ τὸν νόμον Υἱὸν εἰς τὸν αἰῶνα τετελειωμένον. o Rom. 8. 34. ch. 4. 14, 15. & 9. 24. 1 John 2. 2. p Lev. 9. 7. & 16. 6, 11. ch. 5. 3. Zech. 3. 9. Rom. 6. 10. q ch. 2. 10. & 5. 1, 2, 9.

VIII. [1] [a] Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, [2] [b] τῶν ἁγίων λειτουργὸς, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ Κύριος, οὐκ ἄνθρωπος. a Eph. 1. 20. Col. 3. 1. ch. 1. 3. & 6. 20. & 12. 2. b ch. 9. 8, 11, 24. & 10. 21.

[3] [c] Πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρά τε καὶ θυσίας καθίσταται· ὅθεν ἀναγκαῖον ἔχειν τι καὶ τοῦτον, ὃ προσενέγκῃ. c Eph. 5. 2. ch. 5. 1.

[4] Εἰ μὲν οὖν ἦν ἐπὶ γῆς, οὐδ' ἂν ἦν ἱερεὺς, ὄντων τῶν προσφερόντων κατὰ τὸν

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22. διαθήκης] *Covenant:* not Testament.

— ἔγγυος] *sponsor, surety, spokesman* (Sirac. xxix. 15, 16), who answers for us, and by whom we ἐγγίζομεν τῷ Θεῷ, "become *near* (ἐγγὺς) to God" (*v.* 19).

— Ἰησοῦς] *Jesus:* the name is reserved, for sake of emphasis, to the *last* place in the sentence (see above on Gal. ii. 1, and Heb. vi. 16), and on *that* word—Jesus—the mind *rests*.

23. Καὶ οἱ μὲν πλείονες] *They indeed are many Priests made.* Another proof of the superiority of Christ's Priesthood is to be recognized in its *permanence*. There is a double contrast between the Εἷς ὢν Ἱερεὺς, the *One* Priest, Christ, who *exists* for ever, and the πλείονες ἱερεῖς γεγονότες, the *many* Priests of the Levitical Law, who are *made* and constituted in succession from time to time.

24. ἀπαράβατον ἔχει τὴν ἱ.] *hath His priesthood never passing by;* not transitory, like that of the Levitical Priests.

25. εἰς τὸ παντελές] *to the uttermost.* The παντελὲς, perfectness, or completeness of Christ's one offering, in its extent, duration, and efficiency, is opposed to the ἀτελὲς or *imperfectness* of the Law. (*vv.* 11. 19.) *He is able to save to the uttermost those that approach God through Him, living ever, as He does, in order to make intercession for them.*

26. καὶ ἔπρεπεν] *also became us.* Καὶ, restored from A, B, D, E, adds to the force of the sentence. His preceding reasons for the permanence of Christ's Priesthood were derived from the nature of the case considered objectively. He now adds a very powerful and affecting argument from the peculiar suitableness of that Priesthood *to us*,—our sorrows, our weaknesses, and our sins.

27. καθ' ἡμέραν] *daily.* Ὁ ἀρχιερεὺς εὐχὰς καὶ θυσίας τελῶν καθ' ἑκάστην ἡμέραν. *Philo*, ii. p. 321.

— ἐφάπαξ] *once for all;* 'semel et simul.' "Einmal für allemal" (*Schleusner*). Cp. Rom. vi. 10; and below, x. 10. 12. Jude 3.

The Levitical Priests offered sacrifices often, and they offered *for themselves*, as well as for the people; but Christ did none of these things, because He was *without* sin, and because the *One Sacrifice* once offered by Him is sufficient for the salvation of all.

They offered *other* sacrifices, but He offered Himself. *Theodoret.* "Unum est sacrificium Christi, et *semel oblatum;* et *sufficit* in *sempiternum* ad tollenda *omnia peccata* credentium." *Primasius.*

28. Υἱὸν εἰς τὸν αἰῶνα τετελειωμένον] *The Son Who is perfected for evermore.*

The word τετελειωμένος, as applied here to *Christ's Everlasting Priesthood*, is to be explained from the *Septuagint Version*, where it describes the *consecration* and *inauguration* of *the Priest*. See Lev. xxi. 10, τετελειωμένου ἐνδύσασθαι τὰ ἱμάτια.

Ch. VIII. **1.** Κεφάλαιον] *The sum total*, which results, or accrues, as an aggregate upon what is being said by us.

The κεφάλαιον of a numerical account is the *sum total*, which collects together and combines, as in a head, all the constituent members or items. See *Thucyd.* iv. 50; *Aristot.* Metaph. vii. 1; and the ancient Expositors on Eph. i. 10.

So the sum total of our discourse concerning the Priesthood of Christ may be represented in the following proposition, τοιοῦτον ἔχομεν ἀρχιερέα κ.τ.λ. Κεφάλαιον is not an accusative, but nominative, in apposition with the following sentence. Cp. *Winer*, § 59, p. 472.

2. τῶν ἁγίων] *of the Holy of Holies.* See ix. 8. 12. 25; x. 19; xiii. 11.

— λειτουργός] *a Minister*—literally, *for the people* (λεὼς, λήϊτον, λεῖτον). See on Acts xiii. 2.

— ἀληθινῆς] *true, real,* as distinguished from what is figurative, ideal, or counterfeit. See Luke xvi. 11; and on John xvii. 3. 1 Thess. i. 9. 1 John v. 20.

4. Εἰ μὲν οὖν (so A, B, D*,—*Elz.* γὰρ) ἦν ἐπὶ γῆς] *If, however, Christ had been upon earth, He would not even have been a Priest* now, *while there still exist those who offer the appointed gifts according to the Law.* That is, If Christ had not entered into the true Holy of Holies, namely, into Heaven itself, He, Who is of the Tribe of *Judah*, and *not* of the sacerdotal Tribe of *Levi*, would not even have been a *Priest* at all, much less would He have been, as He is, our great High Priest; because there still exist, not as yet visibly superseded and discharged by God, Priests of the Tribe of Levi, to which God in the Law limited the Priesthood; and they still minister in His Temple on earth at Jerusalem, and offer those sacrifices which God has prescribed in the Law.

St. Paul says that "He would not even have been *a Priest*," i. e. in the *Jewish* sense of the word—as a sacrificer of victims on the altar of God.

If He had been on earth, that is, if He had not *died*, and been taken up into heaven after His Resurrection, He would not have been a Priest; for there were *other Priests* still existing, and a schism would have arisen between Him and them. But He *died*, in order to offer the sacrifice of Himself; and having risen from the dead, He ascended into heaven, in order that He might have Heaven as His Sanctuary, wherein to officiate as a Priest. *Chrysostom.*

The Apostle says this by way of self-defence, in order that he may show to the Hebrews that he does not disparage the Levitical Law, but rather regards it with veneration, as being a figure of heavenly things. Hence he admits that it would have been superfluous to call Christ a *Priest*, if He were on *earth*, inasmuch as there are still Priests who discharge the priestly function according to the Levitical Law. *Theodoret.*

But here (adds *Theodoret*) the following question may be asked;

Since the Levitical Priesthood has *now* come to an end (by the total destruction of the Temple at Jerusalem, and the cessa-

νόμον τὰ δῶρα, 5 [d] οἵτινες ὑποδείγματι καὶ σκιᾷ λατρεύουσι τῶν ἐπουρανίων, καθὼς κεχρημάτισται Μωϋσῆς μέλλων ἐπιτελεῖν τὴν σκηνήν, Ὅρα γάρ, φησι, ποιήσεις πάντα κατὰ τὸν τύπον τὸν δειχθέντα σοι ἐν τῷ ὄρει.

6 [e] Νυνὶ δὲ διαφορωτέρας τέτυχε λειτουργίας, ὅσῳ καὶ κρείττονός ἐστι διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.

7 [f] Εἰ γὰρ ἡ πρώτη ἐκείνη ἦν ἄμεμπτος, οὐκ ἂν δευτέρας ἐζητεῖτο τόπος· 8 [g] μεμφόμενος γὰρ αὐτοῖς λέγει, Ἰδοὺ, ἡμέραι ἔρχονται, λέγει Κύριος, καὶ συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰούδα διαθήκην καινήν, 9 οὐ κατὰ τὴν διαθήκην, ἣν ἐποίησα τοῖς πατράσιν αὐτῶν, ἐν ἡμέρᾳ ἐπιλαβομένου μου τῆς χειρὸς αὐτῶν, ἐξαγαγεῖν αὐτοὺς ἐκ γῆς Αἰγύπτου· ὅτι αὐτοὶ οὐκ ἐνέμειναν ἐν τῇ διαθήκῃ μου, κἀγὼ ἠμέλησα αὐτῶν, λέγει Κύριος. 10 [h] ὅτι αὕτη ἡ διαθήκη, ἣν διαθήσομαι τῷ οἴκῳ Ἰσραὴλ μετὰ τὰς ἡμέρας ἐκείνας, λέγει Κύριος, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, καὶ ἐπὶ καρδίας αὐτῶν ἐπιγράψω αὐτούς, καὶ ἔσομαι αὐτοῖς εἰς Θεὸν, καὶ αὐτοὶ ἔσονταί μοι εἰς λαόν. 11 [i] Καὶ οὐ μὴ διδάξωσιν ἕκαστος τὸν πολίτην αὐτοῦ, καὶ ἕκαστος τὸν ἀδελφὸν αὐτοῦ, λέγων, Γνῶθι τὸν Κύριον· ὅτι πάντες εἰδήσουσί με ἀπὸ μικροῦ αὐτῶν ἕως μεγάλου αὐτῶν. 12 [k] Ὅτι ἵλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι.

13 Ἐν τῷ λέγειν καινὴν πεπαλαίωκε τὴν πρώτην· τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ.

IX. 1 [a] Εἶχε μὲν οὖν καὶ ἡ πρώτη δικαιώματα λατρείας, τό τε ἅγιον κοσμικόν.

d Exod. 25. 40. Num. 8. 4. Acts 7. 44. Col. 2. 17. ch. 10. 1.

e 2 Cor. 3. 6. ch. 7. 22.

f ch. 7. 11, 18.

g Jer. 31. 31, &c.

h Jer. 31. 33, &c. Zech. 8. 8.

i John 6. 45, 65. ch. 10. 16. 1 John 2. 27.

k Rom. 11. 27. ch. 10. 17.

a Exod. 25. 8. & 26. 1.

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tion of its Ritual), and since He, Who is the High Priest according to the order of Melchizedek, has offered His sacrifice, and has made other sacrifices to be needless, how is it that the Priests of the New Covenant perform the Mystical Ministration (i. e. of the Holy Eucharist)?

The answer is this. It is well known to all who have been instructed in divine things, that *we do* not offer *any other sacrifice*: but we execute the *commemoration* of that *one saving sacrifice*, which Christ offered on the Cross (*οὐκ ἄλλην τινὰ θυσίαν προσφέρομεν, ἀλλὰ τῆς μιᾶς ἐκείνης καὶ σωτηρίου τὴν μνήμην ἐπιτελοῦμεν*). For the Lord Himself commanded us to do this, saying, "Do this in remembrance of Me." And this we do, in order that by contemplation we may call to mind the figure (*τύπον*) of the sufferings which He underwent for us, and may stir up our love toward our Benefactor, and await the fruition of the good things to come. *Theodoret.*

The Apostle could never have written the words in this text, if he had believed, that the Priests of the Christian Church continually immolate and offer Christ Himself corporeally in the sacrifice of the Mass; and his words effectually refute that doctrine of the Romish Church.

See below on x. 12.

Elz. has *τῶν ἱερέων* before *προσφερόντων*, but these words are not in A, B, D*, E*, nor in ℵ, and are a gloss, and have been rejected by *Lach.*, *Bleek*, *Tisch.*, *Lünemann*, on the authority of those MSS. and some ancient Versions.

5. *ὑποδείγματι*] *sketch*; preparatory and faint outline, and delineation. *Theophyl.*

— *κεχρημάτισται*] *has been commanded* by *the divine voice.* See Matt. ii. 12. 22. Luke ii. 26. Acts x. 22.

6. *τέτυχε*] So A, D*, I, K, and ℵ*, *Athan.*, *Œcum.*, *Theophyl.*, and *Lach.*, *Bleek*, *Tisch.*, *Lün.* Cp. *Lobeck*, Phryn. p. 395. *Winer*, p. 82. *Elz.* has *τέτευχε*.

— *μεσίτης*] a *Mediator*. A word applied to Moses (Gal. iii. 19, 20), and to Christ, 1 Tim. ii. 5, and below (ix. 15; xii. 24).

7, 8. *Εἰ γὰρ ἡ πρώτη—καινήν*] Compare *Justin Martyr* in his dialogue with Trypho the Jew, c. 34.

8—12. *Ἰδοὺ—μνησθῶ ἔτι*] From Jer. xxxi. 31—34, or xxxviii. 31—34, in LXX, with scarcely any variation, except that of *λέγει Κύριος* for *φησὶ Κύριος*, as the reading is in *Cod. Vat.* of the LXX; but the *Codex Alexandrinus* has *λέγει*, as cited in *v.* 8, not in *v.* 9.

For *συντελέσω* LXX has *διαθήσομαι*. The original has בָּרַתִּי. Cp. x. 16, 17, where the text is quoted with the reading *διαθήσομαι*.

9. *κἀγὼ ἠμέλησα αὐτῶν*] On the accuracy of this rendering, see *Bp. Pearson*, Præfat. in LXX, Minor Works, ii. p. 261, ed. *Churton.*

10. *καρδίας*] K has *καρδίαν*, in the singular, and so ℵ.

11. *οὐ μὴ διδάξωσιν*] *they shall not teach* at that season. See *Winer*, § 56, p. 450.

— *πολίτην*] his *fellow-citizen*. So the best authorities. *Elz.* has *πλησίον*. The *Cod. Alex.* of LXX has *ἀδελφὸν* in the first member of the sentence, and *πλησίον* in the second.

13. *πεπαλαίωκε*] *He hath made old*; which God, its author, could do. And so the sense is more forcible than 'He *declared* it to be old.' By speaking of a *new* Covenant He, ipso facto, *antiquavit*, or superannuated, the former Covenant. His Word, which first made it, has also unmade it.

Ch. IX. The Apostle proceeds to show the excellency of the *One Sacrifice* offered once for all by Christ, and presented by Him to the Father in the *Heavenly Temple*: and its superiority over all the Levitical Sacrifices offered in the Tabernacle and Temple on *earth*, which were shadows of that One Sacrifice.

1. *Εἶχε μὲν οὖν*] *The first Covenant also had indeed, it is true*, &c. He does not disparage what the first Covenant possessed; on the contrary, he acknowledges that its ritual and furniture were from God. But he shows that they were designed by Him to serve a purpose which is *now fulfilled.*

He therefore uses the *past tense*, *εἶχε*, 'it *had*.' *Chrys.*

This is carefully to be borne in mind, because it has been objected by some writers in modern times (e. g. *Bleek*) that the Author of this Epistle is chargeable with *inaccuracies* in this chapter, in his description of the *Temple Service.*

Hence they have inferred, that the Author *cannot* be *St. Paul*, who was brought up at Jerusalem at the feet of Gamaliel, and was deeply versed in all that concerned the Law and Ritual of his own Nation. And by the same reasoning, it would also follow that the Author cannot have been inspired by God, Whose worship He misrepresents; and that therefore this Epistle is not a part of God's Word. But the fact is, that the Author is not describing the worship of the *Temple*, but of the *Tabernacle*, and he shows his *knowledge* of his subject, by not confounding the one with the other. See below on *v.* 4.

— *ἡ πρώτη*] *The first*, i. e. Covenant.

Elz. adds *σκηνὴ*, not in the best MSS. Besides, the word *πρώτη* does not agree with *Σκηνὴ*, or Tabernacle, understood, but with *Διαθήκη*, *Covenant*, referred to in the preceding verse.

— *δικαιώματα λατρείας*] *ordinances of worship.* *δικαιώματα*

2 [b] Σκηνὴ γὰρ κατεσκευάσθη ἡ πρώτη, ἐν ᾗ τε λυχνία, καὶ ἡ τράπεζα, καὶ ἡ πρόθεσις τῶν ἄρτων, ἥτις λέγεται ἅγια· 3 [c] μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἡ λεγομένη ἅγια ἁγίων, 4 [d] χρυσοῦν ἔχουσα θυμιατήριον, καὶ τὴν κιβωτὸν τῆς διαθήκης περικεκαλυμμένην πάντοθεν χρυσίῳ, ἐν ᾗ στάμνος χρυσῆ

b Exod. 25. 30. & 26. 1, &c. Lev. 24. 5, &c.
c Exod. 26. 31, 33. & 40. 3.
d Exod. 16. 33. & 25. 10, 16, 21. & 26. 33. Lev. 16. 12. Num. 17. 10. 1 Kings 8. 9. 2 Chron. 5. 10.

are literally what has been regarded as right and just, δεδικαίωται, by a superior authority, and has been commanded as such, and therefore it corresponds in LXX to the Hebrew חֹק (*chok*) or Statute. (Exod. xv. 25, 26. Lev. xxv. 18.) Hence δικαιώματα = νόμος, *Suid.* See above on Rom. i. 32; ii. 26; v. 16; viii. 4.

— *τό τε ἅγιον κοσμικόν*] *and the holy place which was worldly*, i. e. a figure of *this visible* world; as *distinguished* from, and yet *introductory* to, the invisible *Heavenly* region typified by the Oracle, or *Holy of Holies*, parted off from the Holy Place by the Veil. Cp. Exod. xxvi. 33, διοριεῖ τὸ καταπέτασμα ἀνάμεσον τοῦ ἁγίου (the Holy place) καὶ ἀνάμεσον τοῦ ἁγίου τῶν ἁγίων. Cp. Exod. xxvi. 31. 33—37.

The Holy Place was an image of our Earthly Πολιτεία, or Conversation; the Holy of Holies represented the future Life in Heaven. *Theodoret*, *Œcumen.* See also *Joseph.* Ant. iii. 6. 4, and iii. 7. 7; B. J. v. 5. 4.

The Holy Place is also called *κοσμικόν*, *worldly* (cp. Titus ii. 12), as being *visible* and *material*, and so *temporary*, and distinguished from the Heavenly Sanctuary. See *Bp. Pearson* on the Creed, as quoted above, vi. 19

2. Σκηνὴ γὰρ κ.τ.λ.] *For a Tabernacle was constructed*, namely, the *first*, or anterior portion of it. Ἡ *πρώτη* here signifies the *anterior court*, or *Holy Place*; see *vv.* 6, 7, where it is contrasted with the δευτέρα σκηνή, *the second tabernacle*, or *Holy of Holies*. On this use of πρῶτος, as *primus*, in Latin, for *prima pars*, *the first portion*, see *Valck.* p. 550.

— λυχνία—τράπεζα] *The Golden Seven-Branched Lamp, and the Table.* The Editor begs to refer once for all to what is said above in his notes on the passages cited, of Exodus and Leviticus: see for example the notes above on Exodus xxv., throughout; and on Leviticus, *Introd.*, and chap. xvi.

— ἡ πρόθεσις τῶν ἄρτων] *the* (*weekly*) *setting forth*, or *exhibition* of (twelve) *loaves* on the Table (panes *propositionis*), in two rows of six each, before the Lord. See Exod. xxv. 30. Lev. xxiv. 5. Cp. *Winer*, § 67, p. 553.

— ἅγια] *Holy Place.* *Neuter plural*, and therefore to be accentuated on the antepenultimate syllable, and contrasted with the *neuter plural*, ἅγια ἁγίων immediately following. *Theodoret.*

In the Septuagint, and also in the works of *Philo Judæus*, the word ἅγια in the plural is often used synonymously with ἅγιον in the singular, to signify the *Holy Place.*

3. τὸ δεύτερον καταπέτασμα] *the second veil*, namely, the veil of purple—blue, purple-red, and crimson wool, and twisted byssus, and embroidered with Cherubim, and supported on four columns of acacia-wood, with silver feet; which parted off and concealed the Holy of Holies from the Holy Place, and was rent in twain at the Crucifixion. See on Matt. xxvii. 51. Mark xv. 38. Luke xxiii. 45; and cp. above, vi. 19.

It is called the *second* veil, to distinguish it from the other curtain at the *entrance* of the Holy Place. Cp. *Philo*, Vit. Mos. iii. p. 669, where he calls the Holy Place the Πρόναον εἰργόμενον δυσὶν ὑφάσμασιν. Τὸ μὲν ἔνδον ὃν καλεῖται καταπέτασμα, τὸ δ' ἐκτὸς προσαγορεύεται κάλυμμα. The second veil, or καταπέτασμα, was made, he says (iii. p. 667), ἵνα ἐπικρύπτηται τὸ ἄδυτον, that it might conceal the inner Shrine, or *Oracle*, the ἅγια ἁγίων, or *Holy of Holies.*

4. χρυσοῦν—θυμιατήριον] *a golden censer*, or thuribulum, in which the High Priest offered incense on the great day of Atonement in the Holy of Holies. On other days he used a *silver* censer. "Omnibus diebus reliquis suffitum facturus de altari accepit in thuribulo argenteo,—hoc vero die in *aureo*; eadem in Sanctum Sanctorum intulit," says the Mishna. *Ioma*, iv. 4. *Wetstein*, p. 414. Cp. Lev. xvi. 12—14. And so *Maimonides* and *Abarbanel.* Cp. in *Buxtorf*, Hist. Arcæ, p. 76.

The word *θυμιατήριον* is *not* to be rendered '*Altar of Incense*,' with some Expositors; but it is to be rendered '*Censer*,' with the *Vulg.*, *Syriac*, *Arabic*, and *Æthiopic*, and *English* Versions, and with *Theophylact* (on *v.* 7), *Anselm*, *Aquinas*, and with *Villalpandus*, *Grotius*, *Wetstein*, *Bengel*, *Reland*, *Deyling*, *J. G. Michaelis*, *Böhme*, *Stuart*, *Klee*, *Stier*, and others. For

(1) This is the sense which the word *θυμιατήριον* bears in the Septuagint Version, the best exponent of the Apostle's words. (2 Chron. xxvi. 19. Ezek. viii. 11.)

(2) But the Golden *Altar* of Incense is called both in the Old and New Testaments the *θυσιαστήριον τοῦ θυμιάματος.* (Exod. xxxi. 8. Luke i. 11.)

(3) Besides, the Golden *Altar* was *not* in the Holy of Holies, but stood before the Veil, between the Table of Shewbread and the Golden Candlestick. (Exod. xxx. 1—10. 34—37; xxxvii. 25—29; xl. 5. 26. *Josephus*, Ant. iii. 6. 8. B. J. v. 3. 5.)

(4) The allegations of some recent writers (*Bleek*, and even *Lünemann*, p. 232), that the Writer of this Epistle was not acquainted, from personal knowledge, with the ritual and sacred furniture of the Temple, or that this Epistle is not an *original work*, and that the supposed inaccuracy is to be attributed to its Translator (*Jahn*, Arch. § 332), serve only to invalidate the conclusions grounded on such suppositions.

(5) It is true that there is no mention of a *Golden Censer* to be specially used on the Day of Atonement, in the description of the furniture of the Holy of Holies, in the Old Testament. But the existence of such a Censer may be inferred as probable from Lev. xvi. 12—14, describing the ritual of that great Day of Expiation: and it appears to be very likely, that some particular Censer should have been set apart and reserved (as the Rabbis affirm) for the religious service of that solemn Anniversary. Cp. *Reland*, Antiq. i. 5.

(6) The *Incense*, which was offered before the Mercy-Seat by the High Priest when he entered with blood into the Holy of Holies, and sprinkled the Mercy-Seat with blood, and which covered the Mercy-Seat with a cloud, was a type of the *Prayers* to be offered in Heaven by *Christ*, having entered into the true Holy of Holies with His Own Blood. Cp. Rev. v. 8; viii. 3, 4. Ps. cxli. 2.

And the uses of such a Golden Censer as here described, seem to be specially typical of the work of Christ, our great High Priest and Mediator, ministering within the Veil, in the Heavenly Holy of Holies, where He ever liveth to *make intercession* for us (vii. 25), and is ever offering the Incense of our Prayers in the Golden Censer of His own merits, by which they are made acceptable to God. "In *sanctis Sanctorum erat Thuribulum*, quia Christus in *secretis* patriæ cœlestis consistit, per Quem *Orationes* nostras ad Deum Patrem dirigimus." *Primasius.*

(7) It has indeed been said by some, that it is a strange thing that no mention should be made here of the *Golden Altar of Incense*, and therefore it is alleged that *θυμιατήριον* ought to be understood as specifying that Altar.

But neither is there any mention here of the great Brazen Altar of Burnt Offering.

The fact is, the Author has his eye fixed on *one great sacerdotal Act*, viz. the entrance of the High Priest into the Holy of Holies on the Day of Atonement, as foreshadowing Christ's Perpetual Intercession in Heaven.

He therefore dwells mainly on what was done by the High Priest *within the Veil.* And inasmuch as it is remarkable, that the incense to be offered on the Day of Atonement was *not* to be kindled on the *Golden Altar of Incense before* the Veil, but was to be taken by the Priest in his hand into the Holy of Holies, and to be *first* kindled *within* the Veil (see Lev. xvi. 12), therefore most fitly the Author waives all mention of the Golden Altar of Incense in reference to *that* Act, and speaks only of the Golden *Censer* in which the Incense was kindled *within* the Veil in the *Holy of Holies.* Cp. *Lightfoot*, Temple Service, chap. xv., where a striking proof is given of the sin of kindling the Incense *outside* the Veil.

Observe further, that the Writer places this *golden θυμιατήριον* in the fore-front of all the objects that he enumerates as connected with the Holy of Holies; he also puts the epithet *golden* in the first place of the sentence; thus intimating that he is speaking of something which was of primary use in the Day of Atonement, and which was *distinguished* as *golden* from other objects of a like kind, which were *not* golden. This is in perfect harmony with what the Rabbinical authorities testify concerning the *one censer* of *gold*, used by the High Priest on one day in the year—the Great Day of Atonement, and Expiation.

On this question, cp. *Stuart*, Excursus xvi., and *Davidson's* Introduction, pp. 223—225.

— ἐν ᾗ] *in which*, i. e. in the *Ark*; that is, the things here mentioned were in it originally; as may be inferred from Exod. xvi. 34; xxv. 16. Num. xvii. 10. Deut. x. 2. 5, as the Jews themselves assert. See *R. Levi*, *Ben Gerson*, on 1 Kings viii. 10, in *Wetstein*, p. 414. *Schöttgen*, p. 973.

The fact that these things were *not* in the Ark in *later* times, is no proof of any inaccuracy in the writer, but rather it is

ἔχουσα τὸ μάννα, καὶ ἡ ῥάβδος Ἀαρὼν ἡ βλαστήσασα, καὶ αἱ πλάκες τῆς
e Exod. 25. 18. διαθήκης, [5] [e] ὑπεράνω δὲ αὐτῆς Χερουβὶμ δόξης κατασκιάζοντα τὸ ἱλαστήριον·
περὶ ὧν οὐκ ἔστι νῦν λέγειν κατὰ μέρος.

f Num. 28. 3. [6] [f] Τούτων δὲ οὕτω κατεσκευασμένων, εἰς μὲν τὴν πρώτην σκηνὴν διαπαντὸς
g Exod. 30. 10. Lev. 16. 2, 15, 34. ver. 25. εἰσίασιν οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες· [7] [g] εἰς δὲ τὴν δευτέραν ἅπαξ τοῦ
ἐνιαυτοῦ μόνος ὁ ἀρχιερεὺς, οὐ χωρὶς αἵματος, ὃ προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν
h John 14. 6. ch. 10. 19, 20. τοῦ λαοῦ ἀγνοημάτων· [8] [h] τοῦτο δηλοῦντος τοῦ Πνεύματος τοῦ ἁγίου, μήπω
πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν, ἔτι τῆς πρώτης σκηνῆς ἐχούσης στάσιν·
i Acts 13. 39. Gal. 3. 21. [9] [i] ἥτις παραβολὴ εἰς τὸν καιρὸν τὸν ἐνεστηκότα, καθ' ἣν δῶρά τε καὶ θυσίαι
προσφέρονται, μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα, [10] [k] μό-
k Lev. 11. 2. Num. 19. 7, &c. νον ἐπὶ βρώμασι καὶ πόμασι, καὶ διαφόροις βαπτισμοῖς, δικαιώματα σαρκὸς,
μέχρι καιροῦ διορθώσεως ἐπικείμενα.

l ch. 3. 1. & 4. 14. & 6. 20. & 8. 1. m Acts 20. 28. Eph. 1. 7. Col. 1. 14. ch. 10. 10. 1 Pet. 1. 19. Rev. 1. 5. & 5. 9. [11] [l] Χριστὸς δὲ παραγενόμενος ἀρχιερεὺς τῶν μελλόντων ἀγαθῶν, διὰ τῆς
μείζονος καὶ τελειοτέρας σκηνῆς, οὐ χειροποιήτου, τουτέστιν οὐ ταύτης τῆς
κτίσεως, [12] [m] οὐδὲ δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος,
εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὑράμενος.

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an evidence of his *knowledge* and of his *candour*. He is describing the Holy of Holies in the *Tabernacle*, as it was *constituted* by *Moses*, and *not* as it existed in the *Temple* in his own day; and the circumstances here mentioned prove that he was well acquainted with the *differences* between the two, and that he was not desirous of disparaging the dignity of the Levitical Priesthood; but, on the contrary, would give it credit for ornaments which it had *originally possessed*, but which it did *not then retain*.

It is a fortunate circumstance, that Jewish Writers themselves bear witness to the accuracy of the Apostle in this matter; and their evidence may suffice to refute the charges of ignorance and error brought against him in this place by some professors of Christianity, who assume that they themselves are better informed, concerning the Ritual of the Ancient Worship of God, than an Author whose work has been received by the Church of God, as written by the Inspiration of God.

— *ἡ ῥάβδος Ἀαρών*] *the rod of Aaron*, the badge of the priesthood. See Num. xvii. 10. *Clemens Rom.* i. 43.

5. *ὑπεράνω—ἱλαστήριον*] *the Cherubim of Glory* (of the Glorious Presence or Shechinah) *shadowing* the *Mercy-Seat*. See Exod. xxv. 18, on Rom. iii. 25, and *Lightfoot*, Temple Service, chap. xxxviii.

It is observable, that *Josephus* uses both the *masculine* and *feminine* article with the word *Χερουβεῖς*, but *Philo* says always *τὰ Χερουβίμ*. *Delitz.*

6. *εἰς μὲν τὴν πρώτην*] *into the first court*. The Jewish Historian thus writes—"All persons, who have seen the construction of our Temple, know of what sort it was, and that its holiness was inviolable. It has four courts round it, and each of these had their peculiar guardians assigned to them according to our Law. Into the outermost court all strangers might enter. Into the second, all Jews and their wives when free from legal impurities. Into the third, male Jews, if pure. Into the fourth (the *πρώτην σκηνὴν* in the present verse), the Priests alone, in their sacerdotal attire. Into the inmost shrine (*ἄδυτον*), the High Priest only, clad in his robes of office." *Josephus*, c. Apion. ii. 8. Cp. *Lightfoot* on the Temple Service, chap. i. vol. i. p. 898.

7. *εἰς δὲ τὴν δευτέραν*] *but into the second*. See *Bp. Pearson* on the Creed, pp. 406, 407, Art. iv., near the end, for an excellent Exposition of the *Christian sense of these Levitical provisions*.

8. *μήπω πεφανερῶσθαι τὴν τῶν ἁγίων ὁδὸν*] *that the way into the Holiest of all had not yet been made manifest*. The entrance to the Holy of Holies was obstructed and intercepted by the *Veil*, which was rent in twain at the *Crucifixion*, in order to show that the way to that which was typified by the Holiest Place, namely, the way to *Heaven* itself, had now been laid open by the sacrifice of Christ, Who is "*the Way*" (John xiv. 6). See above on Matt. xxvii. 51.

On *τὰ ἅγια*, *the* Holy Place, *κατ' ἐξοχὴν*, that is, *the Holiest of all*, see above, *v.* 1, and below, *vv.* 12. 24, 25; x. 19; xiii. 11; and on the *genitive*, cp. Matt. x. 5, *ὁδὸν ἐθνῶν*.

9. *ἥτις κ.τ.λ.*] *which* first Tabernacle was a parable or likeness, or type, designed to instruct the worshippers and people generally (*Chrys.*) for the *season* (*καιρὸν*) then present; and to lead them up to something beyond itself.

— *καθ' ἣν*] *according to which*,—either Parable, or Tabernacle. *Elz.* has *καθ' ὃν*, but *ἣν* is in A, B, D, and is received by *Scholz*, *Lachm.*, *Bleek*, and *Lünemann*.

— *κατὰ συνείδησιν*] *according to the conscience*, or *inner man*. They could only alter his *external* condition in the eye of *men*, and in reference to *legal* impurities, but could not justify him *in foro conscientiæ*, and reconcile him to *God*.

10. *μόνον κ.τ.λ.*] The sense of this sentence is to be cleared up by the restoration of *δικαιώματα* with *Scholz*, *Lachm.*, *Bleek*, *Lünemann*, for *δικαιώμασιν*, the reading of *Elz.*, and by the rejection of *καὶ* after *βαπτισμοῖς*.

The meaning is, that the gifts and sacrifices offered in the Tabernacle, being only parabolical of a higher and spiritual Ritual, could not make the worshipper *perfect*; that is, could not bring him to *spiritual manhood*, but were designed as accommodations to his unripe condition in a state of spiritual childhood (see above, v. 13, 14, on the sense of the word *τέλειος*), and being *merely δικαιώματα σαρκὸς*, *ordinances of the flesh* (not of the spirit); ordinances of an external, corporeal, fleshly kind, and dealing only with the *outer man*, and being in respect to, or *upon*, *meats*, *and drinks*, *and divers washings*, and imposed and imperative on the people only *until the season of reformation*. Cp. *Winer*, § 67, p. 559. The word *ἐπικείμενα* is used with reference to the burdensome character of these enactments. *Œcumen.* See Acts xv. 10. 28, and cp. *Lünemann* here.

The genitive *σαρκὸς* expresses the characteristic property and element of the *δικαιώματα*, or *ordinances*.

11. *τῶν μελλόντων ἀγαθῶν*] *But Christ having now come, a High Priest of the future good things*, i. e. of *the* good things that were prefigured by the Law, and were looked for as future by the holy men who lived under the Law. On this use of *μέλλων*, see ii. 5. Observe the article here, and in the following words, *τῆς μείζονος καὶ τελειοτέρας σκηνῆς*, of *the* greater and more perfect Tabernacle, which was typified by the Tabernacle in the wilderness. Christ has passed through the Heavenly Holy Place into the *true* Holy of Holies, *not made* by *human* hands (see the use of *χειροποίητα* in *v.* 24), nor of *this* earthly building, even to the Right Hand of God. See above, notes on Lev. xvi.

— *οὐ χειροποιήτου*] *not made with hands*. Cp. Acts vii. 48; xvii. 24; and below, *v.* 24.

12. *οὐδέ*] *nor yet*.

— *δι' αἵματος τράγων*] *by blood of goats*; the means with which and by which the High Priest was permitted to enter into the Holy of Holies on the Day of Atonement. Lev. xvi. 14, 15.

— *διὰ δὲ τοῦ ἰδίου αἵματος*] *but through His own blood* shed once for all. Observe, he does not say here *σὺν αἵματι*, but *δι' αἵματος*, *through* blood, as *through a door*.

— *ἐφάπαξ*] *once for all*; in accordance with that *eternal redemption* (*αἰωνίαν λύτρωσιν*), that *purchasing*, which is to be valid *for ever*, being effected with the infinite cost of His Own Blood, paid as the price of our redemption from that captivity and imprisonment in which we were held, as insolvent debtors, on account of our sins; and for our admission to our heavenly inheritance. See on Matt. xx. 28. Eph. i. 14.

Christ is said, in these and other passages of Scripture, to have paid our *ransom* (*λύτρον*), in order to *redeem* us from captivity. See above on Eph. i. 7. 14.

To *whom* was this ransom *paid?*

13 [n] Εἰ γὰρ τὸ αἷμα τράγων καὶ ταύρων, καὶ σποδὸς δαμάλεως ῥαντίζουσα τοὺς κεκοινωμένους, ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα, 14 [o] πόσῳ μᾶλλον τὸ αἷμα τοῦ Χριστοῦ, ὃς διὰ Πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν ἄμωμον τῷ Θεῷ, καθαριεῖ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν Θεῷ ζῶντι ;

15 [p] Καὶ διὰ τοῦτο διαθήκης καινῆς μεσίτης ἐστὶν, ὅπως θανάτου γενομένου

n Lev. 16. 14, 16. Num. 19. 2, 4. ch. 10. 4.
o Luke 1. 75. Rom. 6. 13. Eph. 5. 2. Gal. 1. 4. & 2. 20. Tit. 2. 14. ch. 6. 1. 1 Pet. 1. 19. & 3. 18. & 4. 2. 1 John 1. 7. Rev. 1. 5.
p Rom. 3. 25. & 5. 6. 1 Tim. 2. 5. ch. 3. 1. & 12. 24. 1 Pet. 3. 18.

Some of the Ancients said, to *Satan*, who held us in bondage. *Origen*, in Matt. tom. xvi. p. 726. See *Delitz.* here, p. 385.

But though we through our sins had reduced ourselves into bondage and captivity to Satan, yet it is not to be imagined that Satan derived any advantage from the price paid by Christ for our deliverance. The prison in which we were held, though Satan was its gaoler, was not the property of Satan. All things are God's. Tophet is His (Isa. xxx. 33); the instruments of death are His (Ps. vii. 13. Prov. xv. 11). Compare the note on 1 Cor. vi. 20; xv. 26, and see *Greg. Nazianz.* Orat. xlv. p. 862.

By sin we contract a debt to *God*. We are held as His prisoners till we pay that debt. We are His bondsmen. And the payment, which Christ, of His own free will, made for our deliverance, with the infinite price of His own Blood, was paid to God. God Himself, in His infinite love, provided this payment, in order that we might be delivered, at the same time that the immutable Attribute of His own Divine Justice was fully satisfied. And therefore Christ is said in Scripture to offer *Himself* to *God* (see *v.* 14); and God is also said to have delivered up His own Son. (Rom. viii. 32.) See below on *v.* 22.

The feminine form *αἰωνία* is found only here, and in 2 Thess. ii. 16, and is one of the connecting links of *this* Epistle with the received Epistles of *St. Paul*.

On the form *εὑράμενος*, see *Winer*, § 15, p. 79.

The Apostle uses the middle form, *εὑράμενος*, 'having procured *for himself*,' to intimate, that, as Christ's death was voluntary, so the effect of it was glorious to *Himself*, as well as to us. He thus obviates the Jewish objection, that it was inconsistent with the *Messiah's* dignity *to die*.

13. Εἰ γὰρ τὸ αἷμα τράγων] *For if the blood of goats and bulls* (Levit. xvi. 14—18), *and* the *ashes of a heifer sprinkling the unclean* (Num. xix. 2. 17), *sanctifieth to the purity of the flesh* in ceremonial relations to the service of God, so that they who before were unclean are thenceforth admitted to His worship and service, and to the benefits afforded thereby—*how much more shall the blood of Christ*, which is the essential reality that was typified by all those sacrifices, and gave them all the *efficacy* that they possessed—who *through the Eternal Spirit offered Himself spotless to God, cleanse your conscience from dead works so as to serve the Living God?*

Cp. *Justin M.* c. Tryph. c. 13, who hence argues for the virtue of Christian Baptism, deriving its efficacy from the Blood of Christ, and cleansing those who come to it with Repentance and Faith in His Blood; and he therefore calls it τὸ σωτήριον λουτρὸν τοῖς μεταγινώσκουσι, καὶ μηκέτι αἵμασι τράγων καὶ προβάτων ἢ σπόδῳ δαμάλεως, ἢ σεμιδάλεως προσφοραῖς καθαριζομένοις, ἀλλὰ πίστει διὰ τοῦ αἵματος τοῦ Χριστοῦ καὶ τοῦ θανάτου αὐτοῦ.

14. διὰ Πνεύματος αἰωνίου] *through the Everlasting Spirit*, the Holy Spirit.

So *Theodoret* and other ancient Expositors, and the *Syriac*, *Vulgate*, and *Coptic* Versions, and D, which has ἁγίου here.

The truth of this ancient interpretation appears from the following considerations:—

The Apostle is here speaking of the *atoning*, *sanctifying*, and *cleansing* efficacy of Christ's Blood. The emphatic words here are ἄμωμον, *spotless*,—a word specially applied to Victims which were examined (μωμοσκοπούμενα) by the Priests, to see whether they had any *blemish* (see on iv. 13, and the passages of *Philo* quoted here by *Loesner*, p. 437),—and καθαριεῖ, *shall cleanse*.

Now, this efficacy was due to the operation of the *Holy Ghost*.

Christ, as man, derived His *sanctity*—and His consequent ability to offer to the Father a *spotless* sacrifice, and to *cleanse* us from all sin—from God the *Holy Ghost*.

Thus then we recognize a testimony to the distinct Personality of the Father, the Son, and the Holy Ghost, and to the great Truth that each of the Three Persons of the Ever-Blessed Trinity had His proper office, and that they all co-operated, in the work of our Redemption.

This important doctrine has been well expressed by *Theodoret* here as follows: ἄμωμον ἐκεῖνο τὸ σῶμα τὸ Θεῖον ἀπετέλεσε Πνεῦμα· πάντα γὰρ εἶχε τοῦ Θείου Πνεύματος χαρίσματα, καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν. (John i. 16.) The Holy Ghost, who filled Him as Man in the Virgin's Womb, preserved Him from all sin, so that He might be for us an Immaculate Victim, and a sweet-smelling sacrifice to God. *Primasius*.

To which we may add the words of our learned English Expositor of the Creed:—

The belief of Christ's conception by the *Holy Ghost* is necessary to prevent all fear or suspicion of spot in this Lamb; of sin in this *Jesus*. Whatsoever our original corruption is, however displeasing unto God, we may be from hence assured there was none in Him, in whom alone God hath declared Himself to be *well pleased*. *Who can bring a clean thing out of an unclean* (Job xiv. 4)? saith Job,—a clean and undefiled Redeemer out of an unclean and defiled nature? He whose name is *Holiness*, whose operation is to sanctify, the Holy Ghost. Our *Jesus* was like unto us in all things as born of a woman, sin only excepted, as *conceived by the Holy Ghost*.

This original and total sanctification of the human nature was first necessary to fit it for the personal union with the Word, Who, out of His infinite love, humbled Himself to become flesh, and at the same time out of His infinite purity, could not defile Himself by becoming sinful flesh.

Secondly, the same sanctification was as necessary in respect of the end for which He was made man,—the redemption of mankind; that, as the first Adam was the fountain of our impurity, so the second Adam should also be the *pure fountain of our righteousness*. *God, sending His own Son in the likeness of sinful flesh, condemned sin in the flesh* (Rom. viii. 3); which He could not have condemned had He been sent in *sinful* flesh. *The Father made Him to be sin for us, Who knew no sin, that we might be made the righteousness of God in Him* (2 Cor. v. 21); which we could not have been made in Him, but that He *did no sin* (1 Pet. ii. 22), and knew no sin. For whosoever is sinful wanteth a Redeemer; and he could have redeemed none, who stood in need of his own redemption. We are redeemed *with the precious blood of Christ; therefore* precious, because *of a Lamb without blemish, and without spot* (1 Pet. i. 19).

Our atonement can be made by no other High Priest than by Him Who is *holy, harmless, undefiled, and separate from sinners* (Heb. vii. 26). We cannot *know that He was manifested to take away our sins*, except we also know that *in Him is no sin* (1 John iii. 5). Wherefore, believing it is so, it is necessary to believe the original holiness of our human nature in the person of our Saviour; it is as necessary to acknowledge that by which we may be fully assured of that *sanctity*, His conception by the *Holy Ghost*. *Bp. Pearson*, Art. iii. p. 314.

— ἀπὸ νεκρῶν ἔργων] *from dead works*; works not done from *faith* in Christ, Who is Our Life, and without Whom we are dead. See vi. 1.

Dead works are not only *not* meritorious, but, since they spring not from faith in Christ, Who is the source of all life to man, and to human actions, but proceed from the carnal elements of man's nature, such as pride, vain-glory, &c. in which man lies *dead* in the first Adam, therefore such *works* bring with them a *moral pollution*; and he who does them, needs to be *cleansed from* them; just as the Israelite under the Levitical Law required to be *cleansed* from touching a *dead body*. Num. ix. 6. 10. Hag. ii. 13. See *Chrys.*

The Vatican Manuscript (Codex B) fails in the middle of the word καθαριεῖ here. It does not contain the remainder of this Epistle, nor that to Philemon, nor the Pastoral Epistles. *Cardinal Mai*, in his edition, has supplied Heb. ix. 14—27 from a MS. of the fifteenth century; and Heb. x.—xiii., and the Epistle to Philemon and Pastoral Epistles, from Cod. Vat. 1761 of the tenth century. See his note, p. 441.

15. διαθήκης καινῆς] *of a Covenant that is New*. Observe the order of the words. Cp. viii. 8, the only places in the New Testament where διαθήκη *precedes* καινή. Cp. xii. 24. Observe also the absence of the article.

The emphasis is to be laid on the *newness* of the Διαθήκη, not on its exact resemblance to the *Old*. The sense therefore is, *And for this reason He is a Mediator of a Covenant which is New*; i. e. He succeeds and supersedes *Moses*, the Mediator of the *Old Covenant* (Gal. iii. 19), *in order that, a Death having*

εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων τὴν ἐπαγγελίαν λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας.

q Gal. 3. 5.

16 ᵛ Ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου· 17 ᑫ διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μή ποτε ἰσχύει ὅτε ζῇ ὁ διαθέμενος. 18 ᵛ Ὅθεν οὐδὲ

r Exod. 24. 5, 6. Lev. 16. 14, 15, 18.

ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται. 19 ʳ Λαληθείσης γὰρ πάσης ἐντολῆς κατὰ τὸν νόμον ὑπὸ Μωϋσέως παντὶ τῷ λαῷ, λαβὼν τὸ αἷμα τῶν μόσχων καὶ τῶν τράγων, μετὰ ὕδατος καὶ ἐρίου κοκκίνου καὶ ὑσσώπου, αὐτό τε τὸ βιβλίον

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been effected for the redemption of the transgressions committed upon the First Covenant, they who have been called may receive the promise of the everlasting inheritance covenanted by God to Abraham and his seed in Christ.

On the sense of καινὸς, as distinguished from νέος, see Eph. iv. 23.

16, 17. ᵛ Ὅπου γὰρ διαθήκη] *For wheresoever a Testament* (properly so called) *is, there a Death must of necessity be brought to pass* (in order to give it force), *namely, the death of the Testator. For a Testament is of force, on the parties being dead who make it; since it is never valid while the Testator liveth.*

On φέρεσθαι, compare the use of the word φέρεται, as applied to extant writings contrasted with what are *lost*.

It may also have a forensic sense, like *constare*, said of what is *brought forward* judicially, and is established by legal evidence. See *Hammond* and *Elsner*.

On μήποτε, *never*, used subjectively as here, see *Winer*, § 55, p. 426.

This is a controverted passage;

Some have ventured to allege, that the Apostle here resorts to "mere Hellenistic play upon words." Others have charged him with sophistry; others with "feebleness of logic."

Some Expositors have maintained, that διαθήκη ought to be here rendered by *Covenant*, and not by *Testament*; and that διαθέμενος means, 'the person included in the Covenant;' and that φέρεσθαι is equivalent to be *borne*, or *endured*. But such renderings as these do violence to the language, and have no foundation in ancient authorities.

Consider the scope of the Apostle's argument;

He is obviating an objection, and comforting those who were staggered by Christ's *Death*; and he shows that His Death was necessary, in order to give *effect* to His merciful dispositions in their behalf. *Theodoret.*

But how, it may be asked, can the Old *Covenant*, בְּרִית (*Berith*), be called a *Testament?*

Because it conveyed an *inheritance.*

The reference to a *Testament* naturally follows from what he had just said concerning their *inheritance.* In His Covenant with the Israelites, God is, as it were, a Testator, Who devises, on the conditions of their obedience, the possession of a large and fruitful territorial Estate—the Land of Promise; the type of the *heavenly Inheritance* procured by *Christ.* Cp. *Stuart* and *Delitz.*

The Author is comparing the *two* Διαθήκας; and it is only the *New*, which is *expressly* called by him a Διαθήκη in the twofold sense of *Testament* and *Covenant.*

He says that the latter Διαθήκη is *New*, καινὴ, not νέα. It is *New*, in this very sense of being promulgated as a *Testament* as well as a *Covenant*, and so differing from the Old.

The former was not originally promulgated as a *Testament*, although it had something of a testamentary character, and bore a typical witness to the Testamentary Character of the *New* Covenant; and was also itself, in a modified sense, a *Testament*; as conveying an *inheritance*; and as will be explained below.

Therefore, in *v.* 18, he does not repeat the word διαθήκη after ἡ πρώτη; and in *v.* 19 he calls it an ἐντολὴ, or *commandment*, and introduces the person from Whom, and by whom (namely, God and Moses), the *commandment* came; and says, This is the blood of the Διαθήκη (not the blood of any *Testator*, but) which God *commanded*; not which He *devised* as a *Testament.*

He was writing in *Greek* to readers of *Greek*, and he shows that the Gospel was a Διαθήκη in a larger and more proper sense of the Greek word, than the *Law* was, as *originally promulgated.*

He also explains the inner prophetical meaning of the dedication of the First Covenant with *Blood*, and of the speech then uttered by Moses. Exod. xxiv. 5—8.

This exposition of the word Διαθήκη, which, in its proper Greek significance, means *Testament* (see *Hesych.*, *Suid.*, and other ancient Lexicographers, quoted by *Schleusner* and *Suicer* in *voce*), and only in a derivative sense signifies *Covenant* (συνθήκην), was the more reasonable, because it was a return to the primary meaning of the word; and also because Our Blessed Lord Himself, in the Gospels, uses the word Διαθήκη, just before His death, in instituting the Sacrament of the Lord's Supper, and in bequeathing to the Church that last legacy, which derives its force from the *Death* of the *Testator*, and where by speaking of a *New* Testament—"This is My blood of the *New Testament*"—He implies the existence also of an *Old* one. See Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20.

It may, therefore, be suggested for consideration, whether there is not a profound meaning in the Apostle's words here;

In the Divine Mind the *Gospel* is *prior* to the *Law.* Christ is the Lamb of God slain *from the foundation of the world* (Rev. xiii. 8. 1 Pet. i. 20). All the virtue of the Levitical Sacrifices was *derived* from the *Death of Christ.* He "came by Water and Blood" to the faithful in every age. (1 John v. 6.)

Thus the Levitical Covenant was *dependent on*, and was *subsequent to*, the Death of Christ, in reason, power, and effect, although *not* in *time.*

Accordingly, St. Paul declared, that the Scriptures of the *Old* Testament were able to make Timothy wise unto salvation, through *Faith* in *Christ Jesus.* See 2 Tim. iii. 15.

The *Levitical Covenant* viewed in this light, as founded on the sacred ground of the pre-ordained and pre-supposed sacrifice of Christ's Death, and as deriving all its efficacy from it, may, in a profound spiritual sense, be called a *Testament.*

In the Counsel and Decree of God, to Whom all things are present at once, Christ was already slain, when the Law was delivered from Mount Sinai; and all the Faithful, who were accepted by God, were foreseen and accepted in Christ from the beginning of the world. Hence the Apostle says (xi. 26) that Moses preferred the reproach of *Christ* to the riches of Egypt. Christ was the Paschal Lamb, by whose blood the Israelites were delivered from the sword of the destroying Angel. He was the Rock smitten in the Wilderness, from which the water flowed. (1 Cor. x. 4.) They who rebelled there, tempted *Christ.* (1 Cor. x. 9.)

Christ Himself was the Διαθέμενος Who covenanted with the Israelites. As God He could not die; but in the fulness of time He was to become *Man*, and as Man He was to *die.* The Covenant was *grounded* on His *Death*, foreseen and presumed; and all the virtue of the Covenant, which He made with the Israelites, flowed from His death. It would have been of no avail, if Christ had never died; it derived all its force from that death.

Thus the *Old Covenant* was itself a *Testament.* Christ was its Testator. He is the Giver of Both Testaments; they are both sealed by His Blood, and derive all their virtue from it.

It is not, therefore, without reason that the Church of Christ, following the suggestion of the Apostle, calls the Hebrew Scriptures the Old *Testament.*

They, as well as the Gospel, are a *Testament* from Christ; they receive all their saving efficacy from His *Death.* And whenever we speak of the Old *Testament*, we declare a solemn truth, we profess a fundamental article of Faith, which distinguishes us alike from Jews and Heathens; we declare that Both Testaments are from One and the Same Author, Who gives Laws to the world as God, and makes His Covenant to become a Testament by *dying* for us, in order that all who enter into Covenant with Him, and live as His children, may enjoy the heavenly inheritance, bequeathed to them by Him, and purchased for them by His Blood. Observe also, that as a *Will* is *not opened* till the *Testator* is *dead*, but *is* opened *when* he is *dead*, so the *Old Testament* in its types and prophecies, was sealed up till the *Death* of *Christ*, but it was opened and unfolded by that Death: on this subject, see the notes above, on Exodus xxiv. 6, 7.

19. αὐτό τε τὸ βιβλίον—ἐῤῥάντισε] *He sprinkled the very Book itself* of the Covenant (see *v.* 21). *Moses sprinkled with Blood the Tabernacle and all the Vessels of the service* as well as *the People.* (Exod. xxiv. 6—8.) By thus *sprinkling* those very things, by which the people sought to be *cleansed*, Moses, the Mediator of the Old Covenant, declared the *imperfection* of that Covenant, and he proclaimed that it could *not cleanse*, but needed itself to be *cleansed* by Blood, namely, by the Blood of Christ; and that, therefore, the bloody sacrifices enjoined in that Cove-

καὶ πάντα τὸν λαὸν ἐῤῥάντισε 20 [s] λέγων, Τοῦτο τὸ αἷμα τῆς διαθήκης, ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ Θεὸς, 21 [t] καὶ τὴν σκηνὴν δὲ καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐῤῥάντισε. 22 [u] Καὶ σχεδὸν ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις.

23 Ἀνάγκη οὖν τὰ μὲν ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσι θυσίαις παρὰ ταύτας.

24 [x] Οὐ γὰρ εἰς χειροποίητα ἅγια εἰσῆλθε Χριστὸς ἀντίτυπα τῶν ἀληθινῶν, ἀλλ' εἰς αὐτὸν τὸν οὐρανὸν, νῦν ἐμφανισθῆναι τῷ προσώπῳ τοῦ Θεοῦ ὑπὲρ ἡμῶν· 25 [y] οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, ὥσπερ ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ· 26 [z] ἐπεὶ ἔδει αὐτὸν πολλάκις παθεῖν ἀπὸ καταβολῆς κόσμου· νῦν δὲ ἅπαξ, ἐπὶ συντελείᾳ τῶν αἰώνων, εἰς ἀθέτησιν ἁμαρτίας διὰ τῆς θυσίας αὐτοῦ πεφανέρωται.

27 [a] Καὶ καθ' ὅσον ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο

s Exod. 24. 8. Matt. 26. 28
t Exod. 29. 36. Lev. 8. 15, 19. & 16. 14.
u Lev. 17. 11.
x Rom. 8. 34. ch. 7. 25. 1 John 2. 2.
y Exod. 30. 10. Lev. 16. 2, 34. ver. 7.
z 1 Cor. 10. 11. Gal. 4. 4.
a 2 Esd. 14. 35. Eccles. 12. 14.

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nant, prefigured some *other* sacrifice, some *other* bloodshedding, by which that Covenant was to be sanctified.

20. Τοῦτο τὸ αἷμα τῆς διαθήκης, ἧς] *This is*, or (as it is in the Hebrew), *Behold the blood of the Covenant which God made with you.*

St. Paul argues with great force of reason, that this act of Moses, and these words, were typical and prophetical of some future Διαθήκη. See above, notes on Exodus xxiv. 6—8.

The Old Covenant testified its own insufficiency, by being sprinkled. It thus confessed that it could not *cleanse*, but required itself to be cleansed. And in being itself sprinkled, and in the sprinkling of the *People* with the blood of *goats* and *calves*, animals *inferior* to man, who could not be cleansed as to his conscience by their blood, it bore witness to a *future cleansing* by some *other blood*, which could cleanse the people, who, in the sprinkling of themselves, and of the Covenant, confessed their need of being cleansed.

The speech, therefore, of Moses was prophetic.

The blood of goats and calves is the blood of the Covenant which God *has made* with *you*, or (as the Apostle expounds the words) which God *commanded* you; but you see the imperfection of *this* Covenant, in this sprinkling of the Book, and of the Tabernacle, and all the vessels.

But God does nothing imperfectly. Therefore you may be sure, that this Covenant, though imperfect *in itself*, is not imperfect in its *tendencies*, but leads to something that *is* perfect; and that this Blood, which sprinkles you and the Covenant itself, is typical of some other *Blood*, and therefore of some other Death which will have sufficient power to *cleanse* you *perfectly* from all your sins. *That* Blood, to be shed and sprinkled hereafter, is typified by *this* Blood which has been shed and sprinkled now.

That the Blood, to which Moses thus referred by way of contrast and inference, is no other than the Blood of Christ, might well be assumed by St. Paul, from the declaration made by Christ Himself, instituting the Lord's Supper, when He took up the words of Moses and applied them to Himself. (Matt. xxvi. 28. Mark xiv. 24. Luke xxii. 20.) And they had been already so treated by the Apostle in 1 Cor. xi. 25.

22. χωρὶς αἱματεκχυσίας οὐ γ. ἄφεσις] *without shedding of blood, remission of sins doth not take place* (οὐ γίνεται), *is not*, as it were, *born*. Its *birth* is due to *death*, as the Jews themselves confessed. *Schöttgen*, p. 976.

Jesus has not only revealed to us, but also procured for us, the way of salvation. We were all concluded under sin,—and, since *the wages of sin is death* (Rom. vi. 23), we were obliged to eternal punishment, from which it was impossible to be freed, except the *sin* were first *remitted*. Now this is the constant rule, that *without shedding of blood is no remission. It was therefore necessary that Christ should appear, to put away sin by the sacrifice of Himself.* (Heb. ix. 22, 23. 26.) And so He did; for He *shed His blood for many, for the remission of sins* (Matt. xxvi. 28), as Himself professeth in the Sacramental Institution: He *bare our sins in His own body on the tree:* as St. Peter speaks (1 Pet. ii. 24), and so in Him *we have redemption through His blood, even the forgiveness of sins.* (Col. i. 14.) Again, we were all enemies unto God, and having offended Him, there was no possible way of salvation but by being reconciled to Him. If then we ask the question, as once the Philistines did concerning David, Wherewith should we reconcile ourselves unto our Master? (1 Sam. xxix. 4,) we have no other name to answer it but *Jesus*. For *God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them.* (2 Cor. v. 19.) And as, under the Law, the blood of the sin-offering was *brought into the tabernacle of the congregation to reconcile withal in the Holy Place* (Lev. vi. 30), so it pleased the Father through the Son, *having made peace by the blood of His cross, by Him to reconcile all things unto Himself.* (Col. i. 20.) And thus it comes to pass, that us, *who were enemies in our mind by wicked works, yet now hath He reconciled in the body of His flesh through death.* (Col. i. 21, 22.) And upon this reconciliation of our persons must necessarily follow the salvation of our souls. *For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life.* (Rom. v. 10.) Furthermore, we were all enslaved by sin, and were brought into captivity by Satan,—neither was there any possibility of escape but by way of redemption. Now it was the Law of Moses, that, if *any were able, he might redeem himself* (Lev. xxv. 49); but this to us was impossible, because absolute obedience in all our actions is due unto God, and therefore no act of ours can make any satisfaction for the least offence. Another Law gave yet more liberty, that he *which was sold might be redeemed again; one of his brethren might redeem him.* (Lev. xxv. 48.) But this, in respect of all the mere sons of men, was equally impossible, because they were all under the same captivity. Nor could they satisfy for others, who were wholly unable to redeem themselves. Wherefore, there was no other brother, but *that Son of man*, which *is the Son of God*, Who was *like unto us in all things, sin only excepted*, which could work this Redemption for us. And what *He only* could, that He freely did perform. For *the Son of man came to give His life a ransom for many* (Matt. xx. 28); and as He *came to give*, so He *gave Himself a ransom for all.* (1 Tim. ii. 6.) So that in Him *we have redemption through His blood, the forgiveness of sins.* (Eph. i. 7.) For we are *bought with a price* (1 Cor. vii. 23); for we are *redeemed not with corruptible things, as silver and gold, but with the precious blood of Christ, as of a Lamb without blemish and without spot.* (1 Pet. i. 18, 19.) He then which hath obtained for us remission of sins, He Who through Himself hath reconciled us unto God, He Who hath given Himself as a ransom to redeem us, He Who hath thus wrought out the way of salvation for us, must necessarily have a second and a far higher right unto the name of *Jesus*, unto the title of our *Saviour*. *Bp. Pearson* (on the Creed, Art. ii. p. 140).

23. ὑποδείγματα] *delineations, copies,*—not 'patterns.'

24. χειροποίητα] made by *human* hands. See *v.* 11.

— ἀντίτυπα] *copies*, not 'antitypes' in the usual English sense. The Levitical Tabernacle was an ἀντίτυπον of the ἀρχέτυπον shown to Moses on the Mount. Christ is the substance of the archetype and of its type.

26. ἔδει] *it was necessary:* that is, in the case supposed. The *imperfect* indicative is used, as in Latin, 'optimum *erat*,' 'longum *erat*,' &c. Cp. *Winer*, § 41, p. 254.

27, 28. καθ' ὅσον] *inasmuch as.* The Apostle thus removes the scruples and stumbling-blocks of the Hebrew Christians, who were taunted by the Jews with believing in a *dead Christ.*

Christ, as Man, is the Second Adam. He unites all men in Himself. All men are destined to die once; therefore Christ died, but He died only once once for all. But He is also their future Judge. All must appear before His judgment-seat; and then He, Who died once to bear the sins of all, will appear again, *apart from sin*; see the next note.

b Matt. 20. 28. & 26. 28. Rom. 6. 9, 10. 1 Pet. 3. 18. 1 John 3. 5.

κρίσις, [28] [b] οὕτως καὶ ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας, ἐκ δευτέρου χωρὶς ἁμαρτίας ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν.

a Col. 2. 17. ch. 8. 5. & 9. 9.

X. [1] [a] Σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων, κατ' ἐνιαυτὸν ταῖς αὐταῖς θυσίαις, ἃς προσφέρουσιν εἰς τὸ διηνεκὲς, οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι· [2] ἐπεὶ οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας, ἅπαξ κεκαθαρισμένους; [3] ἀλλ' ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν.

b Micah 6. 6—8. c Ps. 40. 7. & 50. 8, &c. Isa. 1. 11. Jer. 6. 20. Amos 5. 21, 22.

[4] [b] Ἀδύνατον γὰρ αἷμα ταύρων καὶ τράγων ἀφαιρεῖν ἁμαρτίας. [5] [c] Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, Προσφορὰν καὶ θυσίαν οὐκ ἠθέλησας,

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28. χωρὶς ἁμαρτίας] *apart from sin.* He does not say ἄτερ, but χωρὶς: he does not entertain the notion that Christ had ever been *with sin*, in the sense of 'blemished by sin;' but he means, that He will appear again, *without* sin, or *apart* from sin, in another very different sense; that is, as no longer supporting the *heavy weight* of the sins of *others*, even of the whole world, on His own shoulders (1 Pet. ii. 24), and as made Sin for us (2 Cor. v. 21), and as made a Curse for us (Gal. iii. 13); but bringing salvation to all, who look for, and love, His appearing; and then He will say to the wicked, "Depart from Me, ye cursed; Depart from Me, all ye that work iniquity." (Matt. xxv. 41; vii. 23.)

To appear the second time without sin is this,—not to appear any longer in the *likeness of sinful flesh* (Rom. viii. 3), nor to bear the sins of the world in His own Body on the tree (1 Pet. ii. 24), as He did at His First Advent; and not to intercede any more for sins, but to exercise Judgment upon sinners. *Primasius.*

From a neglect of the true meaning of the adverb χωρὶς here, this text has been perverted by some in modern times into an argument for the heretical notion, that Christ was not perfectly sinless in His *Human* Nature, while He was yet upon earth. Others have incorrectly regarded ἁμαρτίας as equivalent to a *sacrifice* for *sin*. Compare above, Rom. vi. 10, which illustrates this text.

— ὀφθήσεται—εἰς σωτηρίαν] *He will appear* to them who are patiently *expecting Him, for their salvation.* He will come to save them, and to destroy their enemies. But in the mean time they must wait for Him; they must be ever expecting Him. A lesson to the Hebrews, and to all, of Patience, and of watchful Preparation for the Second Advent of Christ. See Matt. x. 22. Mark xiii. 13. 37.

CH. X. **1.** Σκιὰν—τῶν μελλόντων ἀγαθῶν] *a shadow*, or *sketch, of the future good things,—future* to the Patriarchs and Prophets (see ix. 11), but revealed and assured to us by Christ in the Gospel (Matt. xiii. 17), yet still, in a certain sense, *future*, because they are to be consummated hereafter in heaven. Compare the parallel passage in Col. ii. 17. See ix. 11, and the next note here.

— οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων] *not the very image*, or rather *picture, of the things.* According to the mind of ancient Expositors, the word σκιὰ would best be rendered here by *sketch* or *outline* (and not *shadow*); and the word εἰκὼν by *picture* (not *image*).

There are three things considered here.

1. The *reality* of *the future* good things—in *Heaven* and *Eternity.*

2. The εἰκὼν, or clear picture of them, *in the Gospel.*

3. The σκιὰ, or dim outline of them, *in the Law.*

"Umbra in Lege; Imago in Evangelio; Veritas in Cœlo." *S. Ambrose* on Ps. xxxviii.

St. Paul designates here the *future life* as *the things themselves;* and he calls the Gospel the εἰκόνα, or picture, of those things; and he terms the Old Dispensation the σκιὰν, or sketch, of the *picture.* For the εἰκὼν, or *picture*, exhibits the objects more clearly, but the shaded outline (σκιαγραφία) delineates them more obscurely than the εἰκὼν does. *Theodoret.*

The Law is the mere σκιὰ of the future, and is not the picture. Until the painter lays on the colours in the painting, it is only a sketch (σκιὰ),—but when he adds the hues, it becomes a picture. Such the Law was; for he calls it a sketch of the future good things. *Chrysostom.*

As the picture (εἰκὼν) falls short of the original, so do our present mysteries fall short of the future good things which are perfect. And as the sketch (σκιαγραφία) falls short of the picture (εἰκὼν), so does the Law fall short of the Gospel. *Theophyl.*

The picture (εἰκὼν), although it does not exhibit the *reality itself*, yet it is a vivid resemblance of it; but the sketch (σκιὰ) is a faint outline of the *picture.* *Œcumen.*

Our present things (under the Gospel) are a picture of the Future. In Holy Baptism we see a type of the Resurrection, but hereafter we shall behold the Resurrection itself. *Here* we see the Symbols of the Lord's Body, there (i. e. in heaven) we shall see the Lord Himself. *Theodoret* (in 1 Cor. xiii. 12). Cp. *Lünemann* (Kommentar, pp. 216. 266), who rightly observes, that the contrast here is between the Law as giving merely a *dim resemblance* of future things, and the *clearer exhibition* of them under the Gospel.

Some modern Expositors interpret εἰκόνα τῶν πραγμάτων to mean an image *consisting* of the things, and equivalent therefore to their *substance;* but this seems to be a forced exposition. The fact is, that as yet even under the Gospel we see *through a glass darkly*, but hereafter we shall see *face to face.* See on 1 Cor. xiii. 12.

— εἰς τὸ διηνεκές] *in continuum.* Cp. vii. 3; x. 12. 14.

2. οὐκ] Omitted by *Elz.*, but found in the best authorities.

— κεκαθαρισμένους] So the preponderance of the best MSS. *Elz.* κεκαθαρμένους.

3. ἀνάμνησις] *a calling to mind.* See Luke xxii. 19.

4. Ἀδύνατον] *Impossible.* He had spoken of the death and sufferings of Christ as necessary, and pre-ordained for their salvation, and had thus endeavoured to comfort and confirm the Hebrew Christians in their faith, against the cavils and scoffs of the Jews.

He now raises their minds to a higher elevation, by an argument drawn from the Divinity of Christ.

The following remarks on this point are from an English Theologian, who was raised up by God's Providence in the last century to defend the great doctrines of the Atonement and Divinity of Christ;—

The Apostle tells us, that "*it is not possible that the blood of bulls and of goats should take away sins*" (Heb. x. 4); which words appear to resolve the *satisfaction*, not merely into God's free acceptance, but into the *intrinsic value* of the sacrifice. And while we rest it there, I do not see why we may not say, that it is not possible for the blood of any *creature* to take away the sins of the world, since no *creature* can do more than his duty, nor can have any stock of *merit* to spare for other creatures. In this light, the Scripture doctrine of the *satisfaction* infers the *Divinity* of Him that made it; and hence it is, that those who have denied our Lord's proper *Divinity*, have commonly gone on to deny any proper *satisfaction* also; or while they have admitted it in *words* or in *name*, they have denied the thing. Scripture itself seems to resolve the *satisfaction* into the *Divinity* of the Person suffering. It was *Jehovah* that was *pierced.* (Zech. xii. 10, compared with John xix. 37.) It was GOD that purchased the Church with *His own blood.* (Acts xx. 28.) It was ὁ δεσπότης, the *High* LORD, that bought us. (2 Pet. ii. 1.) It was *the Lord of Glory* that was *crucified.* (1 Cor. ii. 8.) And indeed, it is unintelligible how the blood of a *creature* should make any proper atonement or expiation for sin, as before intimated. This again is another of those arguments, or considerations, which at once insinuate both the *truth* of our doctrine and the *importance* of it. However, if Scripture otherwise testifieth that Christ is properly God, and the same Scriptures elsewhere, independently of our present argument, declare that Christ has atoned for us, then, from these two propositions put together, results this *third*, —that a *divine Person* has satisfied for us. Consequently, whosoever impugns the Divinity of Christ, justly so called, does at the same time impugn the true notion of the *satisfaction* made by Him. *Dr. Waterland* (on the Doctrine of the Trinity, v. p. 38).

5. εἰσερχόμενος εἰς τὸν κόσμον] *coming into the world*, at His Incarnation. See i. 6.

σῶμα δὲ κατηρτίσω μοι· 6 ὁλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐ-
δόκησας· 7 τότε εἶπον, Ἰδοὺ, ἥκω, ἐν κεφαλίδι βιβλίου γέγραπται
περὶ ἐμοῦ, τοῦ ποιῆσαι, ὁ Θεὸς, τὸ θέλημά σου. 8 Ἀνώτερον λέγων,
Ὅτι θυσίας καὶ προσφορὰς καὶ ὁλοκαυτώματα καὶ περὶ ἁμαρτίας
οὐκ ἠθέλησας, οὐδὲ εὐδόκησας, αἵτινες κατὰ τὸν νόμον προσφέρονται,
9 τότε εἴρηκεν, Ἰδοὺ, ἥκω τοῦ ποιῆσαι τὸ θέλημά σου· ἀναιρεῖ τὸ πρῶτον
ἵνα τὸ δεύτερον στήσῃ· 10 [d] ἐν ᾧ θελήματι ἡγιασμένοι ἐσμὲν διὰ τῆς προσφορᾶς [d ch. 9. 12. & 13. 12.]
τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ.

11 Καὶ πᾶς μὲν ἱερεὺς ἕστηκε καθ' ἡμέραν λειτουργῶν, καὶ τὰς αὐτὰς πολλάκις
προσφέρων θυσίας, αἵτινες οὐδέποτε δύνανται περιελεῖν ἁμαρτίας· 12 [e] οὗτος δὲ [e Col. 3. 1. ch. 1. 3, 13.]
μίαν ὑπὲρ ἁμαρτιῶν προσενέγκας θυσίαν εἰς τὸ διηνεκὲς ἐκάθισεν ἐν δεξιᾷ τοῦ

5—7. *θυσίαν—τὸ θέλημά σου*] From Ps. xl. 6—8, almost verbatim from LXX.

5. *σῶμα δὲ κατηρτίσω μοι*] So LXX. The Hebrew is אָזְנַיִם כָּרִיתָ לִי (*ozenaim carithalli*), *Thou hast opened mine ears;* literally, *ears hast thou digged,* or hollowed out, *for me.*

The metaphor has sometimes been supposed to be drawn from boring the ear of a *servant* with an awl, in token of perpetual subjection. (Exod. xxi. 6.) So *Bp. Pearson* (on the Creed, Art. ii. p. 230). *Joseph Mede* (Works, p. 896).

But it is, probably, to be deduced from the act of removing all obstructions from the ears, and *unstopping the ears* of the deaf (Isa. xxxv. 5), and of communicating the grace of attention, intelligence, and obedience.

The best illustration of this passage as applied to Christ is supplied by the prophet Isaiah (l. 4—6). Christ describing the complete subjection of His *human body* to the will of His Father, there says, "The Lord God *wakeneth* mine *ear to hear*, as the learned. The Lord God hath *opened mine ear;* and I was not rebellious, neither turned away back. I gave my *back* to the smiters, and my cheeks to them that plucked off the *hair;* I hid not my *face* from shame and spitting."

But it may be asked, How is it that St. Paul expresses the words of the Psalmist, *Mine ears Thou hast opened*, by the Greek words *σῶμα κατηρτίσω μοι?*

The answer is,—

(1) He found this reading in the Septuagint, the Authorized Greek Version made by *Jews*, and used by them. The Jews were familiar with this rendering, and might have excepted against any other from him. See above, *Introduction* to this Epistle, pp. 373, 374.

(2) Although this rendering is not a literal one, yet it is a very just and appropriate *Paraphrase.* And it is to be borne in mind, that Expository *Paraphrases*, rather than *literal* Versions, were familiar and congenial to the Jews. They had their Chaldee Targums; and the *Septuagint* Version was their *Greek Targum.* It was purposely designed to explain the idioms of the Hebrew text, often obscure to *Greek* readers, and to render them more intelligible to them by *paraphrastic* interpretations. It ought to be regarded in this light by us, if we are to appreciate the Septuagint aright.

The sense and voice of the verb *κατηρτίσω*, as used here, is to be carefully noticed. *Καταρτίζω* signifies to *train*, to *discipline*, and to *instruct*, to *mould and prepare.* See Ps. xvii. 36; lxxix. 16. Luke vi 40. Heb. xiii. 21. In the N. T. it also means to *repair, reclaim, restore.* (Matt. iv. 21. Gal. vi. 1.)

The *middle* voice *καταρτίζομαι* is used here, and it signifies to *train* or *prepare* for *oneself.* Thus *κατηρτίσω αἶνον, thou hast prepared praise for thyself.* (Ps. viii. 3. See Matt. xxi. 16.) And here *σῶμα κατηρτίσω* means, *Thou didst train my body for Thyself;* Thou hast *disciplined my body* for Thy service.

This sense is expressive of Christ's complete Obedience in His Human *Body*, as represented by the prophet Isaiah (l. 4, 5). And this paraphrase might well be *accepted by St. Paul* from the hands of the *Hellenistic Jews* who framed the Septuagint Version, as a suitable explanation of the meaning of the words, *My ears hast Thou opened*, which mean, Thou hast made me subject and obedient to Thyself.

The word *Obedience* is from *ob* and *audio*, to *hearken;* and if we may venture to use the expression, our Blessed Lord's *Obedience* to His heavenly Father was so perfect, that in His Human *Body* He may be said to have been *all Ear.*

How far it may be right to presume, that the Authors of the *Septuagint* Version,—a Version prepared by the ancient People of God for the future use of the Christian Church, and employed by the *Holy Ghost* in numberless passages of the New Testament (as the present Epistle shows), had been guided by the Holy Spirit Himself, to express His own meaning by *paraphrastic expressions*, which might afterwards be adopted by Him in dictating the New Testament, is a very interesting and important question, which deserves more careful consideration than it has ever yet received, or is likely to receive, until we have been enabled to understand and to appreciate more justly the Septuagint Version, which stands pre-eminent and alone among all Versions of the Old Testament, as having been consecrated by the use of the Holy Ghost Himself in writing the New.

In the mean time we may here adopt the words of a learned and wise Theologian of our own:—I am *not* of their opinion, who think that the writers of the New Testament, who were inspired by the Holy Ghost, and almost always quote the Old Testament in the words of the Septuagint, are in need of an *apology;—that* is too feeble a word. But my judgment rather is, that we ought to examine whether the Hebrew Text may not bear the Interpretation which they have given it, *in order* that the sense of the Old Testament may be more rightly understood, and the authority of the New may be more clearly confirmed. *Bp. Pearson* (Præf. Par. in LXX, reprinted by *Archdn. Churton* in his Minor Works, p. 265).

6. *περὶ ἁμαρτίας*] *on account of sin.* Cp. Rom. viii. 3. *Winer*, p. 366.

— *οὐκ εὐδόκησας*] *Thou hadst no pleasure in.* The verb is found with an *accusative*, as here, in LXX, Gen. xxxiii. 10, et passim.

7. *ἐν κεφαλίδι*] *in the roll.* Κεφαλὶς properly signifies *cornu*, the *end* of the cylindrical stick, round which the *Volume*, מְגִלָּה (*megillah*), was rolled. The *megillah* itself, or roll, is sometimes rendered by κεφαλὶς, its most conspicuous part. (Ezek. ii. 9; iii. 1—3.) Cp. *Wetstein, Lünem.*

It has been asked, In what *portion* of what book is this written?

The word κεφαλὶς, used for *megillah*, supplies the answer to this question.

The decree of God, that Christ should come to do His will, is not declared in this or that part only, but in the *Volume* itself taken as a whole and rolled up together; but to be afterwards *unfolded* in Christ. See *Cyril* and others in Ps. xl. and *Theophylact* here.

The Church, following this Apostolic interpretation of the 40th Psalm, has wisely appointed it to be used on *Good Friday.*

8. *θυσίας καὶ προσφορὰς*] So A, C, D*, *Lachm., Tisch., Bleek, Lün.*—*Elz.* has *θυσίαν καὶ προσφοράν.*

10. *διὰ τῆς προσφορᾶς*] *by means of the offering of the one sacrifice of the body of Jesus Christ once for all.* Not as was the case with the *Jewish* Sacrifices, which were *repeated daily;* this sacrifice was offered once for all. *Œcumen.*

11. *ἱερεύς*] A, C have *ἀρχιερεὺς*, so *Lachm., Lünem.*, not *Tisch.*

12. *οὗτος δὲ* (so A, C, D*, E; *Elz.* has *αὐτὸς*) *κ.τ.λ.*] *but this Man having offered one Sacrifice for sins for ever, sat down at the right hand of God.*

The words *εἰς τὸ διηνεκὲς* signify *for ever*, that is, *available for ever.* See above on vii. 3, *μένει ἱερεὺς εἰς τὸ διηνεκὲς*, and cp. x. 14. This phrase (*εἰς τὸ διηνεκὲς*) occurs in three other places in this Epistle, the two just cited, and x. 1. And in all these cases it is to be construed with the verb *preceding*, and not with what *follows.* Cp. *Chrys.*, *ἅπαξ προσηνέχθη, καὶ εἰς τὸ ἀεὶ ἤρκεσε*, and so *Theophyl.*, who says, "Christ offered one Sacrifice for our sins, namely, His own body; a sacrifice which is *sufficient for us for ever*" (*εἰς τὸ διηνεκὲς*), so that we need no other sacrifice. And so *Œcumen.*, *μίαν εἰς τὸ διηνεκὲς ἀρκοῦσαν.* So *Valck.*, *Böhme*, *Lachm.*

Other Expositors connect the words with what follows: so the *Syriac*, and *Erasmus*, *Calvin*, *Grotius*, *De Wette*, *Bleek*

f Ps. 110. 1. Acts 2. 35. 1 Cor. 15. 25.

Θεοῦ, 13 f τὸ λοιπὸν ἐκδεχόμενος ἕως τεθῶσιν οἱ ἐχθροὶ αὐτοῦ ὑποπό-

Lünem., *Ebrard*, *Hofmann*, *Delitz.*, and the English Authorized Version.

It is obviously inconsistent with grammatical rules, to interpret the Apostle's words as meaning "having offered *one perpetual* sacrifice."

(1) Observe the contrast between ἕστηκε, *stands*, said of the Jewish Priests, *v.* 11, and the aorist, ἐκάθισε, *sat down*, said of Christ, and declaring His dignity and continuance, sovereignty and judicature. *Theophyl.*, *Œcumen.* *Bp. Pearson*, Art. iv. p. 522.

(2) The second contrast is between the *same* sacrifices offered *often* by the Levitical Priests, and the *one Sacrifice* offered *once for all* by Christ.

The statement of the Apostle here is of great importance in reference to the true nature of the solemn work performed in the Holy Eucharist.

St. Paul declares that Christ offered *one Sacrifice for ever—once for all*, *v.* 10; and that by "one Sacrifice He hath perfected for ever them that are being sanctified," *v.* 14.

He proves the insufficiency of the *Levitical* sacrifices, from the fact, that the *same sacrifice* was often *repeated* under the Law. See ix. 25; x. 1, 2.

If, therefore, it were true, that the Sacrifice of Christ can be *repeated*, it is evident that the Sacrifice of Christ could not be, what the Apostle affirms it is, a *sufficient* sacrifice for the sins of the whole world.

His argument is conclusive against the notion, that the Sacrifice made by *Christ* upon the Cross may be *repeated*. Such a view of that Sacrifice degrades it to the level of the *Levitical* sacrifices, which, as St. Paul teaches, were superseded by it.

St. Paul's doctrine appears to be no less cogent against the tenet of others, that Christ's one Sacrifice is still *continued* in the Holy Eucharist; and that the Holy Eucharist is itself a "Sacrifice identical with the Sacrifice offered on the Cross."

St. Paul says that Christ "*has* offered one Sacrifice for ever," that is, one Sacrifice available for ever—as the Ancient Expositors interpret the word. He does not say, that He offered one perpetual Sacrifice. A past act cannot be perpetual. But Christ *has* offered a Sacrifice available *in perpetuity*. He says that Christ *has* done this, and that after He had *done* it, He *took His seat* (ἐκάθισεν) at the right hand of God.

If it were true, that the Sacrifice of the Cross is *continued* in the Holy Eucharist, and that the Holy Eucharist itself is "a Sacrifice identical with the Sacrifice on the Cross," then, since the Sacrifice of Christ is inseparable from His sufferings, Christ's *sufferings* must still be continued. Then Christ is "*crucified afresh*" in the Holy Eucharist. Such language as this has even been adopted by some who hold this tenet; and they do not scruple to say, that the same Jesus Christ Who died upon the Cross "is again immolated on our Altars." "The Sacrifice which He offered on the Cross is every day repeated on our Altars." (See the evidence of this, cited in Notes at Paris, p. 72.)

This proposition is contrary to St. Paul's teaching, who rejects the notion of Christ *offering Himself often*; for then He would have *often suffered*; but now once for all He hath been manifested to abolish Sin by the Sacrifice of Himself; and after He has accomplished this one Sacrifice, He has taken His seat at the Right Hand of God. See ix. 25.

Indeed this proposition seems even to come under the fearful condemnation pronounced by the Apostle on those who "crucify Christ afresh," after the Crucifixion on Calvary, and who "put Him again to open shame." (Heb. vi. 6.)

The doctrine of the Apostle on this subject is thus expounded by *ancient Authors*;

He consecrated Wine for a memorial of Himself. *Tertullian* (de Animâ, 17).

The Eucharist is the memorial, in which a *remembrance* is made of the Passion which the Son of God has endured for Christians. *Justin Martyr* (c. Tryphon. c. 117. See also c. 70).

Similarly the Eucharist is called an act done "in *commemorationem* Domini" several times by *S. Cyprian*, Ep. 63, ad Cæcilium.

After having done all other things, Christ having auspiciously made a marvellous Sacrifice and special immolation to the Father, offered it up for the salvation of us all; and He commanded us to offer a commemoration thereof continually, instead of a sacrifice to God. We have received a command to execute on the Holy Table the commemoration of this one Sacrifice, by means of the symbols of His Body and of His saving Blood, according to the Laws of the New Testament. We offer the incense spoken of by the Prophet (Mal. i. 11), "In every place incense shall be offered unto My Name, and a pure offering, saith the Lord of Hosts." We offer sacrifice and incense, because, according to the mysteries delivered us by Christ, we perform the Remembrance of the Great Sacrifice, and present our Eucharistic sacrifice of thanksgiving (προσκομίζομεν εὐχαριστίαν) for our salvation with holy hymns and prayers to God; as also in that we are there consecrating ourselves wholly in body and soul, as a sacrifice, dedicating ourselves to Him and to His High Priest the Word. *Eusebius* (Demonst. Evang. i. 10).

In the holy oblation and participation of the body and blood of Christ, Christians celebrate a memory of the same Sacrifice that has been accomplished, "peracti ejusdem sacrificii memoriam celebrant." *Augustine* (c. Faustum, xx. 18).

Was not Christ offered once in Himself? And yet He is offered in the Sacrament daily. Nor does any one say what is false in saying that He is so offered. For unless *Sacraments* bore a *resemblance* to the things of which they are Sacraments, they would not be Sacraments. But from this resemblance they have the names of the things themselves. *Augustine* (Ep. 23, ad Bonifac. Serm. 220).

The awful Mystery of the Lord's Body, which is celebrated by us, is not the offering of different sacrifices, but it is the commemoration of the Sacrifice which has been offered up once for all (τῆς ἅπαξ προσενηνεγμένης θυσίας ἀνάμνησις). *Eulogius*, Archbishop of Alexandria (c. Novatianos, lib. ii. Bibl. Phot. 280).

The Jewish sacrifices were to be offered continually on account of their insufficiency. But (it may be said) do not we Christians offer daily? Yes, we do offer, but this we do, making a commemoration of Christ's death. And this is one sacrifice, and not many. How, you may ask, is it one sacrifice, and not many? Because it was once offered. . . . Our High Priest is He Who offered the Sacrifice which cleanses us; that Sacrifice we offer even now, that which was then offered, and is unconsumed. This which we do, is done for a *commemoration* of what was then done. *Chrys.*

We do not offer different sacrifices, as the High Priest did, but always the same. But rather we perform *a commemoration of a Sacrifice*. *Chrysostom* here.

The language of *Theodoret* on this subject may be seen above on ch. viii. 4.

Hence we see that the Fathers applied the word "to offer" to the Eucharist as a commemorative sacrifice; and that they speak of the Eucharist as a *resemblance* and a *commemoration* of the one Sacrifice offered on the Cross.

It is certain that a person speaking of a *resemblance* might designate it by the name of the *thing* or *person* which it resembles; but he never would designate a person, or thing, as a *resemblance* of himself, or of itself. The Fathers might well call the Eucharist a *sacrifice*, if they believed that the Eucharist *represents*, and *conveys the blessings of*, the One Sacrifice offered on the Cross. But they would never have called it a *resemblance* of that sacrifice, if they had thought that it was *identical with*, or a *repetition* of, that One Sacrifice.

They would naturally be disposed to speak with fervour of the transcendent blessedness and glory of these Holy Mysteries, in which the Son of God gives Himself to us, and feeds us with the food of Immortality.

They had not seen the evils which have arisen since their days, from the proposition, that the Holy Eucharist is a *continuation* or a *reiteration* of the Sacrifice of the Cross. They would, therefore, not be so scrupulous in speaking on this subject, as they would be, if they lived now. This is to be borne in mind in reading their works.

The opinions of eminent Anglican Divines on this subject may be seen in *Bp. Andrewes* (ad Bellarmin. p. 184, and in Acts ii. 42, vol. v. p. 66, and as quoted above on 1 Cor. v. 8). *Abp. Laud* against Fisher, p. 256, ed. Oxon, 1839. *Abp. Bramhall*, ii. p. 276. *Bp. Bull*, Answer to Bossuet's Queries, ii. p. 250, ed. Oxon, 1827. *Dr. Waterland's* Distinctions of Sacrifice, p. 112, ed. 1740, vol. vii. p. 349; viii. p. 161. *Mede* on the Christian Sacrifice, pp. 355—379. *Nelson's* Life of Bull, p. 414. *Blunt* on the Early Fathers, Series ii. Lect. xii. The *Bp. of St. Andrews'* learned and valuable "Notes to assist toward forming a right judgment on the Eucharistic Controversy," Perth, 1858. Fragmenta *S. Irenæi*, ed. *Pfaffii*, Lug. Bat. 1743, with the Editor's Dissertations, see pp. 128. 183.

On the whole, we may affirm on the authority of Holy Writ,—

(1) That in the Holy Communion we make a solemn *recordation* (ἀνάμνησιν) of Christ, according to His own command (Luke xxii. 19. 1 Cor. xi. 24), and show the Lord's Death

διον τῶν ποδῶν αὐτοῦ· 14 μιᾷ γὰρ προσφορᾷ τετελείωκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους.

15 Μαρτυρεῖ δὲ ἡμῖν καὶ τὸ Πνεῦμα τὸ ἅγιον· μετὰ γὰρ τὸ εἰρηκέναι, 16 ‖ Αὕτη g Jer. 31. 31, &c. Rom. 11. 27. ch. 8. 8.
ἡ διαθήκη ἣν διαθήσομαι πρὸς αὐτοὺς μετὰ τὰς ἡμέρας ἐκείνας, λέγει
Κύριος, διδοὺς νόμους μου ἐπὶ καρδίας αὐτῶν, καὶ ἐπὶ τὴν διάνοιαν
αὐτῶν ἐπιγράψω αὐτούς, 17 καὶ τῶν ἁμαρτιῶν αὐτῶν καὶ τῶν ἀνομιῶν
αὐτῶν οὐ μὴ μνησθῶ ἔτι. 18 Ὅπου δὲ ἄφεσις τούτων, οὐκ ἔτι προσφορὰ
περὶ ἁμαρτίας.

19 h Ἔχοντες οὖν, ἀδελφοί, παῤῥησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι h John 10. 9. & 14. 6. Rom. 5. 2. Eph. 2. 13, 18. & 3. 12.
Ἰησοῦ, 20 ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον καὶ ζῶσαν διὰ τοῦ καταπετάσ- ch. 9. 8, 12.
ματος, τουτέστι τῆς σαρκὸς αὐτοῦ, 21 i καὶ ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ Θεοῦ, i ch. 4. 14, 16.

(*τὸν θάνατον τοῦ Κυρίου καταγγέλλομεν*) till He come (1 Cor. xi. 25, 26).

(2) That thereto we come together in order *to break bread* (see on Acts xx. 7), and in the bread then broken we have a visible representation of Christ's body broken for us on the Cross (Luke xxii. 19, 20. 1 Cor. xi. 24), and given to us to be our living *bread, the bread of life, the bread of heaven, the bread of God.* (John vi. 35 58.)

(3) That the Holy Eucharist is the *Communion* of the *Body of Christ* and of the *Blood of Christ.* (1 Cor. x. 16.)

(4) That it was instituted for the purpose of conveying *remission of sins* to us (Matt. xxvi. 28), and that pardon is actually dispensed and applied therein to each individual who comes thereto with the requisite dispositions of Repentance, Faith, and Love. (1 Cor. xi. 28.)

(5) That thereby we *dwell in* Christ, and Christ in us (John vi. 56), and that therein Christ gives us His own most blessed Body and Blood, which are *meat indeed* and *drink indeed;* and puts into our hands a pledge and earnest, as well as a mean and instrument, of a glorious *Resurrection* of our *bodies* at *the last Day*, and of *eternal life* both to our souls and bodies. (John vi. 54. 56.)

(6) That therein we are knit together as fellow-members of the Body of Christ; for we are *all partakers of that one bread.* (1 Cor. x. 17.)

(7) That in it we make a devout oblation and sacrifice of ourselves, and present our souls and bodies a living sacrifice (Rom. xii. 1), which is our rational *worship* (*λατρεία*), and offer an eucharistic sacrifice of praise and thanksgiving, and also of alms (Heb. xiii. 15, 16); and, moreover, plead before God the one all-sufficient Sacrifice offered once for all by the outpouring of the blood of the Son of God, God and Man, on the Cross; and represent and exhibit it by a perpetual commemoration, according to the Lord's commandment; and that we receive from Him pardon and grace, peace, and joy unspeakable in those Holy Mysteries, which He has appointed and instituted for the perpetual conveyance, bestowal, and application of all the benefits of that one Sacrifice offered once for all, to the great and endless comfort of the soul and body of every penitent, devout, faithful, and loving receiver; whom Christ unites therein with Himself and with God, and makes to be an heir of a glorious Immortality.

These benefits will amply suffice for the peace, joy, and assurance of every devout and humble Christian, who will not desire to be "wise above what is written," and will not pry with inquisitive and profane curiosity into the inscrutable *manner* of Christ's presence and working in these Holy Mysteries (see on John vi. 25); but will joyfully receive Him into his heart, and will shrink from any thing which might tend to impair the transcendent dignity of the one Sacrifice once offered on the Cross, by reducing it to the low level of the Levitical Sacrifices, whose imperfection was proved by their repetition; and will not entertain the notion of bringing down the Adorable Saviour from His Throne in Heaven to be sacrificed by human hands, and to suffer again upon earth; nor will he be persuaded to allow, that the living well-spring of spiritual health, which gushed from the Rock, smitten once for all on Calvary, and is to be drunk with longings and thirstings of the devout soul of every true Israelite, may rightly be changed into a stagnant or frozen pool, to be viewed by the worshipper from afar, but not to be tasted by him, although the Lord has said, "*Drink ye all of this.*" (Matt. xxvi. 27.)

Cp. above, notes on John vi., and on 1 Cor. v. 7, 8, and 1 Cor. x. 4, and 16—20, and below, Heb. xiii. 10.

15. *εἰρηκέναι*] So A, C, D, E. *Elz.* *προειρηκέναι.*

16. *τὴν διάνοιαν*] So A, C, D*, *Lachm.*, *Bleek*, *Lünemann.* *Elz.* has *τῶν διανοιῶν.*

20. *ἣν ἐνεκαίνισεν κ.τ.λ.*] *an entrance which He newly dedicated for us, a fresh and everliving way through the veil, that is, His flesh.*

The verb *ἐγκαινίζω* (see ix. 18) continues happily the idea of *newness* and *dedication*, and derives a special interest from the word Ἐγκαίνια, as used by the Jews. See on John x. 22.

Also the word *πρόσφατος* seems purposely chosen as being properly applied to a victim *newly killed*, from *πρὸ* and *σφάζω*, to *immolate.* (*Homer*, Iliad xxiv. 757, and *Wetstein* here. *Passow* in *v. Lobeck*, Phryn. p. 374.) The *new sacrifice* of Christ, the One Victim typified by all victims, opened the *new entrance* to the true Holy of Holies.

The *Veil* hanging between the Divine Presence and Throne in the Holy of Holies was a figure of Christ's Human Nature, veiling the Godhead; and when that Veil of the body of the Second Adam was rent on the *Cross by* His *Death*, then the obstruction, which was placed between God and man by the Old Adam, was removed, and the new and living Way was opened into the Heavenly Oracle. See *Chrys.* The Flesh of Christ was the Veil hung before the true Holy of Holies. He must pass through all the human weakness and suffering abasement, in which Flesh is Flesh; in order to come to the glory of the Mercy-seat of the Divine Throne where He now sits as King, and where He now ministers as our Priest. The Veil of the Temple was rent when that Flesh was crucified, and when by Death Christ passed into glory, and gained an entrance to the true Holy of Holies, where He maketh intercession for us. See Matt. xxvii. 51.

21.] *And having a great High Priest over the House of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed* (λελουμένοι) *with pure water. Let us hold fast the profession of our faith.*

In these few words are pointed out

(1) The *meritorious cause* of our *Justification*, expressed by the sprinkling, viz. with the *blood* of Christ, in allusion to the blood of the *ancient sacrifices.*

(2) The *instrumental mean* of the *conveyance* of Justification, namely, *Baptism* (cp. Eph. v. 26, and Titus iii. 5), expressed by the *washing* of our bodies.

(3) The instrumental mean of the *reception* of Justification, on our part, expressed by the word *Faith.*

(4) The *merits* of Christ applied in *Baptism* by the Spirit, and received by a lively *faith*, and effecting our Justification for the time being. See above, *Introduction* to the Epistle to the Romans, pp. 201—203.

I know not whether the Apostle's here laying so much stress upon our *bodies* being *washed with pure water*, might not, among several other similar considerations drawn from the New Testament, lead the early Fathers into a thought which they had, and which has not been so commonly observed, namely, that the *water* in *Baptism* secured, as it were, or sealed the *body* to a happy Resurrection, while the *Spirit* more immediately secured the *soul;* and so the *whole man* was understood to be spiritually cleansed, and accepted of God, in and by *Baptism.* "*Corpora* enim nostra per lavacrum, illam quæ est ad incorruptionem unitatem acceperunt; *animæ* autem per Spiritum; unde et utraque necessaria, cùm utraque proficiunt ad vitam Dei," &c. *Irenæus*, lib. i. c. 17, p. 208, ed. Bened. Compare *Tertullian*, de Baptismo, c. 4, p. 225; De Animâ, c. 40, p. 294. *Cyril Hierosol.* Catech. iii. p. 41. *Nazianzen*, Orat. xl. p. 641. *Hilarius*, in Matt. p. 660, ed. Bened. *Greg. Nyssenus*, Orat. de Bapt. Christi, p. 369. *Cyril Alex.* in Joan. lib. ii. p. 147. *Ammonius*, in Catenâ in Joann. p. 89. *Damascen.* de Fid. Orthodoxâ, lib. iv. c. 9, p. 260. They had also the like thought with respect to the *elements* of the *other* sacrament, as appointed by God for *insuring* to the *body* a happy resurrection along with the *soul.*

k Ps. 51. 6. Ezek. 36. 25. James 1. 16. 1 John 3. 21. Eph. 3. 12. 1 1 Cor. 1. 9. 1 Thess. 5. 24. ch. 4. 14.

22 k προσερχώμεθα μετὰ ἀληθινῆς καρδίας ἐν πληροφορίᾳ πίστεως, ἐῤῥαντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, 23 l καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ· κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινῆ, πιστὸς γὰρ ὁ ἐπαγγειλάμενος, 24 καὶ κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων,

m Rom. 13. 11. 2 Pet. 3. 9, 11, 14.

25 m μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγὴν ἑαυτῶν, καθὼς ἔθος τισὶν, ἀλλὰ παρακαλοῦντες, καὶ τοσούτῳ μᾶλλον ὅσῳ βλέπετε ἐγγίζουσαν τὴν ἡμέραν.

n Num. 15. 30. ch. 6. 4. 2 Pet. 2. 20, 21. 1 John 5. 16. o Ezek. 36. 5. Zeph. 1. 18. & 3. 8. p ch. 2. 2. Num. 15. 30. Deut. 17. 6. & 19. 15 Matt. 18. 16. John 8. 17. 2 Cor. 13. 1. q 1 Cor. 11. 29. r Deut. 32. 35, 36. Rom. 12. 19.

26 n Ἑκουσίως γὰρ ἁμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, οὐκ ἔτι περὶ ἁμαρτιῶν ἀπολείπεται θυσία, 27 o φοβερὰ δέ τις ἐκδοχὴ κρίσεως, καὶ πυρὸς ζῆλος ἐσθίειν μέλλοντος τοὺς ὑπεναντίους.

28 p Ἀθετήσας τις νόμον Μωϋσέως χωρὶς οἰκτιρμῶν ἐπὶ δυσὶν ἢ τρισὶ μάρτυσιν ἀποθνήσκει· 29 q πόσῳ δοκεῖτε χείρονος ἀξιωθήσεται τιμωρίας ὁ τὸν Υἱὸν τοῦ Θεοῦ καταπατήσας, καὶ τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος ἐν ᾧ ἡγιάσθη, καὶ τὸ Πνεῦμα τῆς χάριτος ἐνυβρίσας ; 30 r Οἴδαμεν γὰρ τὸν εἰπόντα, Ἐμοὶ ἐκδίκησις, ἐγὼ ἀνταποδώσω, λέγει Κύριος· καὶ πάλιν, Κρινεῖ Κύριος τὸν λαὸν αὐτοῦ· 31 φοβερὸν τὸ ἐμπεσεῖν εἰς χεῖρας Θεοῦ ζῶντος.

s Gal. 3. 4. Phil. 1. 29, 30. Col. 2. 1 t Phil. 1. 7. & 4. 14. u Matt. 5. 12. & 6. 20. & 19. 21. Luke 12. 33. Acts 5. 41. & 21. 33. 1 Thess. 2. 14. 1 Tim. 6. 19. James 1. 2. x Matt 10. 32. y Luke 21. 19. z Hab. 2. 3, 4. Hag. 2. 7. Luke 18. 8. Rom. 1. 17. Gal. 3. 11. 1 Pet. 1. 6. & 5. 10. 2 Pet. 3. 8.

32 s Ἀναμιμνήσκεσθε δὲ τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὴν ἄθλησιν ὑπεμείνατε παθημάτων, 33 t τοῦτο μὲν ὀνειδισμοῖς τε καὶ θλίψεσι θεατριζόμενοι, τοῦτο δὲ κοινωνοὶ τῶν οὕτως ἀναστρεφομένων γενηθέντες· 34 u καὶ γὰρ τοῖς δεσμίοις συνεπαθήσατε, καὶ τὴν ἁρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν ἑαυτοῖς κρείττονα ὕπαρξιν καὶ μένουσαν.

35 x Μὴ ἀποβάλητε οὖν τὴν παῤῥησίαν ὑμῶν, ἥτις ἔχει μεγάλην μισθαποδοσίαν· 36 y ὑπομονῆς γὰρ ἔχετε χρείαν, ἵνα τὸ θέλημα τοῦ Θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν. 37 z Ἔτι γὰρ μικρὸν ὅσον ὅσον ὁ ἐρχόμενος ἥξει, καὶ οὐ χρονιεῖ. 38 Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται· καὶ ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ.

Dr. Waterland on Justification, vol. ix. p. 440. See above on 1 Cor. x. 16—20.

23. *τὴν ὁμολογίαν τῆς ἐλπίδος*] *the confession of our hope.* It is remarkable that our Authorized Version has here *faith* instead of *hope;* no MS. has *πίστεως*, and the earlier Versions (Wicliffe, Tyndall, Cranmer, Geneva) have *hope.*

25. *τὴν ἐπισυναγωγήν*] *the gathering of ourselves together* in the public assemblies of the Church. Cp. *Schöttgen*, p. 982. Do not omit, through fear, this public profession of your faith; do not forfeit the means of grace, and of mutual edification, which are bestowed by the Ministry of the Word and Sacraments on those who are "gathered together" in Christ's Name, like the Eagles of the Gospel, "gathered together" to the Body of Christ, slain for them, and giving them life and glory.

On this remarkable word *ἐπισυναγωγή*, see note on Matt. xxiv. 28. Luke xvii. 37; and on 2 Thess. ii. 1, which will suggest many reflections with regard to it.

26. *Ἑκουσίως γ. ἁμαρτανόντων*] See above on vi. 4—7; and *Aug.* ad Rom. § 15, vol. iii. p. 2650; and *Sanderson*, v. 331; and cp. *v.* 39, as to the doctrine of "Final Perseverance."

28.] See Deut. xvii. 6, LXX.

30.] See Deut. xxxii. 35. 36.

32—34.] See *Bp. Sanderson*, Serm. i. p. 411. On the persecutions of the Jewish Christians, see 1 Thess. ii. 14, 15.

32. *φωτισθέντες*] *having been enlightened*—at Baptism. See vi. 4.

33. *θεατριζόμενοι*] *being made a spectacle*, as in a Theatre. See 1 Cor. iv. 9.

34. *δεσμίοις*] *prisoners.* So A, D* (B and C are defective here), and several Cursives, and the *Vulgate, Syriac, Arabic, Coptic, Armenian* Versions; and *Chrys., Theodoret*, in their commentaries; and *Valck., Griesb., Lach., Scholz, Bleek, Tisch., Lünemann. Elz.* has *δεσμοῖς μου, my bonds.* Cp. xiii. 3.

Though *δεσμίοις* is in all probability the true reading, yet it is very likely that in commemorating their affection and succour to *those* who were *in bonds* for Christ, the Apostle intends to include a grateful tribute of acknowledgment for their kindness to *himself*, who had lately been a bondsman of Christ for four years, two at Cæsarea, and two at Rome. The word *δέσμιος*, applied to St. Paul in Acts xxiii. 18; xxv. 14. 27; xxviii. 17, is so used *by himself*, Philem. 1. 9. Eph. iii. 1; iv. 1. 2 Tim. i. 8.

— *ἑαυτοῖς*] *for yourselves. Elz.* prefixes *ἐν*, which is not in D, E, I, K, and is rejected by *Griesb., Scholz, Tisch.*

After *ὕπαρξιν Elz.* adds *ἐν οὐρανοῖς*, which is not in A, D*, nor in the *Vulgate, Coptic, Æthiopic* Versions, and appears to be only an explanatory gloss, but would scarcely have been *corrected* by a copyist.

36.] See *Bp. Sanderson*, i. 203. 209.

37. *ὅσον ὅσον*] *how little, how little.* Isa. xxvi. 20, LXX. Cp. *Aristoph.* Vesp. 213.

38.] Hab. ii. 3, 4, LXX. On the text, *ὁ δίκαιος ἐκ πίστεως ζήσεται*, the key-note of St. Paul's three Epistles to the Galatians, Romans, and Hebrews, see above on Gal. iii. 11, 12, and Gal. vi. 11, and *Introduction* to this Epistle, above, pp. 373. 377.

After *δίκαιος* A, N* add *μου*, which is received by *Lach.* and *Tisch.*, not by *Delitz.* D* has *μου* after *πίστεως*, but *μου* is *not* in D***, E, I, K, N**. Inasmuch as *μου* is found (either after *δίκαιος* or after *πίστεως*) in the Manuscripts of the Septuagint, it does not seem so probable that the copyists would have *omitted* it, as that they would have *inserted* it.

— *ἐὰν ὑποστείληται, οὐκ εὐδοκεῖ ἡ ψυχή μου ἐν αὐτῷ*] So the words stand in the Septuagint, where the Original has *Behold,* עֻפְלָה (*uplah*)*; His soul* (the soul of God) *is not content, or pleased, in him.*

But what is the meaning of the word עֻפְלָה (*uplah*)*?*

The root substantive *ophal* signifies a *hill*, or a *tower.* (Isa. xxxii. 14. Mic. iv. 8. 2 Chron. xxvii. 3. Neh. iii. 27.) Hence the word *uplah* (the form of which is matter of controversy, whether it is to be considered as a verb, adjective, or substantive) is employed to signify a proud presumptuous *reliance* on *self*, and a departure from God, and rebellion against Him. See Numb. xiv. 44, where the word is rendered by *παραβιασάμενοι* in LXX, and by *presumed* in our Version.

Cp. Deut. i. 43, where LXX has also *παραβιασάμενοι.*

The act of *defection*, described in Numb. xiv. 44 (the only place besides Hab. ii. 4 where the word occurs), seems to offer the best exposition of its sense.

The question is, whether the Greek words *ὑποστέλλομαι* and *ὑποστολὴ* can bear this sense?

The proper meaning of *ὑποστέλλομαι* is to *shorten sail*, or to *reef sail*, with a view of *declining* or *avoiding* a danger. Hence it came to signify the act of *shunning*, of *separating oneself from*

39 Ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ψυχῆς.

XI. 1 [a] Ἔστι δὲ Πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων· 2 ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβύτεροι. a Rom. 8. 24. 25. 2 Cor. 4. 18.

3 [b] Πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ, εἰς τὸ μὴ ἐκ φαινομένων τὰ βλεπόμενα γεγονέναι. b Gen. 1. 1. Ps. 33. 6. Rom. 4. 17. 2 Pet. 3. 5.

4 [c] Πίστει πλείονα θυσίαν Ἄβελ παρὰ Κάϊν προσήνεγκε τῷ Θεῷ, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ Θεοῦ· καὶ δι' αὐτῆς ἀποθανὼν ἔτι λαλεῖ. c Gen. 4. 4. 10. Matt. 23. 35. ch. 12. 24.

5 [d] Πίστει Ἐνὼχ μετετέθη τοῦ μὴ ἰδεῖν θάνατον, καὶ οὐχ ηὑρίσκετο, διότι μετέθηκεν αὐτὸν ὁ Θεὸς, πρὸ γὰρ τῆς μεταθέσεως αὐτοῦ μεμαρτύρηται εὐηρεστηκέναι τῷ Θεῷ. 6 Χωρὶς δὲ πίστεως ἀδύνατον εὐαρεστῆσαι· πιστεῦσαι d Gen. 5 24. Ecclus. 44. 16. & 49. 16.

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any object or person. See above on Gal. ii. 12. This act may proceed either from fear, hatred, or pride. Cp. 2 Thess. iii. 6, and the passages from *Philo* quoted by *Loesner* here, and on Acts xx. 20. The main idea is that of *separation*.

The words, therefore, ἐὰν ὑποστείληται, as used by the LXX, and by St. Paul, mean, If he *separate himself* from Me, instead of relying *on Me* by *faith*; for the Just shall live by *faith in Me*, and *not* by reliance on *himself*, which is shown by his act of *defection. Behold that man is lifted up by pride, and hath set himself against Me; and I have no pleasure in him.*

But *we* (says the Apostle) *are not of defection*, unto perdition; *but* we are *of faith, to the saving of the soul.*

It is evident from this text, that he who has *once* been *accounted just* by God *may separate himself*, and may forfeit God's favour, and incur perdition. See on vi. 4, and 1 Cor. x. 12. 2 Pet. ii. 21; and *Bp. Sanderson*, v. p. 330; *Bp. Pearson*, Pref. ad LXX, Minor Works, ii. pp. 262—264, and the Expositors of the XVIth Article of the Church of England.

Indeed, it would seem that the Apostle, who (it will be observed) *has inverted* the *order* of the two clauses as they stand in Hab. ii. 4, has done so with the purpose of rendering them more instructive, in the first place, to the Hebrew Christians, by reminding them that though *they* themselves had once been *illuminated* (*v.* 32; cp. vi. 4 and following verses), and therefore had been accounted *just* in the sight of God, yet, unless they hold their profession firm, and without wavering (see *vv.* 23—31), they may fail of salvation; and for the sake of inculcating on all men the salutary lessons of godly fear, and watchfulness, and patient perseverance unto the end, by this serious warning, that they who have once been justified "may fall finally and totally" from the faith.

The above exposition is confirmed by a passage in the ancient Epistle ascribed to *S. Barnabas*, where it is said, c. 4, "Ye ought not to withdraw yourselves separately as if ye were justified, but ye ought to come together, and consider, what is most conducive and profitable to the whole body of the faithful. For 'woe to them that are wise in their own eyes, and prudent in their own sight'" (Isa. v. 21). Let us become spiritual; let us be a perfect Temple to God.

Ch. XI. 1. Ἔστι δὲ πίστις κ.τ.λ.] Having declared the sin and penalty of falling away from the Gospel, and the blessedness of *Faith*, he takes up *that word* (in the usual manner of St. Paul, see on vi. 20), and proceeds to expatiate upon it. He declares that the true object of Faith is Christ; and that it is not to be imagined that the Gospel (as the Jews pretended) is a *novel* religion, at variance with the *Law* of Moses, but, on the contrary, that the Fathers under the Law, and *before* the Law, believed in Christ (see Article VII.); and were thus consoled under affliction, and were justified and saved by God, and became Ensamples to us.

He thus accomplishes a double purpose. He displays the power of Faith, and that it was able to do, what the Law could not do; and he shows the Hebrew Christians, that in believing in Christ they could not be rightly charged by the Jews with abandoning the Faith of their Fathers; and, in a sublime strain of heavenly eloquence, he comforts them under their afflictions, and exhorts them to patience, by showing what their Fathers were empowered to do by Faith in Christ *not then come*; and excites them to consider what they themselves may do, and ought to do, by Faith in the same Christ, Who has now been clearly revealed. Cp. *Theodoret*, and *Cyril Hieros.* Catech. p. 72. on the nature of *Faith*; and see below, *v.* 33.

This was the "point at issue," at the English Reformation;—

For what contend the *wise?*—for nothing less,
Than that the Soul, freed from the bonds of Sense,
And to her God restored by *evidence*
Of things not seen, drawn forth from their recess,
Root *there*,—and not in forms,—her holiness;—
For Faith; which to the *Patriarchs* did dispense
Sure guidance, ere a ceremonial fence
Was needful round men thirsting to transgress.
Wm. Wordsworth (Ecclesiastical Sonnets, xxvi.).

On the accent of ἔστι, see *Kühner*, i. § 78, p. 72. It is placed emphatically in the beginning of the sentence, because the writer is proceeding to define what Faith *is*, and what it *has done*. Cp. 1 Tim. vi. 6. 2 Tim. iv. 11.

— ὑπόστασις] *firm trust in.* See iii. 14.

— ἔλεγχος] *conviction*; the mental state of being *convinced* of their reality.

2. ἐν ταύτῃ γάρ] *for in and by this.* A proof that Faith looks to *unseen* things. *For* the *Fathers*, who died long ago, *before* the revelation of the Object of their Faith, received a testimony, as being just, from God, because they lived *in and by faith.*

The preposition ἐν signifies something more than that being *in* a state of faith they were attested; it means that they were attested on *that account.* See this use of ἐν in 1 Cor. iv. 4; xi. 22.

3. τοὺς αἰῶνας] *the worlds.* See i. 2.

— τὰ βλεπόμενα] *the things that are seen.* A, D*, E* have τὸ βλεπόμενον, which has been approved by *Lach.*, *Bleek*, *Tisch.*, *De Wette*, *Lünemann*, *Delitz.*, and may, perhaps, be the true reading; but compare 2 Cor. iv. 18.

No mortal eye saw God making the world; He did not make it by the hand, but by His *word.* And Faith teaches us, that God, Who has existed from eternity, made it out *of nothing. Theodoret.*

4. δι' αὐτῆς] *by it*—i. e. by *his faith.*

— ἔτι λαλεῖ] *he yet speaketh*; he though dead yet lives and preaches the blessedness of faith, and the doctrine of a future Resurrection. The first blood which was shed on the Earth was that of Abel, and it was shed by Cain. He, whose offering "pleased God," was slain by his brother, whose offering was not accepted by God. Thus the first Death that happened in the World proclaims the certainty of a Resurrection and Judgment to come, and of future rewards to the righteous. Thus Abel's *blood crieth from the ground* (Gen. iv. 10). Cp. below, xii. 24.

See *Chrys.* and *Theophyl.*, who says that λαλεῖται is the reading of some MSS., but is not approved by him. Λαλεῖ is in A and some Cursives, and in many of the Fathers; and is received by *Scholz*, *Lachm.*, *Tisch.*, *Bleek*, *Bloomf.*, *Lünem.*, *Delitz.* *Elz.* has λαλεῖται, with D, E, I, K.

5.] With this and the following verses the reader may compare the similar treatment of the subject by *S. Clement*, the fellow-labourer of St. Paul (Phil. iv. 3), in his Epistle to the Corinthians, c. 9—12, Ἐνὼχ δίκαιος εὑρεθεὶς μετετέθη . . . Νῶε . . . κόσμῳ ἐκήρυξεν . . . Ἀβραὰμ ὁ φίλος προσαγορευθεὶς κ.τ.λ. The use made of this Epistle by *S. Clement* is an important testimony to its authority, and to the reverence in which it was then held in the Western Church. Cp. i. 3, and *Introduction* above, pp. 366, 367.

— Ἐνώχ] *Enoch*, the *seventh* from Adam, taken from this world to Rest, and a type of the heavenly *sabbath*, or Rest, that remaineth to the people of God (iv. 9). See Jude 14. The language of the Author here is from the Septuagint Version, Gen. v. 22. 24. On the history of *Enoch* see notes above, on Gen. v. 24.

— τοῦ μὴ ἰδεῖν θάνατον] *in order that he might not see death.* The *purpose* of God in translating him is thus declared. Cp. Luke ii. 26. *Lünemann.*

γὰρ δεῖ τὸν προσερχόμενον τῷ Θεῷ ὅτι ἔστι, καὶ τοῖς ἐκζητοῦσιν αὐτὸν μισθαποδότης γίνεται.

e Gen. 6. 13. Ecclus. 44. 17. Rom. 3. 22. Phil. 3. 9.

7 [e] Πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων εὐλαβηθεὶς κατεσκεύασε κιβωτὸν εἰς σωτηρίαν τοῦ οἴκου αὐτοῦ, δι' ἧς κατέκρινε τὸν κόσμον, καὶ τῆς κατὰ πίστιν δικαιοσύνης ἐγένετο κληρονόμος.

f Gen. 12. 1, 4. Acts 7. 2.

8 [f] Πίστει καλούμενος Ἀβραὰμ ὑπήκουσεν ἐξελθεῖν εἰς τὸν τόπον, ὃν ἤμελλε λαμβάνειν εἰς κληρονομίαν, καὶ ἐξῆλθε μὴ ἐπιστάμενος ποῦ ἔρχεται.

9 Πίστει παρῴκησεν εἰς τὴν γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν, ἐν σκηναῖς κατοικήσας μετὰ Ἰσαὰκ καὶ Ἰακὼβ τῶν συγκληρονόμων τῆς ἐπαγγελίας τῆς αὐτῆς, 10 [g] ἐξεδέχετο γὰρ τὴν τοὺς θεμελίους ἔχουσαν πόλιν, ἧς τεχνίτης καὶ δημιουργὸς ὁ Θεός.

g ch. 3. 4. & 12. 22. & 13. 14. Rev. 21. 2.

h Gen. 17. 19. & 21. 2. Luke 1. 36. Rom. 4. 19.

11 [h] Πίστει καὶ αὐτὴ Σάῤῥα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας ἔτεκεν, ἐπεὶ πιστὸν ἡγήσατο τὸν ἐπαγγειλάμενον.

i Gen. 15. 5. & 22. 17. Rom. 4. 18.

12 [i] Διὸ καὶ ἀφ' ἑνὸς ἐγεννήθησαν, καὶ ταῦτα νενεκρωμένου, καθὼς τὰ ἄστρα τοῦ οὐρανοῦ τῷ πλήθει, καὶ ὡς ἡ ἄμμος ἡ παρὰ τὸ χεῖλος τῆς θαλάσσης ἡ ἀναρίθμητος.

k Gen. 23. 4. & 47. 9. 1 Chron. 29. 15. Ps. 39. 13. & 119. 19. John 8. 33.

13 [k] Κατὰ πίστιν ἀπέθανον οὗτοι πάντες, μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόῤῥωθεν αὐτὰς ἰδόντες, καὶ ἀσπασάμενοι, καὶ ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοί εἰσιν ἐπὶ τῆς γῆς· 14 οἱ γὰρ τοιαῦτα λέγοντες ἐμφανίζουσιν ὅτι πατρίδα ἐπιζητοῦσι. 15 Καὶ εἰ μὲν ἐκείνης ἐμνημόνευον ἀφ' ἧς ἐξέβησαν, εἶχον ἂν καιρὸν ἀνακάμψαι· 16 [l] νῦν δὲ κρείττονος ὀρέγονται, τουτέστιν ἐπουρανίου. Διὸ οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεὸς Θεὸς ἐπικαλεῖσθαι αὐτῶν· ἡτοίμασε γὰρ αὐτοῖς πόλιν.

l Exod. 3. 6. Matt. 22. 32. Acts 7. 32.

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6. ἔστι] *He exists*; not ἐστί. There is a contrast here between the words ἔστι and γίνεται. God always *exists*, and He *becomes* a Rewarder of those who seek Him out.

7. εὐλαβηθείς] *having been inspired with godly fear* by the χρηματισμός. Cp. v. 7. Acts xxiii. 10. On εὐλάβεια see v. 7.

— κατέκρινε τὸν κόσμον] *he condemned the world*: "comparatione melioris ejus fidei et facti" (*Primasius*). Noah, by his faith, proved them to be deserving of punishment, in that they would not believe that the flood would come, although they saw him building the Ark for 120 years, and heard his preaching. *Primasius, Theophyl.* As to this sense of κρίνω and κατακρίνω cp. 1 Cor. vi. 2, 3. Rev. xx. 4.

— δικαιοσύνης] *of righteousness*. Noah is the *first* person that is called δίκαιος in the Old Testament. Gen. vi. 9. *Philo*, i. p. 532. On the history of *Noah* see notes above, Gen. vi.—ix.

8. Πίστει καλούμενος] See *Clem. Rom.* i. 10. On the *call of Abraham* see above, notes on Genesis xii. 1.

9. παρῴκησεν] *sojourned as a stranger*. Cp. Luke xxiv. 18. Acts vii. 6. 29. Eph. ii. 19. 1 Pet. ii. 11.

— ἐν σκηναῖς] *in tents*—not *houses with Isaac*, &c. See on Gen. xxxiv. 1.

10. ἐξεδέχετο—πόλιν] *He looked* (not for an earthly, but) for *the* heavenly *City, which hath the* glorious and immoveable *foundations*. Ps. lxxxvii. 1. Rev. xxi. 14—20. Observe the articles.

He looked for *the only City that hath a foundation* that cannot be moved. A strong contrast to the *tents* in which they dwelt as strangers and sojourners, and which they were ever moving from place to place.

11. καὶ αὐτὴ Σάῤῥα] *even Sara herself*, who was before incredulous. (Gen. xviii. 12.) Sara is presented as a pattern of repentance to the Hebrew Christians, who had fallen into unbelief. *Chrys.* On the example of *Sarah* see on Gen. xviii. 12.

— εἰς καταβολὴν σπέρματος] *Ad immissionem seminis* virilis in ejus uterum; hoc est, eo fine ut fœtum gigneret, vel, ut ait *Chrysostomus*, εἰς τὸ κατασχεῖν τὸ σπέρμα εἰς ὑποδοχὴν δύναμιν ἔλαβεν; et pari modo *Theophylactus*, ἐνεδυναμώθη εἰς τὸ ὑποδέξασθαι καὶ κρατῆσαι τὸ καταβληθὲν εἰς αὐτὴν σπέρμα τοῦ Ἀβραάμ. Haud aliter *Œcumenius*, ἐνεδυναμώθη εἰς τὸ ὑποδέξασθαι παιδοποιὸν σπέρμα. Locutiones καταβάλλειν σπέρμα, καταβολὴ σπέρματος propriæ et solennes sunt physicorum de hâc re disserentium, uti liquidò apparet ex scriptis *Galeni, Hippocratis*, aliorumque artis medendi peritorum, à *Welstenio* ad hunc locum citatorum p. 425, adeò ut nonnullorum recentiorum criticorum interpretatio supervacanea sit, εἰς καταβολὴν σπέρματος, contrà usum loquendi communem, 'ad *familiæ* fundamenta jacienda' reddentium.

Hîc igitur piis omnibus, qui has res debitâ reverentiâ contemplantur, subit animadvertendum, *Deum esse Qui claudit uterum et aperit* (Gen. xx. 18; xxx. 22), Deum esse, Qui *dat benedictiones uteri* (xlix. 25), et *liberos esse donum et hæreditatem quæ venit à Domino*. Ps. cxxvii. 3.

The word ἔτεκεν, after καιρὸν, has been expunged by some as a gloss; but, it seems, without adequate reason.

12.] Some Editors read ἐγενήθησαν for ἐγεννήθησαν, on insufficient authority, and to the weakening of the sense. *Elz.* has ὡσεὶ before ἄμμος, but the reading in the text has more evidence in its favour, and is received by *Griesb., Scholz, Lach., Lün., Tisch.*

13. Κατὰ πίστιν ἀπέθανον] these not *only lived*, but *died* (not according to the present world (κατ' αἰῶνα τοῦτον), through which they passed as strangers, but) *according to Faith*, which sees what is invisible and future, and lives in and by that spiritual sight.

— ἰδόντες] *Elz.* adds καὶ πεισθέντες, but against the best authorities.

— ἀσπασάμενοι] *having saluted* them; having hailed or greeted them from afar, as a voyager hails his own home when first descried from a distance, and recognizing and saluting from afar the hills and headlands of his beloved soil. *Chrys., Estius, Trench.* Thus the Ten Thousand under Xenophon, on their return to Greece, greeted the *Sea* with the simultaneous acclamation, Θάλασσα, θάλασσα. And in like manner, *Virgil* says, "Quum procul obscuros colles humilemque videmus Italiam (their promised land), Italiam læto socii clamore salutant," Æn. iii. 522. They greeted them from afar, as a friend salutes a distant friend, with whom he cannot have nearer intercourse. "Otho protendens manus adorare vulgum, *jacere oscula*" (*Tacit.* Hist. i. 36). "Blandaque devexæ jactaret basia rhedæ" (*Juvenal*, iv. 118). "Jactat basia Tibicen" (*Phædr.* 87). This salutation, when addressed to Princes, was called 'labratum,' ἀσπαστικὸν βασιλέως. See *Ouzel* and others on *Minuc. Felix* p. 14.

There may also be a reference here to the act of προσκύνησις, as an act of reverence paid to sacred objects. See *Minuc. Felix*, p. 12, ed. *Ouzel*, "Cæcilius, simulacro Serapidis denotato, *manum ori admovens* osculum labiis pressit." And compare Job xxxi. 26—28. Ps. ii. 12. 1 Kings xix. 8. See below on Rev. xiii. 4.

15. ἐξέβησαν] So A, D*, E*, *Lach., Tisch.*—*Elz.* has ἐξῆλθον.

17 [m] Πίστει προσενήνοχεν Ἀβραὰμ τὸν Ἰσαὰκ πειραζόμενος, καὶ τὸν μονογενῆ προσέφερεν ὁ τὰς ἐπαγγελίας ἀναδεξάμενος, 18 [n] πρὸς ὃν ἐλαλήθη, Ὅτι ἐν Ἰσαὰκ κληθήσεταί σοι σπέρμα, 19 λογισάμενος ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δυνατὸς ὁ Θεὸς, ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο.

Ecclus. 44. 21
m Gen. 21. 12. Rom. 9. 7. Gal. 3. 29.

20 [o] Πίστει καὶ περὶ μελλόντων εὐλόγησεν Ἰσαὰκ τὸν Ἰακὼβ καὶ τὸν Ἠσαῦ.

o Gen. 27. 27. 29

21 [p] Πίστει Ἰακὼβ ἀποθνήσκων ἕκαστον τῶν υἱῶν Ἰωσὴφ εὐλόγησε· καὶ προσεκύνησεν ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ.

p Gen. 48. 5, 15, 16, 20. & 47. 31.

22 [q] Πίστει Ἰωσὴφ τελευτῶν περὶ τῆς ἐξόδου τῶν υἱῶν Ἰσραὴλ ἐμνημόνευσε, καὶ περὶ τῶν ὀστέων αὐτοῦ ἐνετείλατο.

q Gen. 50. 24.

23 [r] Πίστει Μωϋσῆς γεννηθεὶς ἐκρύβη τρίμηνον ὑπὸ τῶν πατέρων αὐτοῦ, διότι εἶδον ἀστεῖον τὸ παιδίον, καὶ οὐκ ἐφοβήθησαν τὸ διάταγμα τοῦ βασιλέως.

r Exod. 1. 16. & 2. 2, 11. Acts 7. 20.

17. *προσενήνοχεν*] *hath offered.* Observe the perfect tense. He *has done* it, in will and in God's sight, although it was *not* really effected. God here describes the *act as done by Abraham*, because He knows that it *would* have been done by him, if He Himself had not interfered to prevent it.

— *πειραζόμενος*] *being tried*; not as if God did not know what he was. On this *trial* see above, on Gen. xviii. 12—*ἐπείρασεν ὁ Θεὸς τὸν Ἀβραὰμ, οὐκ ἀγνοῶν τίς ἦν, ἀλλ' ἵνα τοῖς μετὰ ταῦτα δείξῃ, καὶ μὴ κρύψῃ τοιοῦτον, καὶ διεγείρῃ εἰς μίμησιν τῆς ἐκείνου πίστεως καὶ ὑπομονῆς, καὶ πείσῃ καὶ τέκνων στοργῆς ἀμελεῖν, πρὸς ἐκπλήρωσιν θείου προστάγματος* (*Clement R.* Frag. 2).

— *προσέφερεν*] *was offering up.* Hence St. James speaks of the act as done, ii. 21; and so *Clement R.* 10, *προσήνεγκεν αὐτὸν θυσίαν.*

18. *πρὸς ὅν*] *to* whom, i. e. *to Abraham*; not "concerning whom" (Isaac).

19. *ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο*] *whence he received him back even also in a parable*, or *figure.* Observe the conjunction *καί*. The sense is, Abraham not only received back his son Isaac, whom in *will* he *had already* offered (see *v.* 17); but, as an *additional* reward for his faith, he received him back *also* in and with a *parable*, or *likeness* of some other *great recovery*; none other than the *Resurrection* of the Son of Abraham, Christ, in Whom all Abraham's seed are blessed, typified by this restoration of Isaac from the dead. Then, in faith, Abraham prophesied and said, God will provide for Himself a *Lamb* for a burnt-offering (Gen. xxii. 8); then, in faith, he called the name of the place *Jehovah Jireh* (*v.* 14); then in faith, he *saw the day of Christ*, and was *glad* (John viii. 56). Therefore he then received *something more* than Isaac from the dead. He saw in him a *parable*, a figurative vision of *Christ*, given up by His Father to death, and raised by Him from the dead. *Theodoret.* Cp. *Chrys.*, *Œcumen.*, *Theophyl.*, *Primasius.* See above on Gal. iii. 6, and *Delitz.* here and the notes above, on Genesis xxii.

Isaac was sacrificed, and yet lived, to show that Christ should truly die and truly live again. In Abraham's intention, Isaac died; indeed, the Apostle does not hesitate to say that *Abraham offered him up.* In his expectation (*v.* 19) he was to rise from the dead; and therefore, being spared, Isaac was received by Abraham as from the dead. And all this was transacted, in order to presignify that the only Son of God was really and truly to be sacrificed and die, and after death to be raised to life. And thus the Resurrection of the Messiah was represented in a *Parable.* Cp. *Bp. Pearson*, Art. v. p. 476, who quotes *Gregory Nyssen* in Resur. Orat. i. p. 383. "Ideo immolatus Isaac *non* est, quia Resurrectio Filio Dei servata est." (*Prosper.*)

The interpretations of some learned modern Expositors (e. g. *Lünemann*), that *παραβολὴ* here means a *stake*, or *deposit*, which is risked for a greater sum, or with great *peril* and *daring*, are inconsistent with the common usage of the New Testament, where *παραβολὴ* occurs often and only in the sense of a *likeness*; and were unknown to Christian Antiquity, and are inadmissible.

The sense in which the Author of this Epistle uses the word *παραβολὴ* above, ix. 9—where he calls the Tabernacle a *παραβολὴ*, and explains its *parabolic* character,—is the best exponent of his meaning here.

21. *ἕκαστον τ. υἱῶν*] *each of the sons of Joseph.* Ephraim and Manasseh. (Gen. xlviii. 3 5—16. 20.) Some ancient writers suppose a symbolical act in the crossing of the hands of the Patriarch in this act of benediction.

— *προσεκύνησεν*] *worshipped God*; in thankfulness for the past, and beholding in faith the blessings which hereafter would be vouchsafed to his seed.

There is no ground for the supposition, that the Patriarch Jacob did obeisance to *Joseph*, his son, and much less to *his staff*, as a type of some other person. Indeed, it is expressly recorded that Joseph bowed down before Jacob in Gen. xlviii. 12; and the word there used to describe Joseph's action at that time is *προσεκύνησεν* in LXX. See also next note.

— *ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ*] leaning on *the top of his staff.*

This was done by Jacob, when he had made Joseph swear that he would not bury him in Egypt, but in the burying-place of his fathers at Machpelah. Gen. xlvii. 31: see the notes there.

The Hebrew text here, as now printed, relates that Jacob worshipped towards the head of his bed, עַל־רֹאשׁ הַמִּטָּה (*al rosh hammittah*).

The rendering of the LXX, adopted by the Apostle here, enables us to understand aright the original Hebrew, and appears to show that it ought to be pointed הַמַּטֶּה (*hammatteh*), and not הַמִּטָּה (*hammittah*), and that the true meaning is (as the LXX and the Apostle expound it), 'he strengthened *himself upon his staff*, and so, leaning forward, worshipped God.' And so *Augustine*, in Genesim. Yet this text has been employed as an argument for the worship of images. See *A Lapide* here. Cp. *Surenhus.* p. 646. *Schöttgen*, p. 986.

The Septuagint Translators have *κλίνην*, *bed*, in Gen. xlviii. 2; and their translation, *ῥάβδος*, in Gen. xlvii. 31, to which the Apostle here refers, is entitled to more attention on that account.

Other Expositors have supposed, that the Septuagint Translators *mistook* the Hebrew Original; but it is more likely that there is an error in the present *Masoretic points* of the word המטה, than in the Greek text cited by St. Paul: see on Gen. xlvii. 31.

The *staff* of Jacob might well be mentioned, as suggestive of God's mercies to him, according to the Patriarch's own words, "With my *staff* I passed over Jordan, and now I am become two bands" (Gen. xxxii. 10). Besides, the *staff* is the scriptural characteristic of *travel.* Hence the Israelites were commanded by God to eat the Passover with their loins girded, and their shoes on their feet, and their *staff* in their hand. (Exod. xii. 11.) And this introduction of the *staff* into the scene of the Patriarch's last charge concerning himself, and the *removal* of his own body after its mortal *pilgrimage* to *repose* in the promised land, the type of heaven, may be designed to remind the reader that even in his old age he was still a *pilgrim*, and was *travelling* onward from the Egypt of this world to his heavenly rest. It is doubtful also, whether an Eastern *bed* could be properly described, in the modern sense of the words, as having a *head.*

The two incidents recorded in the Book of Genesis (xlvii. 27—31, and xlviii. 2), as interpreted by the LXX, appear to represent a gradual decline and decrepitude. In the former, the Patriarch is represented as leaning on his *staff*: in the latter he is laid upon his *bed.* In both, he shows his faith in the promises of God. In the former, he provides for his own burial in Canaan; in the latter, he blesses the sons of Joseph. St. Paul inverts the order of the incidents, and dwells more upon the latter, because it was more relevant to his purpose, as declaring the Patriarch's hope and trust in blessings to come, and as intimately connected with the similar command which he next recounts from Joseph himself.

22. *περὶ τῶν ὀστέων*] *concerning his bones*, which were taken out of Egypt, and buried at *Sychem.* See on Acts vii. 16.

This command, concerning his bones, was an evidence of his faith in God's promise, that the seed of Abraham would go out of Egypt, and return to Canaan. *Theophyl.*

It was also a *prophecy* of a future resurrection, and a pre-announcement of the repose of the body, to be glorified hereafter in the heavenly Canaan.

23. *ἀστεῖον τὸ παιδίον*] *that the child was fair*, viz. *Moses*, who refused to be called the child of Pharaoh's *daughter.*

Compare the words of *St. Stephen* concerning the same person, Acts vii. 20. 22.

The *Speech of St. Stephen* before the Hebrew Sanhedrim at

s Exod. 2. 10, 11. Ps. 84. 11.
t Exod. 10. 28, 29. & 12. 31, &c. & 13. 17, &c.
u Exod. 12. 3, &c. & 21. 22.
x Exod. 14. 21, 22.
y Jos. 6. 20.
z Jos. 2. 1. & 6. 23. James 2. 25.
a Jud. 4. 6. & 6. 11. & 11. 1. & 12. 7. & 13. 24. 1 Sam. 1. 20. & 12. 17, &c. & 13. 14. & 17. 45.
b Jud. 14. 6. 1 Sam. 17. 34. 2 Sam. 8. 1. & 10. 19. & 12. 29. Dan. 6. 22.
c Jud. 7. 21. & 15. 15. 1 Sam. 14. 1, &c. & 20. 1. 2 Sam. 7. 12. 1 Kings 9. 4. & 19. 1, &c. 2 Kings 6. 16. & 20. 7. 1 Chron. 22. 9. Job 42. 10. Ps. 6. 9. & 89. 20, &c. Isa. 38. 21. Dan. 3. 25.

24 [s] Πιστει Μωϋσῆς, μέγας γενόμενος, ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραὼ, 25 μᾶλλον ἑλόμενος συγκακουχεῖσθαι τῷ λαῷ τοῦ Θεοῦ, ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν· 26 μείζονα πλοῦτον ἡγησάμενος τῶν Αἰγύπτου θησαυρῶν τὸν ὀνειδισμὸν τοῦ Χριστοῦ· ἀπέβλεπε γὰρ εἰς τὴν μισθαποδοσίαν.

27 [t] Πίστει κατέλιπεν Αἴγυπτον μὴ φοβηθεὶς τὸν θυμὸν τοῦ βασιλέως, τὸν γὰρ ἀόρατον ὡς ὁρῶν ἐκαρτέρησε.

28 [u] Πίστει πεποίηκε τὸ πάσχα καὶ τὴν πρόσχυσιν τοῦ αἵματος, ἵνα μὴ ὁ ὀλοθρεύων τὰ πρωτότοκα θίγῃ αὐτῶν.

29 [x] Πίστει διέβησαν τὴν Ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς γῆς· ἧς πεῖραν λαβόντες οἱ Αἰγύπτιοι κατεπόθησαν.

30 [y] Πίστει τὰ τείχη Ἰεριχὼ ἔπεσε κυκλωθέντα ἐπὶ ἑπτὰ ἡμέρας.

31 [z] Πίστει Ῥαὰβ ἡ πόρνη οὐ συναπώλετο τοῖς ἀπειθήσασι, δεξαμένη τοὺς κατασκόπους μετ' εἰρήνης.

32 [a] Καὶ τί ἔτι λέγω; ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος περὶ Γεδεὼν καὶ Βαρὰκ, Σαμψὼν καὶ Ἰεφθάε, Δαυίδ τε καὶ Σαμουὴλ καὶ τῶν προφητῶν, 33 [b] οἳ διὰ πίστεως κατηγωνίσαντο βασιλείας, εἰργάσαντο δικαιοσύνην, ἐπέτυχον ἐπαγγελιῶν, ἔφραξαν στόματα λεόντων, 34 [c] ἔσβεσαν δύναμιν πυρὸς, ἔφυγον στόματα

Jerusalem seems to have been in the mind of the Author of this Epistle, and its thoughts and even its phrases are reproduced here. Cp. Acts vii. 2, 3—5. 16. 29, 21. 53. Heb. ii. 2; xi. 8, 9. 13—15. 22—24.

It was very natural, that *St. Paul*, especially, writing to the Hebrews at Jerusalem, and speaking to them as he does here, of those who had *died in faith*, as Martyrs for the truth, should bethink himself of the first Martyr, and of the speech which he had heard him speak there, and should be desirous of giving weight to St. Stephen's last words. Cp. Acts xxii. 20.

26. *ὀνειδισμὸν τοῦ Χριστοῦ*] the *reproach* of *Christ*; the reproach borne by Moses looking in faith to Christ and to His *Cross*. See above on ix. 19; and below, xiii. 13.

— *ἀπέβλεπε γάρ*] *for he was looking off* from present sufferings *to the* glorious *reward* to which they would lead.

28. *πεποίηκε*] *he hath celebrated*. See Matt. xxvi. 18, *ποιῶ τὸ πάσχα*. Cp. *Winer*, § 40, p. 244.

29. *γῆς*] *land*. Omitted by *Elz.*, but found in A, D*, E, and giving force to the sense as a contrast to *θάλασσαν*, *sea*; and received by *Lach.*, *Bleek*, *Tisch*.

31. *ἡ πόρνη*] *the harlot*: emphatic. She who *once* had been so, but had been reclaimed from her evil life. Cp. Matt. xxvi. 6, *Σίμωνος τοῦ λεπροῦ*, *that* Simon who was well known to have *once* been a *leper*, and had been cleansed.

So *Rahab*. And she by repentance and faith became a pattern to sinners; and by God's grace, she was received into covenant with Him, and was made an ancestress of Christ Himself. She was a monument of His Love to the world, and a figure of the Church recovered from Heathenism and espoused to Christ. See note above on Matt. i. 3. 5. Cp. James ii. 25, *Ῥαὰβ ἡ πόρνη ὑποδεξαμένη τοὺς ἀγγέλους*, and *Clement* i. 12, *διὰ πίστιν ἐσώθη Ῥαὰβ ἡ πόρνη*. Here is an appeal 'ad verecundiam,' and the moral is, Let it not be true of *you Hebrews*, that "the harlots and publicans go into the kingdom of God before *you!*" Matt. xxi. 31, 32.

In connexion with the history of Rahab, it may be observed, that many Fathers, dating from S. Clement (i. 12),—viz. *Justin Martyr*, *Irenæus*, *Origen*, *Ambrose*, *Jerome*, and *Theodoret* here,—regard her scarlet thread as typical of Christ's blood. Thus *S. Clement* says that the spies *προσέθεντο αὐτῇ σημεῖον, ὅπως κρεμάσῃ ἐκ τοῦ οἴκου αὐτῆς κόκκινον, πρόδηλον ποιοῦντες ὅτι διὰ τοῦ αἵματος τοῦ Κυρίου λύτρωσις ἔσται πᾶσι τοῖς πιστεύουσι*. On Rahab's *typical* character, see on Josh. ii. 1.

32. *ἐπιλείψει γάρ με διηγούμενον ὁ χρόνος*] *for, the time will fail me while I tell of Gideon* —. So *Philo Judæus* (de Somn. p. 1116 D), *Ἐπιλείψει με ἡ ἡμέρα τὰς διαφορὰς τοῦ ἀνθρωπείου βίου διεξιόντα*. *Loesner* (p. 445).

— *Γεδεὼν—Σαμψὼν καὶ Ἰεφθάε*] *Elz.* has *Γεδεὼν Βαράκ τε καὶ Σαμψὼν καὶ Ἰεφθάε*. Some have supposed a chronological embarrassment here, inasmuch as Barak was before Gideon, and Jephthah before Samson.

But the names are arranged in pairs; and so stand in the *Syriac*, *Æthiopic*, and *Arabic* Versions. The Vulgate omits the copulas. * And A omits the second and third *καί*. A and D* read *καὶ Βαράκ*. D, E, I, K have *καὶ* before *Ἰεφθάε*.

On the whole the sense seems to be,—*The* necessary *time will fail me in speaking of Gideon and also of Barak* (who was before him, but deserves also to be celebrated), *of Samson, and also of Jephthah* (who preceded him in time, but ought not to be forgotten), *of David, and also of Samuel* who was his senior, but deserves to be celebrated.

In each of these pairs, there is, as it were, an act of *retrogression* from the *principal* person mentioned, to another person who resembled him, or was connected with him, and ought not to be forgotten.

Such a mode of speech is peculiarly natural to persons who are compelled to hurry onward, for lack of time, and yet look wistfully back on those objects which they leave behind. On the acts of *Gideon*, &c., see notes on JUDGES, and *Introduction*.

33. *εἰργάσαντο δικαιοσύνην*] *they wrought righteousness*,—a proof that the Faith, of which the Apostle is here speaking, is the same kind of Faith as that inculcated by *St. James*, the Bishop of *Jerusalem*, in his Epistle to the Jews of the dispersion.

The Faith on which St. Paul here lays special stress, is an *operative* Faith. Certainly this is no proof (as has been alleged by some) that this Epistle was not written by the author of the Epistles to the Romans and Galatians. Indeed, his language here is a natural corollary and necessary supplement to those two Epistles. And it is in perfect unison with the warnings and exhortations which were given in the *later* Epistles of the Apostle, written nearly at the same time as *this* Epistle,—namely, in the Pastoral Epistles, which were rendered specially necessary by the Jewish Antinomianism of this time.

See above, the *Introduction* to the Epistle to the Romans, pp. 204—206, and pp. 375—378, and below, *Introduction* to the Pastoral Epistles.

At the same time, the Apostle has taken good care in this Epistle to contrast the Justification by an operative *Faith* in *Christ*, of which he is here speaking, with that Justification which many of the Jews sought to establish for themselves, and against which he had contended in the Epistles to the Galatians and Romans, by the deeds or ceremonies of the *Mosaic Law*. See xiii. 10, and the whole of chapters vii.—x.

Gideon, *Barak*, *Samson*. Some of these persons were not exempt from failings and sins. True; but this is not the question to be considered here. Were they not also distinguished by Faith? He is not writing a history of their lives, but is reciting the triumphs of Faith. *Theophyl.*

— *ἔφραξαν στόματα λεόντων*] *stopped the mouths of lions*, as *Samson* did, Judges xiv. 6; *David*, 1 Sam. xvii. 34; and *Daniel*, Dan. vi. 22.

34. *ἔσβεσαν δύναμιν πυρός*] *quenched the violence of fire*, as Shadrach, Meshach, and Abednego did. (Dan. iii. 20—27.) In this and the preceding verse the Apostle happily combines two cases of Martyrdom for the *worship* of God, from the same book of the Old Testament, the Book of Daniel; the first, the example of Daniel himself, preferring to encounter death from the lions rather than *forego* his *private prayers* to God in obedience to the *King's* command; the second, the example of the three children choosing the fiery furnace rather than pay to the Golden

μαχαίρας, ἐνεδυναμώθησαν ἀπὸ ἀσθενείας, ἐγενήθησαν ἰσχυροὶ ἐν πολέμῳ, παρεμβολὰς ἔκλιναν ἀλλοτρίων· 35 [d] ἔλαβον γυναῖκες ἐξ ἀναστάσεως τοὺς νεκροὺς αὐτῶν· ἄλλοι δὲ ἐτυμπανίσθησαν οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν· 36 [e] ἕτεροι δὲ ἐμπαιγμῶν καὶ μαστίγων πεῖραν ἔλαβον, ἔτι δὲ δεσμῶν καὶ φυλακῆς· 37 [f] ἐλιθάσθησαν, ἐπρίσθησαν, ἐπειράσθησαν, ἐν φόνῳ μαχαίρας ἀπέθανον· περιῆλθον ἐν μηλωταῖς, ἐν αἰγείοις δέρμασιν, ὑστερούμενοι, θλιβόμενοι, κακουχούμενοι, 38 ὧν οὐκ ἦν ἄξιος ὁ κόσμος, ἐν ἐρημίαις πλανώμενοι καὶ ὄρεσι, καὶ σπηλαίοις καὶ ταῖς ὀπαῖς τῆς γῆς.

d 1 Kings 17. 23. 2 Kings 4. 36. 2 Macc. 6. 19, 28. & 7. 7, &c. Acts 22. 25.
e Jer. 20. 2.
f 1 Kings 21. 13 2 Kings 1. 8. Matt. 3. 4.

39 [g] Καὶ οὗτοι πάντες μαρτυρηθέντες διὰ τῆς πίστεως οὐκ ἐκομίσαντο τὴν ἐπαγγελίαν· 40 τοῦ Θεοῦ περὶ ἡμῶν κρεῖττόν τι προβλεψαμένου, ἵνα μὴ χωρὶς ἡμῶν τελειωθῶσι.

g ver. 2.

XII. 1 [a] Τοιγαροῦν καὶ ἡμεῖς τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος μαρτύρων, ὄγκον ἀποθέμενοι πάντα, καὶ τὴν εὐπερίστατον ἁμαρτίαν, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα, 2 [b] ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινε σταυρὸν αἰσχύνης καταφρονήσας, ἐν δεξιᾷ τε τοῦ θρόνου τοῦ Θεοῦ κεκάθικεν.

a Rom. 6. 4. & 12. 12. 1 Cor. 9. 24. 2 Cor. 7. 1. Eph. 4. 22. Phil. 3. 13, 14. Col. 3. 8. 1 Pet. 2. 1. & 4. 2. ch. 10. 36.
b 1 Cor. 1. 8. Ps. 110. 1. Luke 24. 26. Phil. 2. 8, &c. 1 Pet. 1. 11. ch. 1. 3, 13. & 2. 10. & 8. 1.

3 Ἀναλογίσασθε γὰρ τὸν τοιαύτην ὑπομεμενηκότα ὑπὸ τῶν ἁμαρτωλῶν εἰς αὐτὸν ἀντιλογίαν, ἵνα μὴ κάμητε ταῖς ψυχαῖς ὑμῶν ἐκλυόμενοι.

4 [c] Οὔπω μέχρις αἵματος ἀντικατέστητε πρὸς τὴν ἁμαρτίαν ἀνταγωνιζόμενοι,

c 1 Cor. 10. 13. ch. 10. 32—34.

Image, which the King had set up, that public homage which is due to God alone. The former was ready to die rather than *omit*, for a single day, the worship of Him Who is True; the latter would sooner perish than *commit* the *sin* of performing a single act of worship to what is false. Two striking examples for the Hebrews at that time. See above, x. 24. They are happily united in the two Proper Lessons appointed by the Church to be read on the Nineteenth Sunday after Trinity.

— παρεμβολάς] *armies* here, as often in LXX, as well as *camps*. Cp. xiii. 11. 13. Rev. xx. 9. Acts xxi. 34.

35. γυναῖκες] *women*; e. g. the widow of *Sarepta* from Elijah (1 Kings xvii. 23); the *Shunammite* from Elisha (2 Kings iv. 36).

— ἐτυμπανίσθησαν] *they were beaten to death*. See the authorities in *Suicer* (Thesaur. in *v.* pp. 1327–35), where is an elaborate dissertation on the word; the sense of which appears to be, to stretch and suspend the body on a rack, and then to beat it to death by repeated strokes of wooden instruments loaden with brass or leaden balls covered with leather; like the action of beating a drum (τύμπανον). Cp. 2 Macc. vi. 28. Hence it was used in a more general sense for any violent torture.

— κρείττονος ἀναστάσεως] *a better resurrection* of the body than that restoration of it to life in this world, which was *offered* them, if they recanted, after their *condemnation to death*. They might have risen again to life in this world, after their sentence of death; but they *died* with joy, in order that they might rise again in glory to life eternal. So *Primasius* and others.

Or, as some interpret the passage, a better resurrection than that of the two children just mentioned as restored to life in this world by the two Prophets. *Theophyl.*

37. ἐλιθάσθησαν] *they were stoned*; as *Naboth*, 1 Kings xxi. 13; *Zechariah*, son of *Jehoiada*, 2 Chron. xxiv. 20–22. Matt. xxiii. 37. Here is a comfortable assurance in reading their history. They died as Martyrs here, and will have their reward hereafter.

— ἐπρίσθησαν] *they were sawn asunder*, as Isaiah by order of king Manasseh, according to the Jewish tradition. *Schöttgen* (p. 987). *Justin M.* (c. Trypho. 120). *Tertullian* (Scorpiac. 8. de Patient. 13). *Delitz.* (p. 589); note above, on 2 Kings xxi. 16.

— ἐπειράσθησαν] *they were tempted* by Satan, and by allurements of pleasure and profit from persons in worldly power, as the Prophet of Judah was tempted by Jeroboam (1 Kings xiii. 7); perhaps the most trying form of Martyrdom, and requiring the most courage and faith.

This specification of *temptation* to *apostasy* from Christ would have a special pertinency to the case of the Hebrew Christians, and is very appropriate here. The word ἐπειράσθησαν has been rejected by some Editors, but without reason. It is received by *Tisch.* in his last edition.

— ἐν μηλωταῖς] *in sheepskins*, as some of the Prophets. (Zech. xiii. 4.) See *Clem. Rom.* i. 17, who applies the words to *Elijah*, *Elisha*, and *Ezekiel*.

CH. XII. 1. Τοιγαροῦν—μαρτύρων] Cp. *Clement. R.* i. 19. On the word νέφος, *nimbus*, for πλῆθος, *multitude*, see *Wetst.*, *Lünem.*

The picture seems to be drawn from the immense multitudes of *spectators* which the Apostle had seen witnessing the races in the Stadium at Corinth, or in the Circus at Rome. "Totam hodiè Romam Circus capit." (*Juvenal.*) Such a comparison is a favourite one with St. Paul. See on Phil. iii. 14.

— εὐπερίστατον ἁμαρτίαν] that *sin which most readily besets us*, and, as it were, begirds us. The word εὐπερίστατος is only found here. Its derivation from ἵστημι (to *place*, *statuo*, not *sto*) intimates that it is something readily *placed around*, so as to hem in and beset; and therefore it is rendered *circumstans* by *Vulg.* Cp. στατὸς ἵππος (*Hom.* Il. v. 506): στατὸν ὕδωρ, *stagnant water*, and (what is very relevant to the Apostle's meaning) στατὸς χιτὼν, a long, straight, and ungirdled tunic, ὀρθοστάδιος. See *Passow.* Hence *Chrys.* here well explains the word εὐπερίστατος by εὐκόλως περισταμένη, and so the *Syriac* and the *English* Authorized Version, 'which easily *besets* us.' *Bp. Sanderson* (iv. 60) well renders it 'quæ nos arctè complectitur;' following *Erasmus*, 'tenaciter inhærens.' Let us cast this sin off, as a garment which encumbers us in our Christian race.

The metaphor is from the act of runners laying aside their outer garments, in order to run with more expedition.

— τρέχωμεν—ἀγῶνα] *let us run the race*. A Pauline figure. See Gal. ii. 2; v. 7. Rom. ix. 16. Phil. ii. 16.

2. ἀφορῶντες—Ἰησοῦν] *looking to Jesus*. He excites them to look with the eye of Faith through the *Cloud of Human* Witnesses, and to see the *Sun of Righteousness* standing in splendour and glory at the Right Hand of God.

The Saints are, as it were, the Clouds of Christ's Presence, which are illumined by the beams of His brightness, and by which He will be surrounded when He comes in His glorious Majesty to judge the quick and dead.

On this text see the noble Sermon of *Bp. Andrewes* (ii. 158); and cp. *Bp. Sanderson* (i. p. 401; iv. 60).

— ἀντὶ—χαρᾶς] *for the joy that was set before Him, He endured the cross*. The joy which He felt in the prospect of our Salvation to be effected by His sufferings was His βραβεῖον, or Prize. Looking to it, He ran His Race, and, having finished His Course, He *has* now *taken* His seat (κεκάθικε), where He is now enthroned,—not by the side of some human βραβεὺς, or Arbiter of the Race, but at the *Right Hand of God*. Look up to Him, follow Him.

Elz. has ἐκάθισε: but the reading of the text is far preferable as to sense, and is supported by the best authorities.

3. Ἀναλογίσασθε] On this text see *Bp. Sanderson's* Sermon (i. p. 401).

4. Οὔπω μέχρις αἵματος ἀντικατέστητε] *Ye did not yet resist unto blood*, as Christ did. Observe the aorist here, ἀντικατέστητε. Ye *did* not resist unto blood, as ye might have done on several oc-

d Job 5. 17. Prov. 3. 11, 12. Rev. 3. 19.

5 d καὶ ἐκλέλησθε τῆς παρακλήσεως, ἥτις ὑμῖν ὡς υἱοῖς διαλέγεται, Υἱέ μου, μὴ ὀλιγώρει παιδείας Κυρίου, μηδὲ ἐκλύου ὑπ' αὐτοῦ ἐλεγχόμενος· 6 ὃν γὰρ ἀγαπᾷ Κύριος παιδεύει, μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται.

e Deut. 8. 5. 2 Sam. 7. 14. Prov. 13. 24. & 19. 18. f Ps. 73. 15. 1 Pet. 5. 9. g Num. 16. 22. & 27. 16. Eccles. 12. 1, 7. Isa. 57. 16. Zech. 12. 1.

7 e Εἰ παιδείαν ὑπομένετε, ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός· τίς γάρ ἐστιν υἱὸς, ὃν οὐ παιδεύει πατήρ; 8 f Εἰ δὲ χωρίς ἐστε παιδείας, ἧς μέτοχοι γεγόνασι πάντες, ἄρα νόθοι ἐστὲ, καὶ οὐχ υἱοί.

9 g Εἶτα τοὺς μὲν τῆς σαρκὸς ἡμῶν πατέρας εἴχομεν παιδευτὰς, καὶ ἐνετρεπόμεθα· οὐ πολλῷ μᾶλλον ὑποταγησόμεθα τῷ Πατρὶ τῶν πνευμάτων, καὶ ζήσομεν; 10 οἱ μὲν γὰρ πρὸς ὀλίγας ἡμέρας κατὰ τὸ δοκοῦν αὐτοῖς ἐπαίδευον, ὁ δὲ ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ.

h Isa. 33. 17. James 3. 18.

11 h Πᾶσα δὲ παιδεία πρὸς μὲν τὸ παρὸν οὐ δοκεῖ χαρᾶς εἶναι, ἀλλὰ λύπης· ὕστερον δὲ καρπὸν εἰρηνικὸν τοῖς δι' αὐτῆς γεγυμνασμένοις ἀποδίδωσι δικαιοσύνης.

i Isa. 35. 3. Job 4. 3, 4. Ecclus. 25. 23. k Prov. 4. 26, 27. Gal. 6. 1. l Rom. 12. 18. 2 Tim. 2. 22. Matt. 5. 8. 2 Cor. 7. 1. m 2 Cor. 6. 1. 2 Pet. 1. 10. Deut. 29. 18. ch. 3. 12. Gal. 5. 12.

12 i Διὸ τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε, 13 k καὶ τροχιὰς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ, ἰαθῇ δὲ μᾶλλον.

14 l Εἰρήνην διώκετε μετὰ πάντων, καὶ τὸν ἁγιασμὸν, οὗ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον· 15 m ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ· μή τις ῥίζα πικρίας ἄνω φύουσα ἐνοχλῇ, καὶ διὰ ταύτης μιανθῶσιν οἱ πολλοί·

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casions at Jerusalem, *if* ye had been animated with the courage of Martyrs; for instance, in the persecution ἐπὶ Στεφάνῳ (Acts xi. 19. Cp. xxvi. 10. 1 Thess. ii. 14); and as the Apostle St. James, the brother of John, did (Acts xii. 1, 2); and as the other St. James, your late Bishop, did very recently. *Euseb.* ii. 22, 23.

It is the more requisite to bear in mind the tense and the true rendering of this verb (ἀντικατέστητε), because an argument has been built by some upon an erroneous rendering of it ("ye *have not yet resisted unto blood*"), as if it implied that they to whom the author writes had not been exposed to any *sanguinary persecution*; and that therefore this Epistle could not have been addressed to the Hebrew Christians of *Palestine*.

It is clear from the whole tenour of the sentence, that the writer is expostulating here with many of those whom he addresses, for their pusillanimity, and lack of zeal, valour, and patience, in not encountering afflictions for the Faith. See *vv.* 5–12: *Ye did not yet resist unto blood* (when ye ought to have done so), and *ye have forgotten the exhortation*, &c.

5, 6. Τίέ μου—παραδέχεται] Prov. iii. 11, 12, LXX. Cp. Rev. iii. 19. *Clement R.* (i. 56). *Augustine* (iii. 2641; iv. 265. 331. 1445; v. 333. 460). *Bp. Sanderson* (i. 417).

7. τίς γάρ ἐστιν υἱὸς κ.τ.λ.] *for who is a son, whom his father chasteneth not?* That is,—who is really treated as a *son*, *if* his father *denies* him that corrective discipline, to which, as a *son*, he is *entitled* from his *father?*

This seems to be the true rendering of the words, and not '*what son is there?*' The emphatic word is *υἱὸς*, as opposed to *νόθοι*. See *v.* 8.

9. τῷ Πατρὶ τῶν πνευμάτων] *the Father of our spirits*, as distinguished from the fathers of *our flesh*. God is the Creator of our bodies, souls, and spirits; but He is not the Father of the *carnal corruptions* of our nature, which we inherit through our parents from Adam, who are therefore here called πατέρες τῆς σαρκὸς ἡμῶν, as contrasted with the πνεῦμα, or *highest faculty* of man. (1 Thess. v. 23.)

Some early Christian writers supposed that the human *spirit* is *created* 'toties quoties' by God; e.g. *Primasius*, who says, "Corpus nostrum ex semine paterno et materno conficitur, *anima* vero semper à Deo ex nihilo creatur." But it does not seem that the Apostle designed to express any opinion here on the question which afterwards agitated the Church in the controversies between the Advocates of *Creationism* and *Traducianism* as to the origin of the Soul. Cp. *Lünemann*, p. 340; and *Delitz.* p. 619.

The birth, of which the Apostle is here speaking, is the *new birth*, the *spiritual* birth, which is wrought by *God* in the Sacrament of Baptism, of which St. John speaks, when he says, that "as many as received Him (the Incarnate Word), to them gave He power to become sons of God . . . . which were born, not of blood, nor of the will of the *flesh*, nor of the will of man, but of God." (John i. 12, 13.) And John iii. 6, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." It is therefore truly said by a great English moralist and metaphysician, that "the generation, whether of plants or living creatures, is effected by that prolific virtue which is in the seed. Answerable, therefore, unto the twofold birth spoken of in the Scriptures, there is also a twofold seed. The first birth is that of *the old man*, by *natural* generation, whereby we are born the sons of Adam. The second birth is that of the *new man*, by *spiritual regeneration*, whereby we are born the sons of God. Answerably whereunto the first seed is *semen Adæ*, the seed of the old Adam, derived unto us by carnal propagation from our natural parents, who are therefore called *the fathers of our flesh* (Heb. xii. 9); together wherewith is also derived that uncleanness of corruption, which upon our first birth cleaveth so inseparably to our nature, and is the inward principle from which all the *works of the flesh* have their emanation. But then there is another seed, *semen Dei*, as St. John calleth it (1 John iii. 9), the seed of *the second Adam*, Jesus Christ, *God blessed for ever*, derived unto us by the communication of His *Holy Spirit*, inwardly renewing us; together wherewith is also derived a measure of inherent supernatural grace, as the inward principle whence all the choice fruits of the Spirit do flow." *Bp. Sanderson* (i. p. 428).

12, 13.] Isaiah xxxv. 3. Prov. iv. 26, LXX. Τροχιὰ is properly מְעָגָל (*maëyhal*), an *orbita*, a road made for, and marked by, wheels; which was to be carefully followed, in order that the draught might be more easy. He returns to the metaphor drawn from the stadium, *v.* 1, 2. *Theophyl.* Here also is an argument against the Novatian heresy. *Theophyl.* Cp. vi. 4—6, and below, *v.* 17.

13—15.] These words are almost metrical. Thus καὶ τροχιὰς ὀρθὰς ποιήσατε τοῖς ποσὶν ὑμῶν form an *Hexameter* verse, and οὗ χωρὶς οὐδεὶς ὄψεται τὸν Κύριον—Ἐπισκοποῦντες μή τις ὑστερῶν ἀπὸ make *two Iambic* verses. Cp. John iv. 35. James i. 17. 2 Pet. ii. 22. Perhaps such musical adaptations of moral precepts were designed in order to be helps to the memory, and in order that such sayings as these might easily circulate from mouth to mouth among Christians.

15. ῥίζα πικρίας] *a root of bitterness.* Deut. xxix. 18, LXX. Cp. Acts viii. 23. Rev. viii. 11.

— διὰ ταύτης] A has δι' αὐτῆς, and so *Lach.*, not *Tisch.*, ed. 1848.

— οἱ πολλοί] *the many.* So A, *Lach.*, and *Tisch.*—*Elz.* omits οἱ. Thus all the printed books, and the generality of MSS.; but the famous Alexandrine, and another at Oxford, have μιανθῶσιν οἱ πολλοὶ, *lest the many* be defiled, *the multitude*, the populace, the congregation,—which certainly is the more elegant, nay, the genuine reading, and ought to be assumed into the public editions. *Dr. Bentley* (Sermon on 5 Nov. vol. iii. p. 246).

16 [n] μή τις πόρνος, ἢ βέβηλος, ὡς Ἠσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδοτο τὰ πρωτοτόκια αὐτοῦ· 17 [o] ἴστε γὰρ, ὅτι καὶ μετέπειτα θέλων κληρονομῆσαι τὴν εὐλογίαν ἀπεδοκιμάσθη· μετανοίας γὰρ τόπον οὐχ εὗρε, καίπερ μετὰ δακρύων ἐκζητήσας αὐτήν.

18 [p] Οὐ γὰρ προσεληλύθατε ψηλαφωμένῳ ὄρει, καὶ κεκαυμένῳ πυρὶ, καὶ γνόφῳ καὶ ζόφῳ καὶ θυέλλῃ, 19 [q] καὶ σάλπιγγος ἤχῳ, καὶ φωνῇ ῥημάτων, ἧς οἱ ἀκούσαντες παρῃτήσαντο μὴ προστεθῆναι αὐτοῖς λόγον, 20 [r] οὐκ ἔφερον γὰρ τὸ διαστελλόμενον, Κἂν θηρίον θίγῃ τοῦ ὄρους, λιθοβοληθήσεται, 21 καὶ,

n Gen. 25. 33. Eph. 5. 3. Col. 3. 5. 1 Thess. 4. 3.
o Gen. 27. 34, &c.
p Exod. 19. 12, &c. & 20. 18.
q Exod. 20. 19. Deut. 5. 22.
r Exod. 19. 13. Deut. 5. 5, 25. & 18. 16.

16. *πόρνος, ἢ βέβηλος*] *fornicator*, or *profane*. It is noted as one of Esau's impieties, whom the Scripture hath branded as a *profane person*, that he grieved his parents in the choice of his *wives*. (Gen. xxvi. 35; xxviii. 8.) *Bp. Sanderson*, i. 38. Some of the Fathers (e. g. *Primasius*) regard those marriages as censured here in the word *πόρνος*.

The combination of the two words intimates the connexion of gluttony and uncleanness. Cp. *Bengel.*

— *πρωτοτόκια*] *the Birthright*, to which was annexed the progenitorship of the Messiah, and also the Priesthood.

Before the Priesthood of Aaron was constituted by God, the Priesthood was in the First-born of the family by hereditary succession. (See *Bp. Bilson* on Perpetual Government of the Church, p. 37. *Bp. Patrick* and others, upon Job i. 5; xlii. 8.) The goodly raiment which belonged to Esau, and which Rebecca took, and in which she clothed Jacob (Gen. xxvii. 15), was probably the raiment which belonged to the first-born as the Priest of the household. *Primasius.* As to Esau's raiment, compare *Professor Blunt's* Coincidences in the Old Testament concerning the Patriarchal Church, pp. 12—16.

The *Birthright*, which was a *spiritual* prerogative, is to be distinguished from the *Blessing*, which was dependent on the Father's will. See here *v.* 17. Gen. xxvii. 36, 37.

Esau is called *βέβηλος*, a *profane* person, because "he *despised* his *birthright*" (Gen. xxv. 33). And his example is here presented to the Hebrews as a warning not to despise their *Christian Birthright*, and incur his doom.

17. *ἴστε—αὐτήν*] *for ye know that also afterwards* (i. e. after he had sold the *birthright*) *when he was desirous of inheriting the blessing* (from his father) *he was rejected: for he found not any place for repentance* (i. e. for change of mind) *although he sought it diligently with tears.*

Esau is represented as a *profane* person, because he sold his birthright, for the gratification of a carnal appetite. His *profaneness* consisted in bartering away his *spiritual* privileges for a mess of pottage. He said, "What profit shall this *birthright* do me? So he *despised* his *birthright*" (Gen. xxv. 31—34). We hear of *no remorse* on his part at the time when he was guilty of this act of spiritual profaneness.

It was not till *afterwards*, when he found that the forfeiture of a *spiritual* privilege involved a *temporal* loss, that he *grieved* over it. As long as he regarded it as purely spiritual, he was careless about it. *But* when he found, that his brother Jacob, to whom he had sold his birthright, had presented himself *as the first-born* to Isaac (Gen. xxvii. 19), and in the assumed character of the *first-born* had obtained *the blessing* from Isaac, and that Isaac declared "that he should be blessed," then Esau "cried with an exceeding bitter cry" (Gen. xxvii. 33, 34). When he heard that the blessing had conveyed to Jacob the *temporal* dominion and lordship over *himself*, and superabundance of wealth "in corn and wine," then he "lifted up his voice and wept." Then, but not till then, Esau rued what he had done in selling his birthright. Then, but not till then, he would have *changed* his *mind* with respect to his *birthright*, because he was *desirous* (*θέλων*) to *inherit* the *temporal blessing* (*εὐλογίαν*) that was annexed to the birthright; then he would have revoked the sale.

But it was now too late. The door of repentance was shut; the *place of change of mind* could no longer be *found*; the day of Retribution was come. God punished him for his profaneness in selling his birthright, and would not now *allow* him to *change his mind* (*μετανοεῖν*) in that respect. He had said, "*What shall this birthright profit me?*" He had *despised it*. He now regretted the sale, but it was only because it entailed temporal loss to himself, and conveyed secular supremacy to his brother. And even then, though he sought for a *change of mind*, as to the past sale, yet he was not truly contrite in heart. His grief was 'dolor *amissi*,' but not 'dolor *admissi*.' It was not 'dolor ob *peccatum*,' but 'dolor ob *pœnam* peccati.' His tears were not shed for his sin, but for his suffering. They were like those of Cain: not shed for his offence, but for its penalty. They were not like the tears of Peter, but of Judas (see Matt. xxvi. 75; xxvii. 3). They were tears of *a worldly sorrow that worketh death* (2 Cor. vii. 10). They were tears of envy and rage, of malice and revenge against his brother, who had been blessed by God, and whose death Esau was plotting, and whose blood he desired to shed while he was shedding tears, in order that he might recover by murder what he had lost by profaneness, and that he might retrieve what God had given to Jacob by the voice of his father Isaac.

Therefore Esau was not *really penitent at all.* And he was rejected by God, executing retribution upon him by the instrumentality of Isaac. On *Esau's* case, cp. note on **Gen. xxv. 34.**

Thus interpreted, this passage affords no countenance to the Novatian heresy (cp. *Theodoret* here, and see above on vi. 4—10); nor is there any ground for the more constrained interpretation adopted by some learned Expositors in recent times, who suppose *μετάνοιαν* to mean "change of purpose in the mind of *Isaac.*"

The phrase *μετανοίας τόπον εὗρεῖν*, is interpreted by all the Greek Expositors, "to find no place for *his own* repentance" (not Isaac's), and it was a phrase familiar to the Greek ear. See Wisdom xii. 10, *κρίνων κατὰ βραχὺ ἐδίδους τόπον μετανοίας. Clemens Rom.* c. 7, *μετανοίας τόπον ἔδωκεν ὁ δεσπότης τοῖς βουλομένοις ἐπιστραφῆναι ἐπ' αὐτόν*: and so 'dare *locum pœnitentiæ*,' in Latin authors, e. g. *Liv.* xliv. 10. *Plin.* Epist. x. 97.

The sentence, rightly understood, contains a solemn warning to the Hebrews, as showing the sin and danger of despising their *Christian* Birthright, which, when it is too late, they may in vain desire to recover; and as inculcating the necessity of Repentance on their part; and as also pointing out the hollowness and futility of mere *worldly sorrow*; and as describing the *true nature* of that Repentance, by which alone they might be reconciled to God. It also coheres harmoniously with the sentences which follow, in which the Apostle exhorts to Repentance, by considerations of the excellency of the Gospel, and of the love of God manifested therein to all who are truly penitent.

18. *Οὐ γάρ*] Ye are not like Esau, who did *not find* any place for *Repentance*, as to the sale of his Birthright. *Ye*, in your approach to God, *have not come near to a mountain that is only being felt-for in the dark with the hands* of men who are blinded by clouds and darkness, like that awful gloom which enveloped Mount *Sinai*, when the Law was given from it. Cp. Acts xvii. 27, *ζητεῖν τὸν Θεὸν, εἰ ἄρα ψηλαφήσειαν αὐτὸν, καὶ εὕροιεν*, and the uses of the word *ψηλαφᾶν* by the LXX in Gen. xxvii. 12. 21. Deut. xxviii. 29. Judg. xvi. 26. Isa. lix. 10, the best illustrations of this text; and cp. note above, on Exod. xix. 13.

St. Paul especially had personally realized the meaning of this word *ψηλαφᾶν*, when he was struck with blindness, and was led by the hand of others (Acts ix. 8, 9), and when he saw Elymas the sorcerer also suddenly smitten with blindness, and groping his way, seeking some to lead him by the hand. (Acts xiii. 11.)

Ye have been invited with loving words to draw near to God; see vii. 19. And in your approaches to Him, ye are not like your Fathers at Mount Sinai. He is more gracious now to you in Christ and in the Christian *Sion*, than He ever was to them, His favoured people in ancient days. Ye are not come to a mountain that is felt-for by the hands of men *groping their way* in gloom.

But ye have come to the noonday light, and Evangelical sunshine of Mount *Sion*, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling which cleanses you from your sins. Ye are therefore not like Esau. *Ye may find the place of Repentance.* Ye have been brought to it in the Gospel. The door of Repentance is opened to you by Jesus, the Mediator of the New Covenant. It is sprinkled by His Blood. Therefore do not turn away from it, or ye may incur his doom.

On the *present* participle *ψηλαφωμένῳ*, see *Winer*, § 45, p. 307, who compares *τὰ βλεπόμενα*, xi. 3.

For a similar comparison of the circumstances of the delivery of the two Covenants, see *Justin M.* c. Tryphon. c. 67. For *ζόφῳ*, the reading of A, C, D*, *Elz.* has *σκότῳ*.

20. *τὸ διαστελλόμενον*] *that which was being commanded.* Observe the present tense; referring to the awful circumstance which accompanied the delivery, and inspired the dread here described. Cp. *φανταζόμενον, that which was appearing*, *v.* 21.

οὕτω φοβερὸν ἦν τὸ φανταζόμενον, Μωϋσῆς εἶπεν, Ἔκφοβός εἰμι καὶ ἔντρομος.

s Gal. 4. 26. Rev. 3. 12. & 21. 2, 10. Phil. 3. 20. Deut. 33. 2. Jude 14.
t Luke 10. 20. Gen. 18. 25. ch. 11. 40. Phil. 3. 12.
u Gen. 4. 10. Exod. 24. 8. 1 Tim. 2. 5 ch. 8. 6. & 9. 15. & 10. 22. & 11. 4. 1 Pet. 1. 2.
v ch. 2. 2, 3. & 10. 28, 29.
x Hag. 2. 6. ver. 19.
y Ps. 102. 27. Matt. 24. 35. 2 Pet. 3. 10.
z 1 Pet. 2. 5.
zz Deut. 4. 24. Isa. 66. 15. Ps. 97. 3.
a Rom. 12. 10. Eph. 4. 3. 1 Pet. 1. 22. & 2. 17. & 3. 8. & 4. 8.
b Gen. 18. 1. & 19. 1. Rom. 12. 13. 1 Pet. 4. 9.
c Matt. 25. 36. Rom. 12. 15. Col. 4. 18. 1 Pet. 3. 8.

22 s Ἀλλὰ προσεληλύθατε Σιὼν ὄρει, καὶ πόλει Θεοῦ ζῶντος, Ἱερουσαλὴμ ἐπουρανίῳ, καὶ μυριάσιν ἀγγέλων, 23 t πανηγύρει καὶ ἐκκλησίᾳ πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς, καὶ κριτῇ Θεῷ πάντων, καὶ πνεύμασι δικαίων τετελειωμένων, 24 u καὶ διαθήκης νέας μεσίτῃ Ἰησοῦ, καὶ αἵματι ῥαντισμοῦ κρεῖττον λαλοῦντι παρὰ τὸν Ἄβελ.

25 v Βλέπετε, μὴ παραιτήσησθε τὸν λαλοῦντα. Εἰ γὰρ ἐκεῖνοι οὐκ ἔφυγον τὸν ἐπὶ γῆς παραιτησάμενοι χρηματίζοντα, πολλῷ μᾶλλον ἡμεῖς οἱ τὸν ἀπ' οὐρανῶν ἀποστρεφόμενοι, 26 x οὗ ἡ φωνὴ τὴν γῆν ἐσάλευσε τότε, νῦν δὲ ἐπήγγελται λέγων, Ἔτι ἅπαξ ἐγὼ σείω οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν. 27 y Τὸ δὲ Ἔτι ἅπαξ δηλοῖ τῶν σαλευομένων τὴν μετάθεσιν ὡς πεποιημένων, ἵνα μείνῃ τὰ μὴ σαλευόμενα.

28 z Διὸ βασιλείαν ἀσάλευτον παραλαμβάνοντες ἔχωμεν χάριν, δι' ἧς λατρεύωμεν εὐαρέστως τῷ Θεῷ μετὰ αἰδοῦς καὶ εὐλαβείας· 29 zz καὶ γὰρ ὁ Θεὸς ἡμῶν πῦρ καταναλίσκον.

XIII. 1 a c Ἡ φιλαδελφία μενέτω· 2 b τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε, διὰ ταύτης γὰρ ἔλαθόν τινες ξενίσαντες ἀγγέλους.

3 c Μιμνήσκεσθε τῶν δεσμίων ὡς συνδεδεμένοι· τῶν κακουχουμένων ὡς καὶ αὐτοὶ ὄντες ἐν σώματι.

4 Τίμιος ὁ γάμος ἐν πᾶσι καὶ ἡ κοίτη ἀμίαντος· πόρνους δὲ καὶ μοιχοὺς κρινεῖ ὁ Θεός.

After λιθοβοληθήσεται *Elz.* adds ἢ βολίδι κατατοξευθήσεται —not in the best MSS.

22. προσεληλύθατε] *ye have come*—so much greater are your privileges than theirs. Ye have come to Mount Sion; *they* were like blind men groping for Mount Sinai. Even Moses, their Mediator, was smitten with fear and trembling. But your Mediator is Jesus, the true Joshua, the Everlasting *Saviour*, the Son of God, and He has ascended the Mountain of God, and has called you to Himself, to that heavenly Rest which was typified by the earthly Canaan, and which He has purchased for you by His own Blood.

23. ἐκκλησίᾳ πρωτοτόκων] *the Church of the First-born*—the true First-born. He continues the reference to *Esau*, the elder brother according to the *flesh*, who was rejected for his own profaneness and impenitence. You have come to the Church of the *First-born*, made so by their adoption into Christ, the Only-Begotten Son of the Father (cp. i. 6. Gal. iv. 7. Rom. viii. 16. 29), and the First-Begotten from the Dead. (Col. i. 18. Rev. i. 5.)

— πνεύμασι δικαίων] the *spirits* of *just men made perfect* by faith in Christ. The spirits of those who have been engrafted in Christ, and have continued stedfastly in *His mystical Body*, are not separated from it by Death, which severed their spirits from *their own mortal bodies*· Death cannot pluck them out of His hand. Their *bodies* are *resting* in the grave till the sound of the last trump, and the day of Resurrection; but their *spirits* are in Paradise, and hold converse with each other there, and communicate with the blessed company of all faithful people, who are united together in the Communion of Saints. Here is a joyful assurance of the blessed state of the Souls of the Just, in the interval between Death and Resurrection. See above on 1 Thess. iv. 16, and on Luke xxiii. 43. Cp. *Bp. Pearson* on the Creed, Art. ix. p. 664.

24. αἵματι—Ἄβελ] *The blood of Abel* cried from the ground for vengeance against his murderer. The blood of Christ cries for pardon for you to God. *Theophyl.* Cp. on Gen. iv. 8—10.

28. μετὰ αἰδοῦς καὶ εὐλαβείας] Some Editors (*Lach.*, *Bleek*, *Tisch.*, *Lün*) have μ. εὐλαβείας καὶ δέους. But αἰδοῦς is found in D***, I, K, M, and the *Peschito*, and is not so likely as δέους to have been inserted by the copyists.

29. πῦρ καταναλίσκον] *a consuming fire:* from Deut. iv. 24, LXX.

CH. XIII. **2.** ἔλαθόν τινες ξενίσαντες ἀγγέλους] *some entertained Angels unawares.* As Abraham, Gen. xviii. 2, Lot, Gen. xix. 1. "Quî scis an Deum suscipias, cùm hospitem putas? sic enim scriptum est in Evangelio, dicente Domino Jesu, *Hospes eram, et collegistis Me.*" Matt. xxv. 35. *Ambrose*, de Abraham 5. *A Lapide.*

There seems to be a *paronomasia* in ἔλαθον and μὴ ἐπιλανθάνεσθε—a common figure with *St. Paul*, especially at the *close* of his Epistles. See above, Rom. xii. 3, and 13, 14, note, and 2 Thess. iii. 11.

4. Τίμιος ὁ γάμος ἐν πᾶσι] Two things are to be here observed:

(1) the *order* of the words;

(2) the *non-insertion* of the verb substantive, either ἐστὶ, *is*, or ἔστω, *let it be.*

The *reason* of this seems to be, that the sentence was designed to be a *Christian proverb*, and to pass currently from mouth to mouth, as a maxim of Christian life. Accordingly, the *verb substantive* is not inserted; and this *non-insertion* is characteristic of Proverbs, especially in Hebrew, as may be seen in those of Solomon. "Honorabile conjugium in omnibus" expresses the sense in *Latin:* but it is not easy to render it in English, without *restricting* it either to the sense of an *assertion*, or to that of a *precept;* whereas it seems most probable that the Apostle intended that it should serve *either* purpose, but *not* to the *exclusion* of the other. Accordingly, we find that the ancient and modern Expositors give both senses: and it would be better to adopt a *restricting* which would comprise both. Perhaps it might be best expressed thus, "Honour to Marriage!"

There is a similar proverbial conciseness in *v.* 5, ἀφιλάργυρος ὁ τρόπος, and in the Christian axiom contained in Rom. xii. 9.

The word τίμιος, *honourable*, is specially appropriate here, as containing a warning against the πάθη ἀτιμίας (Rom. i. 26), by which some *dishonoured* their *bodies;* and as conveying a command to keep the *body* ἐν τιμῇ, *in honour* (see on 1 Thess. iv. 4), and to "give *honour* to the wife, as the weaker vessel." See 1 Pet. iii. 7.

The words ἐν πᾶσι signify *in all respects* (see *v.* 18. Col. i. 18. Phil. iv. 12. Titus ii. 9), as well as in all *persons*, as *Theophyl.* explains it, μὴ ἐν τούτῳ τῷ μέρει τίμιος, ἐν ἄλλῳ δ' οὐ, ἀλλ' ὅλος δι' ὅλου: so that the sense is, *Marriage* is,—and let it be accounted,—*honourable* in all places, times, and persons. Cp. the *Arabic* and *Æthiopic* versions; the former rendering it *in all respects*, the latter *every where;* Marriage is altogether honourable. Honourable let it be, on account of its institution by God in Paradise (Gen. ii. 22). Honourable, on account of its consecration by Christ (Eph. v. 22—33). Honourable, as a remedy against fornication (1 Cor. vii. 2. 1 Tim. v. 14). Honourable, as the appointed means for the procreation of children, and for the peopling of Heaven with saints.

By the word '*honourable*' he delivers a protest against those Judaizing and Gnostic teachers, who stigmatized Marriage as

5 [d] Ἀφιλάργυρος ὁ τρόπος, ἀρκούμενοι τοῖς παροῦσιν, αὐτὸς γὰρ εἴρηκεν, Οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω, 6 [e] ὥστε θαῤῥοῦντας ἡμᾶς λέγειν, Κύριος ἐμοὶ βοηθὸς, καὶ οὐ φοβηθήσομαι· τί ποιήσει μοι ἄνθρωπος;

7 [f] Μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ· ὧν ἀναθεωροῦντες τὴν ἔκβασιν τῆς ἀναστροφῆς μιμεῖσθε τὴν πίστιν.

8 Ἰησοῦς Χριστὸς ἐχθὲς καὶ σήμερον ὁ αὐτὸς, καὶ εἰς τοὺς αἰῶνας.

9 [g] Διδαχαῖς ποικίλαις καὶ ξέναις μὴ παραφέρεσθε· καλὸν γὰρ χάριτι βεβαιοῦσθαι τὴν καρδίαν, οὐ βρώμασιν, ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες.

d Exod. 23. 8. Deut. 16. 19. & 31. 6, 8. 1 Chron. 28. 20. Josh. 1. 5. Prov. 15. 16. Matt. 6. 25, 34. Phil. 4. 11. 1 Tim. 6. 6, &c.
e Ps. 58. 4, 11, 12. & 118. 6.
f ver. 17. ch. 6. 12.
g Eph. 4. 14. & 5. 6 1 John 4. 1. Rom. 14. 17. Col. 2. 8, 16. 1 Tim. 4. 3.

'dishonourable;' and asserts its proper office in the keeping of the body in sanctification and *honour* (τιμῇ, 1 Thess. iv. 4). See on 1 Tim. iv. 3. Col. ii. 23. Cp. *Iren.* i. 24, "Nubere et generare à Satanâ dicunt esse." *Greg. Nazianz.* Hom. xxxvii. p. 651, on Marriage.

— καὶ ἡ κοίτη ἀμίαντος] *and the bed undefiled.* Some have censured this rendering of the English Version as inaccurate. But it seems to be commendable, in what it does *not* say, but leaves undetermined. It seems probable that the writer himself purposely left this Christian proverb to be applied *either* as a *precept* or as an *assertion.* This is the very essence of *Proverbs.* See the foregoing note, and on Eph. iv. 1. *Honourable* [is, and *honourable* be accounted] *Marriage in all* (both things and persons), *and the bed* (the marriage-bed) if *undefiled:* Honorabile conjugium, et lectus genialis, non pollutus adulterio neque libidine. Hæc autem dicuntur ab Apostolo contrà eos, qui vel Nuptias damnabant tanquam à Diabolo conflatas, vel honestum matrimonii usum conjugatis interdicebant (cf. 1 Tim. iv. 3. 1 Cor. vii. 5) vel matrimonii vinculum divortio temerè dirumpebant. Cf. Matt. xix. 3. 10.

The word κοίτη is used by the Apostle with that reverential modesty and reserve which characterize him, (see on 1 Thess. iv. 6,) for conjugal intercourse; cp. Rom. ix. 10. The *plural* κοῖται in Rom. xiii. 13 expresses the *abuses* of the κοίτη.

Some recent interpreters render καὶ ἡ κοίτη ἀμίαντος *and let the bed be undefiled;* but this seems to be an incorrect translation. It is not true that the non-insertion of the article ἡ before ἀμίαντος proves that ἀμίαντος is a *predicate.* See Gal. i. 4. 1 Cor. x. 3. *Winer,* § 20, and *Kühner,* § 493, who rightly observes that ὁ ἀνὴρ ἀγαθὸς is equivalent to ἀνὴρ ὃς ἀγαθός ἐστιν, or to ἀνὴρ ἀγαθὸς ὤν. The words ἡ κοίτη ἀμίαντος signify "the bed, *which is* undefiled," or "the bed, *if* it is undefiled," whereas the words ἡ κοίτη ἡ ἀμίαντος would have signified "the undefiled bed."

The whole sentence may be thus paraphrased. Whatever false Teachers among you may assert, either to the disparagement of Matrimony and of conjugal intercourse on the one side (1 Tim. iv. 3; cp. 1 Cor. vii. 3. 5. Col ii. 23) in a proud spirit of self-righteous asceticism, (see the foregoing note;) or whatever libertines may practise, on the other side, by treating the deadly sin of fornication as an indifferent thing (see on Acts xv. 20); and violating the divine law, which forbids Divorce (Matt. xix. 9); do not you run into any of those sins. Let this be *your* watchword, this *your* rule, Τίμιος ὁ γάμος καὶ ἡ κοίτη ἀμίαντος, "Honour to Matrimony, and Honour also to the Marriage-Bed, when kept undefiled."

— δέ] *but.* So *Elz.* with C, D***, I, K, and the great majority of Cursives and Fathers, and *Tisch.* But *Griesb.* and *Lach.* have γὰρ, with A, D*, M, and so *Alf.*

5. Ἀφιλάργυρος ὁ τρόπος, ἀρκούμενοι τοῖς παροῦσιν] *Your behaviour without love of money: being content with your lot.* Τοῖς ἐφοδίοις τοῦ Θεοῦ ἀρκούμενοι. *Clem. R.* i. 2.

A remarkable syntax:

This passage generally, xiii. 1—6, and this clause in it, are very characteristic of *St. Paul,* and afford evidence of the Pauline origin of the Epistle.

Dr. Barrow has the following just remark at the commencement of one of his Sermons (Serm. vi. On the Duty of Prayer, i. p. 69, ed. 1683). "It is," he says, "the *manner* of *St. Paul* in his Epistles, *after* that he hath discussed some main points of *doctrine* or *discipline,* to propose several good advices and rules, in the observance whereof the *life* of Christian *practice* doth consist. So that he thereby hath furnished us with so rich a variety of moral and spiritual precepts concerning special matters, subordinate to the general Rules of Piety and Virtue, that out of them might well be compiled a Body of Ethics, or system of precepts *de officiis,* in truth and completeness far excelling those which any Philosophy hath been able to devise or deliver. These he rangeth not in any formal method, nor linketh together with strict connexion, but freely *scattereth* them, as from his mind (as out of a fertile soil, impregnated with all *seeds* of wisdom and goodness) they did haply spring up, or as they were suggested by that Holy Spirit, which continually guided and governed him."

Such are the words of *Dr. Barrow.* For an example of this truth, it may suffice to refer to the *ethical* conclusion of St. Paul's great *dogmatic* Epistle, the Epistle to the *Romans.* At the close of its eleventh chapter, he passes from the region of Spiritual doctrine, and (to adopt *Dr. Barrow's* figure) begins to *sow the precepts of moral practice.*

And now, in the structure of the present Epistle, we find precisely the same thing done. The Author has passed from doctrine to practice; the seed sown here is very much the same as in the Epistle to the Romans, and the *manner* of sowing it is the same. The latter parts of these two Epistles are like two gardens cultivated by the same hand.

There is also another characteristic in both. In the Epistle to the Romans (xii. 9) we read, "*Let Love be without dissimulation, abhor that which is evil, cleave to that which is good.*" These words stand thus in *our English Version,* and there is nothing remarkable in such an *English* construction. But the construction of the *original* is very remarkable: ἡ ἀγάπη ἀνυπόκριτος, ἀποστυγοῦντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ. Here we have *no verb* expressed; we have two *nominatives* placed *absolutely:* and what is more remarkable, we have a *noun feminine nominative absolute* (ἡ ἀγάπη ἀνυπόκριτος) branching out suddenly into a *participle masculine nominative absolute* (ἀποστυγοῦντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ). Scarcely another instance of this construction can be found in the New Testament, except in one place. And that place is the parallel practical portion at the close of the present Epistle to the Hebrews (Heb. xiii. 5), where we read ἀφιλάργυρος ὁ τρόπος, ἀρκούμενοι τοῖς παροῦσιν.

Nor is this all. If we turn back to the passage in the Epistle to the Romans, we find that the precept, being joined on as it were by stalks and branches with other similar precepts, has its *root* in a *text* of *Holy Scripture,*—"*For it is written, Vengeance is mine, I will repay, saith the Lord*" (Rom. xii. 19). So the precept here, "*Be content with such things as ye have, for He hath said, I will never leave thee nor forsake thee.*"

Not only, therefore, is the seed sown, and the manner of sowing, in the Epistle to the Hebrews, very like that of St. Paul, in his Epistle to the Romans, but there is a similar mode of *grafting* also in the one and the other; whence we may infer, that, to the Hebrews also the Apostle St. Paul might have said, *Ye are God's husbandry; we are labourers together with Him: I have planted, and God hath given the increase.* (1 Cor. iii. 6. 9.)

5, 6. Οὐ μή σε ἀνῶ—ἄνθρωπος] Deut. xxxi. 8. Ps. cxviii. 6, LXX. τί = Hebr. מָה, *what?* a *direct* question.

7. Μνημονεύετε τῶν ἡγουμένων] *Remember* your *spiritual guides.* In bidding them to *remember* them, and to consider the *end* of their conversation, he is referring (as *Theodoret* says) to those who had died for Christ at *Jerusalem,* particularly to *St. Stephen,* the First Martyr, and to his preaching (Acts vii. 1—60), and to *St. James,* the first *Martyr-Apostle* (Acts xii. 1, 2), and to *St. James,* their first Bishop, whose memory might well be revered by St. Paul, because the death of St. James was a consequence of St. Paul's own *deliverance* from the Jews, about three years (as is probable) before the date of this Epistle. See *Euseb.* ii. 23, and above, Chronol. Synops. prefixed to the Acts, p. 25.

8. Ἰησοῦς Χριστὸς κ.τ.λ.] *Jesus Christ always the same*—not *changeable,* like the Law.

9. μὴ παραφέρεσθε] *be not ye carried aside.* So the best MSS. —*Elz.* has περιφέρεσθε.

— οὐ βρώμασιν] *not by meats:* of the Levitical Law (see ix. 10. 1 Cor. viii. 8); and of *the Levitical sacrifices.*

— οὐκ ὠφελήθησαν] *they were not profited* by feeding on the Levitical sacrifices, who *walked in them,* and did not look by *faith* for something *beyond* them. See ix. 9. The *true* worshippers under the Law did not walk *in* them, but they travelled *by* them and *through* them toward a spiritual home in Christ.

h 1 Cor. 9. 13. & 10. 18.
i Exod. 29. 14. Lev. 4. 12, 21. & 6. 30. & 16. 27. Num. 19. 3.
k John 19. 17, 18. Acts 7. 58.

10 h Ἔχομεν θυσιαστήριον, ἐξ οὗ φαγεῖν οὐκ ἔχουσιν ἐξουσίαν οἱ τῇ σκηνῇ λατρεύοντες. 11 i Ὧν γὰρ εἰσφέρεται ζώων τὸ αἷμα περὶ ἁμαρτίας εἰς τὰ ἅγια διὰ τοῦ ἀρχιερέως, τούτων τὰ σώματα κατακαίεται ἔξω τῆς παρεμβολῆς. 12 k Διὸ καὶ Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαὸν, ἔξω τῆς πύλης ἔπαθε.

l ch. 11. 26. Acts 5. 41. m Mic. 2. 10. Phil. 3. 20. ch. 11. 10, 16. n Lev. 7. 12. Ps. 50. 23. & 51. 19. Hos. 14. 2. Eph. 5. 20. 1 Pet. 2. 5. o 2 Cor. 9. 12. Phil. 4. 18.

13 l Τοίνυν ἐξερχώμεθα πρὸς αὐτὸν ἔξω τῆς παρεμβολῆς τὸν ὀνειδισμὸν αὐτοῦ φέροντες, 14 m οὐ γὰρ ἔχομεν ὧδε μένουσαν πόλιν, ἀλλὰ τὴν μέλλουσαν ἐπιζητοῦμεν.

15 n Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διαπαντὸς τῷ Θεῷ, τουτέστι καρπὸν χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ. 16 o Τῆς δὲ εὐποιΐας καὶ κοινωνίας μὴ ἐπιλανθάνεσθε, τοιαύταις γὰρ θυσίαις εὐαρεστεῖται ὁ Θεός.

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10. *θυσιαστήριον*] *an Altar.* Cp. *Ignat.* Eph. 5. Trall. 7.

We have an *Altar* of bloodless and rational sacrifices. *Eusebius* (Dem. Ev. i. c. 6).

This text is important, in regard to the use of the name *Altar* in the Christian Church.

They which honour the Law as an image of the wisdom of God Himself, are notwithstanding to know that the same had an end in Christ. But what? Was the Law so abolished with Christ, that after His Ascension the office of Priests became immediately wicked, and the very name hateful, as importing the exercise of an ungodly function? No, as long as the glory of the Temple continued, and till the time of that final desolation was accomplished, the very Christian Jews did continue with their sacrifices and other parts of Legal service. That very Law, therefore, which our Saviour was to abolish, did not *so soon* become unlawful to be observed, as some imagine; nor was it afterwards unlawful *so far*, that the very *name of Altar, of Priest, of Sacrifice itself*, should be banished out of the world. For though God do now hate sacrifice, whether it be heathenish or Jewish, so that we cannot have the same things which they had but with impiety, yet unless there be some greater let than the only evacuation of the Law of Moses, the *names themselves* may (I hope) be retained without sin, in respect of *that proportion* which things established by our Saviour have unto them which by Him are abrogated. And so throughout all the writings of the ancient Fathers we see that the words which were, do continue; the only difference is, that whereas before they had a literal, they now have a metaphorical use, and are as so many *notes of remembrance* unto us, that what they did signify in the letter is accomplished in the truth. *Hooker*, IV. x. 10.

The following words are from *Bp. Andrewes* (vol. v. p. 66), on the names of *Altar, Priest*, &c.:—

The Church of Rome hath her imaginations,—

First, in that she many times celebrateth this mystery of the Eucharist, *sine fractione*, 'without any breaking of bread' at all. Whereas, as hath been shown out of the tenth chapter of the first of Corinthians, the eighteenth verse, it is of the nature of an Eucharist or *peace-offering* (compare Lev. iii. 3; vii. 15), which was *never offered* but it *was eaten*, that both there may be a *representation* of the *memory* of that *sacrifice*, and together an *application* to *each person*, by *partaking* it.

Secondly, in that the Church of Rome hath indeed no '*breaking of bread*' at all. For it being broken ever after it is consecrated, there is with *them no bread* remaining to break; and the body of Christ is now impassible, and cannot be broken; so that they are fain to say they break *accidents*, and indeed they well know not what. Contrary to St. Luke (Acts xx. 7; ii. 46), who calleth it *fractionem panis*, and to St. Paul, who saith, *Panis quem frangimus* (1 Cor. x. 16).

As these are *their* imaginations, so we want not *ours*.

For many among us fancy only a sacrament in this action, and look strange at the mention of a sacrifice; whereas we not only use it as a nourishment spiritual, as that it is too, but as a mean also to renew a "covenant" with God by virtue of that "Sacrifice," as the Psalmist speaketh (Ps. l. 5). So our Saviour Christ in the institution telleth us (Luke xxii. 20), and the Apostle (Heb. xiii. 10). And the old writers use no less the word sacrifice than sacrament, *altar* than *table*, offer than eat; but both indifferently, to show there is both.

And again, too, that to a many with us it is indeed so *fractio panis*, as it is that only, and *nothing beside*; whereas the "bread which we break is the partaking of Christ's" true body (1 Cor. x. 16), and not of a sign, figure, or remembrance of it. For the Church hath ever believed a true fruition of the true body of Christ in that Sacrament. *Bp. Andrewes.*

The title of *Priest*, although it did (as most certainly it doth not) properly and primarily signify a Jewish sacrificer (or slaughterer of beasts) doth yet nowise deserve that reproach, which is by some inconsiderately (not to say profanely), upon that mistaken ground, commonly cast upon it; since the Holy Scripture itself, we see, doth here (Ps. cxxxii. 16) even in that sense (most obnoxious to exception) ascribe it to the *Christian pastors*. And so likewise doth the Prophet Isaiah, *And I will also take of them for Priests and for Levites, saith the Lord* (Isa. lxvi. 21), speaking (as the context plainly declares) of the *Gentiles*, which should be converted and aggregated to God's Church. And the Prophet Jeremiah, *Neither shall the Priests the Levites want a man before me to offer burnt-offerings, and to do sacrifice continually* (Jer. xxxiii. 18). Which prophecy also evidently concerns the same time and state of things, of which the Prophet Malachi thus foretells: *For from the rising of the sun to the going down of the same, my name shall be great among the Gentiles: and in every place incense shall be offered to my name, and a pure offering* (Mal. i. 11). It were desirable, therefore, that men would better consider, before they entertain such groundless offences, or pass so uncharitable censures upon either words, or persons, or things. *Dr. Barrow* (Sermons, i. p. 257).

And even *Richard Baxter* thus speaks;—*Question.* What think you of the names *Sacrifice, Altar*, and *Priest?*

Answer. The ancient Churches used them all, without exception from any Christian that ever I heard of. As the *bread* is justly called *Christ's body*, as signifying it, so the action described was of old called a *sacrifice*, as *representing* and *commemorating* it. And it is no more improper than calling our bodies, and our alms, and our prayers, sacrifices. And the naming of the table *an altar*, as related to this representative sacrifice, is no more improper than the other.

"We have an *altar* whereof they have no right to eat" (Heb. xiii. 10) seems plainly to mean the *sacramental communion. Richard Baxter* (in Christian Institutes, i. p. 304).

Christians have an Altar whereof they partake . . . Christ performed His Sacrifice, in the *active* and *transient* sense, once for all, upon the Cross. He distributes it daily, in the *passive* and *abiding* sense of it, to all His true Servants, to every *faithful Communicant*. His Table here below is a secondary *Altar* in two views; first, on the score of *our own* Sacrifices of *Prayers, Praises, Souls*, and *Bodies*, which we offer up from thence; secondly, as it is the *Seat* of the consecrated *Elements*, that is, of the *Body* and *Blood* of Christ, that is, of the *grand Sacrifice* symbolically represented and exhibited, and spiritually there *received*,—received by and with the *Signs* bearing the Name of the *Things*. *Dr. Waterland* (Distinctions of Sacrifice, p. 69, ed. 1740).

— *οἱ τῇ σκηνῇ λατρεύοντες*] *those who serve the Tabernacle*, the Levitical Priests; those who *remain within* the *Tabernacle*, and do not *go out of the camp* to *Jesus*, Who is the true sacrifice. See *v.* 12.

He uses the word *σκηνὴ*, *Tabernacle*, and studiously avoids, for obvious reasons, the word *Temple*. It is remarkable that neither the word *ἱερὸν* nor *ναὸς* occurs once in this Epistle. The word *σκηνὴ* occurs nine times.

10—16.] The sense of these verses, which will be best considered collectively, is as follows: We Christians are charged by the Jews with *having no Altar*. But this is not true. Far from it. *We have an Altar* in a far higher and more glorious sense than they have. *We have an Altar*, of *which they have no right to eat* who remain within the confines of the Levitical Tabernacle, and do *not go out of the camp* to *Jesus*, the true Sacrifice; that is, who continue as *Jews* within the narrow precincts of the *Levitical Law*, and do not go forth as *Christians* to the larger liberty of the Gospel.

This great truth (says the Apostle) was prefigured even by

17 p Πείθεσθε τοῖς ἡγουμένοις ὑμῶν καὶ ὑπείκετε, αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ τῶν ψυχῶν ὑμῶν ὡς λόγον ἀποδώσοντες, ἵνα μετὰ χαρᾶς τοῦτο ποιῶσι, καὶ μὴ στενάζοντες· ἀλυσιτελὲς γὰρ ὑμῖν τοῦτο.

p Ezek. 3. 17. & 33. 2, 7. Phil. 2. 29. 1 Thess. 5. 12. 1 Tim. 5. 17. ver. 7.

18 q Προσεύχεσθε περὶ ἡμῶν· πειθόμεθα γὰρ, ὅτι καλὴν συνείδησιν ἔχομεν ἐν πᾶσι καλῶς θέλοντες ἀναστρέφεσθαι. 19 r Περισσοτέρως δὲ παρακαλῶ τοῦτο ποιῆσαι, ἵνα τάχιον ἀποκατασταθῶ ὑμῖν.

q Rom. 15. 30. 1 Thess. 5. 25. r Acts 23. 1. Philem. 22.

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the Levitical Law itself. For the *bodies of the sacrifices, whose blood was brought into the Holy Place, were not to be eaten within the Tabernacle*, but were to be *utterly consumed* with fire *outside the camp*. See Lev. vi. 30; ix. 11; xvi. 27. Or, if τὰ ἅγια means here the *Holiest of all* (as ix. 8. 12. 24, 25; x. 19), the same was true. Why this was, see on Lev. vi. 30; xvi. 26.

These Levitical Sacrifices *for sin* (περὶ ἁμαρτίας), or *sin-offerings*, were figures of the One True Sacrifice offered by Christ, Who, as our Priest, offered Himself as our *Victim*, slain for the sins of the whole world without the Camp, being crucified on Calvary without the City-walls (see Matt. xxvii. 32); and Who, also, as our *Priest*, entered once for all into the true Holy of Holies with His own *Blood*. See above, ix. 8. 12. 25.

The Altar on which the sacrifice, typified by all other sacrifices, was offered, is the Cross of Christ on Calvary. There He offered Himself once for all; and thence He carried His own Blood within the Veil into the Heavenly Holy of Holies, and there He is ever pleading for us, as our High Priest, the all-prevailing efficacy of that sacrifice offered once for all.

They, therefore, who linger within the courts of the Levitical Law, and do not go forth to Calvary, have no part in the true Altar, and in the true Sacrifice.

But let us take up *our Cross* (*v.* 13), and follow Christ. Let us go forth *from* the *Tabernacle*, and *from* the *Camp* to *Calvary*. Let us go forth from the Altar of Aaron to that of Christ. Let us go forth from the earthly and perishable City, and ascend by faith to the heavenly and eternal (*v.* 14). Let us go forth from the region of Levitical shadows to the substantial blessings of the Gospel. *Theodoret.*

But what *is* our Altar? and what are its sacrifices?

The Apostle answers this question in *vv.* 15, 16.

We Christians do not partake thereat of *carnal meats* and *drinks*, like those who serve the Tabernacle, and who, resting upon those shadowy ordinances, *were not profited by them* (*v.* 9). But yet we have an Altar at which *we feed* (*v.* 10), the Altar at which we partake of Christ's body and blood. (*Theophyl., Primasius.*) We are nourished there by divine *grace*, and are conforted thereby in our *hearts* (*v.* 9). We are more privileged than our fathers ever were. Not even the priests were permitted to taste their own offerings; but we are permitted and invited to feed on ours. *Chrys.*

We do not slay bloody Victims, as they do, but we there offer perpetually the *sacrifice of praise* to God through Christ. We do not there offer the produce merely of our corn and wine, but we offer the *fruit* of our *lips* (Hos. xiv. 2, as paraphrased for Greek readers by the LXX), praising His holy Name. We there *offer alms* to God through Christ. For with such *sacrifices God is well pleased*. Cp. Rom. xii. 1, where St. Paul says, I beseech you to present your bodies a *living sacrifice, well pleasing to God.*

On κοινωνία, see Gal. vi. 6. 2 Cor. viii. 4. Phil. iv. 15.

Compare also St. Peter's language: "To Whom, coming as a living Stone, ye also as lively stones are being built up a spiritual house, a *holy Priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.*" 1 Pet. ii. 5.

On this subject of spiritual sacrifices, see *Mede* on the Christian Sacrifice; *Waterland's* Charge on Distinction of Sacrifice, § 10; and the authorities in *Suicer*, v. θυσία.

On this passage it may be observed—

(1) That if the Apostle had supposed Christ's Body and Blood to be offered as a sacrifice on the Christian Altar on earth, he would not surely have omitted to say so, in describing the Christian Altar and the Christian sacrifice.

(2) That he does speak of a right to *eat* at this Altar; not to eat carnally (*v.* 9), but in the *heart*, and for growth in *grace* (*v.* 9).

(3) That he has fully described elsewhere what that *eating* at the Christian Altar is. 1 Cor. x. 16; xi. 24.

(4) That he has also said, that therein we *declare, announce* (καταγγέλλομεν) the Lord's Death as an act already *done*; an expression inconsistent with the notion that we ourselves *do that act*, either by repetition or by continuation. (1 Cor. xi. 26.) Cp. above on Heb. x. 12.

St. Paul exhorts us to offer our bodies a living *sacrifice*, holy and well pleasing to God, which is our rational worship. (Rom. xii. 1.) And, again, Let us offer the *sacrifice* of *praise*, that is, the fruit of our lips. These offerings, indeed, are *not* according to the Levitical Law, the handwriting of which has been *taken away* by our Lord (Col. ii. 14), but they are according to the Spirit; for we must worship God in *spirit* and in *truth*. (John iv. 23.) Wherefore, the Offering of the Eucharist is not carnal, but spiritual, and therefore pure. For we offer to God the Bread and the Cup of Blessing, giving Thanks to Him for that He commanded the earth to bring forth these fruits for our nourishment. And when we have made this offering, then we invoke the Holy Spirit, in order that He would exhibit (ἀποφήνῃ) this sacrifice and this bread to be the body of Christ, and the cup to be the blood of Christ, in order that they who have partaken of *these symbols* (τῶν ἀντιτύπων, cp. above, ix. 24) may receive remission of sins, and everlasting life. They, therefore, who bring these offerings in commemoration of the Lord, do not consent to the dogmas of the Jews, but, worshipping spiritually, shall be called the children of wisdom. *S. Irenæus* (fr. ii. ed. *Pfaffii*, Lug. Bat. 1743, p. 26). See above, x. 12.

17. Πείθεσθε τοῖς ἡγουμένοις] *Obey your spiritual guides*, and *submit yourselves*. A precept which seems to show, that the Author of this Epistle had not undertaken the task of writing it without the approval of their Pastors. He who gives this direction to others, would certainly have complied with it himself. Perhaps he wrote the Epistle at their desire.

The writer of this Epistle appears to be very studious of showing his affection and deference to the *Clergy* of the Church at Jerusalem. See also below on *v.* 24.

This was what might be specially expected from *St. Paul*, for reasons which will be specified in the note on that verse. Besides, since he was the Apostle of the *Gentiles*, it might, perhaps, be objected by some of his adversaries (overlooking his claims to address the Hebrews, see *Introduction*, p. 369), that in writing to the Church at *Jerusalem* he was *intruding* into a province that did not belong to him. He might, therefore, be reasonably very desirous to obviate this objection, and to make all men understand that he was on terms of entire friendship with the Clergy of Jerusalem, and that, in writing to the Hebrew Christians there, he acted with their cognizance and concurrence.

On the succession of Bishops at Jerusalem after James, the brother of our Lord, see *Euseb.* iv. 5. He says, that from James to the siege by *Hadrian* there were *fifteen* in number, οὓς πάντας Ἑβραίους φασὶν ὄντας . . . συνεστάναι γὰρ αὐτοῖς τότε τὴν πᾶσαν Ἐκκλησίαν ἐξ Ἑβραίων πιστῶν,—a passage which illustrates the title of this Epistle.

On the duty prescribed in this text, see *Dr. Barrow's* admirable Sermons, iii. pp. 107—169, entitled "Of Obedience to our Spiritual Guides and Governors."

18. πειθόμεθα] So the best MSS.—*Elz.* πεποίθαμεν.

— καλὴν συνείδησιν ἔχομεν] *we have a good conscience*. This apologetic declaration was a very suitable one for *St. Paul* to make, when addressing himself, as here, to Hebrews, and may be compared with his language in Acts xxiii. 1; xxiv. 16. After his apprehension by Jews at Jerusalem (Acts xxi. 28), and his consequent imprisonment at Cæsarea and at Rome, he might well speak thus in *self-defence*. But such words as these would not have sounded well in the mouth of one who had *not* been *accused*, and who was not *well known* as an *accused person* to those whom he addressed. Therefore, here is another evidence in favour of the opinion which ascribes this Epistle to *St. Paul*.

19. ἵνα τάχιον ἀποκατασταθῶ ὑμῖν] *that I may be restored to you more speedily*. Another characteristic trait of St. Paul. The author of the Epistle expresses his desire of being *restored* to Jerusalem. He had, therefore, been formerly in that city; and (as the word here used appears to intimate) had been *taken away* from it, and taken away from it under such circumstances as made him desire to be *restored* to it. This was the case with St. Paul. He had been taken away from Jerusalem to Rome as a prisoner and a malefactor. How natural, therefore, was it that he should desire to be *restored* to it, in order that his innocence might be publicly manifested to the Jews and Christians there! Cp. *v.* 23.

If this reasoning is correct, then we are led by it to determine the date of the Epistle. He is now at *liberty*, for he speaks of coming to Jerusalem. He had been set at liberty from the im

s Isa. 40. 11. Ezek. 34. 23. Zech. 9. 11. John 10. 11. 1 Pet. 2. 25. & 5. 4.
t 2 Thess. 2. 17. 1 Pet. 5. 10. Phil. 2. 13.

20 s Ὁ δὲ Θεὸς τῆς εἰρήνης, ὁ ἀναγαγὼν ἐκ νεκρῶν τὸν ποιμένα τῶν προβάτων τὸν μέγαν ἐν αἵματι διαθήκης αἰωνίου, τὸν Κύριον ἡμῶν Ἰησοῦν, 21 t καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ, εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ, ποιῶν ἐν ὑμῖν τὸ εὐάρεστον ἐνώπιον αὐτοῦ διὰ Ἰησοῦ Χριστοῦ, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

22 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, ἀνέχεσθε τοῦ λόγου τῆς παρακλήσεως, καὶ γὰρ διὰ βραχέων ἐπέστειλα ὑμῖν. 23 Γινώσκετε τὸν ἀδελφὸν ἡμῶν Τιμόθεον ἀπολελυμένον, μεθ' οὗ, ἐὰν τάχιον ἔρχηται, ὄψομαι ὑμᾶς. 24 Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν, καὶ πάντας τοὺς ἁγίους. Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας. 25 Ἡ χάρις μετὰ πάντων ὑμῶν· ἀμήν.

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prisonment which began at *Jerusalem*, was continued for two years at Cæsarea, and for two years more at Rome. Then he was acquitted and released; and he might well wish then to be *restored* as *innocent* to Jerusalem. Therefore the date of the Epistle cannot be earlier than A.D. 63, and was probably A.D. 64 or 65. See above, *Introduction*, p. 374, and below, pp. 427, 428.

20. Ὁ δὲ Θεὸς τῆς εἰρήνης] *Now may the God of Peace, Who brought up again from the dead the Shepherd of the Sheep, that Great* Shepherd,—greater even than Moses, the Shepherd of the literal Israel, to whom these words are applied by Isaiah, lxiii. 11,—*by the blood of the covenant* that is *everlasting* (and not transitory like that of the Levitical Passover which delivered your fathers), *the Lord of us* (ἡμῶν, of you as well as of me), *Jesus, perfect you in every work that is good, so as to do His Will.* This prayer seems to be suggested by what precedes.

He had desired them to pray to God, that he himself might be restored to them. He had been sent a prisoner to Rome, but God could restore him. He could restore the Apostle, the Christian Pastor, to Jerusalem. Such a restoration of *St. Paul* to Jerusalem, after so long an imprisonment caused by the Jews, would be like a *resurrection from the dead.* But God could effect it. He had *brought again from the dead* the Great Shepherd, through the blood-shedding of the *Everlasting* Covenant (Matt. xxvi. 28), not like the blood of the temporary Levitical Covenant, with which the Jewish High Priest went in often into the earthly Oracle; but through the blood of the Covenant which will last for ever. He had led Him, through the blood shed once for all, with which the True High Priest, the Great Shepherd, Who *laid down His Life for the sheep* (John x. 11), has entered once for all into the true Holy of Holies in the heavenly *Jerusalem.* Whether, therefore, He think fit to restore me to you or not, He can protect you, though I am absent from you.

On this text, see *Bp. Andrewes*, Serm. iii. 80.

21. τὸ εὐάρεστον] *that which is well pleasing* to God. A Pauline precept. See Rom. xii. 2. Eph. v. 10.

22. Παρακαλῶ—ἀνέχεσθε τ. λ. τ. π.] *I beseech you, brethren, suffer the word of exhortation.* The Author craves forbearance and indulgence for himself. How is this, when he was enabled to write in such a sublime strain of heavenly eloquence as pervades this Epistle? Should such a writer apologize for himself? Yes; if the writer *is St. Paul, he* may well do so. For *he* had been a persecutor of the saints at Jerusalem, and he was regarded as a renegade by the Jews; and he had been arrested as a malefactor at Jerusalem, and had been sent a prisoner to Rome. Besides, he was the Apostle of the *Gentiles;* and it might be alleged by some that in writing to the *Hebrews* he was usurping what did not belong to him, but to others. (Cp. *v.* 17.) See above, pp. 371, 372.

— διὰ βραχέων] *in few words:* "*paucis* pro copiâ rerum et argumenti dignitate" (*Bengel*). Cp. 1 Pet. v. 12, δι' ὀλίγων.

23. Γινώσκετε] *Know ye;* imperative. *Syriac, Vulgate, Bengel, Lünemann, Delitz.*

— τὸν ἀδελφὸν ἡμῶν Τιμόθεον] *our brother Timothy.* This sentence also seems to point to *St. Paul* as the Author of the Epistle. (Cp. *Bp. Pearson*, Minor Works, ii. 359.) Timothy was St. Paul's fellow-labourer from the time of his second missionary journey (Acts xvi. 1) even to his death; and St. Paul calls Timothy *his brother* in various places of the Epistles (1 Thess. iii. 2. 2 Cor. i. 1. Col. i. 1. Philem. 1). Ἡμῶν is omitted by *Elz.*, but is found in A, C, D*, M, and the Versions generally, and is received by *Lach., Bleek, De Wette, Lünemann, Delitz.* The *Hebrew* Christians would be well affected to *Timothy* because he was circumcised. *Theophyl.* Cp. Acts xvi. 3.

— ἀπολελυμένον] *been set at liberty.* This is evidently the true sense of the word—and not '*sent away*,' as it has been rendered by some. The passive voice does indeed sometimes signify to be *sent away*, to *depart*, but only when this sense is made perfectly clear by the context (see Acts iv. 23; xv. 30); but when it is placed absolutely, as here, it signifies *to be released.* See Acts xxvi. 32.

— ἐὰν τάχιον ἔρχηται] *if he comes more quickly* than may possibly be the case. On this elliptical use of the comparative τάχιον, see on Acts xxv. 10. 2 Tim. i. 18.

Timothy was probably with St. Paul when he was arrested at Jerusalem (cp. Acts xx. 4), and it was natural that both of them should desire to revisit Jerusalem together again.

It is probable also that Timothy had now been sent by St. Paul to Philippi, according to the expressed intention of the Apostle in his Epistle to that Church (Phil. ii. 23), and had then been put in prison, and had been afterwards released, but had not yet returned to St. Paul.

These incidents also are of service in enabling us to ascertain the date of the Epistle. See on *v.* 19, and *Introduction*, p. 374.

— ὄψομαι ὑμᾶς] *I will see you.* If, therefore, the writer of this Epistle is St. Paul, it is clear that the Apostle had now been released from his two years' confinement at Rome. See note on *v.* 25.

24. Ἀσπάσασθε πάντας τοὺς ἡγουμένους ὑμῶν] *Salute all your spiritual Guides.* A remarkable message. The author claims acquaintance with all the Pastors at Jerusalem, and sends his *salutations* to them *all.*

This incident also is in harmony with the Pauline authorship. On the last previous occasion, when St. Paul had visited Jerusalem, the Bishop of Jerusalem, St. James, had convened a Synod of his Presbyters to meet him, and it is expressly recorded that *all* the Presbyters were then present, and that he *saluted them* (Acts xxi. 18); and he complied with the advice which they then tendered him. This compliance, it is observable, led to his *arrest*, and to his *imprisonment* at Cæsarea and Rome. He might, therefore, well send his greetings to them *all*, as being known to them *all*, and as desiring them to be assured of his perfect love towards them all. Cp. *v.* 17. There was something peculiarly appropriate and graceful in such an assurance from him.

— Ἀσπάζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας] *They* who are *from Italy salute you.* It may be inferred as probable from these words—

(1) That this Epistle was *not* written at *Rome.* If it had been, the writer would have mentioned *Rome*, and not Italy.

(2) That it was written by St. Paul after he had been released from his first confinement at Rome (see *v.* 23), and had quitted that city.

(3) That it was *not* written from *Italy.* He could hardly take upon himself to convey to the Hebrews the greetings of those of so extensive a country as *Italy generally;* nor would he have described the Christians of Italy as *those from* Italy, but as the *saints* or *brethren of Italy.*

(4) That some friends had accompanied him from Rome, and *from Italy*, who were known to the Hebrews, and whose greetings, therefore, he sends to them, and whom he describes here as those *from Italy.*

(5) That, inasmuch as he had designed to pass by Rome to *Spain* (see on Rom. xv. 24. 28), this Epistle may have been written on his journey to or from Spain, or in it.

Compare (for the use of ἀπὸ) Matt. xv. 1. John xi. 1. Acts x. 23. 38; xvii. 13; xxi. 27. Gal. ii. 6. *Winer*, § 67, p. 554.

25. ἡ χάρις μετὰ πάντων ὑμῶν] *Grace be with you all.* Another proof to the same effect. This Benediction is the characteristic token of *St. Paul's* Epistles, and was not used by *any other* writer in St. Paul's lifetime.

It is observable also, that almost all the Epistles which were written by St. Paul at the period of his life (to which this Epistle is to be ascribed, namely, his later years) have this Benediction in *a brief form*, as here. See above on 1 Thess. v. 28.

INTRODUCTION

TO THE

EPISTLES TO TIMOTHY AND TO TITUS.

I. *On the dates of St. Paul's* Two Epistles *to* Timothy, *and of the* Epistle *to* Titus; *and on the chronology and order of the events between the end of the* Acts *of the* Apostles *and the Death of* St. Paul[1].

1. St. Luke closes the Acts of the Apostles with the following words concerning St. Paul at Rome, to which he has been brought, at the conclusion of that History: "He abode *two whole years* in his own hired house, and received all who came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all boldness, no man forbidding him."

This specification of a term of *two years* appears to intimate, that St. Paul did *not* remain at Rome *after* that time, but was enabled to quit it for some other place.

This inference is confirmed by internal evidence.

The period of two years would have expired in the spring of A.D. 63[2].

At that time no persecution had as yet arisen at Rome against the Christians, on the part of the Imperial Government.

But on the 19th of July of the following year[3], a great fire broke out at Rome, which raged for six days and seven nights, and burst out afresh, after a short interval, and almost consumed ten of the fourteen *regiones* of the capital[4].

The Emperor Nero, who was generally suspected to be the author of that conflagration, endeavoured to divert the popular obloquy from himself, by imputing the fire to the Christians. This was the occasion of the first persecution of the Christians by the Roman Government[5].

If St. Paul had remained at Rome fifteen months after the expiration of the two years specified at the close of the Acts, he would probably not have been released, but have perished in that persecution.

2. That he was liberated at the end of those two years, is, as has been observed, suggested by the specification of that time by St. Luke, and is also confirmed by the Apostle's own writings, and by external testimony.

[1] A synoptical view of the events specified in these observations may be seen in the "Chronological Table" prefixed to this volume.

On the subject here discussed, the reader may consult *Tillemont's* Mémoires pour servir à l'Histoire Ecclésiastique. Bruxelles, tom. i. pp. 121—131. *Basnage*, Annales Politico-Ecclesiastici, Rotterdam, 1706, vol. i. p. 719. *Bp. Pearson*, Minor Works, ed. *Churton*, vol. ii. pp. 376. 385. *Dr. Paley's* Horæ Paulinæ, with the valuable additions of *Mr. Birks*, pp. 140—160. 284—316. *Dr. Davidson's* Introduction, iii. 1—153. *Dean Alford's* Prolegomena, vol. iii. chap. vii. viii. and ix. *Professor Blunt's* Early Church, chap. iii. *Guerike's* Einleitung, pp. 388—427. *Huther's* Einleitung, pp. 1—56; and the works of *Hemsen*, *Wieseler*, and *Greswell*, on St. Paul's personal history; and the Commentaries of *Wiesinger* and *De Wette* on these Epistles; and the xxviith chap. of *Conybeare* and *Howson's* Life of St. Paul; and also the Appendix ii. on the date of the Pastoral Epistles.

[2] See Chronological Synopsis prefixed to the Acts of the Apostles.

[3] A.D. 64, the 10th of Nero, ending 12th October.

[4] *Tacitus*, xv. 38—41. *Sueton.* Nero 38. *Dio*, lxii. 16, 17.

[5] *Tacitus*, Ann. xv. 44. *Sueton.* Nero 16. *Tertullian*, Apol. 5. 21.

A disposition has shown itself in recent times to follow in the footsteps of *Gibbon* (chap. xvi.), and to dispute the statement of Tacitus, Suetonius, and of all Christian Antiquity, that the Christians were specially obnoxious to the Heathen, and as such were made the victims of the Neronian Persecution. It has been alleged by some, that the true objects of the heathen hatred and rage, and the real sufferers in that Persecution, were the *Jews*, and that History has *confounded* the *Christians* with them. But if this had been the case, the Jews would have had some Martyrs to show. Josephus was then at Rome, and he would have been glad to have been able to relate, that the subsequent rebellion of his countrymen against Rome had been provoked by her persecutions.

One of the many services rendered to Church History by the late *Professor Blunt* is that which he has performed in his Lectures on the First Three Centuries, where may be seen, in chap. viii., a satisfactory solution of the problem which has perplexed Gibbon and his followers.

In the Epistle to the Romans, written from Corinth before his arrival at Rome, he had expressed an intention to pass through Rome, and to go further westward to Spain [1].

In the Epistle to Philemon, written during his sojourn at Rome in this period of two years, he expresses a confident expectation of liberation. He desires him to "prepare for him a lodging," for he trusts that through his prayers he shall "be given unto him [2]."

Writing also to the Philippians, he deliberately considers the future issue of his trial, and compares the respective probability of the two alternatives, whether of *life* or *death*, and declares his full persuasion that he *will be acquitted* [3]. Accordingly he adds, that he hopes shortly to come to them [4].

To the Hebrews also he announces that their brother Timothy has been set at liberty; with whom, if he comes shortly, he will visit them [5].

3. The circumstances also of St. Paul's sojourn at Rome during the two years mentioned by St. Luke, were so different in many respects from those of his imprisonment there, when he wrote his Second Epistle to Timothy, which bears internal marks of being written just before his death [6], that a person who compares them carefully can hardly suppose that they belong to the same time.

For example. In the Epistles written in that two years' sojourn, he anticipates, as has been observed, a speedy release [7]. But in the Second to Timothy he exults in the foresight of approaching Martyrdom [8].

In the former period Timothy was with him [9]; but in the latter, Timothy is desired to come to him [10]. In the former period, Demas was with him as a fellow-labourer [11]; but in the latter, Demas has deserted him [12]. In the former period, Mark was with him [13]; but in the latter, Timothy is desired to bring Mark with him [14].

Before the former period, when St. Paul landed at Miletus, he had Trophimus with him, and took him to Jerusalem [15]. But before the writing of the Second Epistle to Timothy, St. Paul had left Trophimus at Miletus sick [16].

Indeed, the whole character of the one period was different from the other. In the former period his friends came freely to him, and many were encouraged by his bonds to preach the Gospel [17]. But when he wrote his Second Epistle to Timothy he was in close confinement, and Luke alone was with him [18]; and St. Paul mentions, to the special praise of Onesiphorus, that when he came to Rome he sought him out very diligently, and found him [19].

In a word,—the former interval of two years had been characterized by consideration and kindness, on the part of the Roman authorities, for the person and character of the Apostle. But in the latter period, St. Paul is treated with that severity which might have been expected by the leading champions of the Gospel from the agents of Nero, after the excitement of the popular passions of the heathen multitude at Rome, who had been exasperated against the Christians by the Emperor [20].

[1] Rom. xv. 24. 28.
[2] Philem. 22.
[3] Phil. i. 25.
[4] Phil. i. 26; ii. 24.
[5] Heb. xiii. 23.
[6] See on 2 Tim. iv. 6, 7.
[7] Philem. 22. Phil. ii. 24.
[8] 2 Tim. iv. 6—8.
[9] See Col. i. 1. Phil. i. 1. Philem. 1.
[10] 2 Tim. iv. 9. 21.
[11] Col. iv. 14. Philem. 24.
[12] 2 Tim. iv. 10.
[13] Col. iv. 10. Philem. 24.
[14] 2 Tim. iv. 11.
[15] Acts xx. 4; xxi. 29.
[16] 2 Tim. iv. 20.
[17] Acts xxviii. 30, 31. Phil. i 13—15.
[18] 2 Tim. iv. 11.
[19] 2 Tim. i. 17.
[20] The reader will peruse with satisfaction the following remarks on this subject from *Bp. Pearson*, De Successione Primorum Romæ Episcoporum, Dissert. i. cap. ix. Minor Works, ii 383.

"Quamvis ea quæ jam diximus sufficere videantur, adhuc tamen apertiùs et extra omnem controversiam ex *Epistolâ Secundâ* ad *Timotheum* probatur Apostolum Paulum *bis* Romam venisse; et in eâ urbe haud diu ante mortem suam *secunda vincula et severiora* passum esse.

"Nam Apostolus eam Epistolam scripsit, ut ex ipsâ patet, *Romæ* (i. 17), et quidem *in vinculis* quorum ipse mentionem facit (i. 8; ii. 9).

"Scripsit autem eam ad Timotheum tunc absentem desiderans eum videre (i. 4).

"*Hæc* autem *vincula* multum à *prioribus differebant.* Nam in *prioribus* vinculis prædicavit in conducto suo cum *omni fiduciâ sine prohibitione.* Notissima tunc fuit Pauli domus, in quâ per biennium habitavit et *recepit omnes ingredientes ad eum.* (Act. xxviii. 30, 31.) In *secundis* vinculis, alia statim rerum facies fuit. Tunc enim Onesiphorus (inquit), *cùm Romam venisset, solicitè me quæsivit et invenit.* (2 Tim. i. 17.) An opus erat, ut Onesiphorus σπουδαιότερον, et cum tanto studio ac solicitudine quæreret Paulum, et ex tam sedulâ inquisitione inveniret, si Apostolus aut in eâdem domo, aut cum eâdem libertate, et non in arctâ et abditâ custodiâ prædicâsset?

"De *prioribus* vinculis ad Philippenses scribit ea *manifesta fuisse in prætorio et in cæteris omnibus; ut plures è fratribus in Domino confidenter in vinculis meis abundantiùs auderent sine timore verbum Dei loqui.* (Phil. i. 13.) In *posterioribus* autem, omnes eum comites et συνεργοὶ præter unum dereliquerant, et in alias regiones transierant. (2 Tim. iv. 10.)

"Magnum certe discrimen inter biennalem Pauli custodiam Lucâ memoratam, et hanc quam Apostolus in hâc secundâ ad Timotheum Epistolâ describit. Neque hujus disparitatis ulla ratio excogitari posse videtur, quàm quòd prior ante incendium, quod prædiis Tigellini Æmilianis proruperit, fuerit, posterior postea ...." (Tacit. Ann. xv. 40.)

"Ex his, et ex iis quæ antè diximus, constat, *S. Paulum prioribus vinculis solutum* Româ exiisse; multas provincias peragrâsse; Corinthi, Mileti, Troade fuisse; Nicopoli hyemâsse; in Asiam et Macedoniam profectum esse; et in insulâ Cretâ prædicâsse; et denique Romam reversum esse; (ubi denique martyrium passus est.)"

4. Accordingly we find a clear testimony, dating from St. Paul's age, that the Apostle, who in his first confinement was at Rome for the first time, and had never reached any point beyond it, did not terminate his career there at *that time*, but went to some regions *westward* of Rome.

S. Clement, the Apostle's contemporary, affirms that St. Paul went, in his missionary journeys, to the extreme *limit of the West*[1].

S. Clement was then writing at *Rome* itself, in an age when Gaul, and Spain, and Britain, had been opened out by the Roman arms, and had been made subject to Rome. And he could not have said that St. Paul had reached the *limit of the West*, if he had never gone beyond Rome. But this would have been the case, if St. Paul had suffered martyrdom in the imprisonment described by St. Luke at the close of the Acts of the Apostles, and had not been liberated from it.

S. Clement therefore must be understood to affirm in this passage, that St. Paul was not put to death at this time at Rome, but was released, and was enabled to go to the limit of the West, as far as it was then known to the Romans. Thus, as S. Clement expresses it, he became "a herald of the Gospel to the Eastern and Western world."

This testimony harmonizes with St. Paul's previously declared intention of visiting Spain[2].

The ancient author of what is commonly called the Muratorian Canon[3], written (it seems) in the West about the middle of the second century, appears to take for granted that the Apostle went into Spain[4].

It is also affirmed by Eusebius, that the Apostle was released after the two years' sojourn at Rome, with which the History of the Acts of the Apostles ends; and that, after he had preached the Gospel for some time subsequent to that release, he came to Rome a second time, and then suffered martyrdom[5].

Eusebius adds, that when St. Paul was in this second imprisonment at Rome, he wrote his Second Epistle to Timothy.

The testimony of S. Jerome, who resided for some time at Rome, as Secretary to its Bishop, Damasus, and who had favourable opportunities of knowing the local traditions concerning St. Paul, says that the Apostle was released by Nero after the two years' sojourn mentioned by St. Luke; and that he preached the Gospel afterwards in regions of the West, and was afterwards imprisoned a second time at Rome, and then wrote his Second Epistle to Timothy, in immediate foresight of his martyrdom[6].

S. Jerome also affirms, that after his first imprisonment he preached the Gospel in Spain[7].

The same thing is stated by Theodoret, who says that St. Paul was liberated from his first imprisonment at Rome, and that he communicated the benefits of the Gospel to Spain, and other nations, and "to the islands lying apart in the high sea[8]."

5. On reviewing the above evidence, we may conclude that St. Paul was liberated from his confinement at Rome after the two years' sojourn mentioned by St. Luke at the close of the Acts of the Apostles, in the spring of A.D. 63.

The following results may also be stated as *probable.*

Having been released, he went to some countries west of Italy, perhaps Spain, and even Britain.

He probably afterwards fulfilled his intention of going to Jerusalem, perhaps with Timothy[9]; and left Titus at Crete in his way thither[10].

He also executed his design of visiting Colossæ in Phrygia[11].

He also performed his promise of going to Philippi in Macedonia[12].

[1] εἰς τὸ τέρμα τῆς δύσεως. *Clem. R.* ad Cor. c. 5.

[2] See on Rom. xv. 24. 28. Cp. *Abp. Ussher*, Brit. Eccl. Ant. i.; and *Bp. Stillingfleet*, Orig. Brit. i., who suppose that his Apostolic travels at this time extended even to Britain.

[3] *Routh*, R. S. i. 403.

[4] He says, "Acta omnia Apostolorum sub uno libro scripta sunt. Lucas optimè Theophilo comprehendit, quia sub præsentiâ ejus singula gerebantur: sicut et semotâ passione Petri evidenter declarat, sed et profectione Pauli ab Urbe ad Spaniam proficiscentis."

Some slight variations, suggested by critical conjecture, have been admitted here. See the original, with collations, in *Mr. Westcott's* valuable work on the Canon of the N. T. pp. 557—561. The writer's meaning seems to be, that the *excellence* of St. Luke's history may be inferred from the circumstance of his restricting himself to the narration of those events of which he was personally cognizant; and from his *omission* of other incidents in which he was not engaged. Compare note above on Rom. xv. 24—28.

[5] δεύτερον ἐπιβάντα τῇ αὐτῇ πόλει, τῷ κατ' αὐτὸν τελειωθῆναι μαρτυρίῳ. *Euseb.* ii. 22.

[6] *Hieron.* Eccl. Script. 5.

[7] In Amos v. 8.

[8] ταῖς ἐν τῷ πελάγει διακειμέναις νήσοις. *Theodoret* in Ps. cxvi. and in 2 Tim. iv. 17.

Assertions also to a similar effect may be seen in *Epiphan.* Hær. xxvii. *Chrysost.* Hom. 26 in 2 Cor., and Hom. 9 in 2 Tim. Prolog. ad Epist. ad Hebr. See also *Athanas.* ad Dracont. p. 956. *S. Jerome*, in Isa. xi. *S. Gregory*, in Job xxxi. c. 22.

[9] Heb. xiii. 23

[10] Titus i. 5.

[11] Philem. 22.

[12] Phil. ii. 24.

About this time, when setting forth for *Macedonia*, he commanded Timothy "to abide at Ephesus," as chief Pastor of that Church [1], and not long after he wrote his first Epistle to Timothy.

6. This last assertion requires some confirmation. The following considerations may serve that purpose:

In that Epistle St. Paul says that he exhorted Timothy "to abide at Ephesus when he himself was *setting forth* (πορευόμενος) to *Macedonia* [2]."

This journey of St. Paul to Macedonia was *subsequent* to the period of history embraced in the Acts; and was therefore *after* his two years' sojourn at Rome.

This appears as follows:

Only three journeys of St. Paul into *Macedonia* are contained in the History of the Acts of the Apostles. In none of *these three* did he desire Timothy "to abide at Ephesus."

In his first journey to Macedonia he took Timothy with him [3].

Before he undertook the second journey into Macedonia he had *sent Timothy* into that country [4], and he rejoined Timothy in Macedonia [5].

In his third journey into Macedonia he took Timothy with him; and with him he sailed *beyond Ephesus*, in his way to Jerusalem [6].

Therefore in none of those journeys did he desire Timothy "to abide at Ephesus when he himself was setting forth into Macedonia."

7. It has indeed been alleged by some learned persons [7], that Timothy was placed at Ephesus by St. Paul at the time of some visit of his to Macedonia *not mentioned* in the Acts, but *within the compass* of its History.

But this is not probable in itself; nor has any sufficient proof been adduced in behalf of this assertion.

It is not likely in itself. Because, as long as the Apostle was in full vigour of body, and in the active discharge of his duties, he would in all probability reserve the chief superintendence of so important a Church as that of Ephesus to himself, and would not commit it to so young a man as Timothy.

Such a delegation of Apostolic authority to another, was only appropriate in a later period of St. Paul's career, when he had no expectation of being able to exercise such functions in his own person; and when, in anticipation of approaching dissolution, he would be desirous to commit them to another.

Besides, it is evident that when St. Paul passed by Ephesus in his way to Jerusalem, whence he was sent in bonds to Cæsarea and thence to Rome, where the history of the Acts leaves him, he *had not settled Timothy* as Chief Pastor *at Ephesus*.

This is clear from his last interview with the *Presbyters* of Ephesus at the time [8].

He then takes leave of them in solemn and affecting terms. Assuredly, if Timothy had then been already appointed by him to be their *Bishop*, some notice of that relation between them and him could hardly have failed to be taken at such a time.

Timothy himself was present at that interview [9]. But there is no charge given to *him* in that capacity, and no exhortation to the Presbyters of Ephesus to revere the successor of the Apostle. And Timothy was not then left behind at Ephesus [10] at that critical time when the Apostle was quitting it for ever, and when, if Timothy had been its Bishop, he would surely have remained there to defend the flock of Christ against the grievous wolves, who, as St. Paul warns them, would enter in after his departure [11].

Still further; St. Paul, when he afterward came to Rome, and was in the prison there, wrote his Epistle to the Ephesians, and Timothy was with St. Paul at that time [12]. But Tychicus is sent to the Ephesians with the Epistle, and not Timothy [13]. Timothy is not associated with St. Paul in writing his Epistle to the Ephesians, as he is to the Colossians and Philippians, although he was

[1] 1 Tim. i. 3.
[2] Ibid.
[3] Acts xvii. 14; xviii. 5.
[4] Acts xix. 22. 1 Cor. iv. 17; xvi. 10. Rom. xvi. 21.
[5] 2 Cor. i. 1.
[6] Acts xx. 4.
[7] e. g. by *Mosheim*, *Schräder*, and *Wieseler*, *Dr. Davidson*, and *Paulus*. See *Guerike's* Einleitung, § 48, p. 398. *Davidson*, iii. p. 12.
[8] Acts xx. 17—38.
[9] Acts xx. 4.
[10] Acts xxi. 1.
[11] See Acts xx. 29.
[12] See Col. i. 1. Philem. 1. Phil. i. 1; and above, *Introduction* to the Epistle to the Ephesians, p. 278.
[13] Eph. vi. 21.

known to them[1]. And in all the notices concerning him at that period, there is no indication whatever that Timothy ever performed any Episcopal act at Ephesus, or had as yet been advanced to so high and arduous an office as that of the chief pastorship of that Church.

Besides, if Timothy had been appointed to so important a post as the Episcopal See of Ephesus *before* St. Paul's first imprisonment at Rome, it is not at all probable that St. Paul would have retained him with him at *Rome* during that time, and have employed him in an embassy into Greece[2].

More evidence might be adduced, to show that the appointment of Timothy to the Episcopate of Ephesus, and consequently the First Epistle of St. Paul to Timothy, are *posterior* to St. Paul's release from his two years' confinement at Rome[3].

8. The only argument on the other side that seems to deserve consideration, is derived from St. Paul's words to the Presbyters of Ephesus at Miletus, on that affecting occasion to which a reference has been made.

In that solemn farewell, he says that they will "see his face no more[4]."

This is tantamount to an assertion that he should never revisit Ephesus.

But in his Epistle to Timothy the Apostle expresses a hope that he should be able to come to him shortly[5].

Hence it has been inferred by some, that the first Epistle to Timothy could *not* have been written *after* the interview with the Ephesian Presbyters at Miletus.

What is to be said here?

Some have solved the supposed difficulty by answering confidently that the *Apostle* was *mistaken* in his anticipation; and that he *did* visit Ephesus *after* that farewell.

But the fact is, there is no evidence to show that he ever revisited Ephesus *after* that interview; or that he ever *intended* to do so.

It is worthy of remark, that in several Epistles written afterwards from Rome, he expresses an intention of *revisiting* those to whom he writes. Thus he mentions a design of seeing Philemon at Colossæ, and promises a visit to the Church at Philippi; and in the Epistle to the Hebrews[6] he mentions a design of revisiting *them*.

But *no such intention* is expressed in his Epistle to the Church of *Ephesus*.

Indeed it has been too hastily assumed by some that St. Paul intimates such a design in his Epistle to Timothy, the Bishop of that City.

What he does say, is, that he hopes to see Timothy *himself*. But he does not say that he intends to see *Ephesus*[7].

This intention of seeing Timothy, the *Bishop* of Ephesus, was probably fulfilled by him in a similar manner to that in which he had executed a like purpose with regard to the *Presbyters* of the same city.

When he was sailing by the coast of Asia, in his way to Jerusalem, he sent for the *Ephesian Presbyters* to the neighbouring city of Miletus, and gave them an Apostolic Charge and Benediction *there*, and bade them solemnly farewell[8].

If he did this in the case of a large body of persons, the Presbyters of Ephesus, he might well do it in that of a single individual, his own son in the faith, Timothy[9].

Besides, after the Persecution of the Christians had broken out in the Roman Empire, St. Paul would not willingly incur such peril as must have awaited him in a city like Ephesus, where he had preached three years, and was well known, and where he was specially obnoxious to many[10].

[1] See 1 Cor. xvi. 10, written from Ephesus.

[2] See Phil. ii. 19–23.

[3] This matter is clearly and fully argued by *Bp. Pearson*, Minor Works, ii. p. 382.

"Nos diù postea scriptam fuisse primam ad Timotheum Epistolam asserimus (i. e. *after* St. Paul's sojourn at Rome), et tam maturè scribi potuisse pernegamus.

"Verba quidem S. Pauli sunt 1 Tim. i. 3, *Sicut rogavi te permanere Ephesi cùm irem in Macedoniam.*

"Ego verò ex iisdem verbis demonstro, neque illo tempore, neque quovis alio in Actibus denotato, Paulum rogâsse Timotheum *ut Ephesi permaneret*, aut ad illum scripsisse hanc Epistolam, in quâ hæc verba continentur."

Bp. Pearson then proceeds to demonstrate that proposition, and thus concludes:

"Quamobrem pro certo haberi debet, nullâ ex his tribus profectionibus Paulum rogâsse Timotheum ut Ephesi permaneret; ac pariter certum est, circa illa tempora non fuisse scriptam primam ad Timotheum Epistolam.

"Unde clarè sequitur necessariò statuendum esse, Paulum quartò in Macedoniam profectum esse, antequàm Epistolam scripsit ad Timotheum.

"Illa autem quarta profectio institui non potuit nisi *post biennalem ejus Romæ custodiam.*"

[4] Acts xx. 25, and see *v.* 38.

[5] 1 Tim. iii. 14.

[6] See above, p. 336. Heb. xiii. 23.

[7] 1 Tim. iii. 14.

[8] Acts xx. 16—36.

[9] See p. 435, and note below, on 1 Tim. iii. 14.

[10] See Acts xix. 28–31, and xxi. 29. 1 Cor xv. 32; xvi. 8.

St. Paul was ever ready to suffer gladly for Christ, but he would not willingly expose any one to the sin of being a Persecutor. He would, therefore, be disposed to shun Ephesus.

For a similar reason he would not, under existing circumstances, be eager to revisit Rome.

9. Thus then we are brought back to the conclusions already stated, viz.

After his release from his first detention at Rome, in the Spring of A.D. 63, and after a missionary journey to some countries to the west of Italy, perhaps to Spain, and even, it may be, to Britain, he went *with Timothy* to Jerusalem, as he had designed to do [1].

In his way from the west to Jerusalem, he would probably sail by *Crete*, and perhaps he left Titus there at that time, as Chief Pastor of that island [2].

From Jerusalem he went, according to his intention, into Phrygia to Colossæ [3]; and thence proceeded along the southern bank of the Mæander to the neighbourhood of Ephesus, perhaps to *Miletus*, and there besought Timothy to *abide at Ephesus*, when he himself *set off to Macedonia* [4] to pay his promised visit to *Philippi* [5]. From Philippi in Macedonia he perhaps passed over into Epirus, and wintered at *Nicopolis*, near Actium [6].

10. The First Epistle to Timothy, and the Epistle to Titus, were written about this time. It seems probable that the First Epistle to Timothy was written *before* that to Titus; and that Titus would have a copy of that Epistle, in order that he might thence supply those directions [7] which were not contained in the Epistle to himself.

Why, it may be asked, did St. Paul write an Epistle to *Titus*, as well as to *Timothy*, on Church-Regimen? Would not the Epistles to Timothy have served for Titus also?

The fact here specified deserves attention. Probably there were differences of character in St. Paul's two spiritual sons which required some difference of treatment. But the principal inference, and it is an important one, which is to be derived from this fact, seems to be this—that by writing to the two Chief Pastors of two places, *so different* in population and habits, as the polished capital of Asia, *Ephesus*, and the almost savage island of *Crete*, and by prescribing the *same form of Church-Regimen to both*—the Holy Spirit has taught the world by St. Paul, that this form of Church Government—which is no other than that of *Diocesan Episcopacy*—is designed by the great Head of the Church for *all countries and ages of the world*. This inference is confirmed by the constitution of the Church, as displayed in the Apocalypse of St. John (see on Rev. ii. 1) and throughout Christendom.

II. *On the design of the* Epistles *to* Timothy *and to* Titus.

1. The *design* with which these Epistles were written—their subject-matter—their phraseology—all bespeak a date *distinct* from, and *later* than, that of any other Epistles of St. Paul.

The Apostle's declining years, the death of so many of his Apostolic brethren, the breaking out of the persecution of the Christians under Nero in A.D. 64, the foresight of his own Martyrdom not far distant, the anticipation also perhaps of the death of the Apostle of the Circumcision, St. Peter, for which that Apostle was looking, as our Lord Jesus Christ had showed him [8], the foreboding of evil days at hand for the Church [9]—these and other considerations would impress themselves on St. Paul's mind with great force and solemnity, after his release from his two years' detention at Rome, and would inspire him with earnest solicitude, and with a vehement desire, to provide for the future spiritual welfare of the Churches, which would soon be bereft of his personal presence and fatherly care.

2. He would, therefore, now bequeath to the Church an Apostolic Directory for her future guidance in Spiritual Regimen and Polity [10].

This he did by constituting the Churches of Ephesus and of Crete, and by setting Timothy and Titus over them respectively as chief Pastors of those Churches, which were thus presented to the eye of Christendom as specimens and models of Apostolic Churches; and by addressing to the Chief Pastors of those Churches these Epistles, which were designed to be to them, and to all Bishops and Pastors, like a sacred Manual and a heavenly Oracle for their guidance, how they

[1] See above, on Rom. xv. 24. Heb. xiii. 23.
[2] Titus i. 5.
[3] Philem. 22.
[4] πορευόμενος εἰς Μακεδονίαν. 1 Tim. i. 3.
[5] Phil. ii. 24.
[6] Titus iii. 12.
[7] As, for instance, with regard to the qualifications of Deacons and Widows, 1 Tim. iii. 8—13; v. 3—16.
[8] 2 Pet. i. 14. John xxi. 18.
[9] Acts xx. 29. 2 Tim. iii. 1.
[10] Cp. *Dr. Bentley* on Freethinking, quoted below on 1 Tim. iii. 2.

"ought to behave themselves in the House of God, which is the Church of the Living God, the Pillar and the Ground of the Truth[1]."

3. It may also be remarked, that the form of religious error, against which St. Paul provides an antidote in these Epistles, is of a peculiar character, such as belonged to the last age of the Jewish Polity, and to the decay of the Jewish Ritual at Jerusalem.

It was not the rigid Pharisaism, and strict legal self-righteousness, which had been condemned by him in the Epistles to the Galatians and to the Romans. But it was a speculative Gnosticism, a theorizing profession of Faith, a spurious Religion of Words, vaunting, in boastful hypocrisy, its own spiritual illumination, but hollow, barren, heartless, profitless, and dead; not 'maintaining good works,' but rather disparaging them; explaining away the doctrine of the Resurrection of the Body[2] by an allegorical process of Interpretation, afterwards fraught with so much moral mischief to the world: and deluding its votaries with a specious show and empty shadow of godliness; and puffing them up with presumptuous notions of superior holiness, and tempting them to cauterize their consciences with a hot iron[3]; and inveigling them to make compromises between God and Mammon, and enticing them with earthly allurements to make Religion a Trade, and to waste away their days in hypocritical unfruitfulness, and to live as liars to themselves, and indulging them in antinomian licentiousness, worldly lusts, carnal concupiscence, and sensual voluptuousness.

It was, in fact, that hypocritical form of Religion, which had incurred the stern censure of the Bishop of Jerusalem, St. James, foreboding the coming woes of Jerusalem[4]; and which is also denounced in the Catholic Epistles of St. Peter and St. Jude[5]; and which afterwards developed itself in the full amplitude of its hideous deformity in the organized systems of the Gnostics, and particularly in the mystical allegories of Valentinus, and the moral oppositions of Marcion[6], subverting the foundations of Faith and Practice, and bringing disgrace on the Christian name by its moral profligacy and dissolute enormities[7].

This is the form of Judaizing Gnosticism that is presented to the eye by the Apostle St. Paul in these Epistles to Timothy and Titus, and evoked from him those solemn denunciations which characterize these Epistles concerning the moral guilt of Heresy, and on the necessity of shunning all profitless and barren speculations, and of teaching wholesome and sound Doctrine, fruitful in Good Works[8].

The Antinomian spirit, which was embodied in this form of Religion, brought discredit on the Gospel, and exposed it to the blasphemies of the Heathen, as if it encouraged Rebellion. It displayed itself in factious sedition, disloyal disaffection, and turbulent insurrection against Civil Rulers; and broke forth into licentiousness, under the specious and sacred name of Liberty, and of zeal for God's Glory, and of devotion to His service; it set itself up in opposition to the Heathen Masters of the World, who often abused their power in cruel and profligate acts of tyrannical and flagitious misgovernment.

The divine wisdom, patience, and charity of the holy Apostle, who himself suffered under the persecuting misrule of the Powers of this World, showed itself in teaching lessons of loyalty at that critical juncture when these Epistles were written, in striking contrast to this anarchical and rebellious temper. "I exhort *therefore*" (that is, on account of the errors of the antinomian Teachers), "that, first of all, Supplications, Prayers, Intercessions, and Giving of thanks, be made for all men; for *Kings*, and for *all that are in Authority;* that we may lead a quiet and peaceable

[1] 1 Tim. iii. 15.

The following words, from a writer of the third century, well describe the Apostle's design in writing the Pastoral Epistles: οὐ μόνον ὡς σοφὸς ἀρχιτέκτων θεμέλιον κατεβάλλετο, ἀλλὰ καὶ ἀρχιτεκτονικὰ οἱονεὶ βιβλία ἔγραψεν, πῶς δεῖ τὸν ἀρχιτέκτονα οἰκοδομεῖν οἰκίαν, ὁποῖον δεῖ τὸν ἐπίσκοπον εἶναι, πρεσβύτερόν τε, καὶ διακόνους, καὶ τὸ ὑπόλοιπον τῆς ἐκκλησίας πλήρωμα· ταῦτα γὰρ πάντα οἱονεὶ νόμοι ἀρχιτεκτονικοὶ ἦσαν. *Origen.* in Catenâ, in 1 Cor. iii. p. 56.

See further below, the *Introductory Note* to the Third Chapter of the First Epistle to Timothy.

[2] 2 Tim. ii. 17, 18.

[3] 1 Tim. iv. 2.

[4] James i. 22—27; ii. 14—26.

[5] See on 2 Pet. ii. 1—3. 13. 19. Jude 4. 10—12. 16. 19.

[6] On which account these three Epistles of St. Paul, or portions of them, were rejected by Marcion,—a proof of their existence at that time. See *Tertullian*, adv. Marcion. v. 21. *Hieron.* Prol. ad Titum.

But Tatian and the Encratites (says *Jerome*), and other earlier heretics (says *Irenæus*, iii. 12. 12) who are puffed up by a false pride of knowledge, own them as Scripture, but wrest them from their true sense by misinterpretation. The act of the one heresiarch Marcion in rejecting them, is an evidence of what the others of the same stamp *would have* done if they had been as venturous as he was. And thus the rejection of these Epistles by one, and their reception by others, is a strong evidence of their Genuineness and Authority; and may be appealed to in confirmation of the general testimony of the Ancient Universal Church in behalf of these Epistles, and in opposition to the allegations of some critics (such as *Eichhorn*, *Schleiermacher*, *De Wette*, *Baur*, and *Schwegler*) who have impugned them in recent times.

[7] For a clear view of its distinguishing features in Faith and Practice, see *Blunt* on the Early Church, chap. ix.

[8] See notes on 1 Tim. i. 10. Titus i. 16; iii. 8.

life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour; who will have all men" (even *heathen* Rulers, even the *Neros* of this world) "*to be saved, and to come to the knowledge of the truth*[1]." "Let as many servants" (*slaves*, bondsmen) "as are under the yoke, count their own masters" (even *heathens*) "worthy of all honour, that the name of God and His *doctrine* be not *blasphemed*," as if it gave countenance to insubordination. "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is proud, knowing nothing[2]," one of those who suppose that "godliness is a trade[3]," and that it may be used as an instrument of lucre.

Again he says, "There are many unruly and vain talkers, especially *they of the circumcision*"—the Judaizers—"whose mouths must be stopped, who subvert whole houses"—or households, by their turbulent temper—"teaching things which they ought not, for filthy lucre's sake[4]." Therefore "put them in mind to be *subject to Principalities and Powers, to obey Magistrates*, to be ready for every good work, to speak evil of no man, to be no brawlers, but gentle, showing meekness unto all men[5]." Exhort servants (*slaves*) to be obedient unto their own Masters . . . . Showing all good fidelity, that they may *adorn the doctrine* of God our Saviour in all things. For "the *Grace* of God which bringeth salvation hath appeared unto all men," not that we should abuse God's grace and our freedom, as a cloke for licentiousness[6]; but teaching, that "denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world[7]."

These lessons of loyalty, delivered in a calm and earnest tone of patient and quiet dignity, are the more solemn and impressive, because they came from the Holy Apostle at a time when he was about to suffer Martyrdom at the hands of the Roman Master of the World. Dictated, as they are, by the Holy Spirit at the close of the Apostle's career, and at a time when the passions of men and nations were inflamed and exasperated against their civil Rulers, they afford instructive warnings to Rulers, on the one hand, as accountable to Almighty God at the Great Day of reckoning, and to subjects on the other, as owing submission to Rulers, as God's Deputies and Ministers; and thus they may serve as a chart and compass to the Christian soul amid the winds and storms of popular Revolutions, which, as we know from the sure testimony of sacred Prophecy, will agitate the world in the latter days.

4. The peculiar *phraseology* of these Epistles also deserves notice, as illustrative of what has now been said concerning their *design*.

Their language has indeed been arbitrarily represented in recent times as an argument against their genuineness. But it may rather be adduced in confirmation of the statement, that they belong to a distinct period of their own, and this a late one, in the Apostle's career.

Some of the most remarkable features of this phraseology are

(1) πιστὸς ὁ λόγος, *faithful is the saying*, used to *introduce* a memorable *saying;* a formula peculiar to these Epistles[8], and very appropriate to a time when the Apostle would leave certain memorable sentences as "faithful sayings," to be like "nails fastened by the Masters of Assemblies, which are given by one Shepherd[9]"—even by Christ Himself, the Chief Shepherd.

(2) ὑγιαίνουσα διδασκαλία, *wholesome doctrine*, λόγοι ὑγιαίνοντες, *wholesome words*, λόγος ὑγιὴς, *wholesome speech*, ὑγιαίνειν τῇ πίστει[10], *to be healthful in the faith*,—words equally proper to be sounded in the ears at a time when the Church was suffering from such spiritual *diseases*, as the Apostle describes under such names as a *canker*, *fables*, *profitless questions*, *idle talk*[11].

(3) The same observation may be applied to the perpetual inculcation of the terms *sound*, *sober*, *holiness*, and such like, in these Epistles[12].

They are protests against that empty profession of religion, which was like a foul and deadly gangrene preying on the vitals of the Church.

[1] See below, on 1 Tim. ii. 1—4.
[2] See below, notes on 1 Tim. vi. 1—4.
[3] See below, 1 Tim. vi. 6.
[4] See below, on Titus i. 10, 11.
[5] Titus iii. 1, 2.
[6] Cp. 1 Pet. ii. 16, the doctrine of which Epistle, written nearly about the same time as the Pastoral Epistles, happily harmonizes in this and other respects with them.
[7] Titus ii. 11.
[8] 1 Tim. i. 15; iii. 1; iv. 9. 2 Tim. ii. 11. Titus iii. 8.
[9] Eccles. xii. 11.
[10] 1 Tim. i. 10; vi. 3. Titus i. 9. 13; ii. 1, 2. 8. 2 Tim. i. 13; iv. 3.
[11] γάγγραινα, 2 Tim. ii. 17. μῦθοι, 1 Tim. i. 4; iv. 7. 2 Tim. iv. 4. Titus i. 14. ζητήσεις ἀνωφελεῖς, Titus iii. 9. Cp. 1 Tim. i. 4; vi. 4. 2 Tim. ii. 23. λογομαχίαι, κενοφωνίαι, ματαιολογία, 1 Tim. vi. 4. 20. 2 Tim. ii. 16.
[12] σώφρων, σωφρονεῖν, σωφρονισμὸς, 1 Tim. iii. 2. Titus i. 8; ii. 2. 5, 6. 12. 2 Tim. i. 7; and of εὐσέβεια and εὐσεβῶς, 1 Tim. ii. 2; iii. 16; iv. 7, 8; vi. 3. 6. 11. 2 Tim. iii. 5. 12. Compare Titus ii. 12. Cp. *De Wette*, p. 117. *Davidson*, iii. p. 119. *Conybeare* and *Howson*, ii. p. 663. *Huther*, Einleitung, p. 50. *Alford*, p. 82.

5. At, or soon after, the time when the Epistle to Titus was written, St. Paul was designing to winter at Nicopolis, in Epirus[1]. He desired Titus to come to him there, as soon as Artemas or Tychicus should have arrived in Crete to supply his place[2]; and, perhaps, sent him thence on a mission to Dalmatia[3].

After wintering at Nicopolis the Apostle seems to have visited Corinth, where Erastus remained in charge[4], and thence he came to Miletus, where he left Trophimus sick[5].

Perhaps it was at Miletus that he had another interview with his son in the faith, the beloved Timothy; who was separated from him there, under some circumstances of peculiar distress, which after a loving and reverent association with his spiritual Father, St. Paul, during about fifteen years, and a fellowship of labour and of bonds for the sake of Christ, betokened the approach of the time of separation and spiritual orphanship, and brought from the eyes of Timothy a flood of tears[6], and made the sea-shore at Miletus to be a witness of a scene similar to that pathetic parting between St. Paul and the Presbyters of Ephesus, at the same place about ten years before.

Some reasons have been stated in the notes on the second Epistle to Timothy for the conjecture[7], which is there offered to the consideration of the reader, as to what the circumstances of this parting from Timothy were[8].

St. Paul, it is probable, was then apprehended in the neighbourhood of Ephesus; and was carried as a prisoner by sea along the coast of Asia toward Rome.

In his voyage thither he touched at Troas, and deposited some of his property in safe custody with Carpus there[9].

Thence he probably proceeded under a military guard to Neapolis and Philippi, and so by the Egnatian way toward Rome: from which he wrote his second Epistle to Timothy a little before his death[10].

He had associated the name of Timothy with his own in writing the two first Epistles that he addressed to any Christian Church, those to the Thessalonians. And now about thirteen years after the date of those two Epistles, he writes this, his last Epistle, to him.

Thus his sufferings for the Gospel were made more fully known. And finally he bore testimony to Christ, at the tribunal of Cæsar, and laid down his life for the Gospel in the Capital of the World.

St. Paul's Martyrdom was by the same manner of death[11] as that of John the Baptist, and of the first Apostolic Martyr, St. James. Some ancient authors assert that St. Paul was martyred, not only in the same city, Rome, but also in the same year and day as his brother Apostle, St. Peter, a little before the close of Nero's reign, who died on June 9th, A.D. 68, about the same time as the commencement of the War, which ended, after two years, in the destruction of Jerusalem, in August, A.D. 70.

[1] See on Titus iii. 12.
[2] Ibid.
[3] 2 Tim. iv. 10.
[4] 2 Tim. iv. 20.
[5] Ibid.
[6] 2 Tim. i. 4.
[7] It has been satisfactory to the Author to find, that he had been anticipated in this conjecture by *Mr. Birks*, in his valuable additions to *Dr. Paley's* Horæ Paulinæ, p. 306.
[8] See on 2 Tim. i. 4. 15—17.
[9] See on 2 Tim. iv. 13.
[10] 2 Tim. iv. 8.
[11] *Tertullian*, Scorpiace 5: "Orientem fidem Romæ primus Nero cruentavit. Tunc Petrus ab altero cingitur (Joan. xxi. 18), cùm cruci astringitur. Tunc Paulus civitatis Romanæ consequitur nativitatem."

See also *Tertullian*, Præscr. Hæret. 36: "Romæ Petrus passioni Dominicæ exæquatur; Paulus Joannis (Baptistæ) exitu coronatur."

Dionysius, Bishop of Corinth, who flourished as early as the middle of the second century, affirms, in an Epistle to the Romans, that Peter and Paul suffered at Rome at the same season, κατὰ τὸν αὐτὸν καιρόν. (Cp. *Euseb.* ii. 25.)

Caius, a Roman Presbyter at the end of the second century, asserts that St. Paul was buried near the road leading out of Rome toward Ostia, on the S.W. of the city. (Cp. *Euseb.* ii. 25.) *S. Jerome*, Scr. Eccl. 5, also mentions the same place, asserting that St. Paul and St. Peter were martyred on the same day, anno Neronis xiv. *Theodoret* (in Philip. i.) says, that after his two years' detention in Rome, St. Paul went and preached in Spain, and then returned to Rome, where he was beheaded. Cp. *Eusebius*, Chron. Anno 2084; and *Prudentius*, de Martyr. xii. p. 145. *S. Gregory I.* Bishop of Rome (xii. Ep. 9, p. 1104), specifies the 'Aquas Salvias,' now called 'le tre Fontane,' on the Via Ostiensis, as the site of his martyrdom. The Chiesa di S. Paolo alle tre Fontane preserves the memory of the site. *Nibby*, Itinerario di Roma, p. 477.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α.

a Acts 9. 15. & 26. 16—18. Col. 1. 27. Gal. 1. 1.
b Acts 16. 1. 1 Cor. 4. 17. 1 Thess. 3. 2. Gal. 1. 3. 1 Pet. 1. 2.
c Acts 20. 1, 3. Gal. 1. 6, 7.

I. [1] [a] ΠΑΥΛΟΣ, ἀπόστολος Χριστοῦ Ἰησοῦ, κατ' ἐπιταγὴν Θεοῦ σωτῆρος ἡμῶν, καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν, [2] [b] Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει, χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

[3] [c] Καθὼς παρεκάλεσά σε προσμεῖναι ἐν Ἐφέσῳ πορευόμενος εἰς Μακεδονίαν,

Πρὸς Τιμόθεον Α.] So A, D, E, F, G, K.—D, E, F, G have ἄρχεται prefixed to π. Τ. α'. A and K have ἄρχεται π. Τ. α'.

Ch. I. 1. ἀπόστολος] *an Apostle.* In both his Epistles to Timothy, St. Paul introduces himself with the title of *Apostle* of Jesus Christ, and also in that to Titus. He thus commands, and authorizes with Christ's name, what he delivers in these Pastoral Epistles concerning the regimen of Christ's Church.

— Χριστοῦ Ἰησοῦ] So A, D*, F, G, *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Huther*, *Alf.*, *Ellicott.*—*Elz.* has Κυρίου Ἰησοῦ Χριστοῦ.

— τῆς ἐλπίδος ἡμῶν] Christ *our Hope.* (See Col. i. 27.) In like manner Christ is called our Wisdom, Righteousness, and Sanctification (1 Cor. i. 30), and our Peace (Eph. ii. 14). Cp. *Ignat.* (ad Trall. 2), Ἰησοῦ Χριστοῦ τῆς ἐλπίδος ἡμῶν.

2. Τιμοθέῳ] *to Timothëus.* On the History of Timothy, see Acts xiv. 6; xvi. 1. He was of Lystra in Lycaonia; his mother, Eunice, a Jewess, and afterwards a Christian. (2 Tim. i. 5.) Having been associated by St. Paul with himself at Lystra, he accompanied the Apostle in his missionary journey in Asia, and in his first visit to Macedonia; and being left by him temporarily in charge there, rejoined him with Silas at Corinth (Acts xvii. 14; xviii. 5), and is associated by St. Paul with Silas in his Epistles to the Thessalonians (1 Thess. i. 1. 2 Thess. i. 1), written from Corinth.

He was afterwards with St. Paul at Ephesus (1 Cor. iv. 17; xvi. 10); and having been despatched by him with Erastus to Macedonia, rejoined him there (Acts xix. 22. 2 Cor. i. 1), and accompanied him to Corinth (Rom. xvi. 21); and when he had quitted it for Macedonia, was one of those who went with him along the coast of Asia, touching at Miletus, where the Apostle addressed the Ephesian presbyters (Acts xx. 17—36) in his way to Jerusalem, with the collection of alms for the poor Christians there.

He was afterwards with St. Paul in his first imprisonment at Rome; and is associated with him in his Epistles to the Colossians, Philemon, and Philippians, written from Rome.

He was probably despatched by the Apostle to Philippi a little before St. Paul's release from his imprisonment (see Phil. ii. 18—20), and was afterwards put in prison and liberated; and after his release St. Paul expressed his hope to visit Jerusalem with him. (Heb. xiii. 23.)

Having made this trial of his faithfulness during a term of thirteen years, and having afforded him the benefit of near personal intercourse with himself, and of the experience of his own apostolical administration, St. Paul, now in his old age (Philem. 9), and not expecting ever to revisit Ephesus (Acts xx. 25. 38), settled him as Bishop in this great city, and writes to him the present Epistle, in order to instruct him further in his Episcopal duties. At the same time he expresses a hope to see him again shortly (1 Tim. iii. 14, 15); and it is probable that this hope was realized. (2 Tim. i. 4.)

When St. Paul, after a few years' liberty, was again in prison at Rome, and foreknew that his martyrdom was near (2 Tim. iv. 6), he addressed to him the Second Epistle (2 Tim. iv. 21), in which he desires him to endeavour to come to him quickly. (2 Tim. iv. 9.) He requests him to bring the cloak which he had left at Troas (2 Tim. iv. 13), by which place he would probably pass in his way from Asia to Rome. He informs him that he has sent Tychicus to Ephesus, probably to take Timothy's place in his absence. Perhaps, therefore, Timothy was occupied in visiting the Churches of Asia when St. Paul wrote the second Epistle. Timothy has always been regarded by the Church as the first Bishop of Ephesus See *Euseb.* iii. 4, and the Acts of the Great Council of Chalcedon (Concilia General. iv. p. 699, *Labbé*).

It has been said, indeed, by some in recent times, that this assertion is inconsistent with the general tradition of St. John's residence and death in that City. But it may be remembered that St. John himself in the Apocalypse addresses a spiritual Pastor of the Church of Ephesus, whom he designates as its *Angel*, i. e. as its Chief Pastor. (Rev. ii. 1.)

The residence, therefore, of Timothy at Ephesus, would not have been incompatible with that of St. John. The local tradition at Ephesus, and that of the Martyrologies, is, that he suffered death by stoning in that City. *Bolland.* Acta Sanct. 24 Jan.: the Greeks keep his festival on 22nd Jan. See the authorities in *Tillemont*, Mémoires, ii. p. 69.

— ἐν πίστει] *in the faith*; explained in Titus i. 4, κατὰ κοινὴν πίστιν. Timothy and Titus were St. Paul's *children*, not by *nature*, but by *faith*. Cp. Philem. 10.

3. Καθὼς παρεκάλεσα] *As I besought thee* then, so I beseech thee *now*. *Winer*, § 63, p. 503.

St. Paul uses a word of gentle *exhortation*, not of command, for he was writing to one who was not only his own son in the faith, but was also a Bishop of the Church. *Theophyl.* See ii. 1. Cp. v. 1.

In reading this and the second Epistle to Timothy, it is to be borne in mind, that these two Epistles were designed to be not only a Directory to Timothy himself, for the regulation of his own practice, and to furnish him with a store of arguments against Judaizing and other opponents, but also to be a public, authoritative Commission, which Timothy might *show to others* as his *credentials*, delivered to him, as Bishop of Ephesus, by Christ, the Head of the Church, acting by the instrumentality of the Apostle, guided by the Holy Ghost; and sending his Epistles to Timothy, not to be reserved in his own private custody, but to be *read publicly* in the Church, as an integral portion of Holy Scripture.

If, then, there were any at Ephesus, who, on account of Timothy's youth, or other causes, might be disposed to disparage his Episcopal authority, he could appeal to these Epistles, dictated by the Holy Spirit, as his own official warrant; and show from them that it was *not* of his *own choice* that he *abode* at *Ephesus*, in order to reprove the false doctrine of some false teachers, especially the Judaizers, but that he had been there placed by St. Paul. Cp. *v.* 18, and *Introduction* to this Epistle, pp. 430—432.

— προσμεῖναι ἐν Ἐφέσῳ] *to abide still at Ephesus.* St. Paul

ἵνα παραγγείλῃς τισὶ μὴ ἑτεροδιδασκαλεῖν, [4] [d] μηδὲ προσέχειν μύθοις καὶ γενεα- [d] ch. 4. 7. & 6. 4, 20. 2 Tim. 2. 16. Tit. 1. 14. & 3. 9.
λογίαις ἀπεράντοις, αἵτινες ζητήσεις παρέχουσι μᾶλλον ἢ οἰκονομίαν Θεοῦ τὴν
ἐν πίστει.

[5] [e] Τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνει- [e] Rom. 10. 4. & 13. 8, 10. Gal. 5. 14, 22.
δήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου, [6] [f] ὧν τινὲς ἀστοχήσαντες ἐξετράπη- [f] ch. 6. 4, 20.
σαν εἰς ματαιολογίαν, [7] θέλοντες εἶναι νομοδιδάσκαλοι, μὴ νοοῦντες μήτε ἃ [Rom. 1. 22. 2 Tim. 3. 7. 2 Pet. 2. 12.
λέγουσι, μήτε περὶ τίνων διαβεβαιοῦνται. [g] Rom. 7. 12.

[8] Οἴδαμεν δὲ, ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρῆται, [9] [h] εἰδὼς [h] Rom. 4. 13. & 5. 20. & 6. 14. Gal. 3. 10—14, 19.
τοῦτο, ὅτι δικαίῳ νόμος οὐ κεῖται, ἀνόμοις δὲ καὶ ἀνυποτάκτοις, ἀσεβέσι καὶ & 5. 23.

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had already written his Epistle to the Ephesians, and he now desired Timothy to remain in charge at Ephesus to watch over the Church there, and to inculcate what he had taught. Cp. *Theophyl.*

St. Paul does *not* say to Timothy that he *left* him at Ephesus, as he says to Titus that he *left* him in Crete. (Tit. i. 5.) There is no evidence that St. Paul ever *revisited* Ephesus after his first imprisonment at Rome. Perhaps on some occasion, when sailing by Asia toward Macedonia, he desired Timothy to abide at Ephesus. See on iii. 14, and *Introduction* to this Epistle, p. 430.

— *πορευόμενος εἰς Μακεδονίαν*] *when I was on my journey to Macedonia.* As to the time of this journey, see the *Introduction* to this Epistle, p. 430. Cp. Phil. ii. 24, where, writing at Rome, he expresses a hope to visit *Philippi* in Macedonia.

4. *μηδὲ*] *nor yet:* they were to be charged *μὴ ἑτεροδιδασκαλεῖν* (cp. vi. 3), not to teach *heresy*, nor yet to attend to what was *profitless and vain.*

— *γενεαλογίαις ἀπεράντοις*] *to interminable genealogies,*— (1) Understood by some of the Fathers to refer to the emanations of Æons, in the speculations of *Gnosticism.* So *Iren.* i. 1. Cp. *Iren.* Frag. i. p. 3, ed. *Pfaff.*; and *Tertullian*, de Præscr. 33, and de Carne Christi, 24; and so *Blunt* on the Early Fathers, p. 640. Cp. below on vi. 20.

(2) Others regard these Genealogies as of *Jewish* origin, *not* the Genealogies of the Mosaic Law (see *Augustine*, refuting this allegation, c. Adversarium Legis, ii. 1), but the genealogies of the Jews, priding themselves on their hereditary descent from Abraham, and boasting themselves to be God's favoured race, to the exclusion of the Heathen world. (John viii. 33. 39. 44.)

Or (3) the Genealogies of the rabbinical schools, such as may be found in the Talmud. So *Chrys.*, *Aug.*, who exemplifies them by a specimen: "Deum primo homini dicunt duas creâsse mulieres, ex quibus texunt *genealogias* verè (sicut ait Apostolus), *infinitas*, parientes infructuosissimas quæstiones."

This opinion is confirmed by what St. Paul says to Titus, i. 14, *μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις*: and iii. 9, *γενεαλογίας καὶ ἔριδας καὶ μάχας νομικάς.*

These Genealogies might well be called *interminable*, as contrasted with the Genealogies of Holy Scripture, which serve the purpose of proving the descent of the Messiah, and particularly as compared with the two *Genealogies* of the Gospels, which have their *πέρας*, or *terminus*, in Christ. (Matt. i. 1—18. Luke iii. 23—38.)

— *οἰκονομίαν*] *dispensation.* The meaning is, These fables and interminable Genealogies, with which these heterodox Pastors feed their flocks, supply no wholesome diet to the soul, only controversial and thorny questions, which have no spiritual nourishment in them, and are no part of the divine dieting of God's *dispensation* in Christ, supplied from the storehouse of His love.

The word *οἰκονομία*, as here used, and expressing God's care in governing, guiding, ordering, and feeding His Household, especially by the ministry of Christ, the Incarnate Word, Whom He has appointed to be Head of the Church, the House of the Living God (1 Tim. iii. 15. Heb. x. 21), is explained by St. Paul in his Epistle to the Church and City where Timothy now was, Ephesus (Eph. i. 10; iii. 2), the best Commentary on this Epistle to its Bishop. See note there.

This *οἰκονομία Θεοῦ* is here affirmed to be *in faith*, namely, to have its proper element in the sphere of *faith*, in opposition to the teaching of these seducing Judaizers at Ephesus, who placed God's Œconomy or Dispensation in the lower element of human *works* according to the *Law*, by which they supplanted the scheme of the *Gospel*, and sought to establish their own righteousness, and to obtain salvation as a *debt* due to their own *deserts.*

The reading *οἰκοδομίαν* (*Elz.*), *edification*, is found in D***, and *οἰκοδομὴν* in D*, but neither of these readings has any claim to be put in comparison with *οἰκονομίαν*, which is in A, F, G, I, K.

5. *Τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη*] *But the end* of *the precept is Love.* Those Genealogies of which the Apostle had been speaking, have no *end.* But the Precept,—that is, the true, sound, wholesome system and body of Christian doctrine, which ought to be delivered by thee and by all Christian Pastors, and which is opposed by those *ἑτεροδιδάσκαλοι*,—has its end and consummation in Love.

Cp. Rom. xiii. 10, *πλήρωμα νόμου ἡ ἀγάπη*, and Gal. v. 13. Col. iii. 14. Eph. iv. 16; and *Augustine*, Serm. 350 and Serm. 358, and in Ps. xxxi.

— *ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου*] *out of a clean heart, and good conscience, and faith unfeigned.* The *Love* which the Apostle describes as the *τέλος* of the precept, springs from a *clean Heart*, one unsullied by carnal lusts and sordid cares; and from a *good Conscience*, regulated by God's Will, and not tampered with, but carefully obeyed; and from *Faith unfeigned*,—not a specious, hollow, hypocritical, inoperative, barren faith, such as is condemned by St. James (ii. 17, 18),—but a living, healthful, energetic, fruitful Faith. See Gal. v. 6.

The Love which the wife of Potiphar professed for Joseph was not out of a *clean heart*, but of impure lust. Cp. *Augustine* de Doctr. Christ. i. 5. A pure heart is that which loves nothing but that which ought to be loved. The love which Conspirators, and Pirates, and Robbers profess for one another is not from a *good conscience.* (*Augustine*, Serm. 90.) The love which Demas professed for St. Paul was not from a *faith unfeigned*; but his faith was a mere empty profession, like that of those who are sown "on the rock, which, when they hear, receive the word with joy, but have no root in themselves, and which for a while believe, but in time of trial fall away" (Luke viii. 13).

Faith is mentioned last, as the root of all, from which every other virtue springs and grows. Hence *Ignatius* (ad Eph. 14), referring probably to this passage, says, Ἀρχὴ μὲν πίστις, τέλος δὲ ἀγάπη.

6. *ἀστοχήσαντες*] *having missed the mark.* The word *ἀστοχεῖν* is used of archers who shoot their arrows without skill. (Cp. vi. 21. 2 Tim. ii. 18.) Teachers of others ought to aim aright and to direct their arrows well, in order to hit the mark; but these have shot at random, and having missed love, and good conscience, and faith, have swerved aside to vain jangling. *Chrys.*, *Theophyl.*

The Apostle thus shows that the main source of Unbelief and Heresy is in an *evil life*; and therefore he speaks of the evil *heart* of *unbelief.* Heb. iii. 12. Cp. John vii. 17.

8. Οἴδαμεν δέ] *But we know.* A reply to the Judaizers at Ephesus, who charged the Apostle with disparaging the Mosaic Law. He shows that they themselves were chargeable with the sin which they imputed to him.

— *ὅτι καλὸς ὁ νόμος, ἐάν τις αὐτῷ νομίμως χρῆται*] *we know that the Law* (of Moses) *is good if a man use it lawfully.* See Rom. vii. 12. We who preach "Christ, the end of the Law, to every one that believeth" (Rom. x. 4), we use the Law lawfully, and as the Law itself commands us to do, although we are accused by some of disparaging the Law; whereas they who treat it as an *end*, and not as *the means* to the *end*, Christ, treat it unlawfully, and, as far as in them lies, contravene and frustrate the Law. See *Chrys.* and *Augustine* (de Spiritu et Literâ, 16), who says, "Justus bonâ lege legitimè utitur, et tamen justo lex non posita est; non enim ex eâ justificatus est, sed ex lege fidei, quâ credidit nullo modo posse suæ infirmitati, ad implenda ea quæ lex factorum juberet, nisi divinâ gratiâ sublevari."

9. *δικαίῳ νόμος οὐ κεῖται*] *Law is not enacted for a righteous man.* "Justus non est *sub* lege, quia *in lege Domini* est voluntas ejus" (his delight), "qui enim *in* lege est, secundùm legem agitur; ille ergo liber est, hic servus" (*Augustine* in Ps. i. *A Lapide*).

Cp. *S. Irenæus* (iv. 16. 3) on the reason why the Decalogue was not given to the Patriarchs: "Quare Patribus non disposuit

ἁμαρτωλοῖς, ἀνοσίοις καὶ βεβήλοις, πατραλῴαις καὶ μητραλῴαις, ἀνδροφόνοις, 10 πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, ψεύσταις, ἐπιόρκοις, καὶ εἴ τι ἕτερον τῇ ὑγιαινούσῃ διδασκαλίᾳ ἀντίκειται, 11 [i] κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου Θεοῦ, ὃ ἐπιστεύθην ἐγώ. 12 Καὶ χάριν ἔχω τῷ ἐνδυναμώσαντί με Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, ὅτι πιστόν με ἡγήσατο θέμενος εἰς διακονίαν, 13 [k] τὸν πρότερον ὄντα βλάσφημον καὶ διώκτην καὶ ὑβριστήν. Ἀλλὰ ἠλεήθην,

i 1 Thess. 2. 4. ch. 6. 15.
k John 9. 39, 41. Acts 3. 17. & 8. 3. & 9. 1. & 22. 4. & 26. 9. 1 Cor. 15. 9. Gal. 1. 13. Phil. 3. 6.

Deus testamentum? Quia *lex non est posita justis*, justi autem Patres *virtutem* Decalogi conscriptam habentes in *cordibus* . . . habebant in semetipsis justitiam Legis."

This may be predicated, not only of the Law of *Moses*, but of *Law* generally. Laws are not enacted for the sake of *rewarding good* men, but in order to *coerce* the evil. And this seems to be a preferable sense here, not only because Νόμος is without the Article, but because *the* Law of Moses, as far as it was a *special* code, promised *rewards* to *good* men. See Eph. vi. 2. Lev. xviii. 5. Ezek. xx. 11. 13. 21. Cp. Gal. v. 23, and *Bp. Middleton* here, and the line of *Antiphon*, ὁ μηδὲν ἀδικῶν οὐδενὸς δεῖται νόμου, and *Ovid*, Met. i. 90. *Tacitus*, Ann. iii. 25. (*Wetstein.*)

It is however true that St. Paul (as *Wetstein* has observed), in his enumeration of the sins which follow here, seems to have had his eye on the order of the Decalogue. Thus ἀσεβεῖς καὶ ἁμαρτωλοί, ἀνόσιοι καὶ βέβηλοι are they who violate the commandments of the First Table; and they who are next specified, break the injunctions of the Second Table.

— πατραλῴαις] *strikers of fathers*; ἀλοιᾶν, ψιλῶς τὸ τύπτειν (*Ammonius*). The word was applied to *any outrage* against parents. See *Pollux*, iii. 13.

10. ἀνδραποδισταῖς] *kidnappers of men*, in order to make them *slaves*. Cp. Rev. xviii. 13.

Men-stealing is forbidden under pain of death. Exod. xxi. 16. Cp. Deut. xxiv. 7, where it is applied to the stealing of an *Israelite*. Ἀνδραποδιστής ἐστιν ὁ τὸν ἐλεύθερον καταδουλωσάμενος (*Pollux*, iii. 78). He was sometimes called σωματέμπορος, in Latin, 'plagiarius.'

A person who stole a slave from his master was also called ἀνδραποδιστὴς in Greek and Roman law. (*Etymol.* Cp. the *Lex Fabia*; *Wetstein.*)

— τῇ ὑγιαινούσῃ διδασκαλίᾳ] *the wholesome doctrine.* It is observable that the word ὑγιαίνω (to be in *health*) occurs *nine* times in the pastoral Epistles, and always in reference to *doctrine.* A striking proof of the importance of *sound teaching.* See above, *Introduction* to these Epistles, p. 434.

11. ὃ ἐπιστεύθην] *which was committed to me.* Observe ἐγὼ reserved for the *last* place, in order to be more emphatic. *I, even I*, was entrusted with it, so great was God's love and mercy. Cp. the position of ἐγὼ in *v.* 15. On the syntax, cp. Rom. iii. 2, ἐπιστεύθησαν τὰ λόγια. 1 Cor. xi. 17. Gal. ii. 7. 1 Thess. ii. 4. Tit. i. 3.

12. Καὶ χάριν ἔχω κ.τ.λ.] *And I am thankful to Christ Jesus who enabled me.* Another reply to the Judaizing false teachers mentioned above, *vv.* 4—7.

They charge me with—

(1) Either being a renegade now, or

(2) With having been a blasphemer formerly.

He is thus led to speak of his own Conversion and Apostleship, and shows how it is exemplary to them.

— πιστόν με ἡγήσατο θέμενος εἰς διακονίαν] *He judged me faithful, in that He put me into the ministry.* See *Theophyl.*

It has been asked, How could Christ have judged St. Paul *faithful*, when he was a persecutor? and how could He have *therefore* put him into the Ministry?

This question is treated at length by *A Lapide* here, who argues, that πιστὸς does not mean *faithful* as a Christian, but only *trusty*, as a heathen, or unregenerate person might be.

But how could any one, who was only πιστὸς in *this* sense, and so lately a blasphemer, be therefore judged to be meet to be advanced to the Apostleship?

Some of the Schoolmen (as *Aquinas* here) suppose that πιστὸς is said by anticipation of what Paul would become, and what God *foreknew*; and that God chose him "ex prævisis meritis;" but this opinion tends to Pelagianism and Arminianism.

But the supposed difficulty arises from an incorrect notion as to the *time* at which St. Paul was "*put into the Ministry.*"

He was not *ordained* an Apostle till many years *after* his *Conversion.* See above on Acts xiii. 2.

St. Paul went through a term of *probation* of several years *after* his *Conversion.* And *when* he had approved himself to be πιστὸς, through the *grace* which God had given him, and which he had cherished, and by which he had profited, then he was "put into the Ministry,"—then, but not till then, was he ordained to the Apostleship.

13. τὸν πρότερον] A, D*, F, G have τὸ πρότερον, and so *Lachm.*, *Tisch.*, *Ellicott*, *Alf.* But the article τὸν gives force to the substantives, and increases the emphasis of his self-accusation.

It is a characteristic of St. Paul's manner in his *latest* Epistles to look back on God's *first mercies*, and to teach others to do so. A practical lesson on the true nature of Christian Thankfulness. See on 2 Tim. i. 3; iii. 11.

— βλάσφημον καὶ διώκτην καὶ ὑβριστήν] *a blasphemer, and a persecutor, and outrageous.* An accumulation of guilt. Not only a blasphemer of God, but a persecutor of His Son; with acts of insult, outrage, and violence. *Theophyl.*

St. Paul confesseth himself to have been a *persecutor*, &c., although he followed the guidance of his own *Conscience* (Acts xxvi. 9), and to have stood in need of *mercy* for the remission of those wicked acts, though he did them ignorantly, and out of zeal for the Law. Cp. John xvi. 2. *Bp. Sanderson*, ii. p. 122.

— Ἀλλὰ ἠλεήθην] *But nevertheless I obtained mercy, because I did it not knowing what I did, being yet in unbelief.*

This sentence is best explained by our blessed Lord's prayer on the Cross, "Father, forgive them, *for they know not* what they do" (Luke xxiii. 34). Not as if they were not guilty of a heinous sin; for, if they were not guilty, they would not have needed forgiveness. But Jesus Christ, in His great mercy, pleaded for them a circumstance, which made their sin to be *less* sinful than might have been the case. Their sin was not against *knowledge* and *conscience*; it was not a *wilful* and *presumptuous* sin, but one of ignorance. They did not *know* that He Whom they crucified was the Son of God. Not that their ignorance excused them, for they *might have known* Him as such, and their only hope was in God's *mercy*; yet it did not, as it were, close the door to mercy, as Wilfulness and Presumption would have done.

So (as *Bp. Sanderson* says, iii. 233) though Saul was *a persecutor, a blasphemer, and injurious*, yet *he obtained mercy*, because he *did it ignorantly.* His ignorance was not enough to justify him; he stood in need of God's *mercy*, or he would have perished in his sins. But yet who can tell, whether he ever would have found mercy, *if* he had done the same things, and *not* in ignorance? Ignorance, then, though it do not *deserve* pardon, yet it often *findeth* it, because it is not joined with open contempt of Him that is able to pardon. But he that *sinneth against knowledge* doth not only provoke the Justice of God, but dam up His Mercy by his contempt, and doth his part to shut himself out for ever from all possibility of pardon. See also *Bp. Sanderson*, ii. 50, where he says that St. Paul here "leaves it questionable whether there be hope of mercy for such as blaspheme maliciously and *against knowledge.*"

St. Paul's words here are, therefore, a solemn warning to all persons, such as open Infidels or profane Scoffers, who imagine that they have nothing to fear, provided they are sincere, and act according to their conscience; for there "is a way which *seemeth* right unto a man, but the end thereof are the ways of death" (Prov. xiv. 12).

The extenuating circumstance of *ignorance* was probably mentioned by the Apostle as a warning to the Jews, and to apostatizing Christians, Judaizers, and others of later days, who might be disposed to pervert his wonderful Conversion into an occasion for *presumption* on God's mercy.

St. Paul says, that *he* obtained mercy because he did it ἀγνοῶν. But this, be it observed, was at the *commencement* of the Gospel. At that time the *evidences* of Christianity were not fully displayed, as they were afterwards, and as they are now.

St. Paul could not long have remained ἀγνοῶν after the miraculous gifts of the Holy Ghost had been poured out upon the Church, and after the working of so many miracles by the Apostles and others at Jerusalem, and after so many wonderful signs had attended the reception of the Gospel wherever it was preached.

Hence, therefore, we may derive a confirmation of the opinion, that St. Paul's Conversion followed soon after the Crucifixion, and Ascension, and Day of Pentecost.

ὅτι ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ. 14 Ὑπερεπλεόνασε δὲ ἡ χάρις τοῦ Κυρίου ἡμῶν μετὰ πίστεως καὶ ἀγάπης τῆς ἐν Χριστῷ Ἰησοῦ.

15 Πιστὸς ὁ λόγος, καὶ πάσης ἀποδοχῆς ἄξιος, ὅτι Χριστὸς Ἰησοῦς ἦλθεν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι· ὧν πρῶτός εἰμι ἐγώ. 16 Ἀλλὰ διὰ τοῦτο ἠλεήθην, ἵνα ἐν ἐμοὶ πρώτῳ ἐνδείξηται Ἰησοῦς Χριστὸς τὴν ἅπασαν μακροθυμίαν, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωὴν αἰώνιον.

1 Matt. 9. 13. & 18. 11. & 20. 28. Mark 2. 17. Luke 5. 32. & 19. 10. 1 John 3. 5, 8.

— *ἐν ἀπιστίᾳ*] when I was yet *in a state of unbelief*, i. e. *before* I had been received into the Church by a profession of faith in Christ.

He guards against the abuse of the divine mercy shown in his particular case, into a plea for recklessness and *apostasy* in the case of those who *have been baptized*; such as was the case of Simon Magus, of whom it is said that he *ἐπίστευσε*, i. e. made public profession of faith in Christ, and was baptized, and then committed the sin to which he has given his name. (Acts viii. 13—18, where see note.) And such was the case also with those Hebrew Christians to whom St. Paul had referred in his Epistle to the Hebrews, vi. 1—8.

The word *πιστεύω*, *to embrace the faith* in Christ, as used there and below, *v.* 16, explains *ἀπιστία*. Cp. Heb. vi. 4—6, and Rom. xi. 23, where the spiritual state in which the Jews are, is called *ἀπιστία*. Cp. *Tertullian*, de Pudic. 18.

14. *Ὑπερεπλεόνασε*] *was exceedingly abundant*. The metaphor is derived from a stream. (See *Bp. Sanderson* on *v.* 13.) I by my sins obstructed the course of God's grace, but the Stream of His Mercy brimmed over, and overflowed the mounds and dams of my sinfulness, by the surpassing exuberance, copiousness, and power of its spiritual inundation.

— *μετὰ πίστεως καὶ ἀγάπης*] *with faith and love*. The natural concomitants of the fertilizing current of divine Grace, duly received and cherished in the Soul.

The river Nile fertilizes Egypt by its 'pinguis arena,' Hermus and Pactolus bring their golden ore; the stream of divine Grace brought with it to me Faith and Love.

It is to be remembered, however, that St. Paul has taken care to inform us, that, at his Conversion, he was "*not disobedient* to the heavenly Vision." See on Acts xxvi. 19. And our Lord hath pointed to him at Damascus as a suppliant for grace, "Behold he *prayeth*," Acts ix. 11.

15. *Πιστὸς ὁ λόγος*] *Faithful is the saying*. A formula used by St. Paul in these Epistles to Timothy and Titus, in order to *introduce* some weighty and memorable truth. (1 Tim. iii. 1; iv. 9. 2 Tim. ii. 11. Tit. iii. 8.) See above, *Introduction*, p. 434. It is to *him* what Christ's preamble was to the Saviour Himself, but which no one else ever ventured to use, 'Ἀμὴν, Ἀμὴν, λέγω ὑμῖν,—"*Verily, verily, I say unto you*,"—uttered about twenty-five times by Him in the last Gospel, and in that alone. And this Apostolic preamble is found in these last Epistles, and in them only.

— *ὧν πρῶτός εἰμι ἐγώ*] *chief of whom am I*. The pronoun is reserved for emphasis to the last place of the sentence.

The word *πρῶτος*, *first*, is not to be understood first in *time*, but in *guilt*. Cp. *Augustine*, Serm. 175 and 176, on this text, and in Ps. lxx., and his recently discovered Sermon (299, vol. v. p. 1785), "Non quia *prior* peccavit, sed quia *plus* peccavit; nemo enim graviùs Ecclesiam est persecutus."

It is to be remembered that the person who utters these words is *St. Paul*, and that he is speaking of *himself*.

Being illumined by the Holy Ghost, he had a clear perception of the exceeding sinfulness of sin, especially of the sin of which he himself had been guilty, of blasphemy, persecution, and outrage against the Ever-Blessed Son of God. St. Paul thought of himself formerly breathing rage and slaughter against the Saints (Acts ix. 1), and making havoc of the Church (viii. 3) even in strange cities (Acts xxvi. 11), and stirring up the Chief Priests to shed the blood of the faithful (Acts ix. 2), and requesting letters from them, authorizing him to persecute the worshippers of that Adorable Redeemer, Who in His tender love had come into the world to save sinners, and was risen from the dead, and had ascended into Heaven, and was seated at God's right hand.

In this respect *his own sin* was greater than that of those who crucified Him, and who had not seen the evidence of His mighty working in His Resurrection, Ascension, and sending of the Holy Ghost.

He is speaking of what was in the range of his *own knowledge*; and it was no exaggeration to say, that, *as far as he knew*, no one was a greater sinner than himself.

He had his eye fixed on his own sin, and on that only, he would not judge others; and being endued by the Holy Ghost not only with a clear sense of the heinousness of sin, but with the grace of humility and repentance, he speaks from the depth of his own self-abasement, and remorse, and shame, looking up to Him Whom he had pierced. (Zech. xii. 10.) "Faithful is the saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners—chief of whom am I." Compare the prayer of the Publican, Ὁ Θεὸς ἱλάσθητι ἐμοὶ τῷ ἁμαρτωλῷ (Luke xviii. 13), "God be merciful to me *the* sinner."

16. *ἵνα ἐν ἐμοὶ πρώτῳ*] *in order that in me, being the chief of sinners, He might show forth all His long-suffering*.

As in a house where there are many sick, and *one* most sick of all, a Physician selects *him* for the exercise of his medical art, and restores him to perfect health, and thus gives hope of recovery to *all*, so did Christ, the good Physician, come to me, says the Apostle. He cleansed even *me* from sin, and poured out even on me all the riches of His grace and love, so that none might despair, but all may have hope in Him. Cp. *Theodoret*.

St. Paul acknowledges with thankfulness and joy that he has obtained the mercy of God, because he was first, that is, *chief*, of sinners; and yet, says he, I obtained mercy in order that all may say, If *Paul* was healed, why should I despair? Wherever the Physician comes, He asks for some sick man who may be deemed incurable, and He heals him. He does not look for reward, but He publicly commends His art to the World's esteem and acceptance. But do not therefore love sin. Love not the couch of sin. Arise, thou paralytic, from thy bed. Hear the voice of Paul himself, *Surge qui dormis et exsurge à mortuis, et illuminabit te Christus* (Eph. v. 14). Cp. *Augustine* (Serm. 175).

Elz. has here *τὴν πᾶσαν*. But A, F, G have *τὴν ἅπασαν*, which is received by *Lach.*, *Tisch.*, *Ellicott*, *Alf.* Ἅπας is rarely used by St. Paul, only once, certainly (Eph. vi. 13). But its very rarity makes it more emphatic here, and makes it less likely that it was substituted by copyists for *πᾶσαν*.

The phrase *τὴν ἅπασαν μακροθυμίαν*, 'totam longanimitatem,' may be compared with Acts xx. 18, *τὸν πάντα χρόνον*, and Gal. v. 14, *ὁ πᾶς νόμος*. On the difference between *ἅπας* and *πᾶς*, see on Acts ii. 1.

Christ chose me (says the Apostle), in order to show forth in *me*, as the chief of sinners, *all His long-suffering*. He poured forth upon me, in a copious effusion, all the showers of His grace; —He discharged upon me the whole *cornu copiæ* of His mercy and love,—not that He might encourage any one to sin, but for encouragement to all who should profess their faith in Him to life everlasting. I, being the *chief* of sinners, needed not only a *portion* of His long-suffering, but *all* of it.

Observe the humility of the Apostle. God, being desirous (he says) to assure all that He is ready to forgive all sin, chose me the most sinful of all men; and since I obtained mercy, no one need doubt that all are capable of obtaining it. Let no one despair of salvation, since I am saved. *Chrysostom*.

— *πρὸς ὑποτύπωσιν*] *for a pattern*. St. Paul does not mean that *he himself* in the abstract is a pattern *for all who should believe*; but he says that God has set forth *in him* all *His own long-suffering*, for a pattern to all who should *embrace the Gospel*. (See on *v.* 13.) They are not to look at him as their model, but they are to contemplate God's *mercy in him* as a pattern proposed for their encouragement, *πρὸς προτροπὴν καὶ παράκλησιν* (*Chrys.*), and as an assurance to them, that, if out of such untractable materials, as Saul the persecutor, the divine Artificer could mould Paul the Apostle, God's grace can also model them into vessels of honour fit for the Master's use (2 Tim. ii. 21), if they are also like Saul in being *not disobedient* to the heavenly call, and in *praying* for pardon and grace. See above on *v.* 14.

The word *ὑποτύπωσις* occurs below, 2 Tim. i. 13. See also the examples of it in *Wetstein*, p. 320.

It is shown by *Wetstein's* examples of the use of the word *ὑποτύπωσις*, that it not only signifies a *model* to be *copied*, but an adumbration or delineation, a primary draught or sketch, to be *afterwards filled in*; a cartoon, or *sub-tracery* (*ὑπὸ*), to be afterwards *painted over*. In this view, the mercy of God shown in the case of St. Paul might very properly be called an *ὑποτύπωσις*, a primary sketch and delineation, to be afterwards filled up, and coloured over with the rich hues of the Divine Mercy shed forth over all the world.

— *τῶν μελλόντων πιστεύειν*] Of those who should be *converted* from *unbelief* like mine (*ἀπιστία*, *v.* 13), and *embrace* the *Gospel*, and so inherit everlasting life. An encouragement and

m Rom. 16. 27. ch. 6. 16. Jude 25.

17 m Τῷ δὲ Βασιλεῖ τῶν αἰώνων, ἀφθάρτῳ, ἀοράτῳ, μόνῳ Θεῷ, τιμὴ καὶ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

n ch. 6. 12. 2 Tim. 2. 3—5. & 4. 7.

18 n Ταύτην τὴν παραγγελίαν παρατίθεμαί σοι, τέκνον Τιμόθεε, κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας, ἵνα στρατεύῃ ἐν αὐταῖς τὴν καλὴν στρατείαν,

o ch. 3. 9. & 4. 7. Tit. 1. 9. Heb. 3. 14. p 1 Cor. 5. 5. 2 Tim. 2. 17. & 4. 14.

19 o ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινὲς ἀπωσάμενοι περὶ τὴν πίστιν ἐναυάγησαν, 20 p ὧν ἐστιν Ὑμέναιος καὶ Ἀλέξανδρος, οὓς παρέδωκα τῷ Σατανᾷ ἵνα παιδευθῶσι μὴ βλασφημεῖν.

II. 1 Παρακαλῶ οὖν πρῶτον πάντων ποιεῖσθαι δεήσεις, προσευχὰς, ἐντεύξεις,

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exhortation to all, especially to the Jewish teachers, of whom he has been speaking. See on *v.* 3.

17. *τῶν αἰώνων*] *of the ages*, the countless ages of Eternity.

— *μόνῳ*] *Elz.* adds *σοφῷ*, not in A, D*, F, G, and cancelled by *Griesb.*, *Sch.*, *Lün.*, *Tf.*, *Ell.*, *Alf.*

18. *κατὰ τὰς προαγούσας ἐπὶ σὲ προφητείας*] *according to the prophecies going before on thee, or concerning thee* (*Syriac*), and leading the way to thine Ordination. 'Secundùm præcedentes in te prophetias' (*Vulg.*).

Whether these prophecies, which guided St. Paul in his ordination of Timothy (iv. 14, and 2 Tim. i. 6), were directly from the Holy Ghost, with regard to Timothy (as is the opinion of *Chrys.*, *Theodoret*, *Theophyl.*, *Œcumen.*), or by the medium of Prophets, cannot be accurately determined.

It is probable, that before St. Timothy's ordination to the Episcopate of Ephesus, the Holy Spirit spake to the Prophets, and the Prophets declared to the Church the Holy Spirit's will, designating him to the Episcopate, as was done in St. Paul's own ordination to the Apostleship at Antioch. (Acts xiii. 2.)

This fact serves to account for the appointment of so young a man, as Timothy was (1 Tim. iv. 12), to so great a charge in so large a city as Ephesus; and St. Paul mentions the fact as justifying the appointment; for the sake of others, especially the Christians at Ephesus, who would read this Epistle, and thence learn to treat their Bishop with due respect. See above, *v.* 3.

— *ἐν αὐταῖς*] *in them.* In and by these prophecies as thy spiritual weapons, in the strength of which thou mayest go forth and war the good warfare. Cp. *Winer*, § 48, p. 346.

— *τὴν καλὴν στρατείαν*] *the good warfare.* Observe the emphatic use of the article here, combined with the adjective *καλὸς*, and in *τῆς καλῆς διδασκαλίας* iv. 6, and in *τὴν καλὴν ὁμολογίαν* vi. 12 twice, and in vi. 13, and in *τὴν καλὴν παραθήκην*, 2 Tim. i. 14, and *τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι*, iv. 7,—marking the *unique* excellence of the *warfare* for Christ, and of the *teaching* of His Gospel, and of the *confession* of the Truth in Him, and of the deposit of doctrine laid up in His Church, and of the Christian *combat* for Him even unto death. The article ought in these cases to be expressed in the English Version.

19. *ἣν τινὲς ἀπωσάμενοι*] *which some having thrust from them, made shipwreck of the faith*; or, literally, *concerning the faith.* Heresy, therefore, and False Doctrine, is ascribed by St. Paul to lack of due regulation of the Conscience by God's will and word, and to sins wilfully committed against Conscience. See *v.* 6.

The root of impiety is an evil life. *Theodoret.* "Fons hæreseos mala conscientia." *A Lapide.*

20. *Ὑμέναιος*] *Hymenæus*, who said that the Resurrection was past. (2 Tim. ii. 18.)

— *Ἀλέξανδρος*] *Alexander.* Cp. 2 Tim. iv. 14. The name of an Alexander is mentioned as a leader of the Jewish party at Ephesus. Acts xix. 33, where see note.

As to the inferences from *names* thus mentioned, it may surely be affirmed with *Origen* that "nihil otiosum in Sacrâ Scripturâ;" and it may be reasonably inferred that the writers of Holy Scripture, being inspired by the Holy Ghost, were not without divine guidance in the mention of names; and that one of the ends they are designed to answer, is to show the harmony and truth of the different portions of Holy Scripture by means of slight and almost unnoticeable coincidences, which, though of little importance singly, yet, when taken together, afford a strong testimony to Christianity.

The mention of an Alexander in the Acts, where he is introduced without any apparent reason (as far as the narrative of *that book* is concerned), may have been suggested *prospectively* by the Holy Spirit in order to illustrate the mention *to be made* of him *afterwards* (supposing him to be the same person) by the Apostle St. Paul, and to account for, and justify, the severe sentence of excommunication pronounced upon him by the Apostle.

— *οὓς παρέδωκα τῷ Σατανᾷ*] *whom I delivered to Satan, not* whom *I have* delivered, but whom (as thou knowest) I delivered—by a solemn act of religious discipline at *a particular time.*

I here state to thee the *reason* of this act, in order that thou mayest communicate that reason *to others* on my authority; especially to the Church at Ephesus.

The reason was not, in order to gratify any *private resentment* on my own part; let no one harbour so uncharitable an imagination; but in order that they whom I delivered to Satan may be taught by wholesome discipline not to continue to blaspheme, and so may *escape the terrible* consequences of that deadly sin, which I, who "was formerly a blasphemer," well know.

This discipline, therefore, of Excommunication, is "medicinalis vindicta, terribilis lenitas, *charitatis severitas.*" *Augustine* (ad Literas Petilian. iii. 4). See above on 1 Cor. v. 5, where the meaning of the phrase '*to deliver to Satan*' is considered.

These persons of whom the Apostle speaks, being separated by Excommunication from the communion of the Church, and bereft of divine grace, were grievously tormented by their Ghostly Enemy with diseases and sundry afflictions. It might therefore be hoped that they would thus be brought to a better mind, when they felt the consequences of their blasphemy.... From this mention of Excommunication the Apostle naturally begins to deliver his directions to Timothy on Church-Regimen. See *Theodoret.*

As the Pillar of Cloud overshadowed the Tabernacle in the wilderness, and protected it from the heat; and they who were without the precincts of its shadow were scorched by the beams of the sun; so they who are put out of the Communion of the Church in their march through the wilderness of this world, are exposed to the fiery darts of the enemy, *in order that they may be disciplined thereby.* Cp. *Chrys.*, *Theoph.*

CH. II. **1.** *Παρακαλῶ οὖν*] *I exhort therefore.* 'Obsecro *igitur*,' *Vulg.* The *οὖν*, *therefore*, introduces an inference from the foregoing chapter. Since there are many *false Teachers*, who teach licentiousness under the name of *Liberty*, and stimulate men to revolt against rulers and masters, because they are heathen and perhaps oppressors, and because they who are *Christians* are *freed* by Christ's blood, I exhort *therefore first of all*, that prayers, &c. be made for *all men*, for *Kings*—even heathen rulers, even Neros. See the *Introduction*, pp. 433, 434.

— *πρῶτον πάντων*] *first of all.* In this Apostolic charge to the Bishop and Church at Ephesus, and to all Bishops and Churches of all place and time, the Holy Spirit, speaking by St. Paul, declares that the *first* duty of the Public Assemblies of the Faithful is *Prayer*, as He had said by Isaiah (lvi. 7), "My House shall be called an *House* of *Prayer* for *all people.*" Cp. Matt. xxi. 13. Mark xi. 17. Luke xix. 46.

— *δεήσεις, προσευχὰς, ἐντεύξεις*] *δέησις* expresses our *needs* (*ἐνδείας*); *προσευχὴ* shows that we look *to God* as our only helper; *ἔντευξις* is an *urgent* personal *address* (*interpellatio*) to Him as such.

As to *δέησις*, the etymology and true sense of the word is marked by *Demosthenes* and *Æschines*, *δέομαι ὑμῶν δικαίαν δέησιν, μετρίαν δέησιν.* See *Wetstein.* I your suppliant in need present to you a humble petition.

Προσευχὴ denotes a reverent turning to God, and a devout meditation on and adoration of His Divine Majesty. *Origen*, de Orat. 44. It can only be applied to *God.* We cannot address *προσευχὴ* to a *creature.* *Προσευχὴ* is therefore more significant of the power of Him Whom we invoke, than *δέησις* is; and *δέομαι* is used by St. Paul himself in addresses to *men.* (Acts xxvi. 3. Gal. iv. 12.)

Ἔντευξις is personal, earnest solicitation, made with a view of moving the person, who is the object of it, to some action, in defence of, or commiseration and pardon of, the person who makes it, or for whom it is made. See Acts xxv. 24. Rom. viii. 27. 34; xi. 2. Heb. vii. 25. 1 Macc. x. 61. 2 Macc. iv. 8. *Ἐντυγχάνω* is said of appeals to *man*, as well as to God.

εὐχαριστίας, ὑπὲρ πάντων ἀνθρώπων, 2 [a] ὑπὲρ βασιλέων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων, ἵνα ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι· 3 [b] τοῦτο γὰρ καλὸν καὶ ἀπόδεκτον ἐνώπιον τοῦ σωτῆρος ἡμῶν Θεοῦ, 4 [c] ὃς πάντας ἀνθρώπους θέλει σωθῆναι, καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν. 5 [d] Εἷς γὰρ Θεὸς, εἷς καὶ μεσίτης Θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς, 6 [e] ὁ

a Jer. 29. 7. Rom. 13. 1.
b ch. 1. 1.
c Ezek. 18. 23. Jer. 29. 7. Tit. 2. 11.
d 2 Pet. 3 9. John 3. 16, 17.
e John 17. 3. Rom. 3. 30. & 10. 12.

Gal. 3 19. Heb. 9. 15. e Matt. 20. 28. 1 Cor. 1. 6. Eph. 1. 7. Col. 1. 14. 2 Thess. 1. 10.

— *ὑπὲρ πάντων ἀνθρώπων*] *in behalf of all men.* The *Christian Priest*, in the *execution of his priestly office*, ought to regard himself as the father of all, and to pray for *all*, because Christ came to save all, and not to limit his prayers, as the Jews do, to his own people. *Chrys.*, *Theodoret.*

2. *ὑπὲρ βασιλέων*] *for Kings.* This Apostolic direction is not only a charge to the Bishop and Church at Ephesus, but it is also designed as a *reply* to the allegations of the *Jews*, who charged the Apostle with disloyalty to the Roman authority, and thus stirred up the *Heathens* against the Gospel. See Acts xvii. 5. 7.

This Epistle, being publicly circulated and read in primitive times, served this excellent purpose; as is evident from *Tertullian's* Apology, where he rebuts the charge of civil disaffection, with which the Christians were charged, by reference to this passage of St. Paul. See Apolog. 31, where, it is observable, he calls these words of this Epistle, '*Dei voces*,' the 'words of *God*.'

This exhortation is also an evidence of the courage and divine commission of St. Paul. See on Titus iii. 1.

"*Pray for kings*," even for a *Nero*, even for a *Decius*, even for a *Diocletian*— persecutors of the Church: how much more for a Constantine! Cp. the language of *Tertullian*, Apol. c. 30. 32, ad Scap. 2. *Origen*, c. Celsum viii. *Arnobius*, c. Gentes iii. *Euseb.* iv. 26 (*A Lapide*); and see *Dr. Barrow's* excellent Sermon on this Text, vol. i. pp. 191—219.

— *βίον διάγωμεν*] "temporalia transigamus, quam vitam Græci non *ζωὴν* sed *βίον* vocant." *Augustine* (de Trin. xii. 11).

— *ἐν πάσῃ εὐσεβείᾳ*] *in all reverence of God* (*Syr.*), shown by His worship and service.

— *σεμνότητι*] *gravity*, seen in external deportment, so as to overcome the prejudices of others, and to conciliate and win the Heathen to the faith, by the quiet gravity of your deportment, even inspiring them with respect and reverence for you and for your religion. This Text has ever been rightly regarded as a divine statement of the *end* and *purpose* for which Civil government exists; and, consequently, of the *duties* of those who are invested with civil power by God.

As *Bp. Bilson* says, "On Christian Subjection," p. 339,—

Praiers must be made *for kings and all that are in authority* (1 Tim. ii. 2), *in order* that they may discharge their duties according to God's ordinance, which is, that their subjects, by their help and means, may lead an *honest*, *godly*, and *quiet* life; *godliness and honesty* being the *chiefest ends of our praiers, and effects of their powers.* And (p. 343),—

If their *dutie* stretch so far, *their authority* must stretch *as* far. Their charge ceaseth where their power endeth. God never requireth princes to do what He permitteth them not to do. If, then, godliness and honestie be the chiefest part of their charge, therefore they are likewise the chiefest end of their power.

Ibid. (pp. 179. 183.) If you deny that this is the prince's charge, to see the law of God fully executed, His Son rightly served, His Spouse safely nursed, His House timely filled, you must countervail that which Moses prescribed, David required, Esay prophesied, Paul witnessed, and Christ commanded, with some better and sounder authority than theirs is.

A gross error it is, to think that regal power ought to serve for the good of the body and not of the soul, for men's temporal peace, and not for their eternal safety. *Hooker*, VIII. iii. 2. Cp. V. lxxvi. 4; VIII. vi. 11.

Utinam considerare Principes vellent, aliud esse sacerdotem agere, ex umbone Scripturas interpretari, Sacramenta administrare, in nomine Christi ligare et solvere; aliud auctoritate suâ prospicere, ut quæ sunt sacerdotis agat sacerdos. *Has* partes in Ecclesiâ Dei pii Principes sibi semper vindicarunt. Nova, infanda, execranda Theologia est, quæ docet curam subditorum pertinere ad Principes tantùm quatenus *homines* sunt, non quatenus *Christiani*. *Isaac Casaubon* (Dedicat. Exerc. Baron.).

We confess with S. Augustine (de Civ. Dei, v. 24), that the chiefest happiness for which we have some Kings in so great admiration above the rest, is not because of their long reign, but the reason wherefore we most extol their felicity is, if so be they have virtuously reigned; if the exercise of their power hath been service and attendance upon the Majesty of the Most High; if they have feared Him as their own subjects have feared them; and thus heavenly and earthly happiness are wreathed into one Crown, as to the worthiest of Christian Princes it hath by the Providence of Almighty God hitherto befallen. *Hooker* (V. lxxvi. 8).

It doth certainly belong unto Kings, yea, it doth specially belong unto them, to have care of religion, yea, to know it aright, yea, to profess it zealously, yea, to promote it to the uttermost of their power. This is their glory before all nations which mean well; and this will bring unto them a far more excellent weight of glory in the day of the Lord Jesus. The *English Translators* of the *Holy Bible*, in their Preface to the Authorized Version, A.D. 1611.

This being the duty and happiness of "Kings and all in authority," it is consequently the bounden duty, and ought to be a chief happiness, of loyal subjects and good citizens to promote the exercise of that power by all good means.

3, 4. *τοῦτο γὰρ καλὸν κ.τ.λ.*] *for this is good and acceptable in the eyes of God our Saviour, Whose will it is that all men should be saved.* Imitated by S. Clement of Rome, c. 7: *βλέπωμεν τί καλὸν καὶ τί τερπνὸν καὶ προσδεκτὸν ἐνώπιον τοῦ ποιήσαντος ἡμᾶς· ἀτενίσωμεν εἰς τὸ αἷμα τοῦ Χριστοῦ, ὅτι διὰ τὴν ἡμετέραν σωτηρίαν ἐκχυθὲν παντὶ τῷ κόσμῳ μετανοίας χάριν ὑπήνεγκεν*—remarkable words, from a contemporary of the Holy Apostles, and clearly asserting, as the Apostle does here, the *Universality* of the *Redemption* effected by the Blood of Christ. Cp. *Justin Martyr* (De Resurrectione, p. 532, Otto), who quotes these words of St. Paul, "Do they represent God as envious?" But He is good; *καὶ θέλει πάντας σώζεσθαι.* Imitate God. It is His will that all men should be saved (*σωθῆναι*), therefore let it be thine also; therefore pray for all. *Chrysostom.* See the note above on Rom. viii. 30.

The words *πάντας ἀνθρώπους*, '*all* men,' have special force and pertinency against the *Judaizers*, who would have limited God's mercies to those who received the Levitical Law.

In opposition to that notion the Apostle teaches that God willeth *all* men to be saved, even the *heathen*, even *persecutors* and *tyrants*, even the *Neros* of this world. Men must *pray* even for them; yes, pray *first of all* for them. St. Paul himself had been a persecutor and blasphemer (i. 13); and St. Stephen had *prayed* for him (Acts vii. 60), and God had heard that prayer: and St. Paul was now saving himself and others by the Gospel which he once had persecuted and now preached.

4. *ἐπίγνωσιν ἀληθείας*] *a clear knowledge of the Truth*—a knowledge much insisted on in these Pastoral Epistles, where this expression is repeated four times (see Titus i. 1. 2 Tim. ii. 25; iii. 7), and contrasted with the *knowledge*, *γνῶσις*, *falsely so called*, of the Antinomian Libertines, who professed godliness, but denied its power. (1 Tim. vi. 20. 2 Tim. iii. 5. Titus i. 16.)

5. *Εἷς γὰρ Θεός*] *For there is* but *One God*, not many, as the heathens say (1 Cor. viii. 5). He is One and the same for *all*; the common Father of all; and therefore loves all,—even the heathen, and the evil—and *wills all to be saved.* Therefore *pray ye for all.*

— *εἷς καὶ μεσίτης*] *and One Mediator* for all, Who gave Himself a *ransom for all* (*v.* 6), and now prays in Heaven for *all*; therefore, *pray ye for all.*

This doctrine of One Mediator for all, was a doctrine very necessary to be inculcated by Timothy in the Churches of Asia, where the false Teachers disseminated many erroneous notions on this subject, particularly that

(1) God was to be approached by the *Mediatorship of Angels*; see on Col. ii. 18: and that

(2) Christ being *man*, is inferior in dignity to Angels. Hence in his Epistles to the Ephesians and Colossians, St. Paul had been careful to dwell on the doctrines,—

(1) Of Christ's *Divinity* and superiority to the *Angels.*

(2) Of His *Incarnation.*

(3) Of His Proper and exclusive *Mediatorship*, consequent on the union of the two Natures of God and Man in His One Person, and on His Headship of the Universal Church.

On the error and sin of raising up *other* Mediators, to the disparagement of His Divine Dignity, and proper Humanity, and Mediatorial Office, see on Eph. i. 10. Col. i. 15; ii. 18.

— *ἄνθρωπος* X. *Ἰ.*] *a man, Christ Jesus.* A *man*; *not* an *Angel*; Christ Jesus; Who *became* our Mediator, by *becoming* Man in time, being God from eternity. "In the beginning was

f Acts 9. 15. & 13. 2. & 22. 21. Rom. 1. 9. & 9. 1. & 11. 13. & 15. 16. Eph. 3. 8. Gal. 1. 16. & 2. 8. 2 Tim. 1. 11.

δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίοις, 7 f εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος, ἀλήθειαν λέγω, οὐ ψεύδομαι, διδάσκαλος ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ.

the Word" (John i. 1). The World was not, when the Word was. The Word made the World. When He made us men, He was not as yet made Man. That was a great grace; the grace of our Creation, by the *Word;* but we have received a greater grace than this, that of our second Creation by the *Word* made *Flesh*. This second and greater grace is extolled by the Apostle when he says, "There is One Mediator of God and men." He does not add simply, "Christ Jesus," lest you might imagine that he was speaking of 'the Word;' but he says, '*a Man*.' For what is a Mediator? One by whom we are joined and reconciled to God. We *were* separated from Him by sin; and so were dead. Christ was not man when man was made; but he became Man, that man might live. *Augustine* (Serm. 26). See also *Augustine* in Gal. iii. 15—18, and in Ps. ciii., where he says, "Inter duos Mediator; ergo Christus Mediator inter hominem et Deum; non quia Deus, sed quia *homo;* nam quia Deus, æqualis Patri, non autem Mediator; ut autem sit Mediator, descendat ab æqualitate Patris, faciat quod ait Apostolus, 'semetipsum exinanivit, formam servi accipiens, in similitudine *hominum* factus, et habitu inventus est ut *homo*.'" (Phil. ii. 7.)

A Mediator is between two, and ought to have communion with both. *Chrys., Theophyl.*

Therefore He is united to the Father as God, and to us all as Man. *Theodoret.*

6. *ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων*] *Who gave Himself a ransom for all.* He declares that Christ suffered death for *all*. *Theodoret.* Therefore we must pray for all.

What does he mean by *ransom?* Mankind was guilty, and liable to the punishment of death, and He gave Himself in their stead (*ἀντί*). *Theoph.*

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (Matt. xx. 28). A *ransom* is a price given to redeem such as are in any way in captivity. All sinners were obliged to undergo such punishments as are proportionate to their sins, and were by that obligation captivated and in bonds, and Christ did give his life a ransom for them, and *that* a proper ransom, if that his life were of any price, and given as such. For a ransom is properly nothing else but some thing of *price* given by *way of redemption*, to buy or purchase that which is detained, or given for the releasing of that which is enthralled. But it is most evident, that the life of Christ was laid down as a price; neither is it more certain that He died, than that He *bought us: Ye are bought with a price*, saith the Apostle (1 Cor. vi. 20; vii. 23), and it is the *Lord who bought us* (2 Pet. ii. 1), and the price which He paid was His blood; for we *are not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ* (1 Pet. i. 18, 19). And as that blood was precious, so was it a *full and perfect satisfaction*. For as the gravity of the offence of the sin is augmented according to the dignity of the person offended and injured by it, so the value, price, and dignity of that which is given by way of compensation, is raised according to the dignity of the person making the satisfaction. God is of infinite Majesty, against whom we have sinned, and Christ is of the same Divinity, Who gave His life a ransom for sinners: for God *hath purchased* his Church *with His own blood* (Acts xx. 28). Although therefore God be said to *remit* our *sins* by which we were captivated, yet He is never said to *remit* the *price*, without which we had never been redeemed; neither can He be said to have remitted it, because He did require it and receive it.

But Christ taking upon Him the nature of *Man*, and offering Himself a sacrifice for sin, giveth that unto God for, and instead of, the eternal death of man, which is more valuable and acceptable unto God than that death could be, and so maketh a sufficient compensation and full satisfaction for the sins of man: which God accepting becometh reconciled unto us, and, for the punishment which Christ endured, taketh off our obligation to eternal punishment. Thus *man* who violated, by sinning, the law of God, and by that violation offended God, and was thereby obliged to undergo the punishment due unto the sin, and to be inflicted by the wrath of God, is, by the price of the most precious blood of Christ, given and accepted in full compensation and satisfaction for the punishment which was due, restored unto the favour of God, who being thus satisfied, and upon such satisfaction reconciled, is faithful and just to take off all obligation unto punishment from the sinner; and in this act of God consisteth *the forgiveness of sins*. *Bp. Pearson* on the Creed, Art. x.

See also above on Matt. xx. 28, and on 1 Cor. vi. 20. Heb. ix. 12.

— *τὸ μαρτύριον καιροῖς ἰδίοις*] *the Testimony in His own season*, that is, 'Christ gave Himself a ransom for all in the fulness of time'—when the long-expected season had arrived, and Christ came and fulfilled the Law, by offering Himself on the Cross for the sins of the world. (Eph. i. 10. Gal. iv. 4. Heb. ix. 11.)

This sentence does not seem to have been fully understood, in consequence of a non-apprehension of that to which the Apostle refers.

St. Paul is vindicating himself and his Ministry from the charges of the false Teachers, especially the Judaizers (see i. 5—10), alleging that he disparaged the Levitical Law.

He shows, here and above, that the Gospel which he preaches is the *fulfilling* of the *Law*, and that they who did not receive it, and who opposed his preaching, did not understand the Law.

He now uses a word, Μαρτύριον, *Testimony*, familiar to Jewish ears, especially to readers of the Pentateuch in the LXX, where it is found about thirty times, and signifies the עדות (*edhuth*), "*Testimony*," i. e. of the Holy of Holies. See Exod. xvi. 34; xxv. 16. 21, 22; xxvi. 33, 34. Lev. xvi. 13. Num. vii. 89. The Tables of the Law were "*The Testimony*." The Tabernacle was called "the Tabernacle of the *Testimony*," the Ark was "the Ark of the *Testimony*." See Acts vii. 44. Rev. xv. 5; and note above, on Exod. xxv. 16. 2 Kings xi. 12.

This word, "*the Testimony*," added to these holy things, signified that they were Witnesses between God and the people, and bore *Testimony* to some *future Blessing*, of which they were shadows and types, and which testified of Christ, especially in His Mediatorial Office, fulfilling the Law, and reconciling God and Man, by a *perfect* Obedience, *active*, and *passive*, both in Life and Death. See 1 Cor. x. 1—11. Col. ii. 17; and cp. *Mather* on the Types, pp. 406—412.

The word Μαρτύριον would suggest to Timothy, by birth a Hellenistic Jew, and to Asiastic Jews and Jewish Christians, a view of the solemn scenery of the Holy of Holies, its Ark, its Mercy-seat, its Tables of the Covenant, its Aaronic Rod, the badge of the Levitical Priesthood.

The Apostle, therefore, here intimates that the Redemption made by the Blood of Christ was the *True Testimony*, which was reserved for its full revelation in its own appointed season, *καιροῖς ἰδίοις*. Cp. Eph. i. 10, *εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν*.

The Doctrine of the Atonement made by the blood of Christ, the only Mediator between God and Man, the true High Priest, Who is gone into the Holy of Holies with His Own Blood (see Heb. ix. 11. 23, 24), having perfectly fulfilled both the Tables of the Commandments, and who is the Faithful and True Μάρτυς, or Witness (Rev. i. 5; iii. 14); this doctrine is *not* (as the Judaizers allege) any *new* doctrine, preached by me in contravention of the Law, or in disparagement of it, but it is the very heart and kernel of the Law; it was enshrined within the Veil, in the inmost recesses of the Sacred Oracle where God's Presence rested, the Holy of Holies; it was acted typically, year by year, by the High Priest, entering into that Oracle on the Day of Atonement (Lev. xvi. 2), and is now declared by us, the Apostles, in its *own appointed season* to the World.

This truth was signified by the *rending* of the *Veil* of the Temple at the Crucifixion, which showed that the office of the typical "Testimony" was then finished. (Matt. xxvii. 51.)

The above Interpretation of the present text is confirmed by other passages in St. Paul's Epistles, where he teaches that the ministrations of "the Tabernacle of the *Testimony*," especially of the Holy of Holies and of "the Ark of *the Testimony*," were figurative witnesses of Christ. See below, Rev. xv. 5.

Thus he represents the *Veil*, through which the High Priest passed into the Holy of Holies, as a type of Christ's *Flesh* (Heb. x. 20); and in Rom. iii. 25 (a passage which illustrates the present text) he says, that we are justified freely through the *ἀπολύτρωσις*, or *redemption*, that is, by Christ Jesus, Whom God set forth as an *ἱλαστήριον*, or *Propitiation*, through faith in His Blood; and he says, that this plan of Justification was *testified* (*μαρτυρουμένη*) by the *Law* and the *Prophets* (Rom. iii. 21).

7. *εἰς ὅ*] *to which* Evangelical *Testimony* I was appointed a Preacher and an Apostle. The Jewish Priests were appointed by God as Ministers of the Levitical *Testimony*, which was figurative and typical, manuductory and preparatory, to Christ; but I am appointed a Minister of the True Testimony, Christ Himself, fulfilling the Law by His perfect Obedience and by the sacrifice of Himself.

8 g Βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας ἐν παντὶ τόπῳ, ἐπαίροντας ὁσίους χεῖρας χωρὶς ὀργῆς καὶ διαλογισμοῦ· 9 h ὡσαύτως καὶ γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτὰς, μὴ ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις, ἢ ἱματισμῷ πολυτελεῖ, 10 ἀλλὰ, ὃ πρέπει γυναιξὶν ἐπαγγελλομέναις θεοσέβειαν, δι' ἔργων ἀγαθῶν.

g Ps. 134. 2. Isa. 1. 15 Mat. 1. 11. John 4. 21.
h Tit. 2. 3—5. 1 Pet. 3. 3.

11 i Γυνὴ ἐν ἡσυχίᾳ μανθανέτω ἐν πάσῃ ὑποταγῇ· 12 γυναικὶ δὲ διδάσκειν οὐκ ἐπιτρέπω, οὐδὲ αὐθεντεῖν ἀνδρὸς, ἀλλ' εἶναι ἐν ἡσυχίᾳ. 13 k Ἀδὰμ γὰρ πρῶτος ἐπλάσθη, εἶτα Εὔα. 14 l Καὶ Ἀδὰμ οὐκ ἠπατήθη, ἡ δὲ γυνὴ ἐξαπατηθεῖσα ἐν

i Gen. 3. 16. 1 Cor. 14. 34. Eph. 5. 22.
k Gen. 1. 27. & 2. 18, 22. 1 Cor. 11. 8, 9. 1 Tim. 2. 13.
l Gen. 3. 6, 12. 2 Cor. 11. 3.

— λέγω] *Elz.* adds ἐν Χριστῷ, which is not supported by the best authorities.

8. ἐν παντὶ τόπῳ] *in every place*,—not only *in* the Temple at Jerusalem, but now, when the Veil has been taken away, and the "true *Testimony*" has been revealed, in His own due season, in the sacrifice of Christ,—in *all places*, according to His Own Prophecy. See John iv. 21—23; and as the Prophets themselves witnessed, Mal. i. 11. Cp. *Chrys.*, *Theodoret.*

— ἐπαίροντας ὁσίους χεῖρας] *lifting up holy hands.* So St. Paul's contemporary, *S. Clement*, writes to the Corinthians (c. 29), προσέλθωμεν αὐτῷ ἐν ὁσιότητι ψυχῆς ἁγνὰς καὶ ἀμιάντους χεῖρας αἴροντες πρὸς αὐτόν.

Here is a holy work enjoined to *all men*,—the work of Prayer. This is a function of that Priesthood which appertains to all, and which all ought to discharge. Cp. 1 Pet. ii. 5, and above on Heb. xiii. 15.

— χωρὶς ὀργῆς] *without wrath.* Matt. v. 23. Do not cherish wrath against the heathen because they are your enemies, and may be tyrants and persecutors—but *pray* for them. Christ died for them. He died for all.

— διαλογισμοῦ] *doubting and disputing.* James i. 6.

9. ὡσαύτως καὶ γυναῖκας] *in like manner women also. Elz.* has τὰς before γυναῖκας, but the preponderance of authority is against it. The sense is, As I have directed *men* to lift up holy hands in *prayer in every place*, *putting aside* wrath and doubting (which are *internal affections* of the *mind*, and *putting on* the inward ornaments of *faith* and *love*), so, in like manner, I command women to attire themselves in decent apparel, with modesty and self-control.

These directions for Women have special reference to their deportment in the *public assemblies* of the *Church*, as appears from *vv.* 11, 12; and are to be compared with the similar precepts in the first Epistle to the Corinthians. (1 Cor. xi. 3—10; xiv. 34—36.) Doubtless, the women of Ephesus needed such precepts no less than those of Corinth.

In the words ὡσαύτως καὶ γυναῖκας, *in like manner women also*, there is, further, a declaration of the blessed truth, that, in Christ Jesus, *Women* as well as *Men* are admitted to be fellow-members, fellow-worshippers, fellow-heirs of salvation. There is no *separate* "*Court of the Women*" in the Christian Church, as there was in the *Jewish Temple*. In Christ Jesus there is neither male nor female, but ye are all one in Him. (Gal. iii. 28.)

But let not Woman presume on her newly acquired privileges in the Gospel. Rather let her show her thankfulness for them by reverence and modesty, especially in the public assemblies of the Church of Christ.

It is not easy to represent the several words here used by equivalent ones in English. Καταστολὴ is 'vestitus compositus et demissus,' the staid and sober attire of modesty, as distinguished from the loose and flowing robes, the flimsy, fluttering costume which betrays the opposite character.

This word καταστολὴ is found only once in the New Testament, and once only in LXX, Isa. lxi. 3, where it describes the robe of the redeemed. The uncompounded form στολὴ, *long robe*, is found in Mark xii. 38, and is applied to the dress of Angels (Mark xvi. 5), and to the long white robe of Christ's Righteousness in which the Saints are invested. (Rev. vi. 11; vii. 9. 13.) The preposition κατὰ (in κατα-στολὴ) gives the sense of *settled* adjustment (compositio) of dress, and also of matronly *demission* of a *long robe* reaching down to the feet. See *Horat.* Sat. i. 1. 71 and 99, "Ad talos *stola demissa*." Cp. 1 Cor. xi. 4, κατὰ κεφαλῆς ἔχων, and *Theophyl.* here, who says that the Apostle uses the word καταστολὴ to show that women should be covered by their attire, and not immodestly exposed.

Αἰδὼς, never used by LXX, and only twice in N. T.—here and Heb. xii. 28, signifies that inner grace of *reverence* (ἐντροπὴ) 'verecundia,' especially self-reverence, which shrinks and recoils from any thing unseemly and impure.

Σωφροσύνη is that soundness of mind which regulates and controls all inordinate desires, and exercises a dignified restraint on the actions and deportment, and is defined in 1 Macc iv. 31 as ἐπικράτεια τῶν ἐπιθυμιῶν. Αἰδὼς is to the heart and spirit what σωφροσύνη is to the *mind*, or intellectual faculty; hence *Thucyd.* (i. 84), αἰδὼς σωφροσύνης πλεῖστον μετέχει: and the Author of 1 Macc. iv. 31 says that the reasoning faculty (λογισμὸς) restrains all appetites which interfere with σωφροσύνη: and *Xenophon* (Mem. ii.) speaks of the eyes being κεκοσμημένα αἰδοῖ, τὸ δὲ σχῆμα σωφροσύνῃ. Cp. *Dean Trench*, Synonyms N. T. § xx. p. 81, and *Wetstein* here.

The word σωφροσύνη was rendered "*shamefastnesse*" (a word akin to *stedfastness*, and showing that genuine modesty does not merely cause a temporary blush in the *face*, but is *fast* rooted in the soul), by the English Translators, in the *Original* Edition of the Authorized Version of 1611, and *that* word has been altered in *later* editions into *shamefacedness*. This (as *Dean Trench* has observed, p. 81) is to be regretted. See also the next note.

This present Chapter is read by the Church of England as an Evening Lesson of Nov. 14; and it is a remarkable coincidence, that the words *shamefaced* and *shamefacedness* (αἰσχύνη) occur three times in the Proper Lesson of the Morning of the same day; viz. Ecclus. xli. 16 *bis*, and 24, and in those places also the Original Edition of the Authorized Version, A.D. 1611, has "*shame-fast*" and "*shame-fastnesse*," which have been altered in our later copies, of that Version, to "*shamefaced*" and "*shamefacedness*."

— ἐν πλέγμασιν, ἢ χρυσῷ, ἢ μαργαρίταις] Cp. 1 Pet. iii. 3; and *Augustine*, Serm. 161; and *S. Jerome* (Epist. Marcellæ): "Solent splendere gemmis, aurum portare cervicibus et auribus perforatis rubri maris pretiosissima grana suspendere." See *Wetstein.*

This word πλέγμασιν is rendered by "*broided* hair" in the *Original* Edition of the English Authorized Version of 1611. In some *later* reprints of that Version the word "*broided*," i. e. plaited, has been supplanted by "*broidered*."

12. διδάσκειν οὐκ ἐπιτρέπω] *I do not suffer to teach.* See 1 Cor. xiv. 34.

13. Ἀδὰμ γὰρ πρῶτος] *For Adam was first formed, and then Eve.* St. Paul, as usual, goes back to *first principles.* As in the First Epistle to the Corinthians, in his discourse on female attire in Church Assemblies, and in his correction of the abuses which prevailed at Corinth in this respect, he had reverted to the history of the Creation itself, and to the consequent relation of Man to Woman; and in that Discourse had proceeded to argue the question on the ground of the *Second Creation* in the Birth of the Second Adam; so he pursues the same method here. Cp. note on 1 Cor. xi. 4—12.

14. Ἀδὰμ οὐκ ἠπατήθη] Adam was not deceived by the Serpent, as Eve was (2 Cor. xi. 3), nor did he pluck the fruit from the tree, as she did; but she first ate it, and gave it to him, and he received it from her hand. (Gen. iii. 6.) *Theodoret.*

St. Paul, however, says, that, "by one man sin entered into the world, and death by sin; and so death passed upon all, even over them who had not sinned after the similitude of Adam's transgression" (Rom. v. 12—14); but it is not without reason that the Apostle says that Adam was *not deceived*; for Eve received as true that which the Serpent said; but Adam would not be separated from partnership with his wife, even in sin, therefore he was not less guilty than she was; indeed, he sinned knowingly and willingly. Therefore St. Paul does not say that Adam did not sin,—but he says that Adam was *not deceived*, and so both were not "*credendo decepti*, sed ambo *peccando* sunt *capti*, et diaboli laqueis implicati." *Augustine* (de Civ. Dei, xiv. 11). See also *Aug.* in Ps. lxxxiii.

— ἐξαπατηθεῖσα] So A, D*, F, G, *Lach.*, *Tisch.*, *Alf.*, *Ellicott.* *Elz.* has ἀπατηθεῖσα.

— ἐν παραβάσει γέγονε] *hath become, and still is, in the transgression*; facta est, et *nunc manet*, in prævaricatione. On the sense of the *perfect* tense, see v. 5.

παραβάσει γέγονε. [15] Σωθήσεται δὲ διὰ τῆς τεκνογονίας, ἐὰν μείνωσιν ἐν
m Tit. 2. 12. 1 Pet. 4. 7. πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ [m] μετὰ σωφροσύνης.

15. Σωθήσεται δὲ διὰ τῆς τεκνογονίας] Though woman was deceived by the Serpent, and plucked the fruit of the forbidden tree, and gave it to her husband, and so became involved, and is still involved, in transgression, yet *she shall be saved by means of the child-bearing, if they* (i. e. women generally) *abide in faith and love.*

By the words '*the child-bearing*' (observe the definite article "*the*"), we are to understand *the* child-bearing of Christ by the Blessed Virgin; for she, by giving birth to the Saviour, was the means of salvation to women.

It was objected by some, indeed by *Theophylact* himself, to this interpretation, that it was inconsistent with what follows,—where the Apostle says, if *they* remain in faith; words which the *objectors* to the interpretation supposed erroneously to mean, if the *children* remain in faith.

But it is now generally allowed by the best Expositors, that the word *they* refers to *women*. From the *generic* singular γυνὴ (*woman*), the plural γυναῖκες (*women*) is to be supplied, as a nominative, before μείνωσιν. See *Winer*, § 58, p. 458, who says that the whole sex, womankind, is contained in γυνή. Cp. p. 555; and *Vorst.* (de Hebrais. N. T. p. 367); and see ■ similar usage in this Epistle, v. 4, μανθανέτωσαν, which confirms this interpretation; and there is a like ramification from the singular into the plural in Rom. iii. 1, 2.

The ancient interpretation, therefore, mentioned by *Theophylact*, which seems to have suffered unjustly from the above objection, deserves to be reconsidered;

In the Ancient *Catena* (recently published by *Dr. Cramer*, p. 22) we find this early interpretation thus clearly stated: "The whole female sex, and even the whole race of mankind, is saved through Christ, born of a Woman, according to the flesh, if they (i. e. women) abide in faith and love, and in sanctification with modesty; πιστεύσασαι γὰρ εἰς τὸν Χριστὸν, καὶ ἔργων προνοησάμεναι ἀγαθῶν σωθήσονται."

This newly-recovered testimony is confirmatory of that interpretation, which appears to rest on strong and satisfactory grounds. For it is to be observed,

That St. Paul in this passage is speaking of the duties of Women, especially with regard to apparel and deportment in religious assemblies. He had already treated that subject in his First Epistle to the Corinthians (1 Cor. xi. 8—12), and there, as we have seen, he argues the matter, with a reference

(1) To the *Creation*, and

(2) To the *Incarnation*.

Here, in this passage, he has referred, in *v.* 13, to the First *Creation of Man in the First Adam*. What would be more likely, than that he therefore should now proceed here also to speak of the *Second Creation of Man* in the Second Adam,—namely, the *Incarnation* of Christ?

He had spoken of the *Fall of Man*, and had stated that this was due to the subtlety of the Serpent, deceiving the *Woman*, and working the woe of all mankind by the instrumentality of the *Woman*. Therefore, it was very natural, that the blessed Apostle should next proceed to vindicate and assert God's power and love, and to show that God triumphs over Satan even by those means which Satan himself uses against God and man; and to minister some comfort to *Woman* in her sorrow and her shame, by referring to the primeval prophecy delivered at the Fall (to which he has just been referring), and pre-announcing that the *seed* of the *Woman* would bruise the *Serpent's head* (Gen. iii. 15); and by suggesting the consideration that Almighty God had used the *same* instrumentality, that of *Woman*, for *overcoming Satan*, which Satan had used for *overcoming Man*, and that in His infinite love, God had saved mankind, and would save even Woman herself, by the same agency as that by which the Tempter had worked her woe.

Thus (as the Apostle has just said), though Woman had been deceived by Satan, and had plucked the fruit of the forbidden tree, and had eaten it herself, and had also given it to her husband, and he ate it; and so *Woman* had brought sin and woe on her husband, herself, and her children; and though she had received as *her* punishment and curse for her sin, the sentence from God that she should *bring forth children* in *pain* and *sorrow* (Gen. iii. 16), yet by God's mercy, Woman, who had been chosen by Satan as *his* instrument for bringing ruin on man, had been chosen also by God as His instrument for vanquishing Satan and restoring Man. "Behold, a *Virgin* shall conceive and bear a Son, and call His name Emmanuel. To *us* a *child* is *born*, to us a Son is given, and His name shall be called the Mighty God, the Prince of Peace." (Isa. vii. 14; ix. 6.)

Here was comfort indeed; that Womankind should be saved even by that very thing which had been pronounced to be the means of her chastisement,—namely, by *child-bearing*,—that she should be saved through '*the child-bearing*;' that is, through *the* blessed child-bearing of the promised Seed of the *Woman*, the Second Adam, Christ Jesus, conceived by the Holy Ghost, and the Saviour of Mankind,—the Child of the Virgin-Mother, and the Father of the New Race; if they do not yield to the allurements of the Serpent, their Ghostly Enemy, but abide stedfast in faith and love, with sanctification and modesty.

In support also of the above interpretation, we may cite the words of *Irenæus* (iv. 40); "Almighty God had compassion on mankind, and threw back the enmity of the Enemy, and abolished the enmity which existed between Man and Himself. As Scripture says, 'I will put enmity between thee and the woman,' &c. (Gen. iii. 15.) Our Lord absorbed this enmity into Himself by being made Man of the Seed of the *Woman*, and so bruised the Serpent's head." And *Irenæus* adds (v. 21): "The Enemy would not have been completely routed, unless He Who routed him had been born of a *Woman*. For the Serpent overcame Man at the beginning by means of Woman."

To which may be added the following, from a more recent Expositor:

"The Woman, that is, Eve (*v.* 14), *being deceived, was in the transgression;* that is, was first guilty of eating the forbidden fruit, but rescued from the punishment by the promised Seed,—that is, *by her child-bearing*,—by the *Messias*, which was to be born of a woman, and so to redeem that nature, which He assumed; but this not absolutely, but on *condition of faith, and charity, and holiness, and sobriety*, and *continuing* in all these; and this advantage belonging not only to the first Woman, Eve, but to all her posterity, in respect of whom it is that the *number is changed* from the *Singular* to the *Plural*, she, as the representative of all women, had the promise made to her (Gen. iii. 15); but the condition must be performed by *all others* as well as her, or else the benefit will not redound to them. And this is the most literal importance of the διὰ also, being *saved by* this, as by a means of all women's and men's redemption and salvation." *Dr. Hammond.* See also *Bp. Ellicott's* note here.

Thus, in fine, where sin and sorrow abounded, grace and joy much more abound; thus Woman is restored in Christ to her blessed position as the helpmate of man, and she who in the hands of Satan had been made the means of Death to all, is made by God's overruling Love, to be the means of endless Life to all in Christ.

INTRODUCTORY NOTE *to the* THIRD *and following Chapters of this Epistle.*

I. THE Apostle now proceeds to give direction to Timothy concerning the Government of the Church at Ephesus; a Church planted by St. Paul himself in the capital of Asia, where he had preached for three years,—and where, according to the usage which St. Paul had followed from the beginning, ordaining Presbyters in every Church (Acts xiv. 23), many πρεσβύτεροι had already been ordained to be ἐπίσκοποι, or overseers of the flock of Christ, which He purchased with His own blood. (Acts xx. 17. 28.)

He first states to Timothy the qualifications requisite for those who are to be appointed by him to the office of ἐπίσκοποι (*vv.* 2—7).

Secondly, he specifies the *criteria* which are to guide him in the choice and ordination of Διάκονοι (*vv.* 8—13).

St. Paul tells him, that he sends him these directions in writing, in order that he may know how to demean himself in "the House of God, which is the Church of the Living God."

He next proceeds to deliver some instructions as to his own teaching and superintendence of the teaching of others (iv. 6—11); and assures him that, notwithstanding his youth (*v.* 12; cp. 2 Tim. ii. 22), if he follows these directions, and stirs up the spiritual grace which was conveyed to him by the laying on of the hands of the Presbytery, and of those of the Apostle himself (*v.* 14; cp. 2 Tim. i. 6), and gives attendance to reading, to exhortation, and to doctrine, he will be a pattern to others, and will save himself and those who hear him (iv. 12—16).

He then offers some counsels as to the order which he is to pursue with regard to the *Widows* of the *Church*. He describes the qualifications of those who are to be admitted into the class of Widows maintained by the alms of the faithful; and specifies those who are to be rejected (v. 9—16). He instructs him in the measures he is to adopt in assigning stipends to Πρεσβύτεροι (*v.* 17), and in hearing accusations against them (*v.* 19), and commands him to pronounce public censures, in the presence of all, on those who are guilty of sin (*v.* 20); and sums up all with a solemn

III. [1] [a] Πιστὸς ὁ λόγος, εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ. [a] Acts 20. 28. Phil. 1. 1.

charge to Timothy to execute his office without partiality (v. 21, and see vi. 14. 20).

Here, then, we see Timothy invested with solemn spiritual functions in the Church of God in the city of Ephesus, the capital of Asia. We behold him entrusted with authority to govern the Church, to regulate her affairs; to exhort and rebuke others, Laity and Clergy, and particularly to exercise a discretionary authority in the appointment of *two distinct orders* of Clergy, called respectively Ἐπίσκοποι and Διάκονοι (iii. 2—13).

Here, therefore, we have the following system of Church Regimen and Polity presented to us by the Holy Spirit, speaking by the Apostle St. Paul, for the government of the Church at Ephesus, in three grades and orders, as follows:

1st. Timothy, exercising authority over all;

2ndly. Ἐπίσκοποι, and

3rdly. Διάκονοι.

II. If we now proceed to St. Paul's Second Epistle to Timothy, we hear the Apostle exhorting him to stir up the spiritual gift which was in him by the laying on of the Apostle's hands (2 Tim. i. 6); and to confide to faithful men, who should be able to teach others, those things which he had received from the Apostle (2 Tim. ii. 2); and to preach the Word, and to *reprove*, *rebuke*, *exhort* with all long suffering and doctrine, and to do the work of an Evangelist, and to fulfil his ministry. (2 Tim. iv. 2. 5.)

III. If, also, we examine the Epistle to Titus, whom St. Paul placed at Crete, as he had placed Timothy at Ephesus, we find the same system of Church Regimen and Polity established there.

He reminds Titus that he had left him in Crete, that he might set in order the things which the Apostle himself had not been able to arrange; and that he should *ordain* Presbyters in every city, as the Apostle had directed him (Tit. i. 5); and then he gives him instructions as to the qualifications of these persons who were to be appointed as Ἐπίσκοποι, or *overseers*, of others. (Tit. i. 7).

He tells him, that the *mouths of false teachers*, whom he describes, *must be stopped* (*v.* 11), and that it is *his* duty to *rebuke them sharply* (*v.* 13).

He gives him directions for the regulation of the conduct of old and young; and charges him to *rebuke with all authority* (ii. 15), and teaches how to deal with heretics (iii. 10).

IV. If we now take another step in advance, and proceed to the Apocalypse, or Book of Revelation, written by the last surviving Apostle, the beloved Disciple, St. John, we see there a view of the spiritual regimen of that Church over which Timothy was set by St. Paul, that of Ephesus.

In the Book of Revelation, Christ Himself appears, and speaks to a Person who is called the *Angel* of the *Church* of Ephesus. (Rev. ii. 1—6.)

Christ, the Divine Head of the Church, recognizes that Person as the Representative of that Church, and addresses him as such. He regards him as responsible for it, and remonstrates with him, as having authority to try those who *call themselves Apostles and are not;* and he calls on him to repent, and to do his first works; and if he fails to do so, He threatens him with a removal of his candlestick. (Rev. ii. 1—5.)

V. If we extend our view to the other six Churches of Asia, as displayed in the Book of Revelation, we see each of them severally, like Ephesus, which contained within it *many Presbyters* (Acts xx. 17. 28), having *one* Person *set over* them, and called an *Angel* (i. 20); and we find that in each case, Christ addresses that Person as the Representative of each Church respectively, and as accountable for its spiritual state. And it may be observed, as a striking proof of this personal responsibility of the Angel for the spiritual condition of his own Church, that in no instance does the epithet, good or bad, assigned to the Church by Christ in the Apocalypse, agree in gender with *Church*, but it is made to agree in all cases with *Angel*. (See Rev. iii. 15. 17.)

VI. On the whole, then, we see the following characteristics of the Regimen of the Apostolic Churches exhibited in Holy Scripture;

1st, A *single person*, such as Timothy at Ephesus, and Titus in Crete, in St. Paul's age, appointed by the Apostle himself to govern the Churches founded at those places.

The concurrent testimony of all Christian Antiquity is expressed by *Eusebius* (iii. 4), when he says, "Timothy was the first who received the Bishopric of Ephesus, and Titus was the first who was appointed Bishop of Crete."

In like manner we see the Angel of Ephesus, and the Angels severally of each of the other six Asiatic Churches in St. John's age, holding the first place in the Church, with principal authority over all its members.

We see, 2ndly, Πρεσβύτεροι called also Ἐπίσκοποι, as being *Overseers* of their respective flocks.

3rdly, Διάκονοι, *Deacons*.

VII. It would be profitless to engage in verbal discussion concerning the *name* given to the office of the Person, who, as Timothy or Titus did, occupied the highest place in each of these Churches, having been put there by Apostolic Authority, and who is addressed as the Representative of that Church by Christ Himself in the Apocalypse. The *thing* itself is plainly apparent in Holy Scripture, and as such is to be revered as the Ordinance of God.

VIII. The consentient voice and concurrent practice of the Church of Christ, from the times of the Apostles for many centuries in succession, illustrates and confirms this result; and shows that Church Government by single Persons, each holding chief authority in his own particular Church, and having two distinct orders of Ministers under him, called *Presbyters* and *Deacons*, is that form of Ecclesiastical Regimen which is most agreeable to the Word of God.

On this subject the reader may consult the Preface to the Ordinal of the Church of England, in which it is said, that "it is evident unto all men diligently reading the Holy Scriptures and ancient Authors, that from the Apostles' time there ever have been these Orders of Ministers in Christ's Church, *Bishops*, *Priests, and Deacons;*" and *Hooker*, V. lxxvii. 9; VII. v. 2—8, and VII. vi. *Saravia*, de Minist. Eccles. p. 29. *Bp. Bilson*, Perpetual Government of Christ's Church, chap. v. p. 89, and chap. xiii. p. 348 (ed. Oxf. 1842). *Bp. Andrewes'* Correspondence with Peter Moulin, Lond. ed. 1629. *Dr. Barrow*, Serm. i. vi. vol. iii. p. 112; and *Bp. Pearson*, Vind. Ign., part i. cap. xi., and part ii. cap. xiii.; and Minor Works, ed. *Churton*, vol. i. pp. 271—286, and vol. ii. pp. 369—385; where he says that "St. Paul, in his last Apostolic journey, after his first imprisonment at Rome, and shortly before his second imprisonment and martyrdom, set certain persons, severally, *over* the Presbyteries which he had established; and that he invested those persons with that authority and power which was afterwards claimed and exercised by the several Bishops who succeeded in the room of these several persons. Thus Timothy was set over the Presbyters of Ephesus, with authority to govern that Church and rule the Presbyters, and rebuke them, if need were, and to ordain whom he might find needful and worthy to be ordained. Timothy had received spiritual grace by the laying on of St. Paul's hands, and was qualified thereby to perform this office of Ordination. The same remarks apply to Titus in Crete. Similarly, St. John, in the Apocalypse, writes to the seven Angels of the seven Churches in Asia. He addresses each Angel separately, and considers him accountable for all, whether good or bad, that exists in his own Church respectively. We assert, that these Angels of the Churches were individual persons, and special Rulers of their own several Churches. Each of these had been ruling his Church for some years *before* the date of the Apocalypse. And each of these is called a Star—the Star of his own Church. (Rev. i. 16 - 20.) The Angels, or Rulers of the Churches of Asia, were *single* Persons, and were *not bodies* of men; they were *asteres*, not *asterismi*" (*Bp. Pearson*). They were Apostolic Stars, and not Presbyteral Constellations.

See also the Treatises of *Chillingworth* and *Dr. W. Hey* on this subject, in the late *Dr. Wordsworth's* Christian Institutes, iii. pp. 186—221, where a translation will be found of *Bp. Andrewes'* Correspondence on Episcopacy with P. Moulin, iii. pp. 222—266; and *Prof. Blunt*, Early Fathers, Lect. vii. on the Testimony of the Ancient Church to Episcopacy.

Ch. III. 1. ἐπισκοπῆς] *oversight*. The word is chosen on account of its generality. St. Paul does not say τῆς ἐπισκοπῆς, and he uses the word ἐπισκοπή,—a general term, in a spiritual sense, to describe,

(1) The office of superintending a *flock*; and so applied, as here, to a *Presbyter*, or Pastor of a Church. Cp. Acts xx. 28. Phil. i. 1. Tit. i. 7. 1 Pet. v. 2.

(2) The office of superintending *Pastors* themselves; and characterizing the work of an *Apostle*. Acts i. 20, where see note.

Hence (3) though doubtless in the present passage St. Paul, in writing to Timothy, the Chief Pastor of the Church of Ephesus, and in pointing out to *him* the qualifications which he himself is to require in those persons who are to be ordained by him to the ἐπισκοπή, or *oversight* of a *flock*,—and of whom, when ordained, he, Timothy himself, is to have the ἐπισκοπή, or oversight,—is speaking of Overseers of a *flock*, yet St. Paul's language applies with not less force, but rather with greater cogency, to those who are raised from the ἐπισκοπή of a *flock* to the Apostolic Office

b Tit. 1. 6. ch. 5. 9.

2 b Δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μιᾶς γυναικὸς ἄνδρα, νηφάλιον,

(ἐπισκοπὴ, Acts i. 20) which Timothy himself held, viz. the ἐπισκοπὴ of *Pastors* as well as of their Flocks.

(4) It is, therefore, with no impropriety (as has been sometimes alleged) that the Church of England, in her Office for the Consecration of *Bishops*, adopts these words as containing suitable admonitions to those who are to be promoted from the ἐπισκοπὴ of a flock to the chief ἐπισκοπὴ in the Church.

Theodoret well says,—Although the Apostle applies these directions particularly here to the case of *Presbyters*, yet they who are *Bishops* should be the first to observe them, inasmuch as they have a higher place, and therefore greater responsibilities."

Hence we see, that as early as in the third century these words were applied to describe the duties of *Bishops;* as in the following language of *Archelaus* (Bishop of Mesopotamia, A.D. 278, in *Routh*, R. S. iv. p. 135): "Appellati sumus ex Salvatoris desiderio Christiani, sicut universus orbis terrarum testimonium perhibet, atque Apostoli edocent; sed et optimus Architectus ejus, fundamentum nostrum, id est Ecclesiæ, Paulus, posuit, et legem tradidit, ordinatis *Ministris*, *Presbyteris* et *Episcopis* in eâ; describens per loca singula, quomodo et qualiter oporteat Ministros Dei, quales et qualiter fieri *Presbyteros*, qualesque esse debeant qui *Episcopatum desiderant;* quæ omnia benè nobis et rectè disposita usque in hodiernum statum suum custodiunt, et permanet apud nos hujus regulæ disciplina." Where *Dr. Routh* says,—

"Locus notandus de Hierarchiæ Ecclesiasticæ ordine ab Apostolis instituto. Episcopatum, Presbyteros et Ministros tantùm nominat Archelaus, quod *Ministrorum*, hoc est *Diaconorum*, nomine omnes infra Presbyteratum ordines antiquissimi Patres comprehendere consueverint, ita *Clemens Alexandrinus*, lib. 6. Stromatum, p. 667. *Tertullianus*, de Baptismo, cap. 17. *Origenes*, Homil. 2, in Hierem. et in Matthæi cap. 19, p. 363."

See also next note, and on *v.* 2.

— καλοῦ ἔργου ἐπιθυμεῖ] *he desireth a good work.* The Apostle here explains what ἐπισκοπὴ is, viz. that it is a "nomen *operis*, non *honoris*; ut intelligat non se esse Episcopum, qui *præesse* dilexerit, non *prodesse*." And the word itself denotes that "he who is set over others, diligently *watches over* those over whom he is set." *Augustine* (de Civ. Dei, vii. 19).

2. τὸν ἐπίσκοπον] *the overseer: the man* who is set apart to *be an overseer*, in the Church. On this use of the *article*, see John iii. 10; xviii. 10. Cp. Titus i. 7, τὸν ἐπίσκοπον.

This word (ἐπίσκοπος) is *here* applied to those who were to be ordained to *watch over* a *flock*. And in this sense it is used Acts xx. 28. Phil. i. 1. Tit. i. 7.

These persons were also called *Presbyteri* by reason of their age and dignity, and *Episcopi* on account of this office and work of *oversight*. Therefore St. Peter says, Πρεσβυτέρους παρακαλῶ ὁ συμπρεσβύτερος, ποιμάνατε τὸ ποιμνίον, ἐπισκοποῦντες μὴ ἀναγκάστως. 1 Pet. v. 2.

See also *Theodoret* here, who says, that they who, after the death of the Apostles, succeeded the Apostles, and had the chief oversight of Pastors and Churches, did not arrogate to themselves the *name* of *Apostles*, although they *succeeded* to their *place*, but reverently reserved the name of *Apostles* for those who had been really *Apostles* of *Christ;* and they adopted for themselves the name of Ἐπίσκοποι, and that name was generally assigned to them as their *distinctive* title in the next age to that of the Apostles.

The sum of the whole matter (says *Dr. Bentley*) is as follows:—

The word Ἐπίσκοπος, whose general idea is *overseer*, was a word in use long before Christianity; a word of universal relation to œconomical, civil, military, naval, judicial, and religious matters. This word was assumed to denote the governing and presiding persons of the Church. The *Presbyters*, therefore, *while the Apostles lived*, were Ἐπίσκοποι, *overseers*. But the Apostles, *in foresight of their approaching martyrdom*, selected and appointed their successors in the several cities and communities, as *St. Paul* did *Timothy* at *Ephesus*, and *Titus* at *Crete*.

What name were these successors (of the Apostles) to be called by? Not Ἀπόστολοι, *Apostles;* their modesty, as it seems, made them refuse it: they would keep that *name* proper and sacred to the first *extraordinary* messengers of Christ, though they really succeeded them in their *office*, in due part and measure, as the *ordinary* governors of the Churches. It was agreed, therefore, over all Christendom at once, in the very next generation after the Apostles, to *assign* and *appropriate* to them the word Ἐπίσκοπος, or *Bishop*. From that time to this, *that* appellation, which *before* included a *Presbyter*, has been *restrained* to a superior order. *Dr. Bentley* on Freethinking, p. 136.

Compare the note above on Phil. i. 1.

It clearly appeareth by Holy Scripture that Churches Apostolic did know but three degrees in the power of Ecclesiastical Order; at the first, Apostles, Presbyters, and Deacons; afterwards, instead of Apostles, Bishops. *Hooker*, V. lxxvii.

"Habemus enumerare eos qui ab Apostolis instituti sunt Episcopi, et *successores eorum* usque ad nos." *S. Iren.* iii. 3.

"Edant (sc. hæretici) origines Ecclesiarum suarum, evolvant ordinem Episcoporum suorum ita *per successiones* ab initio decurrentem, ut primus ille Episcopus aliquem ex Apostolis vel Apostolicis viris habuerit auctorem et antecessorem." *Tertullian*, Præscr. Hæret. 32.

"Episcopi sunt præpositi, qui Apostolis vicariâ *ordinatione succedunt*." *S. Cyprian*, Ep. 66.

"Omnes Episcopi Apostolorum *successores sunt*." *S. Hieron.* Ep. ad Evag. "Apud nos Apostolorum Episcopi locum tenent." Ad Marcellam, Ep. 5. "*Patres* missi sunt Apostoli, pro Apostolis *Filii* nati sunt Ecclesiæ, constituti sunt Episcopi." *S. Aug.* in Ps. xliv. Ἐξ Ἰακώβου καὶ τῶν προειρημένων Ἀποστόλων κατεστάθησαν διαδοχαὶ ἐπισκόπων καὶ πρεσβυτέρων. *Epiphan.* Hæres. 79.

— μιᾶς γυναικὸς ἄνδρα] *the husband of one wife.* (Cp. Tit. i. 6.) These words are best explained by those below in *v.* 9, ἑνὸς ἀνδρὸς γυνὴ, *the wife of one husband.*

(1) It is clear that those words (ἑνὸς ἀνδρὸς γυνὴ) do *not* signify the wife of not more than one husband at a time, for they are spoken of a χήρα, or *widow*, who has *no* husband at all; but they mean a woman who *has not been married more than once.*

(2) Since, as we there see, it was required by St. Paul, in the case of *women*, who were candidates for inscription as *Widows* in the roll of the Church, that they should not have been married more than once, it need not be matter for surprise, that, in the case of *men*, who were to be promoted to an Ἐπισκοπὴ in the Church, they who had *not* contracted *two marriages in succession were to be preferred.*

(3) This passage was understood in this sense by *Origen* (Hom. 17 in Luc.), who says, "Neque *Episcopus*, nec Presbyter, nec Diaconus, nec *vidua* possunt esse digami." And in his book, c. Celsum (iii. p. 141), *Origen* says, that St. Paul, μονόγαμον μᾶλλον διγάμου αἱρεῖται. And *Tertullian* (ad Uxorem, c. 7), "Præscriptio Apostoli digamos non sinit præsidere." And so the Fourth Council of Carthage, c. 69, and *Epiphan.* Hær. 48, and de Fide, p. 465, and *Canon. Apostol.* xvi., and *S. Jerome* in Jovinian. 1, "Digamus in clerum eligi non potest," and *Ambrose*, de Offic. i. 50. Cp. *Suicer*, v. δίγαμος. *Bingham*, iv. 5, and *Wetstein* here.

But (4) the Church did not consider the words of the Apostle to contain a precept of perpetual and universal obligation. Indeed, in disciplinarian matters of this kind, the Church possesses a discretionary power, which she exercises with careful regard to time and place.

See the remarks of *Hooker* and *Bp. Sanderson* quoted above in the note on Acts xv. 20, concerning the Apostolic Decree prescribing *abstinence from Blood.*

Hence (5) we find it asserted in the recently discovered Treatise of *S. Hippolytus*, Bishop of Portus, near Rome (Philosophumena, p. 290), that in the time of Callistus, Bishop of Rome, at the beginning of the third century, persons who had married twice, and even three times, began to be admitted to the Diaconate, Priesthood, and Episcopate: Ἐπὶ τούτου ἤρξαντο ἐπίσκοποι, καὶ πρεσβύτεροι, καὶ διάκονοι δίγαμοι καὶ τρίγαμοι καθίστασθαι εἰς κλήρους. And similar passages may be seen, quoted from *Tertullian*, in the Editor's volume, "Hippolytus and the Church of Rome," p. 265.

(6) It must also be borne in mind, that there is a great difference between the rules to be observed with regard to the *ordination* of persons to the *priestly office*, and the rules to be observed with regard to the same persons when they *have been ordained.* No one is *obliged* to *enter* the priestly office; but no one is able to *divest himself* of it, when he *has entered it.* Ordination imprints a seal that is indelible.

Besides, one of the purposes for which Holy Matrimony was ordained by God is, that it should be "a remedy against sin, and to avoid fornication" (1 Cor. vii. 2. 9). It was instituted to be a cure for the passions of that fallen nature with which men are born into the world. And they who forbid Marriage, take away that remedy which is provided by God.

While, therefore, it was deemed requisite to prescribe, that no one who had been twice married should *be admitted* into the Holy Order of Priesthood, it would by no means follow, that any one, *who had been admitted* to the Priesthood, should be *debarred* from contracting a *second Marriage.*

St. Paul has not dealt with the case of those Ἐπίσκοποι who

σώφρονα, κόσμιον, φιλόξενον, διδακτικόν, [3] [c] μὴ πάροινον, μὴ πλήκτην, ἀλλ' c 2 Tim. 2. 24.
ἐπιεικῆ, ἄμαχον, ἀφιλάργυρον, [4] [d] τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα d Tit. 1. 6.
ἔχοντα ἐν ὑποταγῇ, μετὰ πάσης σεμνότητος· [5] εἰ δέ τις τοῦ ἰδίου οἴκου προ-
στῆναι οὐκ οἶδε, πῶς ἐκκλησίας Θεοῦ ἐπιμελήσεται; [6] [e] μὴ νεόφυτον, ἵνα μὴ e Isa. 14. 12.
τυφωθεὶς εἰς κρῖμα ἐμπέσῃ τοῦ Διαβόλου. [7] [f] Δεῖ δὲ αὐτὸν καὶ μαρτυρίαν f 1 Cor. 5. 12.
καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν, ἵνα μὴ εἰς ὀνειδισμὸν ἐμπέσῃ, καὶ παγίδα τοῦ
Διαβόλου.

[8] [g] Διακόνους ὡσαύτως σεμνοὺς, μὴ διλόγους, μὴ οἴνῳ πολλῷ προσέχοντας, g Acts 6. 3. Lev. 10. 9. Ezek. 44. 21.
μὴ αἰσχροκερδεῖς, [9] [h] ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει· h ch. 1. 15, 19. 2 John 9, 10.
[10] καὶ οὗτοι δὲ δοκιμαζέσθωσαν πρῶτον, εἶτα διακονείτωσαν, ἀνέγκλητοι ὄντες.

[11] Γυναῖκας ὡσαύτως σεμνὰς, μὴ διαβόλους, νηφαλίους, πιστὰς ἐν πᾶσι.

[12] Διάκονοι ἔστωσαν μιᾶς γυναικὸς ἄνδρες, τέκνων καλῶς προϊστάμενοι καὶ
τῶν ἰδίων οἴκων· [13] [i] οἱ γὰρ καλῶς διακονήσαντες βαθμὸν ἑαυτοῖς καλὸν περι- i Matt. 25. 21. Luke 16. 10—12. & 19. 17.
ποιοῦνται, καὶ πολλὴν παῤῥησίαν ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ.

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lose their wives by death *after their ordination* to the office of Ἐπισκοπή. But it may be inferred from his words in iv. 3 what his judgment would have been concerning those who prohibit another marriage in such a case, and who even prohibit Marriage altogether to Christian Priests.

(7) There were doubtless special reasons for the restriction here imposed on Timothy's choice of persons to be *admitted* by him to the Priesthood.

The cares of a double family might disqualify a person for learning the duties of the sacred profession; and under the urgent necessities of those days (1 Cor. vii. 26), it was very desirable that the spiritual soldier should be as free as possible from earthly ties.

Besides, the Gentile Christians would be predisposed to expect such immunities in Christian Priests;

The Priests of the Heathen were married but once. "Inter Gentiles, etiam Flamen unius uxoris vir ad sacerdotium admittitur, Flaminissa quoque unius viri uxor eligitur; ad tauri Ægyptii sacra semel maritus assumitur." *Jerome* (ad Ageruchiam). Should Christians be less strict in *their* rules on this point than the Heathen?

(8) On the whole, St. Paul's words may be regarded as an Apostolic *precept* to Timothy, *necessary for those times* (cp. Tit. i. 6), and as a *prudential counsel for all times*; but not as having the force of a command of universal obligation. And, accordingly, as the testimony of many of the Fathers shows, (see particularly *Theodoret* here, and others cited by *Bingham* and *Suicer*,) though they have been made the groundwork of disciplinarian canons of particular Churches, they have never been enforced by any Decree of a General Council of the Universal Church of Christ.

3. πάροινον] *given to excess and violence in wine.* Cp. Titus i. 7. 'Vinolentum, et violentum.' Παροινία, ἡ ἐκ τοῦ οἴνου ὕβρις (*Hesych.*).

— μὴ πλήκτην] *not a striker.* Cp. Tit. i. 7. 'Non percussorem' (*Vulg.*). Τύπτης = πλήκτης (*Hesych.*). "Non manu promptus ad cædendum, et pugnax." *Tertullian* (de Monogam. c. 12).

Hence the Emperor *Justinian* (Novell. 123) says, ἀλλ' οὐδὲ οἰκείαις χερσὶν ἔξεστιν ἐπισκόπῳ τινὰ πλήττειν. Cp. *Coray* (on Titus), Atakta ii. p. 300.

This word gives an instructive view of the impulsive vehemence of the Oriental character, by which St. Paul himself was a sufferer at the hands of the Asiatic Jews (Acts xxi. 27. 31), and of the difficulties with which Christianity had to contend in curbing its impetuosity. *Elz.* adds μὴ αἰσχροκερδῆ.

— ἐπιεικῆ] *equitable:* tempering the rigour of strict *Justice*, correcting its inaccuracies, and supplying its defects, with the gentleness and fairness of *Equity*. Ἐπιείκειά ἐστιν ἡ δικαίων ἐλάττωσις (*Phavorin.*). Cp. *Aristot.* (Ethic. v. 10.)

It is not from εἴκω, *cedo*, but from εἰκὸς (ἔοικα), "quod decet," ἐπιεικὲς = πρέπον. (*Suid.*)

4. τέκνα ἔχοντα] *having children in subjection.* On the married state of Presbyters, see *Polycarp* (ad Phil. 12), and *Dr. Jacobson's* note, p. 526.

6. μὴ νεόφυτον] *not a neophyte*—a new convert. Cp. *Suicer* in v. ii. 395.

— τυφωθεὶς] *puffed up* like smoke; not burning with the bright pure flame of truth, love, and zeal; but elated, and swollen like a dark cloud of smoke, with vain glory and empty pride. See vi. 4, and note on 2 Tim. iii. 4.

— κρῖμα—τοῦ Διαβόλου] *The sentence of condemnation* incurred *by the devil* for pride. Cp. Isa. xiv. 12, and *Hooker*, I. iv. 3, on the sin and punishment of the fallen *Angels*, as distinguished from the "elect *Angels*," v. 21. On the word κρῖμα, see Heb. vi. 2, and cp. below, v. 12.

This reference to the case of the fallen *Angels*, and in v. 21 to the "elect Angels," has a peculiar propriety in an Epistle to one who, like Timothy himself, filled an office which is called by Christ that of an "*Angel* of the Church" (Rev. ii. 1).

7. ὀνειδισμὸν—καὶ παγίδα τοῦ Διαβόλου] In the former clause St. Paul had directed Timothy not to ordain a novice, lest he should be lifted up by arrogance, and fall into the punishment incurred by the Devil for pride.

He now instructs him that the person chosen ought to have a good report even from the heathen, lest he should sink into contempt, and, in a spirit of recklessness, as one who has no character to lose, should outrage men's opinions, and corrupt their manners, and fall into the snare laid for him by the Devil, namely, that of shameless infamy, by which the Devil entraps men (cp. 2 Tim. ii. 26), and makes them desperate.

8. σεμνούς] *worshipful.*

— μὴ αἰσχροκερδεῖς] *not covetous of filthy lucre.* An appropriate charge with regard to the office of the *Deacons* as *almoners* of the Church. See Acts vi. 1, 2.

11. Γυναῖκας] *women* appointed to be *Deaconesses*, whether they be wives of Deacons or not. So *Chrys.*, *Theodoret*, *Theophyl.*, *Œcum.*

The insertion of this sentence, in the middle of his discourse concerning *Deacons*, shows (as *Theoph.* observes) that the Apostle is not speaking of *Women generally*: and the absence of the Article from γυναῖκας indicates that he is not referring only to the *wives* of Deacons, but is speaking of *Deaconesses* generally, whether *married* (see on v. 12) or *unmarried.*

Such an office, as is here described, was held by *Phœbe*, a *deaconess* of the Church of Cenchreæ; and therefore probably mentioned first in the list of names in Rom. xvi. 1, where see note. Perhaps Priscilla, the *wife* of Aquila, was also one of this class. See note on Acts xviii. 18.

On account of the *official* character of these Women, holding, in some respects, a place in the Church co-ordinate to that of *Deacons*, St. Paul prescribes that *their* qualifications should correspond with those which he has already laid down for *Deacons*. Hence the word ὡσαύτως, in *like manner*, i. e. as I have directed in the case of the *Deacons*, so I now direct for the *Deaconesses*. He applies to these Deaconesses the epithets σεμνὰς—πιστὰς ἐν πᾶσι, with which we may compare those applied to the Deacons in *v.* 8.

He had *not* made any such official addition of *Women* in connexion with the ἐπίσκοποι mentioned above (*vv.* 1—7), because the functions of the *Episcopi* were of a purely *spiritual* and sacred kind. But the Deacons have a *lay* element blended with the ecclesiastical in their office (see note on Acts vi. 2);—an important principle, which needs to be observed in the present times.

12. μιᾶς γυναικὸς ἄνδρες] *husbands of one wife.* See *v.* 2.

There was also special need for such a charge in the case of *Deacons*, having the charge and distribution of the *alms* of the faithful, and who might be liable to suspicion, and to temptation, if they had large families dependent upon them.

13. οἱ γάρ] The γὰρ (*for*) introduces the *reason* why he lays so much stress on the duties of Deacons.

— βαθμὸν—καλόν] *a good degree.*

He had said before (*v.* 10), let them first be *proved*, and then let them be *advanced* to the *Diaconate.*

k 2 Tim. 2. 20. Eph. 2. 21.

l John 1. 14. Matt. 3. 16. 1 Pet. 3. 18. Mark 16. 5. Eph. 3. 5, 6.

14 k Ταῦτά σοι γράφω, ἐλπίζων ἐλθεῖν πρός σε τάχιον, 15 ἐὰν δὲ βραδύνω, ἵνα εἰδῇς πῶς δεῖ ἐν οἴκῳ Θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος, στῦλος καὶ ἑδραίωμα τῆς ἀληθείας, 16 l (καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον), ὃς ἐφανερώθη ἐν σαρκὶ, ἐδικαιώθη ἐν πνεύματι, ὤφθη ἀγγέλοις, ἐκηρύχθη ἐν ἔθνεσιν, ἐπιστεύθη ἐν κόσμῳ, ἀνελήφθη ἐν δόξῃ.

He now tells Timothy, that they who have served in the office of Deacon well, *purchase* to *themselves* a good degree; they have a claim for promotion at thy hand. So *Chrys.*, *Theophyl.* The word βαθμὸς hence became the *vox solennis* for a *degree* or *order* in the Church, whose practice and nomenclature, in this and many other respects, is the best Exponent of the Apostle's meaning.

Thus the General Council of Chalcedon (can. 39) says, Ἐπίσκοπον εἰς Πρεσβυτέρου βαθμὸν φέρειν ἱεροσυλία ἐστίν. See also the numerous examples in *Suicer*, v. βαθμός.

St. Paul does not call it a *higher* step, but a *good* one; for it is not the *desire* of *advancement* in honour, but in means of usefulness, that he propounds. So *v.* 1, καλοῦ ἔργου ἐπιθυμεῖ.

If it be said, as it has been, that the reference to ecclesiastical *promotion* would be at variance with the tenour of an Apostle's sentiments and language, the same objection might be taken more forcibly to the mention of *double pay* to the Presbyters in v. 17. But the fact is, St. Paul's language to Timothy, in both cases, is designed to instruct him what course *he himself, as a Bishop*, is to adopt in *recognition* of the *just claims* of *meritorious Deacons and Presbyters*; and is not intended to inform Presbyters and Deacons what *they ought to desire.*

Indeed, having stated their claims on their earthly spiritual Superior for his guidance, he directs their thoughts heavenward, and lifts up their eyes and minds to the *Shepherd and Bishop of their souls* (1 Pet. ii. 25), and bids them think of the heavenly crown which they will receive, when the *Chief Shepherd shall appear.* (1 Pet. v. 4.)

14. τάχιον] *sooner* than might be inferred from these *written* instructions. Cp. Acts xxv. 10, and 2 Tim. i. 18, as to this use of the comparative; and as to the sentiment, see 2 John 12. 3 John 13, 14.

It has been alleged, that this expression of a hope to *visit Timothy* is inconsistent with St. Paul's declaration to the Ephesian Presbyters at Miletus, that they "all, among whom he had gone preaching the Gospel, should *see his face no more*" (Acts xx. 25. 38).

But it may be observed, that St. Paul does not say here that he expected to come to *Ephesus.* Indeed, it is more probable, that having now in his old age (Philem. 9) appointed Timothy to the Apostolic office of Chief Pastor at Ephesus, he would rather abstain from personal interference there, lest he should seem to overshadow him to whom the highest position in that Church had now been confided by himself.

There is no evidence that St. Paul ever was at *Ephesus* after that visit to Miletus.

On a former occasion (mentioned in Acts xx. 15. 17) when going to Jerusalem, he determined to *sail* by Ephesus, and yet touched at *Miletus* on the coast, and sent for the Presbyters of *Ephesus* to come to have an interview with him at *Miletus*; so, perhaps, when touching at Miletus on subsequent occasions, he may have sent for the *Chief Pastor* of *Ephesus*, *Timothy*, and have seen him there. Cp. note above on Acts xx. 25, and on 2 Tim. i. 15—18; iv. 20; and the *Introduction* to these Epistles to Timothy, pp. 430, 431.

15, 16. ἵνα εἰδῇς κ.τ.λ.] *in order that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the Living God, the pillar and ground of truth (and confessedly the Mystery of Godliness is great), Who was manifested in the flesh, justified in His spirit, showed Himself to Angels, was believed on in the world, and was received up in Glory.*

I. As to the reading of these two verses, *Elz.* has Θεὸς before ἐφανερώθη, and this reading is found in D***, I, K, and in most of the Cursive MSS.

But this reading, Θεὸς, i. e. ΘΣ (*God*), seems to be derived from ΟΣ (*Who*).

The reading of A (the Alexandrine MS. in the British Museum) has been matter of much controversy. *Dr. John Berriman*, in his learned Dissertation on this text (1 Tim. iii. 16), Lond. 1741, affirms that the original reading of that MS. was "certainly ΘΣ," Θεὸς, pp. 153—159; and that "the strokes added at the top and in the middle of the word by the corrector" (probably *Patricius Junius*, i. e. *Patrick Young*, Librarian to King Charles I.), "were not designed to corrupt and falsify, but to preserve and perpetuate, the true reading, which was in danger of being lost by the decay of time."

But, on the other hand, *Professor Porson*, who made a very diligent examination of the MS., pronounced his opinion that ΟΣ was the original reading. See his Tracts, collected by Kidd, Lond. 1815, p. 290. If I may venture to appeal to the results of my own inspection of the Manuscript, I may add that it has led me to the same result, which was also arrived at, after a minute scrutiny by *Bishop Ellicott.* See his remarks, p. 100 of his edition.

ΟΣ is also the reading of ℵ* (Cod. Sinait.) and of C* (see *Tischendorf*, Prol. Cod. Ephr. p. 39), and of F, G (see *Tregelles*, "Printed Text," p. 165, note), and of some Cursive MSS.

All the earlier Versions (before the seventh century), viz. the *old Latin*, *Vulgate*, *Peschito*, *Harclean*, *Syriac*, *Memphitic*, *Thebaic*, *Gothic*, *Armenian*, *Æthiopic*, represent here a *relative pronoun*, viz. ὃς, *qui*, or ὅ, *quod.*

This united testimony, that Θεὸς did *not* belong to the passage in the days when those Versions were made, is very strong; and when it is remembered, that no Version of similar antiquity can be brought forward to counterbalance these witnesses from every part of Christendom, the preponderance of testimony is overwhelming. (*Tregelles*, p. 228.) *S. Jerome* (in Isa. liii. 11) quotes the passage thus: "Qui apparuit in carne." *Theodorus Mopsuest.*, *Cyril Alex.*, and *Epiphanius* have also ὃς (see *Wetstein*); and *Augustine* (Serm. 204) reads *quod*, agreeing with 'sacramentum,' but he interprets the passage as if it were *qui*; and the Latin Fathers generally follow the old *Latin* and *Vulg.*, which have *Quod.*

D* has also the *neuter* pronoun ΟΣ, *which.* It is said by *Liberatus*, the Deacon, in his Breviarium, cap. xix. (cp. *Hincmar.* Opusc. lv. c. 17), that Macedonius, the Bishop of Constantinople, was banished (A.D. 506) by the Emperor Anastasius for altering ΟΣ here in Manuscripts into ΘΣ: "Tanquam Nestorianus ergo culpatus expellitur per Severum Monachum."

See *Dr. Bentley* on Freethinking, p. 117, ed. 1743, or vol. iii. p. 366, ed. Dyce; and compare *Bp. Pearson's* note on the Creed, Art. ii. p. 240, who has anticipated *Bentley's* remarks, though *Bentley* does not seem to have been aware of it.

Whatever may have been the extent of this alteration, this incident may serve to remind us that the change of ΟΣ into ΘΣ = Θεὸς is a very easy one; whereas, if the earliest MSS. had ΘΕΟΣ here, it is difficult to explain how the reading ΟΣ found its way into the most ancient MSS., e. g. A, C, F, G; particularly since the construction of ὃς is not nearly so easy a one as that of Θεὸς would have been; and therefore Θεὸς was not so likely to have been exchanged for ὃς, as ὃς for Θεός.

For a similar reason the testimony of *Jerome*, reading Qui after the neuter word *Sacramentum*, is of more weight than that of the other Latin Fathers reading *Quod.*

II. On the whole, then, it may be concluded, that—

(1) The evidence for a *relative pronoun* is far stronger than for the noun-substantive Θεός, *God.*

(2) The evidence for the *masculine pronoun* ὃς is far stronger than for the *neuter* ὅ.

(3) The Masculine ΟΣ, *Who*, has accordingly been preferred by *Griesb.*, *Lach.*, *Tisch.*, *Alf.*, *Huther*, *Ellicott*, and by *Tregelles* in his summary of the evidence on this subject.

III. As to the general *construction* and *meaning* of the Apostle's language here, it seems most probable, that the words καὶ ὁμολογουμένως μέγα ἐστὶ τὸ τῆς εὐσεβείας μυστήριον are to be regarded as a *parenthesis*; which is altogether in the manner of St. Paul. When some great argument presses itself on his mind, he declares its dignity by some expressions which break forth from him abruptly and vehemently into a parenthetical proposition, as here. See, for instance, Rom. ii. 13.

Next, the relative pronoun ὃς, *Who*, is to be referred to the antecedent Θεοῦ, which is repeated twice in *v.* 15, so as to be impressed strongly on the reader's mind, and to prepare him for the relative ὃς commencing the sublime declaration which sums up the whole, and proclaims the Church to be "the *House of God, the living God, Who* was manifested in the flesh, justified in His Spirit, seen of Angels, preached to the Gentiles, believed on in the World, received up in glory;" and that He, who was *thus*

IV. [1] [a] Τὸ δὲ Πνεῦμα ῥητῶς λέγει, ὅτι ἐν ὑστέροις καιροῖς ἀποστήσονται τινὲς τῆς πίστεως, προσέχοντες πνεύμασι πλάνοις καὶ διδασκαλίαις δαιμονίων, [2] [b] ἐν

a Matt. 24. 23. 2 Thess. 2. 3. 2 Tim. 3. 1. 2 Pet. 3. 3. Jude 18. 1 John 2. 18.
b Matt. 7. 15. Rom. 16. 18. 2 Pet. 2. 3.

manifested in the flesh, preached, and glorified, is no other than God, the Living God, the Everlasting Jehovah.

The adoption, therefore, of the reading ὃς for Θεὸς, while it improves the rhythm of the sentence, makes no change in the sense. The doctrine is the same as, and is something more than, that which is declared in the English Authorized Version, "Great is the Mystery of Godliness. God was manifest (or, rather, was *manifested*) in the Flesh." And this Text, as now read, remains, and ever will remain, an impregnable bulwark of the Catholic Verity of the Godhead and Manhood of Christ.

IV. As to the meaning of *particular* words in these two verses:—

(1) Ἐκκλησία Θεοῦ ζῶντος, *the Church of the Living God.* Therefore it is not the Church of *Man*, but is grounded on the *Rock*, namely, on Christ, confessed to be (1) the *Living God*, and also (2) to be God *Incarnate*; "God manifested in the flesh." See above on Matt. xvi. 18. 1 Cor. iii. 10, 11.

(2) στῦλος καὶ ἑδραίωμα τῆς ἀληθείας. The *Church* is the *Pillar* of Truth, because, like the *Pillar* of Cloud and Fire (always called στῦλος by LXX), it is *visible* far and wide, day and night, and is a guide to the wayfarers in the wilderness of the world on their march to Heaven.

It is ἑδραίωμα, *the basis*, the pedestal (*not* the *Rock*, which is Christ, on which the Truth rests, see *Theodoret* here, but) a firmamentum, settled, seated (ἑδρασθὲν) on the Rock. And therefore the *Gospel*, in which the Doctrine of Christ is contained, is called the στῦλος καὶ στήριγμα of the *Church*. (*Irenæus*, iii. 11.)

The Church is the *pillar and base of the Truth*,—

1st. In supporting, maintaining, guarding, and visibly displaying to the World, the *True Canon* of *Holy Scripture*, particularly by the *public reading* of it.

2ndly. In maintaining, guarding, and promulging the *True Exposition* of Holy Scripture, especially in her *public symbols* of Faith, called *Creeds*.

3rdly. In guarding and dispensing the *Holy Sacraments* pure and undefiled, for the new birth and continual renovation of the soul.

The Church of the Living God is *the House of God*, in contradistinction to the *Jewish Temple*, in which the Law, and Aaron's Rod, and the Pot of Manna were formerly enshrined in the Holy of Holies; which were only for a *particular people*, and were types and figures of future good things, now revealed in the Church, which contains the Word and Sacraments, and dispenses them freely to all.

(3) τὸ τῆς εὐσεβείας μυστήριον, *the Mystery of godliness*; of holy piety and reverent worship; as distinguished from the *unholy Mysteries* of heretical teaching and worship. See on Eph. iii. 9, 10. Col. i. 26, 27; ii. 2, where the word μυστήριον is employed in like manner to describe the great Mystery kept *secret* even from Angels, but now *revealed* to them and to the *Heathen*, as well as the Jews, by the Ministry of the Church of Christ, namely, the *Incarnation* of God the Son, in which *great Mystery* the Nature of Man is, as it were, espoused and married, in a holy and indissoluble wedlock, to the Nature of God: and therefore Marriage is a *great Mystery*, and represents the Union of God with us. See above on Eph. v. 32.

The doctrine of the *Incarnation* is here affirmed to be a *Mystery*. It is not, therefore, to be scanned and analyzed by man's *Reason*, but to be reverently received, on the testimony of God's Holy Word, by *Faith*. A warning against the speculations of those who venture to intrude with inquisitive and profane familiarity into "the secret things of the Lord our God;" and an encouragement to the humility, patience, faith, and hope of those who now, in this lower world, "see through a glass darkly," and are thus reminded of the imperfection of their present condition, and of all earthly things, and look forward to the fruition of that future felicity which will have no end, when they will "see face to face, and know even as they are known" (1 Cor. xiii. 12).

Cp. *Bp. Sanderson's* Sermon on this text, i. pp. 224—247.

It is also a Mystery of *Godliness*. Other *Mysteries*, such as those of Paganism, were accompanied with *impure* rites and orgies; and there is even in Christendom, what the Apostle describes as the "Mystery of *Iniquity*." (See on 2 Thess. ii. 7.) But the Mystery of the *Incarnation* is a Mystery of *Godliness*. Though the *manner* of it cannot now be apprehended by human Reason, yet the *doctrine* is *clearly revealed* in Scripture (Eph. i. 9, 10. Col. i. 26), and is to be firmly embraced *by Faith*. And this doctrine of the *Incarnation* of the Son of God is the very *root of Godliness*. It is the *groundwork* of all *virtuous practice*. It affords the strongest motive to love of God, and to personal *Holiness*. In it Christ says, "Be ye holy, for I," Who have taken your nature and joined it to the Nature of the Holy One, "am Holy." (Cp. Eph. i. 2—6. Tit. ii. 11—13.) It is the strongest argument for *Humility* (see Phil. ii. 6), and for Universal *Charity*. See above, *Introduction* to the Epistle to the Ephesians, pp. 275—278, and note on Eph. v. 5.

(4) ὃς ἐφανερώθη ἐν σαρκὶ, *Who was manifested in the flesh.* Cp. Matt. i. 23. John i. 14. Tit. i. 3, and note. 1 John i. 2, ἡ ζωὴ ἐφανερώθη. So *Barnabas*, Ep. 6, Ἐν σαρκὶ μέλλοντος φανεροῦσθαι καὶ πάσχειν, προεφανεροῦτο τὸ πάθος: and xii., υἱὸς τοῦ Θεοῦ ἐν σαρκὶ φανερωθείς. *Ignat.* Eph. 19, Θεοῦ ἀνθρωπίνως φανερουμένου. *Hippolyt.* (c. Noet. 17), Θεὸς ἐν σώματι ἐφανερώθη.

(5) ἐδικαιώθη ἐν πνεύματι, *was justified in His spirit.*

The Son of God, Who is God of God, the Living God, took our Nature, and thus assumed not only human flesh (σάρκα), in which He was *manifested*, but He took also a human *soul*, which, in its higher faculties, by which it is distinguished from its mere animal life (ψυχὴ), is called πνεῦμα, or *spirit*, in Holy Scripture. (See above on 1 Thess. v. 23, and cp. 1 Pet. iii. 18.) And in this, His human *spirit*, He was *justified*, i. e. declared to be, what *no other man* ever was, perfectly just; and so, being truly *man*, as well as God, and being justified in that which He had from our nature (cp. *Theodoret*), namely, a *human* πνεῦμα, He became "*our* Righteousness." (Jer. xxiii. 6; xxxiii. 16.) See on 1 Cor. i. 30. Rom. v. 21.

(6) ὤφθη ἀγγέλοις, *He showed Himself to Angels.* On the meaning of ὤφθη, see above, 1 Cor. xv. 5, 6, 7, 8, and John xvi. 16, 17. 19. 22. The Angels could not see the essential glory of His Divinity, which was Invisible (see 1 Pet. i. 12, and Col. i. 15), but they beheld Him when He became Incarnate. *Theodoret*, and so *Chrys.*

And then the Mystery of His Love to Men was *revealed* to *Angels* by the Ministry of His Church. Cp. note above on Eph. iii. 10.

Ch. IV. 1. Τὸ δὲ Πνεῦμα κ.τ.λ.] *But the Spirit speaketh expressly.* The connexion is as follows. *But* (δὲ), notwithstanding the clearness of the witness of the Church to the truth (see above, iii. 15, 16), *the Holy Ghost expressly saith that in the latter times some will fall away from the faith*, and deny the *great Mystery of Godliness*, which has just been described.

The *form* of this denial will be considered in the notes below on κωλυόντων γαμεῖν, and on ἀπέχεσθαι βρωμάτων, *v.* 3.

The word ἀποστασία does not signify open profession of unbelief, but *declension* from the Truth—*Heresy*. See on 2 Thess. ii. 3.

The Prophecy of St. Paul reveals the future rise and prevalence of such Heresies as those of the *Marcionites*, *Encratites*, and *Manichæans*. *Chrys.*, *Theoph.* And so *Bp. Pearson* in his Concio on this and the following verses. Minor Works, ii. 41—45.

But the Prophecy has doubtless a still wider scope, and extends to all forms of spiritual deceit and delusion which contravene the *Mystery of Godliness*. And so this Apostolic Prophecy is to be combined with that other prediction, delivered by St. Paul, describing the '*Mystery of Iniquity*.' See above on 2 Thess. ii. 3—12.

This passage (*vv.* 1—5) is quoted with some very slight variations by *S. Hippolytus* in his recently discovered Philosophumena, p. 276, as "the words of the blessed Apostle St. Paul"—a fresh testimony from the beginning of the third century to the genuineness of this Epistle. He applies this prophecy to the *Encratites*.

— διδασκαλίαι δαιμονίων] *doctrines* suggested *by Devils*; doctrines engendered by the operation of Evil Spirits. *Theodoret.* "Omnis enim Hæreticorum doctrina Dæmonum arte composita est." *Primasius.* Cp. *Bp. Pearson*, l. c.

Similarly, in writing to the Churches of Asia, St. John speaks of assemblies of false teachers as *Synagogues of Satan*, συναγωγὰς τοῦ Σατανᾶ (Rev. ii. 9; iii. 9), as opposed to the *Church of Christ*. See also Rev. xvi. 13, 14.

Justin M. refers to, and explains those words (Dial. c. Tryph. 7), τὰ τῆς πλάνης πνεύματα καὶ δαιμόνια δοξολογοῦσι ψευδοπροφῆται: and of some Heretics he says that they do not teach the doctrines of *Christ*, but τὰ ἀπὸ τῶν τῆς πλάνης πνευμάτων.

2. ἐν ὑποκρίσει ψ. κ. τ. ἰ. σ.] *with the hypocrisy of liars who are seared as to their consciences with hot iron.* The sense of this passage has been obscured by placing a comma between ψευδολόγων and κεκαυτηριασμένων. The construction is the same as in *S. Polycarp's* Epistle to the Philippians (i. 6), ἀπεχόμενοι τῶν ψευδαδέλφων, καὶ τῶν ἐν ὑποκρίσει φερόντων

c Gen. 9. 3. Rom. 14. 6. 1 Cor. 10. 30.

d Gen. 1. 31. Rom. 14. 14, 20. Tit. 1. 15.

ὑποκρίσει ψευδολόγων κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, 3 [c] κωλυόντων γαμεῖν, ἀπέχεσθαι βρωμάτων, ἃ ὁ Θεὸς ἔκτισεν εἰς μετάληψιν μετὰ εὐχαριστίας τοῖς πιστοῖς καὶ ἐπεγνωκόσι τὴν ἀλήθειαν· 4 [d] ὅτι πᾶν κτίσμα Θεοῦ καλὸν, καὶ οὐδὲν ἀπόβλητον, μετὰ εὐχαριστίας λαμβανόμενον· 5 ἁγιάζεται γὰρ διὰ λόγου Θεοῦ καὶ ἐντεύξεως.

τὸ ὄνομα τοῦ Κυρίου, οἵτινες ἀποπλανῶσι κενοὺς ἀνθρώπους—a passage where he has St. Paul's words in his mind, as in many other places of the same Epistle.

St. Paul is speaking of a particular kind of *Hypocrisy*—towards *a man's own self*, and toward God—the Hypocrisy of liars who have wilfully cauterized their own consciences, and are, therefore, given over by God's judicial retribution to a reprobate mind.

This was precisely the *Hypocrisy* of which we hear so much in the Gospels, as the sin of the *Pharisees* (Luke xii. 1. Matt. xxiii. 13); who were not only guilty of *deceiving others* by an outward show of religion, but were also guilty of insincerity towards God, and toward *their own consciences*. This last is, indeed, included in that general Hypocrisy, which, in the Gospels, is represented as their character. They were not men who did not believe in their religion; on the contrary, they were zealous for it: but their religion was *hypocritical*; it allowed them in *immoral practices*; they indulged in *pride* and *uncharitableness* under the cloak of zeal for God. See Matt. xv. 7—14; xxiii. 13. 16. 19. 24. 26, where *hypocrite* and *blind* are used interchangeably, as applicable to them. They tampered with their own Consciences, and allowed themselves in sin, known to be such; and therefore God, in His anger, blinded their eyes, and their hearts were hardened, and their consciences were made callous, and they loved darkness and lies more than light and truth, and rejected Him Who was the Light, and is the Truth.

Hence we read in Scripture of the "deceitfulness of sin," viz. its deceiving those who are guilty of it, and who in their blindness act as men who have *deceived themselves*, and would fain *deceive God*. (Acts v. 3; xxviii. 27. Gal. vi. 7. James i. 22. 26.)

This prophecy of St. Paul may, therefore, be compared in *this respect* with the awful words in that other prophecy already mentioned (2 Thess. ii. 11, 12), which is the best exposition of this passage, and where it is said, that because they *would not receive the love of the truth*, but would have *pleasure in unrighteousness, therefore* God would send them an *inner-working* (*ἐνέργειαν*) of *delusion*, so that they should *believe the lie*, which they would utter. See the note on that passage. Theirs would indeed be the *hypocrisy of liars cauterized in their own consciences*.

When any one is deluded through sin wilfully committed against his own Conscience, which, by habits of sin thus committed, becomes *branded by a hot iron*, this is *Hypocrisy* towards *himself*; and he who is guilty of it, acts as if he could deceive God, and this is *Hypocrisy* toward God; and this is the form of Hypocrisy here described by St. Paul. See *Bp. Butler* on 1 Pet. ii. 16, who has supplied some of the sentences of this note, and above on Matt. xxiii. 13.

It is unhappily too notorious, that a large portion of the Western Church has fulfilled this Prophecy, by its own practice in giving sanction to mendacious Legends, and to "*lying wonders*;" and that it has even made, and is making, a traffic of fabulous Miracles, and has thus fallen away from the profession of a sound faith in the 'Mystery of Godliness,' which abhors what is false, especially in religion, and has initiated itself and others in the 'Mystery of Iniquity,' which receives not "the love of the truth," and is given over to "strong delusions," and "to believe a lie."

Speaking of these pious frauds, or rather impious impostures, authorized and propagated by the Papacy, a learned and pious Bishop of our own Church has said, that "wise men have thought that the authors of these romances in religion were no better than the tools and instruments of *Satan* (cp. St. Paul's words, '*doctrines* of *devils*,' *v.* 1), used by him to expose the Christian religion, and so to introduce Atheism." *Bp. Bull* (Serm. iv.).

A striking recent proof of the truth of this assertion may be seen in the facts described in "Notes at Paris," 1854, pp. 144—152.

3. κωλυόντων γαμεῖν] *forbidding to marry*. This was done by Marcion and Apelles, "ejus secutor" (*Tertullian*, Præs. Hær. 33), and before Marcion, by Saturnilus, the Scholar of Menander, "qui nubere et generare, à Satanâ dicebant esse." See *Iren.* i. 22. *Theodoret*, Hær. Fab. i. 3; and so *Tatian. Iren.* i. 28. Cp. *Clemens Alex.*, Strom. iii. p. 462, who applies to them this prophecy, and cp. *Bp. Pearson*, l. c. p. 52.

This clause is introduced here in connexion with what precedes (iii. 15, 16), because the Heresy of "*forbidding to marry*," strikes at the root of the doctrine of "the great Mystery of Godliness," inasmuch as Christ is the Seed of the *Woman* (Gen. iii. 15), and has restored and sanctified *Womanhood* (see above, ii. 15); and by His *Incarnation*, the Son of God has married our Nature, and has espoused to Himself a Church, and so has sanctified *Marriage*, as St. Paul had fully declared to the Church, of which Timothy was Chief Pastor, that of Ephesus. See on Eph. v. 23—32, and cp. *Introduction* to that Epistle, pp. 275—277.

The fact, that a Christian Church, in defiance of the language of the Holy Spirit, declaring here by St. Paul, that they who "*forbid to marry*" are doing the work of seducing Spirits, and are warring against the 'Mystery of Godliness;' and in defiance also of his words in this same Epistle, describing those who are to be ordained to the Holy Orders of Presbyters and Deacons as "*Husbands* of one *wife*," and as having their "*children* in subjection" (iii. 2—4)—has ventured to shut the door of Holy Orders against all who are married, and to forbid Marriage to those who have been admitted to Holy Orders, is a mournful proof, that men may still imitate the Jews, who *fulfilled* their own Scriptures by *condemning Christ* (Acts xiii. 27); and that when they love a lie, they may be so much blinded by the Father of Lies, as to accomplish the most awful predictions of the Scriptures of Truth, which describe those who accomplished them as identifying themselves with men who give heed to lying Spirits, and have their consciences seared by a hot iron.

— ἀπέχεσθαι βρωμάτων] *to abstain from meats*. The word '*commanding*' to be supplied from *κωλυόντων*. *Theophyl.* Cp. *Winer*, § 62. 2, p. 588. A prophecy preparing the world for the Heresy of the Manichæans, who forbad the use of meats, as created by the Evil One (*Cyril Hieros.* Catech. 63); and of the Severians (*Epiphan.* Hær. 45); and before them all, of the Ebionites (*Epiphan.* Hær. 30).

Observe the beauty of the connexion of this declaration with what had preceded—a connexion which is in some degree marred by the breaking off of the argument by the abrupt termination of the Third Chapter.

The Heresy of commanding to *abstain from meats*, is here condemned, because, like that of *forbidding to marry*, it had a direct tendency to subvert the 'great Mystery of Godliness' contained in

(1) the *doctrine* of the *Incarnation*, and

(2) the *doctrine* consequent on the Incarnation—that of *Universal Redemption*.

(1) Consider it first with regard to the *Incarnation*. If, as these false Teachers affirmed, adopting the dualistic theory (against which God Himself had delivered a solemn protest by Isaiah, xlv. 7), the *Flesh* was created by the *Evil principle*; and if, therefore, it was necessary to *abstain from meats*, as polluted and unclean, then it would follow, that God could not have taken human flesh, and united it for ever to the Godhead.

(2) Consider it also with regard to the kindred doctrine of *Universal Redemption*.

Christ, by His Incarnation, becoming the Second Adam, recovered for us the *free use of all the creatures* of God, and recovered for them their original benediction which they had received from God.

See *Bp. Sanderson's* Sermon on this text (vol. iii. pp. 144—211), and the remarks above in the notes in the present volume on 1 Cor. iii. 22, 23, and 1 Cor. vi. 12, which may serve for a comment on this and the following verse; and see below, on *v.* 5.

All that the Apostle here says will thus be seen to grow out by a natural sequence from what he has before declared concerning 'the great Mystery of Godliness,' "God manifested in the flesh."

4. οὐδὲν ἀπόβλητον] *nothing is to be rejected*. "Meminimus gratiam nos debere Domino Creatori. *Nullum fructum* operum Ejus repudiamus. Planè temperamus, ne ultrà modum aut perperàm utamur." *Tertullian* (Apol. 42).

A warning against those who take, or would impose, Vows of *total abstinence* from any of God's *creatures*. Such vows are an insult to God the Creator, God the Redeemer, and God the Sanctifier. See notes above on 1 Cor. iii. 22; vi. 12; viii. 13. Rom. xiv. 21; and cp. *Theodoret* here.

5. ἁγιάζεται διὰ λόγου Θεοῦ] *it is sanctified by the Word of God*. It is sanctified in various ways,—

6 [e] Ταῦτα ὑποτιθέμενος τοῖς ἀδελφοῖς καλὸς ἔσῃ διάκονος Χριστοῦ Ἰησοῦ, ἐντρεφόμενος τοῖς λόγοις τῆς πίστεως, καὶ τῆς καλῆς διδασκαλίας ᾗ παρηκολούθηκας. 7 [f] Τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ. Γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν· 8 [g] ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος· ἡ δὲ εὐσέβεια πρὸς πάντα ὠφέλιμός ἐστιν, ἐπαγγελίαν ἔχουσα ζωῆς τῆς νῦν καὶ τῆς μελλούσης.

9 [h] Πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος· 10 [i] εἰς τοῦτο γὰρ καὶ κοπιῶμεν καὶ ὀνειδιζόμεθα, ὅτι ἠλπίκαμεν ἐπὶ Θεῷ ζῶντι, ὅς ἐστι σωτὴρ πάντων ἀνθρώπων μάλιστα πιστῶν. 11 Παράγγελλε ταῦτα καὶ δίδασκε.

e 2 Tim. 3. 14—17. 1 Pet. 2. 2.
f ch. 1. 4. & 6. 20. 2 Tim. 2. 16, 23. Tit. 1. 14. & 3. 9.
g Col. 2. 23. ch. 6. 6.
h ch. 1. 15.
i 2 Cor. 6. 5. & 11. 23. 2 Thess. 3. 8.

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(1) by the Word of God *in Creation*, when He *blessed* the *creatures*, and sanctified them to the use of man, and when He *blessed man*, and gave him dominion over them. (Gen. i. 22. 28. Cp. Gen. ix. 3. Ps. viii. 6.)

(2) by the word of God in *Redemption*, when He abolished the difference between clean and unclean meats; and said, What God hath cleansed, that call not thou common (Acts x. 15), words which were true in a literal sense as to meats, as well as in a figurative sense as to men. See Rom. xiv. 17—20. And thus the effect of the *original Benediction* (λόγος Θεοῦ, His εὐλογία) *pronounced* at the *Creation* of *Adam*, was *restored* to *Mankind in Christ*. See 1 Cor. iii. 22, 23. And this Divine Benediction it is, this λόγος Θεοῦ, which gives to us the free and joyful use of the creatures, and makes them nutritive and comfortable to us; for "man liveth not by bread alone, but by every *word* that proceedeth out of the mouth of God." (Deut. viii. 3. Matt. iv. 4.) It is not the *creature* itself which nourishes us, but it is *God's benediction* on the creature which makes it *serviceable* to the use of all, and *sanctifies* it to the use of the *faithful*.

St. Paul uses the *present* tense, ἁγιάζεται—it is ever *being sanctified*—because the original Benediction of God on the Creatures, and on Man as their Lord, takes effect *toties quoties*, and is applied effectually in every Christian meal by means of ἔντευξις, or Invocation. See the next note.

(3) In a still more recondite sense, a sense which may have been present to the mind of the Holy Ghost, inspiring the Apostle, a sense which has a special connexion with the Doctrine of the Incarnation, of which He is here treating, and a sense also which would have a peculiar propriety in this Epistle to the Bishop of *Ephesus*, which was afterwards to be the residence of *St. John*, and the place where he wrote his Gospel, *Every creature is sanctified by the Word of God*, even by the *Incarnate* Word, Who, by *His incarnation*, hallowed *man*, the recipient of the Creatures, and hallowed the creatures for man's use. See *v.* 4.

That a *word*, as well as a *prophecy*, may have a *manifold* and a *germinant* meaning in Holy Writ (such is its fulness and fruitfulness), is a truth too much forgotten by modern Exegesis; and that the Name "*The Word of God*" is applied by St. John, and by no other writer of Holy Scripture, to Christ, is a proposition which has been too readily accepted by some. See Heb. iv. 12, and Titus i. 3. And it is worthy of remark, that the Holy Spirit, speaking by *St. Paul* in his Epistles to the Church of *Ephesus*, and to Timothy its Bishop, dwells specially on those Doctrines which concern the Divinity and Incarnation of Christ, and which the same Spirit asserted and maintained in all their fulness by the teaching of that Apostle who lived and died at Ephesus, namely, *St. John*. See above, p. 278, and on Acts xx. 32.

— ἐντεύξεως] *prayer*, *invocation*. See 1 Tim. ii. 1. Thus it appears that in every rightly framed "Grace before meat," there are three things contained, viz.

1st. A thankful reference to the original Benediction pronounced by God the *Creator* on the Creatures, and to the primeval grant of Dominion over them, made to Man as their lord.

2ndly. A *Thankful* reference to the reiteration of that Benediction, and to the restoration of that Dominion, by God the *Redeemer*.

3rdly. Prayer to God, that He would send His Blessing on the creatures provided by Him for Man; and that He would sanctify them to the use of those who partake of them, and would sanctify those who partake of them, to His service.

6. διάκονος] An appropriate word in this discourse concerning the Tables of Christians, which were attended by the ministry of those whose office was instituted for the very purpose of διακονεῖν τραπέζαις. (Acts vi. 2.)

— ἐντρεφόμενος] *inwardly nourished* with the words of faith—another appropriate word, intimating that the bodily nourishment derivable from the creature is of no avail without that inner sustenance of faith, which is the diet of the soul.

7. βεβήλους καὶ γραώδεις μύθους] *profane and old wives' fables*. Such were the legends of Judaism (*Chrys.*, *Theodoret*, *Theoph.*), of which abundant examples may be seen in the Cabala of the Talmud (cp. *Hottinger*, Thesaur. Philol. pp. 434—449), and by which the worship and religious offices of the Jews were corrupted, and especially by the introduction of the worship of *Angels* as Mediators (Col. ii. 18), undermining the foundations of that εὐσέβεια, which consists in the adoration of the One God, and of the One *Mediator* between God and Man. See ii. 5.

This Warning also has a natural connexion with what precedes, and has a prophetic application to later times, especially to the practice of that portion of Christendom, which withholds the use of the Holy Scriptures, in the vernacular tongue, from the people, and instead of satisfying their souls with the Bread of Life, feeds them with the husks of legendary fables.

— παραιτοῦ] (1) properly, *deprecate*, *ask off*. See Acts xxv. 11. Heb. xii. 19.

(2) as here, *decline*, *shun*, *refuse*, *reject*, *renounce*. Cp. 2 Tim. ii. 23. Tit. iii. 10. Heb. xii. 25.

— Γύμναζε δὲ σεαυτὸν π. εὐ.] *But exercise thyself unto godliness*. He had spoken of *spiritual food*, derived from the words of faith (*v.* 6); he now speaks of the need of *spiritual exercise* (such as Prayer and Fasting) for *spiritual health*.

The word by which he describes these exercises, γυμνάζω, shows that the spiritual exercises are to be regular, and that they require effort, and suppose spiritual mortification and wrestling. The Apostle compares the Christian Life to training in a ghostly Gymnasium. Cp. 1 Cor. ix. 24, where he compares its religious exercises to those of an athlete; and says (*v.* 27), ὑπωπιάζω μοῦ τὸ σῶμα, I beat under *my own* body (μοῦ emphatic), not the body of *another*, as this world's athletes do; I contund *myself*, *my own flesh*, as if it were my enemy.

8. σωματικὴ γυμνασία] *gymnastic exercise of the body is profitable for little*—for little *time* and for little *benefit*.

This expression is to be explained by reference to the use of gymnastic exercises for the training of the young to a vigorous habit of body, and also to the training of the Wrestlers and Runners for prizes, in the Games of Heathen Antiquity, and also to the regular gymnastic exercises which were a part of the habitual regimen of the daily life of the higher class of the Romans. See *Bentley* on Horat. Sat. i. 6. 126, "fugio campum lusumque trigonem;" and *Martial's* description of the Roman Day, "sufficit in nonam nitidis *octava palæstris*" (Epig. iv. 8. 5). The Romans had their hour (the eighth) for bodily gymnastics; so ought the Christian to have his hours for spiritual exercises.

What the Apostle means, therefore, is, that the Children of light should learn a lesson from the children of this world, who exercise themselves in physical gymnastics for the acquisition of the precarious health of this life, and for the attainment of ephemeral prizes on earth; and should take similar care to exercise themselves in the spiritual discipline of Prayer and Self-mortification, with a view not only to the promises of this life's joys, which wait upon Piety, but much more to spiritual and eternal health and Victory.

How much *spiritual* instruction might the young men of our own age derive from *their own* zeal, ardour, diligence, and self-denial, in training themselves for *bodily* exercises;—such as boating, cricket, and rifle practice. If they do so much for their bodies, what ought they not to do for their souls!

The great Apostle of the Gentiles, the unwearied Athlete of the Gospel, the Xystarches of the Christian Palæstra, sends these directions to Timothy, as the Spiritual Gymnasiarch of Ephesus, in order that he may train himself and his people to receive the imperishable crown of glory from the hands of the Divine Agonothetes at the Great Day.

10. κοπιῶμεν] *we labour*—in our Christian gymnastics.

— σωτὴρ πάντων] *the Saviour of all*. See ii. 4. God is *the*

k 1 Cor. 11. 1. 1 Thess. 1. 6. & 2. 10. 2 Thess. 3. 7—9. Tit. 2. 7, 15. 1 Pet. 5. 3.

12 k Μηδεὶς σοῦ τῆς νεότητος καταφρονείτω, ἀλλὰ τύπος γίνου τῶν πιστῶν, ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἁγνείᾳ.

1 Acts 6. 6. & 8. 17. & 13. 3. & 19. 6. ch. 1. 18. & 5. 22. 2 Tim. 1. 6.

13 Ἕως ἔρχομαι, πρόσεχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ.

14 l Μὴ ἀμέλει τοῦ ἐν σοὶ χαρίσματος, ὃ ἐδόθη σοι διὰ προφητείας μετὰ ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου.

15 Ταῦτα μελέτα, ἐν τούτοις ἴσθι, ἵνα σου ἡ προκοπὴ φανερὰ ᾖ πᾶσιν.

m Acts 20. 28. Ezek. 33. 9.

16 m Ἔπεχε σεαυτῷ, καὶ τῇ διδασκαλίᾳ, ἐπίμενε αὐτοῖς· τοῦτο γὰρ ποιῶν καὶ σεαυτὸν σώσεις καὶ τοὺς ἀκούοντάς σου.

a Lev. 19. 32. Deut. 33. 9. Gal. 2. 11—14.

V. 1 a Πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πατέρα· νεωτέρους, ὡς ἀδελφούς,

2 πρεσβυτέρας, ὡς μητέρας, νεωτέρας, ὡς ἀδελφὰς ἐν πάσῃ ἁγνείᾳ.

b Matt. 15. 4—6. Mark 7. 10, 13. Eph. 6. 1, 3.

3 Χήρας τίμα τὰς ὄντως χήρας.

4 b Εἰ δέ τις χήρα τέκνα ἢ ἔκγονα ἔχει, μανθανέτωσαν πρῶτον τὸν ἴδιον οἶκον εὐσεβεῖν, καὶ ἀμοιβὰς ἀποδιδόναι τοῖς

Saviour of all men in *will*, and He is the Saviour of *all* who *believe*, not only in will, *but in effect*. See above, *Introduction* to the Epistle to the Romans, p. 198, and on Rom. viii. 32.

12. Μηδεὶς σοῦ τ. ν. καταφρονείτω] *Let no one despise thy youth.* Cp. the words in 1 Cor. xvi. 11, written from Ephesus, concerning Timothy.

— σοῦ τῆς νεότητος] Cp. the position of the pronoun in Col. iv. 18. *Elz.* adds ἐν πνεύματι after ἐν ἀγάπῃ.

13. Ἕως ἔρχομαι] *while I am coming, and till I arrive.* The *present* tense indicative seems to denote that the Apostle is on the point of setting out to come to Timothy. See iii. 14. Cp. Luke xix. 13, ἕως ἔρχομαι, and John xxi. 22, and *Winer*, § 41. 3, p. 265, note.

— πρόσεχε τῇ ἀναγνώσει] *give attendance to reading*, not only to the public reading of the Holy Scriptures, of the Law, and the Prophets (Acts xiii. 15. 2 Cor. iii. 14), and of portions of the New Testament (see 1 Thess. v. 27), but also to private study (cp. *Chrys.*, *Theodoret*), as one of the appointed means of stirring up spiritual grace. See below on 2 Tim. iv. 13.

14. διὰ προφητείας] *through prophecy.* The gift of the Holy Spirit was bestowed on Timothy *by means of the Prophecy* by which the Spirit spake, and which pointed him out for Ordination, and *with* the laying on of the hands of the Presbyters, who had been already constituted by St. Paul in the principal cities of Asia (Acts xiv. 23; xx. 17), and who joined with the Apostle in ordaining him. (2 Tim. i. 6; cp. 1 Tim. i. 18.)

It is not improbable that they by whose ministry the Holy Spirit delivered the *prophecy* were themselves Presbyters, who took part in the Ordination of Timothy. Cp. Acts xiii. 2.

We have evidence here of the means used by the Holy Ghost for the Ordination of Timothy, who was a chief Pastor of the Church.

It has been said by some ancient Expositors (*Chrys.*, *Theophyl.*) that the Πρεσβυτέριον here mentioned was composed of *Bishops*, "because *Presbyters* would not have *ordained a Bishop*."

But it may be observed—

(1) That it is not certain that St. Paul is referring to the Ordination of Timothy to the *Episcopate*. He may be speaking of his Ordination to the *Priesthood* at Lystra. Cp. *Ellicott*.

(2) Next, even if he is speaking of Timothy's Ordination to the *Episcopate*, then it is to be observed, that in Timothy's Ordination, as in St. Paul's own Ordination, the Holy Ghost Himself spoke by the *Prophecy* here mentioned, and that He pointed Timothy out for Ordination; and therefore it was the Holy Ghost Himself, Who, by the ministry of Prophecy, of the Presbytery, and of the Apostle St. Paul, ordained Timothy.

We are tied to the *use of the means* which the Holy Ghost has sanctioned. But the Holy Ghost is not restrained to the use of any means, but has sovereign Power to act, either by means or without means, according to His own Divine Will. And He proves His own Sovereign Authority by certain extraordinary *Exceptions*, and thereby gives Divine sanction to the *Rules* instituted by Him, and obliges us to conform to them.

Therefore the operations of the Holy Spirit in this Ordination, where He vouchsafed a *supernatural* intervention, cannot afford any precedent for contravening, disparaging, or dispensing with the use of those regular ordinary means which have received the sanction of the Holy Ghost Himself, whose Divine Presence and perpetual indwelling have been assured to the Church by Christ Himself (John xiv. 16), and Who speaks and acts in the consent and by the practice of the Universal Church of Christ from primitive times in the ordination and consecration of her Chief Pastors.

Cp. the remarks above on the extraordinary case of Cornelius receiving the Holy Ghost before he was admitted to the Sacrament of Baptism. (Acts x. 47.)

Ch. V. **1.** Πρεσβυτέρῳ] *An Elder. Not* 'a presbyter' here, but any one advanced in years. (*Theoph.*) The use of this word in this sense, in this Epistle, where so much is said of Ecclesiastical persons, may serve to remind the reader, that the term *Presbyter*, applied in it to a Minister of the Church (as in this chapter, *v.* 17), is one which teaches the duty of reverence to him on the part of his flock; whereas the term *Episcopus* describes *his duties* of spiritual superintendence, and pastoral vigilance, toward those who are committed to his care.

3. Χήρας τίμα] *Honour widows*, if they are widows indeed, such as are described (in *v.* 5) as left solitary in the world, without any children or grandchildren, and can devote themselves entirely to the service of God, without neglecting (under pretence of piety) any duty to those of their own kindred. *Honour such widows as these*, for they are *widows indeed*.

Honour them by admitting them into the honourable *class* of *Widows*, enrolled by the Church, and making *profession* of Widowhood, and of devotion to the service of Christ.

Honour them, if need be, by providing a competent maintenance (τιμὴν, see *v.* 17) for them (*Chrys.*, *Theodoret*, and *Jerome* on Matt. xv. 4), if they have no relatives, who ought to support them, and if they are above a certain age (*v.* 9).

Timothy was Bishop of Ephesus, the Metropolis of Asia; and the *Widows* here spoken of by St. Paul, were poor aged women (see *Jerome*, ad Jovinian. i. vol. ii. p. 263), such as, in those times, on account of the services they were accustomed to perform to the Saints, were maintained out of the contributions of the Church and the common stock . . . that so there might be no cause at Ephesus of such complaint as had been made by the Grecians at Jerusalem, that their *widows* were neglected in the daily ministration. (Acts vi. 1; and compare Acts ix. 39. 41, concerning the Widows at Joppa.) See *Bp. Sanderson*, i. p. 58, and ii. p. 186.

On the condition and duties of the χῆραι, or *Widows* of the Church, see *Ignat.* Smyrn. 6. *Polycarp*, 6. *Const. Apost.* viii. 25. *Cornelius* (Bishop of Rome, A.D. 250), in *Euseb.* vi. 43, mentions, as existing in the Church of Rome, χήρας σὺν θλιβομένοις (see *v.* 10) more than 1500 in number. Cp. *Bingham*, VII. iv. 7; and on their election also to the office of Deaconesses, ibid. II. xxii., and *Suicer* in v. Διακόνισσα; and *Blunt*, Church History, p. 29. On this verse, see also *Jerome*, Epist. iv. p. 729, ad Matrem et Filiam.

4. ἔκγονα] *grandchildren*, τέκνα τέκνων (*Hesych.*); used by LXX in that sense, Deut. xxix. 11. Isa. xlviii. 19, and by other Writers cited by *Wetstein*. The word *nephews*, in the Authorized Version, was often used for grandchildren (*nepotes*) in the age when that Version was made.

— μανθανέτωσαν] i. e. *let* such Widows *learn*. Some Expositors understand St. Paul to mean, "let the *children* and *grandchildren* learn."

But the former interpretation seems to be far preferable,

(1) Because the Apostle is here speaking of the *duties* of *Widows*, and not of their Children or Grandchildren.

(2) Because, also, he says below, *v.* 16, "If any Christian have widows, let him maintain them." And he therefore does *not* inculcate that duty *here*; if he had done so, he would not have repeated the precept there.

(3) He applies the word μανθάνω to Widows below, *v.* 13, and so here. Cp. the use of μανθάνω, ii. 11; v. 13, and 2 Tim. iii. 7.

(4) The *plural* verb μανθανέτωσαν is used, because the proposition is a general one; and the plural nominative χῆραι, 'Widows,' is to be inferred from the collective words τις χήρα.

προγόνοις· τοῦτο γὰρ ἐστιν ἀποδεκτὸν ἐνώπιον τοῦ Θεοῦ. 5 [c] Ἡ δὲ ὄντως χήρα καὶ μεμονωμένη ἤλπικεν ἐπὶ τὸν Θεὸν, καὶ προσμένει ταῖς δεήσεσι καὶ ταῖς προσευχαῖς νυκτὸς καὶ ἡμέρας. 6 Ἡ δὲ σπαταλῶσα ζῶσα τέθνηκε. 7 Καὶ ταῦτα παράγγελλε, ἵνα ἀνεπίληπτοι ὦσιν. 8 [d] Εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ, τὴν πίστιν ἤρνηται, καὶ ἔστιν ἀπίστου χείρων.

9 Χήρα καταλεγέσθω μὴ ἔλαττον ἐτῶν ἑξήκοντα γεγονυῖα, ἑνὸς ἀνδρὸς γυνὴ, 10 [e] ἐν ἔργοις καλοῖς μαρτυρουμένη, εἰ ἐτεκνοτρόφησεν, εἰ ἐξενοδόχησεν, εἰ ἁγίων πόδας ἔνιψεν, εἰ θλιβομένοις ἐπήρκεσεν, εἰ παντὶ ἔργῳ ἀγαθῷ ἐπηκολούθησε. 11 Νεωτέρας δὲ χήρας παραιτοῦ· ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ,

c Luke 2. 36, 37. & 18. 1, 7. Acts 26. 7. Eph. 6. 18.

d Isa. 58. 7. 2 Tim. 3. 5. Tit. 1. 16.

e Gen. 18. 4. & 19. 2. Luke 7. 38, 44. 1 Pet. 4. 9.

And so *Winer*, § 67, p. 556, and *Huther;* and see the similar structure above in ii. 15.

The words of the Apostle may therefore be paraphrased thus:—

If *a Widow have children or grandchildren*, let such Widows *learn first to show piety towards their own household.* Almighty God will accept such piety from them as piety towards His *own House*, the Church (iii. 15). And let them learn thus to requite their own *Progenitors.* Observe, the word used here is not *Parents*, but *Progenitors*, a word carrying their thoughts and affections far back to former Ages. Do not let them suppose that they have no duty *to their own Parents* and *Grandparents*, and even to their distant Progenitors, because those Ancestors are *dead.* The Fifth Commandment cannot be cancelled by death; it is one of perpetual obligation. They owe a duty of gratitude to the *departed*, and they ought to show it by affection to their *posterity.* This is acceptable to the *Heavenly* Parent of all. God will requite such service as done to Himself, and will reward it accordingly.

This interpretation is confirmed by *Theodoret, Chrys.*, and *Primasius.* And *Augustine*, referring to this passage, says that such a Widow was his own mother, Monica, who was the wife of one husband, and requited her *parents* by governing her own house with piety. Confess. ix. 9. *A Lapide.*

There is a peculiar propriety also in the precept *Honour widows*, as compared with the fifth commandment, *Honour thy father and thy mother* (Eph. vi. 2). *Honour* those widows who are widows indeed. Be to them a son; and let Widows who have children or grandchildren *honour* their own Parents and Progenitors by cherishing their Posterity.

It is to be regretted, that so natural and so easy an Exposition of the Apostle's words, one which opens so clear, beautiful, and extensive a view of the Christian duty of reverential love and gratitude to the Departed, and shows that in the Church of Christ all successive Generations, being incorporated in the Incarnate Word, Who is Everlasting, partake of His Immortality, and are bound together, each to each, by sacred bands of dutiful affection and natural piety, should be censured by some Expositors as forced and extravagant! . . All true love of the Present, and of the Future, is grounded on gratitude and reverence for the Past.

After ἐστι *Elz.* has καλὸν καὶ, which is not supported by the best authorities here. Cp. above, ii. 3.

5. μεμονωμένη] *having been made desolate;* i. e. not only without husband, but who has no children or grandchildren.

Such a widow is a *widow indeed;* her eye is fixed, and her hand leans, upon God, and upon Him alone. She ἤλπικεν, *she hath fixed her hope*, and *keepeth it fixed*, ἐπὶ τὸν Θεὸν, *upon God.* As to this perfect tense, see John iii. 9. Cp. iv. 10; vi. 17. *Winer*, § 40. 4, p. 243; and on the accusative case with ἐπὶ, cp. 1 Pet. iii. 5. It indicates an eager *resort to* God for refuge, as well as an earnest *reliance on* Him for help.

This assertion confirms the Exposition just given of *v.* 4. Those *other* widows, who have children and grandchildren, ought to please God by taking care of them. *That* is *their* first duty; let them learn that duty first of all, says the Apostle. And such Widows ought to be supported by their *own relatives* (*v.* 16), and not by the Church.

— προσμένει ταῖς δεήσεσι] *she continually attends on the prayers, and on the supplications*, particularly *the* public prayers of the Church. (See ii. 1.) She has an intercessory office. Cp. the striking words of *S. Polycarp*, 4, concerning the Widows, where he speaks of them as interceding continually for all men, and being like a holy Altar at which sacrifices of prayer and praise are offered to God: χήρας . . . ἐντυγχανούσας ἀδιαλείπτως περὶ πάντων, γινωσκούσας ὅτι εἰσὶ θυσιαστήριον Θεοῦ.

Such Widows may, in the eyes of men, seem to be desolate, but it is not so; they trust in God, and in Him *alone*, and therefore they are *not* alone. But other Women too often trust mainly on some earthly stay; and therefore those Widows, though they may seem desolate, are in fact stronger than other Women; for they have a stronger stay.

The Church herself, the Spouse of Christ, while She is in this Vale of tears, is a Widow; She appears to be left alone in this world; She trusts in God, and in Him alone. She is a *Widow indeed*, and therefore She is strong indeed. See *Augustine* in Ps. cxxxi.

6. Ἡ σπαταλῶσα] *she that liveth in pleasure.* St. Paul is here considering the case of *wealthier* widows; σπαταλᾷ = τρυφῷ, *Hesych.* James v. 5, ἐτρυφήσατε καὶ ἐσπαταλήσατε.

The word σπαταλᾶν properly signifies a careless and *lavish waste* of time and money squandered in self-indulgence. Cp. *Aristoph.* Nub. 56, ὦ γύναι, λίαν σπαθᾷς.

— ζῶσα τέθνηκε] *being alive she is dead.* "Quod de viduâ deliciosâ dixit Apostolus, etiam de *animâ*, si Deum suum amiserit, dici potest, *vivens mortua est.*" *Augustine* (1 Joann. 47). Cp. Rev. iii. 1.

These wealthier widows, of whom the Apostle here speaks, are condemned for lavishing their money and their time on *themselves* in luxury and dissipation, instead of providing for others. See the next verse.

8. Εἰ δέ τις—τῶν οἰκείων] *But if any one*, and here particularly, if a Widow wastes her means and her time idly and luxuriously, and *does not take care of her own children* or grandchildren (see above, *v.* 4), she has denied the faith, and is worse than a *heathen.* (1 Cor. xiv. 22.) Cp. the use of πιστὸς = a *Christian*, *v.* 16.

Doubtless, this is a *general* proposition applicable to *all*, and is to be understood as such. But here, as the context shows, it is specially applied to *Widows.* So *Theodoret.* Cp. *v.* 4, where the Apostle propounds a general proposition, growing out, in a similar manner, of a particular case.

9.] The Apostle now proceeds to speak of those who may be admitted by Timothy, as Bishop of Ephesus, into the Church's *Roll* (κατάλογος) *of Widows*, and may be allowed to make *profession of Widowhood*, and of devotion to the service of God. Cp. *Hooker*, V. lxxviii. 11.

— γεγονυῖα] To be construed with μὴ ἔλαττον ἐ. ἑ. 'non minus sexaginta annos *nata.*'

— ἑνὸς ἀνδρὸς γυνή] *the Wife of one husband.* Even the Heathen showed respect for *Univiræ. Horat.* Od. iii. 14. 5, "*Unico* gaudens *mulier marito* Prodeat." *Servius* (ad *Virg.* Æn. 111), "Flaminicam nonnisi unum maritum habere licet." *Tertullian* says (ad Uxor. i. 7), "Sacerdotium viduitatis celebratum est apud Nationes. Disciplina Ecclesiæ, et præscriptio Apostoli *Viduam* adlegi in *Ordinationem* (al. ordinem) nisi univiram non concedit." And *Tertullian* says (de Veland. Virg. 9), "Ad quam sedem, præter annos sexaginta, non tantùm univiræ, id est nuptæ aliquando, eliguntur, sed et matres, et educatrices filiorum." See above on iii. 2.

10. εἰ ἐτεκνοτρόφησεν] *if she nursed children*, i. e. her own. See 1 Thess. ii. 7. On the use of εἰ, *if*, specifying the qualification, cp. Titus i. 6, εἴ τις ἐστὶν ἀνέγκλητος.

Observe the *aorists* here, ἐτεκνοτρόφησεν,—ἐξενοδόχησεν,—ἔνιψεν,—ἐπήρκεσεν,—ἐπηκολούθησεν. *Habits* are here gathered up into *acts*, in order to show the normal condition of the widow's life and conversation.

11. παραιτοῦ] *decline, refuse* (see iv. 7); do not admit them on the roll of the Widows of the Church, referred to in *v.* 9. *Primasius.*

— ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ] *for when they* (younger Widows) *have waxed wanton against Christ*, to Whom the Widows of the Church are supposed to make profession of entire devotion when admitted on the Roll of the Widows. See *v.* 5, and *Tertullian* as quoted on *v.* 9.

The word στρηνιᾶν, to *run riot*, is explained by ἀτακτεῖν (*Suidas*), and by ὑβρίζειν διὰ τὸν πλοῦτον (*Hesych.*), and is connected with the Lat. *strenuus*, Engl. *strain*, and indicates that full

f Tit. 2. 3. γαμεῖν θέλουσιν, 12 ἔχουσαι κρῖμα, ὅτι τὴν πρώτην πίστιν ἠθέτησαν. 13 f Ἅμα δὲ καὶ ἀργαὶ μανθάνουσι περιερχόμεναι τὰς οἰκίας, οὐ μόνον δὲ ἀργαί, ἀλλὰ καὶ φλύαροι καὶ περίεργοι, λαλοῦσαι τὰ μὴ δέοντα.

habit of body, which is shown by wantonness and excess, as it were, like the lusty restiveness of animals, who strain against the rein, and wax fat, and kick. (Deut. xxxii. 15.) Cp. Rev. xviii. 7. 9, ἐδόξασε καὶ ἐστρηνίασε, πορνεύσαντες καὶ στρηνιάσαντες.

So these *younger* Widows, when nourished by the alms of the Church, will use the strength which they thence derive against Him Who gives it; they will become impatient of restraint, and will not bear the yoke of Christ; and are not therefore to be invited, or allowed, to make profession of Widowhood, nor to be admitted into the roll of the Widows of the Church, lest they fall into a snare, and incur condemnation by contracting a second marriage, and by renouncing their pledges to Him. *Theodoret.*

12. ἔχουσαι κρῖμα, κ.τ.λ.] *having condemnation;* sentence of condemnation. See iii. 6. These words are explained by *Tertullian* (de Monog. 13) by reference to the profession of undivided devotion to Christ, which Widows of the Church made on their admission to the roll of Widowhood, and which they cancel by the subsequent act of their will (θέλημα) resolving on a second marriage. "Juvenculæ viduæ (says *Tertullian*) in viduitate deprehensæ, et aliquamdiù affectatæ, nubere volunt, *habentes judicium quòd primam fidem rescinderunt:* illam videlicet à quâ in viduitate inventæ, et *professæ eam*, non perseverant. Propter quod vult eas nubere, ne primam fidem susceptæ viduitatis posteà rescindant." And so *Theodoret* and *Chrys.*, who says that *Widows indeed* are, as it were, "betrothed to Christ." And *Augustine* (de bono Viduitatis, 11), "Irritam fecerunt fidem, quâ priùs voverant quod perseverantiâ implere noluerunt;" and de sanctâ Virginitate, 34, "In eo, quod primò voverant, non steterunt;" and in Ps. 75, "Voverunt et non reddiderunt."

The words ἔχουσαι κρῖμα, ὅτι are interpreted by most of the Fathers, Greek and Latin, 'having *condemnation*, because.' And so κρῖμα is used Matt. xxiii. 13. Mark xii. 40. Luke xx. 47, and in this Epistle, iii. 6. And so *Calvin*, *Beza*, *Erasmus*, *Luther*, and the Authorized Version.

The pledge which they made to Christ is called πρώτη πίστις, their *first* pledge, in regard to the subsequent promise which they make by marriage to another husband.

Some learned Romanist Expositors here (e. g. *Cornelius a Lapide*) lay great stress on these words of St. Paul, as the groundwork of an argument that the Apostle would have approved, and by implication recommends, *Vows* of *Celibacy*.

On this it may be observed—

(1) That it is true the Apostle supposes the Widows of the Church, who are here described, to make a profession of Widowhood on their admission to their Ecclesiastical *state* as Widows.

(2) He also says, that they who marry *after* that profession are guilty of breaking their plighted troth to Christ.

(3) But it is also to be remarked, that St. Paul expressly commands Timothy not to admit any one into the class of Widows *before sixty years of age* (*v.* 9).

(4) And he states, as the reason of this prohibition, that *younger* widows, if they are admitted, may wax wanton against Christ, and desire to marry, and incur *condemnation* by violating their pledge of Widowhood.

(5) It is therefore evident, that St. Paul would *not* have *permitted* persons of *tender years* to *take* a vow of *celibacy;* and he would not have allowed Timothy to *impose* such vows. He would have censured those persons as guilty of a heinous sin, who abuse their spiritual influence and pastoral authority in order to entangle young, inexperienced, and enthusiastic women in such vows, and allure them into a Cloister, under plea of espousing them to Christ; and so expose them to the peril of the *condemnation*, which they incur, if they afterwards desire to marry, and break their engagement to Him.

(6) It has been alleged by some, that St. Paul's argument here concerns only younger *Widows*, who, having experienced the joys and comforts of a married life, are to be dealt with in a different way on that account; and that his cautions and prohibitions are not to be extended to the case of *other younger women* who have never *been married*, and are ready to devote themselves to the service of Christ and His Church, and to take a vow of celibacy.

(7) But to this it may be said, that in verse 14 he says νεωτέρας, *younger women*, and not τὰς νεωτέρας, *the* younger widows. See note there.

(8) Next, the Apostle had already considered the case of such *younger* women, who were desirous of devoting themselves to the service of Christ and of His Church, and who were recognized by the Church as such, and who were, in fact, the *Deaconesses* already mentioned by St. Paul, and concerning whom he had given precepts in chapter iii. 11 (where see note) in connexion with the office of Deacons.

(9) He does not say that these *Deaconesses* are to be required, invited, or permitted to take a *vow* of *celibacy*.

He says nothing on this head; but he enables others to infer his mind in this respect, as to the *Deaconesses*, from what he says as to the *Deacons*.

The *Deacons* are described as *husbands* of *one wife*, ruling their *children* and their own houses well (iii. 12). St. Paul would not receive to the Diaconate those who have been married more than once. He does not, indeed, require marriage, but he does not impose celibacy.

This is his rule for *young men* who are to be ordained to the *Diaconate*.

We may thence gather, what his judgment was with regard to *young women* who are candidates for the office *of Deaconess* in the Church. He would not allow them to make a vow of celibacy, and he would not permit any to impose such a vow upon them.

Some reasons have been stated above for believing that Priscilla, the *wife* of Aquila, was a *Deaconess* of the Church. See on Acts xviii. 18.

One of the functions of Deaconesses would probably be to be assistants to the Presbyters in the Baptism of Women; and married women or Widows would be most eligible for *this* function of the Deaconess; while *unmarried* women would be preferable for other duties of the same office of Deaconess.

On the whole, on reviewing what the Apostle has said on the subject of *Widows* and *Deaconesses*,

(1) We are led to admire the divine wisdom and foresight by which he was enabled to thread his way through its intricacies, and to provide cautions against the evils which afterwards arose in the Church in connexion with it; and to prescribe rules for her guidance in this important and difficult matter in succeeding generations.

(2) We may also be permitted to cherish a hope, that these Apostolic counsels may hereafter bear more abundant fruit than is now the case;

The offices of the *Deaconess* and of the *Widow* are here commended by the Holy Spirit to the reverent regard and affectionate use of the Church.

It is much to be regretted, that these offices have fallen almost into desuetude, by reason of the human corruptions by which the divine counsels of the Apostle have been marred; especially from the imposition of vows of celibacy. The abuses by which these offices have been blemished, have entailed on the Church a forfeiture of the benefits derivable from the offices themselves.

(3) But it is the part of true Reformation, to separate the abuses of things, from the things themselves that are abused. And it would be a blessed work of Christian Charity, to restore the offices of *Widow* and *Deaconess* in the Church to their primitive simplicity; and so to engage the affections and sympathies, and to exercise the quiet piety and devout zeal of Christian women, old and young, in the service of Christ, in a regular and orderly manner, under the guidance of lawful Authority, and with its commission and benediction, according to the Apostolic model prescribed by the Holy Ghost.

13. Ἅμα δὲ καὶ ἀργαὶ μανθάνουσι] *Moreover also being idle they are learners, running about from house to house.* Here is an example of an oxymoron,—a common figure of speech with St. Paul. See on Rom. xii. 11.

These Widows *profess* to be *learners* in the school of Christ, which is a school of diligence and fruitfulness, and yet they are ἀργαὶ, *idle and unprofitable*, whereas the true Widow *learns* by *labour*, and is fruitful in good works. They profess to be learning their calling as Widows of the Church, in His service; but their life is a contradiction to their profession.

The emphasis is on the word μανθάνουσι,—they are *learners* and yet *idle*, and nothing but *learners*, and never *taught*. Idleness is their learning. Their scholarship is folly. Their industry is thriftless bustle and silly talk.

Many learned Interpreters render these words, "they learn to be idle;" and the construction is defended by *Winer*, § 45, p. 311, from *Plato*, Euthyd. 276, οἱ ἀμαθεῖς ἆρα σοφοὶ μανθάνουσι.

But it can hardly be said, that they could *learn* to be idle; they *were* idle, and showed their idleness by what they did and said.

14 [g] Βούλομαι οὖν νεωτέρας γαμεῖν, τεκνογονεῖν, οἰκοδεσποτεῖν, μηδεμίαν ἀφορμὴν διδόναι τῷ ἀντικειμένῳ λοιδορίας χάριν· 15 ἤδη γάρ τινες ἐξετράπησαν ὀπίσω τοῦ Σατανᾶ.

16 [h] Εἴ τις πιστὸς ἢ πιστὴ ἔχει χήρας, ἐπαρκείτω αὐταῖς, καὶ μὴ βαρείσθω ἡ ἐκκλησία, ἵνα ταῖς ὄντως χήραις ἐπαρκέσῃ.

17 [i] Οἱ καλῶς προεστῶτες πρεσβύτεροι διπλῆς τιμῆς ἀξιούσθωσαν, μάλιστα οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ· 18 [k] λέγει γὰρ ἡ γραφή, Βοῦν ἀλοῶντα οὐ φιμώσεις· καί, Ἄξιος ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ.

g 1 Cor. 7. 9. Heb. 13. 4.
h ver. 3.
i Rom. 12. 8. & 15. 27. 1 Cor. 9. 11. & 12. 28. Gal. 6. 6. Phil. 2. 29. 1 Thess. 5. 12. Heb. 13. 17.
k Deut. 24. 14. & 25. 4. Lev. 19. 13. Matt. 10. 10. Luke 10. 7. 1 Cor. 9. 9.

The word *μανθάνω* is often put absolutely in the New Testament. Thus Matt. xi. 29, *μάθετε ἀπ' ἐμοῦ*. 2 Tim. iii. 14, *ἔμαθες*, and is used in a similar sense in this Epistle, ii. 11, *γυνὴ ἐν ἡσυχίᾳ μανθανέτω*, 'let a woman *be a learner* in quietness' and by quietness; the very opposite of what is predicated of these widows who are idle, and yet always running about from house to house, doing nothing, and prating much (*φλύαροι*); not working (*ἀργαί, ἀργοί*), and yet *περί-εργοι*, meddlers, busybodies. Cp. 2 Thess. iii. 11, *μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους*.

The Christian Widow, says the Apostle, ought to be *a learner* of piety (*μανθανέτω εὐσεβεῖν*, v. 4); but these are silly women, ever *learning* (*πάντοτε μανθάνουσαι*), but never coming to the knowledge of the truth. 2 Tim. iii. 7.

— *φλύαροι*] *praters*. 3 John 10, *λόγοις πονηροῖς φλυαρῶν ἡμᾶς*. The word is explained by *ληρῶν* and *μωρολογῶν* in *Hesych*.

14. *νεωτέρας*] *younger women* generally, and *younger widows* particularly.

This is a general proposition arising from the particular case under consideration (as in *v.* 8), and is connected with what precedes by *οὖν*.

This proposition is to be compared with what St. Paul says, 1 Cor. vii. 7—9. 26. 29, *θέλω δὲ πάντας ἀνθρώπους εἶναι ὡς καὶ ἐμαυτόν . . . . λέγω δὲ τοῖς ἀγάμοις καὶ ταῖς χήραις, καλὸν αὐτοῖς, ἐὰν μείνωσιν ὡς κἀγώ*.

But how, it may be asked, is that expression of the Apostle's will (*θέλημα*), that all were, like himself, *unmarried*, and his declaration there that it is good for them *so to remain*, consistent with what he says *here*, *Βούλομαι νεωτέρας γαμεῖν, I desire that younger women should marry?*

The answer to this question seems to be,—

(1) In the former case, the Apostle uses the word *θέλω*, in the latter he says *βούλομαι*.

(2) These two words have different significations. The words *θέλω*, *θέλημα*, express his own personal inner will; that which his own Reason, enlightened by Grace, led him to choose as best in the abstract for the attainment of the end of man's existence, union with God, as the greatest good.

(3) But *βούλομαι* represents that which he *desires relatively*, taking into consideration all the *external circumstances* of the case; and what, after a careful survey of those circumstances, he deems to be most expedient, *rebus sic stantibus*, and considering mankind as they are in themselves, and the temptations from Satan, the world, and the flesh, by which they are beset; and what therefore he gives as his *counsel*, *βούλευμα*, and his *βούλημα*, or *desire*.

(4) His abstract *θέλημα* is for *celibacy*; but his relative *βούλημα*, in the case of younger women, is for Marriage.

(5) This conclusion is confirmed by what he says at the beginning of the chapter just referred to, 1 Cor. vii. 1: "It is *good* (*καλὸν* abstractedly) for a man not to touch a woman; but *relatively*, on account of *the fornications* which abound (*διὰ τὰς πορνείας*), let *every man* have his own wife, and let every woman have her own husband."

(6) Thus, while the Apostle maintains the dignity of the single state, with a view, where it is possible, to entire devotion of body and soul to the service of God (1 Cor. vii. 32. 34), he also, like a wise guide, carefully surveys the dangers of the road, and considers the infirmities of the traveller, and gives his directions accordingly.

This is well expressed by an ancient Bishop and Father of the Church, who had a high appreciation of the dignity of celibacy, as his writings show; but yet applies the word *νεωτέρας* to *virgins* as well as *widows*, and says, "His verbis intelligamus eas quas nubere voluit meliùs potuisse continere quàm nubere; sed melius nubere quàm retrò post Satanam ire, id est ab illo excellenti *virginitatis* vel viduitatis proposito in posteriora respiciendo cadere et interire." *Augustine* (de bono Viduitatis, c. 11). See also the next note.

— *τεκνογονεῖν*] *to bear children*.

This precept may at first perhaps cause surprise.

But this word *τεκνογονεῖν*, as well as *γαμεῖν*, *οἰκοδεσποτεῖν*, are to be taken in connexion with their context; and are to be understood as containing a solemn warning against the deadly sins to which the illicit unions of which he speaks give occasions. Those unions were *not γάμοι*, *Marriages*, but *Adulteries*; and they had not their fruit in the birth and life of children, but were often attended with deliberate acts of *abortion* or *infanticide*. "Nam, quæ de *adulterio* concipiunt mulieres *frequenter occidunt*." *Primasius*.

The dark picture drawn by *S. Hippolytus* in his recently discovered work (as may be seen in "S. Hippolytus and the Church of Rome," p. 269), affords a striking illustration of the wisdom and truth of this Apostolic precept. This might well be called "a following of Satan," *v.* 15. A similar remark may be applied to *οἰκοδεσποτεῖν*.

15. *ὀπίσω τοῦ Σατανᾶ*] The younger *widows* followed *after Satan* by breaking their plighted troth to Christ; and other younger women did so by falling into temptations, against which a remedy and a safeguard has been provided by God in Holy Matrimony. See the preceding note.

17. *Οἱ καλῶς—πρεσβύτεροι*] He now passes on to treat of the Discipline to be exercised towards *Presbyters*, and this subject is continued to the end of the chapter.

— *διπλῆς τιμῆς*] *double pay*. See *Joseph Mede's* Discourse, xix. pp. 70—73; and *Dr. Barrow's* Consecration Sermon, xii. p. 177, ed. 1683. *Prof. Blunt*, on the Church History of the First Three Centuries, chap. ii. p. 28, and note above on Matt. xv. 4; and Occasional Sermons by the Editor, No. xxxviii.

18. *Βοῦν ἀλοῶντα*] *the ox while treading out the corn*. See 1 Cor. ix. 9.

— *Ἄξιος ὁ ἐργάτης*] *Worthy is the labourer of his pay*. Luke x. 7. It has been alleged here (e. g. by *Wieseler*, Chronol. p. 303, note), that St. Paul never applies the word *Scripture* to the *New* Testament, and that these words *cannot* be a quotation from St. Luke's Gospel.

This is a bold assertion.

St. Peter combines *all St. Paul's Epistles* with the *Scriptures* of the Old Testament; and says, "that unlearned and unstable men wrest *them* as they do *the rest of the Scriptures*," *τὰς λοιπὰς γραφὰς* (2 Pet. iii. 16), and therefore St. Peter regarded St. Paul's Epistles as an integral *part of Scripture*.

If St. Peter in his Epistle called St. Paul's Epistles *Scripture*, may not St. Paul in those Epistles have called some of the Four Gospels Scripture?

Especially, may not St. Paul have done so in his *last* Epistles?

Now it is almost certain that the *present* Epistle was one of St. Paul's *last* Epistles; and it is most probable, that St. Luke's Gospel had been published and circulated several years *before* the *present* Epistle was written (see on 2 Cor. viii. 18); and it is also certain, that St. Luke's Gospel was received and read as Holy *Scripture* as soon as it was written, and delivered to the Church. It is certain also, that St. Luke's Gospel contains the words here quoted by St. Paul, and introduced by him, together with a quotation from the Old Testament (Deut. xxv. 4), with the preamble by which St. Paul is accustomed to introduce quotations from *Scripture*, *λέγει ἡ Γραφή*. (Rom. iv. 3; ix. 17; x. 11; xi. 2. Gal. iv. 30.)

May we not therefore be permitted to believe, that St. Paul *is* here quoting from St. Luke's Gospel? and that by combining a quotation from that Gospel with a quotation from the Book of Deuteronomy, the Apostle *purposely designed* to teach the important truth, that the *Gospels* are inspired by God no less than the Books of Moses are; and that the Gospels are to be received as *Scripture* by all, as the Books of Moses *were* received by the ancient people of God, and by the Apostles and Evangelists, and by the Son of God Himself.

See also the note on Luke x. 7.

l Deut. 19. 15. Tit. 1. 13. Deut. 13. 11.

19 l Κατὰ πρεσβυτέρου κατηγορίαν μὴ παραδέχου, ἐκτὸς εἰ μὴ ἐπὶ δύο ἢ τριῶν μαρτύρων. 20 Τοὺς ἁμαρτάνοντας ἐνώπιον πάντων ἔλεγχε, ἵνα καὶ οἱ λοιποὶ φόβον ἔχωσι.

21 Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Χριστοῦ Ἰησοῦ καὶ τῶν ἐκλεκτῶν ἀγγέλων, ἵνα ταῦτα φυλάξῃς χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλισιν.

m Acts 6. 6. & 13. 3. 1 Tim. 3. 10. 2 John 11.

22 m Χεῖρας ταχέως μηδενὶ ἐπιτίθει, μηδὲ κοινώνει ἁμαρτίαις ἀλλοτρίαις. Σεαυτὸν ἁγνὸν τήρει· 23 n μηκέτι ὑδροπότει, ἀλλ' οἴνῳ ὀλίγῳ χρῶ, διὰ τὸν στόμαχόν σου καὶ τὰς πυκνάς σου ἀσθενείας.

n Ps. 104. 15.

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20. Τοὺς ἁμαρτάνοντας] *Those* Presbyters *who sin* and continue in sin, and are known to continue in sin; rebuke them before all.

This seems to be the meaning of the words. For,

(1) He does not say ἁμαρτόντας, but ἁμαρτάνοντας: and this *present* participle with the article prefixed expresses the *character* and *habit*. So ὁ πειράζων, ὁ βαπτίζων, οἱ στρατευόμενοι, ὁ κλέπτων, and other examples. See *Winer*, § 18, p. 99, and § 45, p. 316, and below on 1 John iii. 6. 9.

(2) He is speaking specially of *Presbyters*, whose sins, particularly in doctrine, are public and notorious. And this exposition is confirmed by the application of the word ἁμαρτίαι to them here, and in *v.* 24, and Tit. iii. 11, where he says of a heretical teacher, that he ἁμαρτάνει ὢν αὐτοκατάκριτος.

St. Paul, by the use of the word ἁμαρτάνω thus applied to *unsound teaching*, declares the *moral guilt of false doctrine*. Cp. Mark xvi. 15, 16.

In his charge to the *Ephesian Presbyters* at Miletus, he had already delivered a solemn warning against the perverse doctrines which would manifest themselves among *them* after his own departure. (Acts xx. 29, 30.) Cp. the words of Christ to the Angel of the Church of Ephesus. (Rev. ii. 4, 5.)

(3) Hence *S. Augustine* (Serm. 82), in considering the question propounded by some, how this precept concerning rebuke is to be reconciled with our Lord's command, Matt. xviii. 15—18, says,—"If our brother sins against us privately, he is to be rebuked privately; but if a man sins publicly, he is to be rebuked publicly;" "corripienda sunt secretiùs, quæ peccantur secretiùs; corripienda sunt *coram omnibus*, quæ *peccantur coram omnibus*;" and this is the case of *unsound teaching*. Cp. 2 Tim. iv. 2—4, where St. Paul uses the word ἔλεγξον with special reference to *false teachers*; and see note on *v.* 22.

21. Διαμαρτύρομαι] *I solemnly protest and adjure thee.* This charge concerns what precedes (*vv.* 17—20), and also what follows to the end of the chapter, and marks the Apostle's deep sense of the solemn importance of the functions of the Episcopal Office, especially in the Ordinations to the Priesthood, and in the conduct of a Bishop to his Presbyters.

— ἐκλεκτῶν ἀγγέλων] the *elect Angels*. Those who have "kept their first estate." (*Primas.*) See above, 1 Tim. iii. 6, 7; and *Bp. Bull's* Sermon on the Office of Angels, i. p. 321.

This reference to the *elect Angels* has a special beauty and propriety in this solemn Apostolic Charge to the Bishop of Ephesus. Timothy was the *Angel* of that Church. (See Rev. i. 20; ii. 1.) If then Timothy desires to be a companion and fellow-worshipper for ever with the *elect Angels* in the Church glorified in heaven, let him do the work of a *faithful Angel* in his office in the Church militant upon earth.

Here also, in the use of this word *Angel*, may perhaps be another instance in which St. Paul's language in his Epistles to the Bishop of Ephesus seems to have a prelusive and prophetic connexion with that of the last Apostle and Evangelist who lived and died at Ephesus, and wrote his Gospel there, and ruled the Churches of Asia from his see in that city. See above on iv. 5.

— κατὰ πρόσκλισιν] *by partiality*; properly by a *bias, inclination*, or *leaning* towards. So *Clemens R.* (c. 21) speaks of ἀγάπη μὴ κατὰ πρόσκλισιν.

22. Χεῖρας τ. μ. ἐπιτίθει] *lay hands suddenly on no one.* In *ordination.* (*Theodoret, Chrys., Primas.*) And so *Bp. Pearson* (Minor Works, ii. p. 385): "Accepit Timotheus ab Apostolo auctoritatem exercendi censuras in totâ Ecclesiâ Ephesinâ. *Peccantes coram omnibus argue*; eademque auctoritas speciatim ad Presbyteros in officio continendos extendebatur, quæ eò nobis evidentior proponitur, quòd cum certâ limitatione proponitur; *Adversus Presbyterum* accusationem *noli recipere nisi sub duobus* vel *tribus testibus* (*v.* 19). Idem etiam de potestate *sacros ordines conferendi* observandum est, quæ ideò magis fit conspicua, quia cum cautione proponitur, *Manus citò nemini imposueris, neque communicaveris alienis peccatis.*" And so the *Church* of *England* in her First Collect for the Ember Weeks.

— ἁμαρτίαις ἀλλοτρίαις] *with other men's sins.* See *v.* 20. If you admit them to Holy Orders, knowing them to be unfit, or if you neglect to rebuke them, you are a partaker of their sins.

Hence Christ imputes to the *Angels* of the Church of Ephesus, and of the other Churches of Asia, the unsoundness of doctrine, and other sins, which prevailed there. (Rev. ii. 4, 5. 14. 20.)

"Unumquemque *Angelum* uniuscujusque Ecclesiæ separatim alloquitur, et unicuique sua bona aut mala opera imputat." *Bp. Pearson*, ii. p. 387.

— Σεαυτὸν ἁγνὸν τήρει] *Keep thyself pure*, in order that thou mayest be a pattern to others, especially to thy *Presbyters* (iv. 12), and mayest be able to exercise spiritual discipline over them, and others, with courage and a good conscience, and without being liable to the charge of *committing* the sins, which thou art bound to *punish* in others. And yet do not suppose, that this precept of purity is intended to oblige thee to a rigid and ascetic regimen, which may injure thy health, and incapacitate thee for the active discharge of thy episcopal duties. Therefore with this precept of purity the Apostle couples the following;—

23. μηκέτι ὑδροπότει] *be no longer an* ὑδροπότης, *a water-drinker*; showing that hitherto Timothy had been such. Thus St. Paul bears testimony, and (as this Epistle was *read* in *the Church*), a *public* testimony, to the temperance of the Bishop of Ephesus. Cp. iii. 3.

Observe the prudent caution of the Apostle's language. He does not say μηκέτι ὕδωρ πίνε, but μηκέτι ὑδροπότει: nor does he say οἶνον πίνε, but οἴνῳ ὀλίγῳ χρῶ: nor does he say διὰ τὴν γαστέρα, but διὰ τὸν στόμαχόν σου. Cp. *Libanius* (Epist. 1578 apud *Wetstein*): πέπτωκε ἡμῖν ὁ στόμαχος ταῖς συνεχέσιν ὑδροποσίαις, τόνου δὲ στερηθεὶς τὰ σιτία διὰ τὴν ἀσθένειαν διαλύει. *Plin.* H. N. xxiii. 22, "*Vino modico stomachus* recreatur."

— τὰς πυκνάς σου ἀσθενείας] *thy frequent infirmities*, or sicknesses. *S. Gregory* (Moral. in Evang. p. 1449. Hom. iv. in Matth.) suggests the inquiry, why St. Paul, who had restored Eutychus to life (Acts xx. 10), and had healed the sickness of the father of Publius, and others, at Malta (Acts xxviii. 8), did not preserve the health of his *beloved son Timothy*, who was his companion and coadjutor in preaching, and was placed by him as Bishop at Ephesus.

He observes that those *miracles* were done in the presence of *unbelievers*, and that miracles are a sign, not to those who believe, but to those who believe not (1 Cor. xiv. 22). "Ille *foris* per miraculum sanandus erat, qui *interiùs* vivus non erat, ut per hoc, quod exterior potestas ostenderet, hunc ad vitam interior virtus animaret. Ægrotanti autem *fideli* socio exhibenda *foris* signa non fuerunt, qui salubriter *intus vivebat*."

Bodily health was to be given miraculously to those who were sick in soul, in order that by the cure of the body, the soul might be saved also; but they who were sound in soul needed not a bodily cure; in *their* case, the sickness of the body might even promote the health of the soul.

Timothy was to be an example to others of Christian virtue, by *patience* in *suffering*, as well as by *energy* in action; and his zeal in the discharge of active duties would be more exemplary to others, and more fruitful in future glory to himself, because he was subject to frequent bodily infirmities.

Almighty God, in order to show His love and power in the *body*, healed men by means of St. Paul's handkerchiefs and aprons (Acts xix. 12). But also to show His love and power in the *inner workings* of divine grace in the *soul*, He left Paul's dear son in the faith to suffer bodily pain, and enabled him by His grace to win eternal glory by suffering.

He thus teaches all how they may be enabled to suffer; and that none should be staggered and perplexed when they see good men afflicted with severe physical sufferings.

For another reason of the mention of these infirmities by St. Paul, see note above on Phil ii. 26.

As to the causes of the *non-exertion* of the miraculous power of the Apostles, in order to *heal their* own infirmities, see note above on 2 Cor. xii. 9.

24 Τινῶν ἀνθρώπων αἱ ἁμαρτίαι πρόδηλοί εἰσι, προάγουσαι εἰς κρίσιν· τισὶ δὲ καὶ ἐπακολουθοῦσιν. 25 Ὡσαύτως δὲ καὶ τὰ ἔργα τὰ καλὰ πρόδηλά εἰσιν, καὶ τὰ ἄλλως ἔχοντα κρυβῆναι οὐ δύνανται.

VI. 1 [a] Ὅσοι εἰσὶν ὑπὸ ζυγὸν δοῦλοι, τοὺς ἰδίους δεσπότας πάσης τιμῆς ἀξίους ἡγείσθωσαν, ἵνα μὴ τὸ ὄνομα τοῦ Θεοῦ καὶ ἡ διδασκαλια βλασφημῆται. 2 Οἱ δὲ πιστοὺς ἔχοντες δεσπότας, μὴ καταφρονείτωσαν ὅτι ἀδελφοί εἰσιν, ἀλλὰ μᾶλλον δουλευέτωσαν, ὅτι πιστοί εἰσι καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. Ταῦτα δίδασκε καὶ παρακάλει.

3 [b] Εἴ τις ἑτεροδιδασκαλεῖ, καὶ μὴ προσέρχεται ὑγιαίνουσι λόγοις, τοῖς τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ τῇ κατ' εὐσέβειαν διδασκαλίᾳ, 4 [c] τετύφωται, μηδὲν ἐπιστάμενος, ἀλλὰ νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται

a Eph. 6. 5—8. Col. 3. 22—25. Tit. 2. 5, 8, 9. 1 Pet. 2. 17—20.
b Gal. 1. 6, 7. ch. 1. 3, 6.
c 1 Cor. 8. 2. ch. 1. 4. 2 Tim. 2. 23. Tit. 3. 9.

24, 25. Τινῶν ἀνθρώπων—δύνανται] These two verses are connected with what precedes (*vv.* 20. 22) concerning Timothy's Episcopal duties, particularly towards Presbyters.

Observe the indication of this connexion in the repetition of the word ἁμαρτία. See on *v.* 20. The Apostle had been speaking of Ordination, and of the guilt of partaking *in other men's sins* by too much facility in laying on of hands. Hence Timothy might be supposed to inquire of St. Paul, How am I to judge of other men's sins? And what if I am not cognizant of them?

St. Paul, therefore, propounds a general proposition in reply, which is to be applied by Timothy to the special circumstances before him. Cp. *vv.* 8. 14, where *general principles* are laid down for application in particular cases.

The *sins of* some *men* are *manifest, going before them to the act of judging* on your part (εἰς κρίσιν): so that you may *readily discern* what sort of men they are; and you may not admit to Ordination such persons as are thus *self-condemned* (αὐτοκατάκριτοι, Titus iii. 11).

Other men's sins are also evinced *after trial.* They will show themselves by trial. The office will show the man.

The conjunction καὶ indicates that Timothy will be able to discern *them also.* The former you must reject; the latter you must rebuke. Do not make yourself an accomplice in either, by carelessness in admitting the one to the Priesthood, or by connivance at the sins of the others who have been admitted by you to it.

So for the most part, *Chrys.*, *Theodoret*, *Severian* (in Catenâ), and *Œcumenius*, and *Theophylact* expound the passage.

25. Ὡσαύτως] *In like manner* you may easily determine, in some cases, whether a man *may be admitted* by you to the Priesthood. His sound doctrine and good deeds will be manifest; they will speak for him before admission. And if his sound doctrine and good deeds are not manifest *then*, yet they *will soon be proved* by trial, *after* his admission to the office. If he is a faithful and zealous Priest, his doctrine and works *cannot be hid.*

Thus you may really discern between the evil and the good, and exercise discipline accordingly.

The reading of this passage is somewhat various in the MSS., but the varieties are of little importance, and do not affect the sense. *Elz.* has τὰ καλὰ ἔργα, and ἐστὶ and δύναται, but A, D, F, G have τὰ ἔργα τὰ καλὰ, and D, F, G have εἰσὶ, and A, D have δύνανται.

Ch. VI. 1. ἵνα μὴ τὸ ὄνομα τ. Θ.—βλασφημῆται] *in order that the Name of God and the doctrine* of the Gospel *may not be evil spoken of* by the heathen. See Rom. ii. 24, and *Clemens R.* c. 47. St. Paul here combats and condemns that false Teaching, which, under colour of preaching the doctrines of Universal Liberty, Equality, and Fraternity in Christ, enlisted the passions of Slaves against Masters, and Subjects against their Rulers, and thus exposed the Name of God and the doctrine of the Gospel to reproach and blasphemy from the Heathen, as if it were a Religion of Anarchy and Sedition, and ministered to man's evil appetites and love of lucre (*v.* 5), under the name of Piety and Godliness. We may compare what he says to Titus concerning those false teachers "subverting whole families by their doctrines for the sake of filthy lucre" (Titus i. 11; and see there, ii. 10). On the historical results of the working of this false teaching in ancient and modern times, see *Bp. Sanderson's* Sermon, vol. iii. p. 273, on 1 Pet. ii. 16, "*As free, and not using your liberty for a cloak of maliciousness, but as the servants of God.*"

These anarchical doctrines were a natural product of diseased Judaism. The Jews, supposing themselves to be the favoured people of God, resented all secular rule as an usurpation on the prerogatives of Jehovah. See on Matt. xxii. 16—21. Luke xx. 22—25. Their Rabbis taught that it was a sinful thing to own any mortal Master, and to be Bond-servants to Heathens. See *Lightfoot* on 1 Cor. vii. 23.

They might, therefore, in hatred to Christianity, maliciously pervert the doctrines of the Gospel to purposes congenial to their own notions; or they might, even unwittingly, so misunderstand and misinterpret them, as to render them hateful to Society, and subversive of civil government and of domestic peace. See below on Titus i. 10, 11.

The great Apostle had, therefore, a difficult task to perform, in vindicating and maintaining, on the one side, the great doctrine of *Christian liberty* against *some* of the *Judaizers;* and in asserting and upholding the duty of *Christian subjection*, on the other hand, against those of the same class who abused the sacred name of Liberty into a plea for Licentiousness.

How beautifully does the divine wisdom, charity, and courage, with which the holy Apostle was endued, shine forth in the execution of this difficult work, in his Epistles!

In the Epistle to the Galatians he had pleaded the cause of Christian Liberty (see Gal. v. 1—13, and note at the end of the Second Chapter). In his Epistle to the Corinthians he had defined the limits of its use (see on 1 Cor. vi. 12). In his later Epistles, he has guarded against its perversion. See his precepts to Slaves here, and Eph. vi. 5, and Col. iii. 22, and the Epistle to Philemon, and *Introduction* to that Epistle, pp. 334—336; and to this Epistle, p. 434. God grant that, in this great question concerning Slavery, America may listen to St. Paul,—and be united indeed!

2. ὅτι πιστοί εἰ.—ἀντιλαμβανόμενοι] *because they* (i. e. the Masters) *who take part in the mutual good offices* (between Master and Slave), *are believing, and beloved*, that is, are brethren in Christ.

The word ἀντιλαμβάνεσθαι is used here in its most proper sense. Persons who *take hold* of a weight (e. g. a piece of timber at its two extremities) with a view of helping one another in carrying it, are said respectively ἀντιλαμβάνεσθαι. Thus *Thucyd.* ii. 61, τοῦ κοινοῦ τῆς σωτηρίας ἀντιλαμβάνεσθαι, and *Diodorus S.* xviii. 9, ἀντιλαμβάνεσθαι τῆς ἐλευθερίας.

The relative duty of Master and Slave is of this kind. It is to be borne by both parties. Each of the two takes hold of it at his own end, and, like the fruitful cluster of the grapes of Eschol (Num. xiii. 23), it is to be carried on the shoulders of both. And, like that cluster, this *burden* is also a *benefit* (εὐεργεσία). St. Paul will not flatter Masters at the expense of their Slaves, nor Slaves at the expense of their Masters. Each is to be an εὐεργέτης, or *benefactor*, to the other. The Master owes food and wages to the Slave; the Slave owes faithful service to the Master.

The force and wisdom of this Apostolic teaching will be more evident and impressive, when it is borne in mind that these words of St. Paul, addressed to the Bishop of Ephesus, would be listened to by Masters and Slaves, *gathered together in the Church*, and hearing this Epistle *publicly read* in the religious congregations at Ephesus and other great cities of the world.

3. Εἴ τις ἑτεροδιδασκαλεῖ] *If any man*, under colour of *Christian Liberty, teacheth otherwise*, and would exempt Slaves from obedience to their Masters, St. Paul, in holy indignation, inveighs against such a man, as one that is *proud and knoweth nothing, but doteth about questions and strife of words. Bp. Sanderson*, iii. 168, on 1 Tim. iv. 4, and cp. iii. pp. 275. 290.

3—5.] Compare the fragment of *S. Irenæus* (ed. Pfaffii, p. 1), ἔστι μὲν οὖν ἡ γνῶσις ἡ ἀληθινὴ ἡ κατὰ Χριστὸν σύνεσις, ἣν δ Παῦλος καλεῖ τὴν σοφίαν Θεοῦ ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην (1 Cor. ii. 7) ἣν ὁ ψυχικὸς ἄνθρωπος οὐ δέχεται (1 Cor. ii. 14), ὁ λόγος τοῦ σταυροῦ (1 Cor. i. 18) οὗ ἑάνπερ τις γεύσηται (Heb. vi. 4) οὐ μὴ παρελεύσεται ταῖς παραδιατριβαῖς καὶ λογομαχίαις τῶν τετυφωμένων καὶ φυσιουμένων.

φθόνος, ἔρις, βλασφημίαι, ὑπόνοιαι πονηραὶ, [5] [d] διαπαρατριβαὶ διεφθαρμένων ἀνθρώπων τὸν νοῦν, καὶ ἀπεστερημένων τῆς ἀληθείας, νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν. [6] [e] Ἔστιν δὲ πορισμὸς μέγας ἡ εὐσέβεια μετὰ αὐταρκείας· [7] [f] οὐδὲν γὰρ εἰσηνέγκαμεν εἰς τὸν κόσμον, δῆλον ὅτι οὐδὲ ἐξενεγκεῖν τι δυνάμεθα· [8] [g] ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα τούτοις ἀρκεσθησόμεθα.

[9] [h] Οἱ δὲ βουλόμενοι πλουτεῖν ἐμπίπτουσιν εἰς πειρασμὸν καὶ παγίδα, καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβερὰς, αἵτινες βυθίζουσι τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν· [10] [i] ῥίζα γὰρ πάντων τῶν κακῶν ἐστιν ἡ φιλαργυρία, ἧς τινὲς ὀρεγόμενοι ἀπεπλανήθησαν ἀπὸ τῆς πίστεως, καὶ ἑαυτοὺς περιέπειραν ὀδύναις πολλαῖς.

d Rom. 16. 17. 2 Tim. 3. 5, 8. 2 Pet. 2. 3. 2 John 10.
e Prov. 15. 16. ch. 4. 8. Heb. 13. 5.
f Job 1. 21. & 27. 19. Ps. 49. 18. Prov. 27. 24. Eccles. 5. 14, 15.
g Eccles. 29. 28. Matt. 6. 25. 1 Pet. 5. 7.
h Prov. 11. 28. & 20. 21. & 28. 20. Matt. 13. 22. James 5. 1.
i Prov. 1. 19. & 15. 16. Isa. 1. 23. & 56. 11. Jer. 5. 27, 28.

5. διαπαρατριβαὶ κ.τ.λ.] *continued janglings* of men depraved in their mind; and, consequently, by an act of divine retribution, bereft of the truth. See on iv. 2.

The preposition διὰ in διαπαρατριβαὶ gives to the word the sense of obstinate continuance in strife. See *Winer*, § 16, p. 92. *Elz.* has παραδιατριβαὶ, but the reading in the text is authorized by A, D, F, G, I, and is received by *Gb.*, *Scholz*, *Lach.*, *Tisch.*, *Huther*, *Ellicott*, *Alford*.

— νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν] *supposing that Godliness is a traffic for gain.*

The false Teachers ingratiated themselves with Slaves, and other dependents, by flattering them, that because all men are equal and brethren in Christ, therefore they need not be subject to their Masters; or that, if they were subject, they had a claim to greater temporal advantages than they enjoyed; and thus they excited Slaves to disobedience, and made the profession of the Gospel to be a matter of secular traffic and worldly lucre.

St. Paul commands Masters to give to their Slaves what is just and equal (Col. iv. 1), but he also teaches Slaves this lesson: "if a man have food and raiment, let him be therewith content" (*v.* 8).

These passages seem to have been in the mind of *Clement* of Rome when he wrote (frag. iii.), μὴ παρασσέτω τὴν καρδίαν ὑμῶν, ὅτι βλέπομεν τοὺς ἀδίκους πλουτοῦντας, καὶ στενοχωρουμένους τοὺς τοῦ Θεοῦ δούλους. Οὐδεὶς γὰρ δικαίων ταχὺν καρπὸν ἔλαβεν, ἀλλ' ἐκδέχεται αὐτόν· εἰ γὰρ τὸν μισθὸν τῶν δικαίων ὁ Θεὸς εὐθέως ἀπεδίδου, ἐμπορίαν ἂν ἠσκοῦμεν, καὶ οὐκ εὐσέβειαν, οὐ διὰ τὸ εὐσεβὲς ἀλλὰ διὰ τὸ κερδαλέον διώκοντες.

Compare the Epistle of the Bishops against Paul of Samosata in *Euseb.* vii. 30, ἡγούμενος πορισμὸν εἶναι τὴν θεοσέβειαν.

Elz. has ἀφίστασο τῶν τοιούτων after εὐσέβειαν, against the preponderance of the best authorities.

6. Ἔστιν δὲ πορισμὸς μέγας κ.τ.λ.] Observe the *order* of these words. Ἔστιν is *it is*, put first, and emphatically rectifies a wrong notion, which might have been suggested by what had just been said. These false Teachers imagine that *Godliness* is *Gain*. No; in *their* sense it is *not* Gain. *But* (δὲ) yet *it is* (ἔστιν put emphatically, see Heb. xi. 1) *great gain*, if joined with contentment. Est autem quæstus magnus pietas. Quæstus est acquisitio lucri. Audite, pauperes. Communem habetis divitibus mundum; commune cœlum. Sufficientiam quærite, plus nolite. Cætera gravant, non sublevant; onerant, non honorant. *Augustine* (Serm. 85).

Aug. and *Vulg.* render αὐτάρκεια by *sufficientia*, i. e. competency, and this is its sense in 2 Cor. ix. 8, but here it means that frame of mind which St. Paul describes as his own, Phil. iv. 11, ἔμαθον, ἐν οἷς εἰμὶ, αὐτάρκης εἶναι. See here *v.* 8, ἀρκεσθησόμεθα.

7. οὐδὲν γὰρ εἰσηνέγκαμεν] On this text see *Augustine*, Serm. 14 and Serm. 177.

— δῆλον] Omitted by A, F, G, and 17, and by *Lach.*, *Alf.*, but the preponderance of authority is in its favour, and it is received by *Tisch.*

The word δῆλον here seems to signify *a manifest token*. The *fact*, which we all know, that we brought no earthly wealth with us into this world, is a *manifest token* that we shall not be able to carry any thing out of it. Cp. Job i. 21. Ps. xlix. 17. Eccl. v. 15.

St. Paul speaks of the ἀδηλότης of wealth, *v.* 17. Wealth is *uncertain*, and yet by its very *uncertainty* it may *certify* us that we may not put our trust in it; for it soon leaves us, or we must soon leave it. We must have, therefore, some other stay—the treasure of heaven.

8. ἀρκεσθησόμεθα] Τοῖς ἐφοδίοις τοῦ Θεοῦ ἀρκεσθησόμεθα. *Clem. R.* 2.

10. ῥίζα γὰρ πάντων τῶν κακῶν ἐ. ἡ φιλαργυρία] *for the love of money is the root of all evil.* Some learned Expositors and Critics would render ῥίζα *a* root, and not *the* root; and would qualify the assertion of the Apostle into a declaration that the love of money is a root from which all evil *may* come. But this dilution of the phrase does not seem requisite or admissible. St. Paul does not assert that evil may not arise from some other cause besides love of money. But he has before his eyes certain evils, which professed to spring from εὐσέβεια or godliness. He affirms, on the contrary, that the root of them all is sordid love of lucre. And, as all writers are accustomed to do, he generalizes the proposition, and says that the love of money is the root of all evil—leaving it to the reader to apply the proposition specially to the evil before him.

Thus *S. Polycarp*, Bishop of Smyrna, and Martyr, imitating this passage (ad Phil. 4), says, Ἀρχὴ πάντων τῶν χαλεπῶν φιλαργυρία· εἰδότες οὖν ὅτι οὐδὲν εἰσηνέγκαμεν εἰς τὸν κόσμον, ἀλλ' οὐδὲ ἐξενεγκεῖν τι ἔχομεν . . . διδάξωμεν ἑαυτοὺς πρῶτον πορεύεσθαι ἐν τῇ ἐντολῇ τοῦ Κυρίου. And even Heathen writers say, "Aviditas materia omnium malorum" (*Ammian. Marcellin.* xxxi. 4): ἡ φιλοχρηματία μήτηρ κακότητος ἁπάσης (*Phocyl.* 38. 41, ap. *Athen.* vii. p. 280). *Wetstein.* Cp. *Juvenal*, Sat. xiv. 173, "Inde ferè scelerum causæ," &c. Cp. *Bp. Sanderson*, i. 116; ii. p. 343.

Tertullian, quoting this passage (de Patient. 7), ascribes it to the Holy Spirit of God. "*Cupiditatem omnium malorum radicem* Spiritus Domini per Apostolum pronuntiavit."

— ἧς τινὲς ὀρεγόμενοι κ.τ.λ.] *which certain persons reaching after and grasping at, strayed away from the right road* of faith, *and pierced themselves in different parts with many pangs.*

As to the word περιπείρω, see examples in *Wetstein*, p. 350. It does not signify to pierce *through*, but to wound in *different places*, by the application (περὶ) of the person or thing to the object which inflicts the wound, as here; or by the impact of the instrument for wounding on the person or thing that is wounded. See the examples in *Wetstein*, p. 350, particularly *Gregory Nyssen* (contra Usurarios), τοῖς ἀγκίστροις τῶν τόκων ἑαυτοὺς περιπείροντας, and (contra Fornicarios) ὁ πόρνος αὐτὸς ἑαυτῷ τὸ τῆς ἀτιμίας περιπείρει βέλος.

But whence is the metaphor, which is used here, derived?

(1) It may have been taken from a traveller journeying along a road, and tempted by fruit which he sees, to quit the path, and make his way through brambles and briars, and to clutch at it; by which action he wounds himself. So the man who *covets an evil covetousness* (Hab. ii. 9) pierces himself with thorns, which are compared by our Lord to the riches, and cares, and pleasures of this life (Luke viii. 14). Cp. *Chrysostom* and *Theophyl.* here.

(2) It has indeed been said by some, that there is an incorrectness of expression here, inasmuch as *love of money* implies a desire, and no one can be said to *reach after* a *desire*.

(3) But to this it may be said, that φιλαργυρία does not so much mean a *desire* of money *to be gotten* (πλεονεξία), as a love of money already *gained*. It is rather *avarice* than *covetousness*. See *Trench*, Synonyms N. T. § xxiv.

The φιλαργυρία for which the Pharisees, who were most in esteem among the Apostle's fellow-countrymen, were proverbial (Luke xvi. 14), did not disqualify them for exercising a commanding influence, and for being, in the popular mind, patterns of sanctity, and objects of general admiration.

These sectaries, building on the temporal promises of the Ancient Law, made it an article of faith, that riches are a proof of divine approbation. Wealth was another name for Piety. Love of wealth was a Love of God's favour. Thus they sanctified *Avarice*.

They were φιλάργυροι, and were known to be φιλάργυροι, and were admired as such. Even their φιλαργυρία was an *object*

11 [k] Σὺ δὲ, ὦ ἄνθρωπε τοῦ Θεοῦ, ταῦτα φεῦγε· δίωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν, ἀγάπην, ὑπομονὴν, πραϋπάθειαν· 12 [l] ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἣν ἐκλήθης, καὶ ὡμολόγησας τὴν καλὴν ὁμολογίαν ἐνώπιον πολλῶν μαρτύρων.

13 [m] Παραγγέλλω σοὶ ἐνώπιον τοῦ Θεοῦ τοῦ ζωοποιοῦντος τὰ πάντα, καὶ Χριστοῦ Ἰησοῦ τοῦ μαρτυρήσαντος ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν, 14 τηρῆσαί σε τὴν ἐντολὴν ἄσπιλον, ἀνεπίληπτον, μέχρι τῆς ἐπιφανείας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 15 [n] ἣν καιροῖς ἰδίοις δείξει ὁ μακάριος καὶ μόνος Δυνάστης, ὁ Βασιλεὺς τῶν βασιλευόντων, καὶ Κύριος τῶν κυριευόντων, 16 [o] ὁ μόνος ἔχων ἀθανασίαν, φῶς οἰκῶν ἀπρόσιτον, ὃν εἶδεν οὐδεὶς ἀνθρώπων, οὐδὲ ἰδεῖν δύναται, ᾧ τιμὴ καὶ κράτος αἰώνιον, ἀμήν.

17 [p] Τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελλε μὴ ὑψηλοφρονεῖν, μηδὲ ἠλπικέναι ἐπὶ πλούτου ἀδηλότητι, ἀλλ' ἐν τῷ Θεῷ τῷ ζῶντι, τῷ παρέχοντι ἡμῖν

k 2 Tim. 2. 22.
l 1 Cor. 9. 25, 26. Phil. 3. 12, 14. ch. 1. 18. ver. 19. 2 Tim. 4. 7.
m Deut. 32. 39. 1 Sam. 2. 6. Matt. 27. 11. John 18. 37. ch. 5. 21.
n ch. 1. 11, 17. & 5. 11. Rev. 17. 14. & 19. 16.
o Exod. 33. 20. Deut. 4. 12. John 1. 18. 1 John 4. 12, 20.
p Job 31. 24. Ps. 62. 10. Mark 4. 18. & 10. 24. Luke 8. 14. & 12. 15.

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of popular imitation. Covetousness was consecrated into a virtue, and appeared to be desirable as such.

In accordance with these statements, we find in the LXX Version of the Old Testament, that *φιλαργυρία* is represented as something which is an *object* of *pursuit* to men. Thus Jerem. viii. 10, *πάντες φιλαργυρίαν ἀποδιώκουσι*. And even *πλεονεξία* is described as something to which the heart may be inclined,—*κλῖνον τὴν καρδίαν μου εἰς τὰ μαρτύριά σου, καὶ μὴ εἰς πλεονεξίαν*. Ps. cxix. 36.

And (4), perhaps the Genitive *ἧς* may be connected with *ῥίζα*, in the following manner;—

Covetousness (says the Apostle) is the Root of all evil. It is represented by him as a *Root*. It is a Root which seems to many to promise much worldly pleasure, profit, and delight; a Root which attracts the eye, and is therefore an object of desire. It is a Root which men see growing by the wayside of life, which they quit the path to gather, and grasp at it, and in clutching it wound themselves.

It may therefore be asked,—Is there any such Root in nature which may have suggested this picture to the Apostle?

The traveller in Italy, Sicily, Greece, and Asia, will readily answer that there is. It is that of the prickly pear, which is in itself both *Root* and *Fruit*. It attracts by its appearance and by its sweetness; it appears to be a Root productive of gratification to the appetite, but when clutched by the hand of one eager to pluck it, he finds that it is fenced with prickles, and it wounds him with many thorns. It is thus described by *Pliny*, xxi. 17: "Est homini *dulcis*, mirumque è *folio* ejus *radicem* fieri, ac sic eam nasci." See also *Theophrastus*, Hist. plant. i. 12; iv. 5. It is called by Linnæus "ficus Indica *ramis radicantibus*." *Billerbeck*, Flora Classica, p. 116. 248.

Covetousness is such a Root as this; it seems to bear the fruits of worldly joy and profit, but when it is grasped by one who leaves the path of faith in order to gather it, it pierces him with many sorrows; it is a Root of thorns and briars both to body and soul.

11. *Σὺ δὲ, ὦ ἄνθρωπε τοῦ Θεοῦ—φεῦγε· δίωκε*] *But thou, O man of God, flee these things, but follow after righteousness.* He follows up the metaphor; fly from the allurements of covetousness, and keep the path of Faith (*v.* 10), and follow after Righteousness. Hunger after that, and thou shalt be filled. (Matt. v. 6.) Thou man of God, flee these things. Man of God! Thou hast been received into His family by His grace. Miserable indeed would it be, if the love of money kept thee down to earth, who criest to Him, *Our Father* which art *in Heaven!* All earthly wealth is vile in comparison with Him. Thou art going on a journey to Him Who is thy Father, and Who dwells at thy Home. Use thy wealth as an inn, not as a house. Refresh thyself and pass on. Love not the world, but love Him Who made it. Thou canst take nothing out of the world, but He can take thee to Himself. Thou, O man of God, therefore *flee these things*. Flee them as a foe. Pursue after Righteousness as a friend. This will make thee rich indeed. See *Augustine*, Serm. 177.

— *πραϋπάθειαν*] *meekness of heart.* So A, F, G, *Scholz*, *Lach.*, *Tisch.*, *Huther*, *Ellicott*, *Alf.*—*Elz.* *πραΰτητα*. The word is used by *Ignatius*, Trall. 8.

12. *ἐπιλαβοῦ*] *lay hold* of that fruit which grows in the path of Faith, which will not wound thy hand, but will feed thee with eternal joys,—the fruit of the Tree of Life. (Rev. xxii. 2.)

— *τὴν καλὴν ὁμολογίαν*] *the good confession*, which thou madest before many witnesses at thy Baptism (*Chrys.*, *Theophyl.*), when thou madest a public *renunciation* of the pomps of the world and the lusts of the flesh. Cp. 1 Pet. iii. 21. Heb. vi. 1. *Tertullian* (Coron. Mil. 3): "Aquam adituri *contestamur* nos renuntiare Diabolo, et pompæ, et angelis ejus." *Cyprian* (Ep. 81): "Sæculo renuntiavimus cùm baptizati sumus;" and Ep. 7. See also *Hooker* (V. lxiii.). *Bingham* (xi. chap. vii.), where he applies this passage to the Renunciation at Baptism. *Blunt* (Early Church, p. 37). On the *emphatic* use of the *article* *τὴν* here, see above, i. 18.

13. *τοῦ μαρτυρήσαντος—τὴν καλὴν ὁμολογίαν*] Christ witnessed *the good confession* not by words only (John xviii. 36, 37. Matt. xxvii. 11), but by deeds, when He showed Himself to be the Saviour of the world, and died for it on the cross. As *Theodoret* says: "St. Paul calls the Salvation of the world the Good Confession of Christ, for He endured His Passion for it."

Christ when crucified by the power of Heathen Rome, Christ when dying on the cross, at the great city of Jerusalem, at the time of its great Festival the Passover, when two Millions of people were present, witnessed that Good Confession, which has inspired, and will ever continue to inspire, the hearts of all Martyrs and Confessors with faith and courage, and peace and joy, even to the Day of His Second Advent to judge the world. He, the faithful Witness (Rev. i. 5; iii. 14), the glorious Protomartyr, the High Priest of our Profession (Heb. iii. 1), made that Good Confession which gives power to all other Good Confessions, when He was baptized in the Baptism of His own Blood, which imparts divine efficacy to all other Baptisms administered in His Name.

The phrase *μαρτυρεῖν ὁμολογίαν* is similar to *μαρτυρεῖν μαρτυρίαν*, 1 John v. 10. Rev. i. 2.

14. *τὴν ἐντολήν*] *the Commandment*, of Faith and Duty, to which thou madest a vow of obedience at thy Baptism.

15. *δείξει*] *will show.* God will show that *Appearing* of Christ; will make it visible, and manifest to all: *God* Himself inhabits *light inaccessible, and no man ever saw Him, or can see.* But *every eye will see* the JUDGE (Rev. i. 7). Indeed, it is most equitable and just that all should see the face of Him by Whom they are to be judged. But only the *pure in heart will see God* (Matt. v. 8). Only they will be admitted to the beatific vision, and have the fruition of His glorious Godhead. Therefore, though the Father is the Judge of all the earth (Gen. xviii. 25), yet in His own Divine Person He *judgeth no man, but hath committed all judgment to the Son*, literally, hath committed *the act of judging entirely* (*τὴν κρίσιν πᾶσαν*), because He is the Son of Man (John v. 22); and He has done this, in order that all *may honour Him*, Who is Son of Man as well as Son of God, *even as they honour the Father* (John v. 23). Cp. *Bp. Pearson* on the Creed, Art. vii. *Barrow's* Sermons, Serm. xxxiii. vol. v. p. 136.

— *ὁ Βασιλεὺς—κυριευόντων*] *the King of kings and Lord of lords.* It is carefully to be observed, that in Rev. xvii. 14; xix. 16, this title, which is here given to the Father, is expressly ascribed to *Christ:* a proof of His consubstantiality and coequality with the Father; and that Christ is the *μόνος Δυνάστης*, the only Potentate, the everlasting Jehovah,—Who alone hath immortality.

17. *ἐν τῷ νῦν αἰῶνι*] rich in *this present* life. For Lazarus may become Dives, and Dives may become Lazarus in that life which is to come.

— *ἠλπικέναι*] *to have their hopes fixed.* See above, v. 5.

— *τῷ Θεῷ*] A, F, G omit *τῷ ζῶντι*, not received by *Lach.*, *Tisch.*, *Huther*, *Ellicott*, *Alford:* but *ζῶντι* is found in D, E, I,

πάντα πλουσίως εἰς ἀπόλαυσιν, 18 [q] ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς, 19 [r] ἀποθησαυρίζοντας ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς.

20 [s] Ὦ Τιμόθεε, τὴν παραθήκην φύλαξον, ἐκτρεπόμενος τὰς βεβήλους κενοφωνίας καὶ ἀντιθέσεις τῆς ψευδωνύμου γνώσεως, 21 [t] ἣν τινὲς ἐπαγγελλόμενοι περὶ τὴν πίστιν ἠστόχησαν.

Ἡ χάρις μετὰ σοῦ.

q Luke 12. 21. James 2. 5.
r Matt. 6. 20. Luke 12. 18, 33. & 16. 9. ver. 12.
s ch. 1. 4. & 4. 7. 2 Tim. 1. 14. & 2. 14, 16. Tit. 1. 14. & 3. 9. Rev. 3. 3.
t 2 Tim. 2. 18.

K, and in *Origen*, *Chrys.*, *Theodoret*, and many Latin Fathers, *Vulg.* and *Syriac*, and it gives force to the sentence, "Let them not trust in what is fleeting, but in Him Who is Eternal."

17—19.] On this text see *Bp. Andrewes'* Sermons, vol. v. p. 3.

19. ἀποθησαυρίζοντας—θεμέλιον καλόν] *treasuring up a good foundation;* a bold metaphor, but happily bespeaking by its very boldness that the act here described *cannot* be done on *earth*, but may be done in heaven. Here on earth men may lay up treasure, but that treasure has no *foundation*. He who builds any thing upon it, builds on the sand. But they who are rich toward God, and lay up treasure in heaven, *treasure* up for themselves a good *foundation* for the future; and they will dwell hereafter in a house which God builds for them on that foundation which He permits them, when on earth, to lay up in heaven; if they build in faith on the merits and mercy of Christ. Cp. *Augustine*, Serm. 177.

Elz. has αἰωνίου for ὄντως, which is supported by the best authorities, and clearly intimates that this present life does not really deserve to be called Life (ζωή), but that there is a Life which is Life indeed.

20. τὴν παραθήκην] Cp. 2 Tim. i. 14, *the* precious *deposit* of sound Faith,—the Faith once for all delivered to the saints (Jude 3), which the great Householder has committed to thy trust. Guard that, hold it fast. See Rev. iii. 3.

A warning against those who either take from it or add to it. See on Acts xx. 27, where St. Paul declares to the Presbyters of Ephesus that he had declared to them "the *whole counsel* of God."

This is the choice jewel whereof the Lord Jesus Christ has made His Church the depository. Every man in the Church ought earnestly to contend for its maintenance. "*O Timothee, depositum custodi.*" St. Paul more than once calleth upon Timothy to keep that which was committed to his trust. (1 Tim. vi. 20. 2 Tim. i. 14.) He meaneth it in respect of the Christian Faith, which he was bound to keep entire as it was delivered to him, at his peril, and as he would answer it at another Day. *Bp. Sanderson* (iii. 279). Cp. *Tertullian*, Præscr. Hær. 25.

— βεβήλους κενοφωνίας] *profane vain-babblings:* iv. 7. 2 Tim. ii. 16. See *Vincent. Lerin.* Common. § 27 (reading καινοφωνίας) on heresies as *novel*.

— ἀντιθέσεις τῆς ψευδωνύμου γνώσεως] *oppositions of the* γνῶσις, or *knowledge, falsely so called;* that of the Judaizing teachers of Talmudical fables, and the so-called mystic senses of the Cabala. See on i. 4, and Col. ii. 18, 19; and Tit. i. 14; iii. 9; and *Buxtorf*, in v. קבלה.

S. Irenæus (ii. 14) applies these words also to the heretical teaching of the *Gnostics;* and so *Chrys.*, *Theodoret*, and *Theophyl.* (who reckons the Nicolaitans among the Gnostics); and *Œcum.;* and so *Hammond*, and other later Expositors. And since the Gnostic speculations were in some respect an upgrowth from a corrupt Judaism, this application may be admitted, especially since it must be remembered, that St. Paul was enabled by the Holy Ghost to descern *future* evils, and to pronounce warnings against them. (See on Col. ii. 18, 19.) At the same time, it will be borne in mind that the schools of the *Gnostics*, properly so called, belong to an age subsequent to this Epistle.

This precept has also a wider application. "The nature of such Controversies (says *Lord Bacon*), where the matter in dispute is great, but is driven to an over great subtlety and obscurity, is excellently expressed by St. Paul in the warning and precept that he giveth concerning the same: 'Devita profanas vocum novitates, et oppositiones falsi nominis scientiæ.'—'Men create oppositions which are not, and put them into new terms, so fixed, as, whereas the meaning ought to govern the term, the term in effect governeth the meaning.'" *Lord Bacon* (Essay iii. on Unity in Religion).

21. ἣν τινὲς ἐπαγγελλόμενοι] *which some professing and promising;* as the Tempter did to Eve, and so wrought the fall of Man. (Gen. iii. 5.) *Primasius.*

ΠΡΟΣ ΤΙΤΟΝ.

I. [1] [a] ΠΑΥΛΟΣ, δοῦλος Θεοῦ, ἀπόστολος δὲ Ἰησοῦ Χριστοῦ κατὰ πίστιν ἐκλεκτῶν Θεοῦ κατ' ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσέβειαν, [2] [b] ἐπ' ἐλπίδι ζωῆς αἰωνίου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς Θεὸς πρὸ χρόνων αἰωνίων, [3] [c] ἐφανέρωσε δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ ἐν κηρύγματι, ὃ ἐπιστεύθην ἐγὼ κατ' ἐπιταγὴν

a 1 Tim. 1. 4. & 3. 16. & 6. 3.
b Num. 23. 19. Rom. 1. 2. & 16. 25. Eph. 1. 9. & 3. 9. Col. 1. 26. 2 Tim. 1. 9, 10. & 2. 13.

1 Pet. 1. 20. c Acts 20. 24. 2 Cor. 2. 12. & 7. 14. & 8. 6, 16. Gal. 1. 1. & 2. 3. 1 Thess. 2. 4.

Πρὸς Τίτον] So A, D, E, F, G, K.—D, E, F, G have ἄρχεται prefixed.

For prefatory remarks on this Epistle, see above, *Introduction*, pp. 432—434; and concerning the personal history of Titus, see below on *v.* 4.

Ch. I. 1. δοῦλος Θεοῦ] *a servant of God.* On all other occasions St. Paul calls himself δοῦλος Ἰησοῦ Χριστοῦ,—an evidence, as *Ellicott* observes, of the genuineness of this Epistle.

Perhaps he adopts this title, *servant of God*, in this Epistle, where he inveighs so strongly against the Judaizers (i. 10; ii. 9), who, on the plea of being servants of *God*, subverted the foundations of obedience to *men*, and so exposed the name of *God* to blasphemy (see on 1 Tim. vi. 1), and in order that he might declare more fully the principle of the Gospel, that service to lawful superiors is service to God.

— ἀπόστολος] *an Apostle.* See on 1 Tim. i. 1.

— κατὰ πίστιν] *with a view to* the faith of the elect of God,—that is (as *Theodoret* and *Theophyl.* explain it), *in order* that by my Apostleship the elect of God *may believe* and know the truth, which is according to godliness. Cp. Rom. i. 5; and on this use of κατὰ, see *Winer*, § 49. 62, pp. 356. 499; and note above on Acts xxvii. 12.

— ἐκλεκτῶν Θεοῦ] *the elect of God.* See on Rom. viii. 33.

2. πρὸ χρόνων αἰωνίων] *before all time*, and therefore anterior to the *Levitical Law.* An answer to Jewish objectors, who alleged that the *Gospel* was a *new* doctrine.

He calls these times αἰωνίους, because there was no such thing as *Time before them.* See *Augustine's* disquisition on the word αἰώνιος, "Ad Orosium contra Priscillianistas et Origenistas," vol. viii. p. 941.

3. ἐφανέρωσε] He *manifested.* See 1 Tim. iii. 15, 16, and the next note but one.

— καιροῖς ἰδίοις] in His *own* appointed *seasons.* See on Eph. i. 10. 1 Tim. ii. 6.

— τὸν λόγον αὐτοῦ] *His Word*,—namely, His co-eternal Son. *Jerome*, and (it seems) *Theodoret* and *Œcumen.*; so also *Augustine* (de Civ. Dei, xii. 16), "Ipsum Ejus Verbum co-æternum."

It is indeed alleged by most modern Expositors, that neither here nor in any other passage of Holy Scripture, is the Second Person of the Ever-Blessed Trinity called ὁ Λόγος, *the* Word, or Λόγος Θεοῦ, *the* Word *of* God, *except* in the writings of *St. John.*

But this assertion seems to have been made too hastily. It is certain, that the phrase, *the Word of God*, in this sense, was not invented by St. John, but was applied to the Messiah, in the Chaldee Paraphrases of the Old Testament, long before any of the Gospels were written. See the authorities quoted above on John i. 1.

Indeed, 'the Word of God' was a title already prepared and consecrated by the ancient Church of God for Evangelical use.

It is therefore evident, that the title 'Word of God' might be, and very probably would be, used by *St. Paul*, who was very conversant with the Rabbinical writers; and that it might be, and probably would be, claimed by him for *Christ*,—especially in his controversies with *Jewish Teachers.* See above on Heb. iv. 12.

We should therefore expect to find it occurring in such Epistles of St. Paul as those to the Ephesians, Timothy, and Titus, and to the Hebrews, in which the Apostle is arguing against Judaizers, who disparaged the divine dignity of Christ, and in which he dwells specially on the great Mystery of the *Incarnation* of the Everlasting Word of God.

It has been said, indeed, that St. John in his *Gospel* calls Christ "the Word," but does not call Him the "Word *of God.*"

This is true; but in the *Apocalypse* St. John expressly declares that "His Name is called the *Word of God*" (Rev. xix. 13); and he never calls Him there *the Word*, as he does in his Gospel (John i. 14); and in his first Epistle he calls Him *the Word of Life* (1 John i. 1).

These circumstantial variations in St. John's own usage, grounded on essential unity of doctrine, afford sufficient evidence that there might also be some slight differences in expression between him and other Writers of Holy Scripture in this respect, and yet unity of substance.

It certainly is a novel assumption, one at variance with the faith and teaching of Ancient Christendom, but one which has been very confidently propounded in modern times, that the title "Word of God" is never ascribed to Christ by any Writer of Holy Scripture except St. John.

If this theory is erroneous, it is a very pernicious one. It has an evident tendency to subserve the purposes of those who take low views of the character and office of the Writers of Holy Scripture.

All parts of Scripture, from Genesis to Revelation, are dictated by One Spirit. They form *one Book.* The *persons*, by whose instrumentality they were penned, lived in different ages and countries, but He Who wrote by them is One, and ever the Same.

The disposition, too prevalent in modern times, to regard the Writers of Holy Scripture as independent, isolated individuals, and to represent them as speaking severally a different phraseology, and as teaching different doctrines, or similar doctrines with dissimilar phases, cannot fail to lead the popular mind to regard the *Doctrine* of Holy Scripture as not objectively the same, but as subjectively modified by the peculiar temperaments and personal idiosyncracies of men.

It tends also to degrade the Writers themselves from their high station, "as holy men of God moved by the Holy Ghost" (2 Pet. i. 21), to individuals actuated by their own private imaginations; and to reduce them from their proper dignity of Prophets, Evangelists, and Apostles, to the lower level of ordinary men.

If these theories of modern Exegesis are applied to the cri-

d Eph. 1 2. Col. 1. 2. 1 Tim. 1. 2. 2 Tim. 1. 2. 1 Pet. 1. 2.
e Acts 14. 23. 2 Tim. 2. 2.

τοῦ Σωτῆρος ἡμῶν Θεοῦ, 4 [d] Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν, χάρις καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ Κυρίου Ἰησοῦ Χριστοῦ τοῦ Σωτῆρος ἡμῶν.
5 [e] Τούτου χάριν ἀπέλιπόν σε ἐν Κρήτῃ, ἵνα τὰ λείποντα ἐπιδιορθώσῃ, καὶ

tical exposition of the Text of the written Word, and even to the philological treatment of the Titles of the Incarnate Word, it is evident that Christ Himself may be deprived (as far as human power can rob Him) of some of His divine prerogatives, and that Christendom may be despoiled of some of the most precious treasures of its sacred inheritance.

Let it therefore be referred to the learned reader's consideration, whether it be true, that "Christ is never called 'the Word of God' by any Writers of Scripture but St. John."

Let him examine the following texts:—

(1) Luke i. 2, see note, "Eye-witnesses and Ministers of the *Word*." Does not "the Word" here bespeak a *Person?* and what Person but Christ?

(2) Acts xx. 32, St. Paul's farewell benediction to the Elders of Ephesus, "I commit you to God, and to the *Word* of His Grace, Who (viz. His Word) is *able* to *build you* up, and *give* you an inheritance among all that are sanctified."

A mere *abstract thing* cannot build up, and give an eternal inheritance, but a *Person* can build us up; and there is One Person Who can do this, and can give us an everlasting inheritance in heaven, and that Person is Christ, the Incarnate Word.

This Benediction is the more remarkable as addressed to the Presbyters of *Ephesus*, a Church which St. Paul had founded, and to which he had preached for three years, and to which he wrote fully in his Epistle, as already instructed in the great doctrine of the Incarnation of the Eternal Word (Eph. i. 3—14. 23; iii. 19), and which was committed to the care of Timothy, and was afterwards governed by St. John. And that Church would see something very appropriate and convincing in the fact that the *same title* was given to Christ by the *two Apostles*, St. Paul and St. John.

(3) Heb. iv. 12, a very remarkable passage. See the note there.

(4) 1 Tim. iv. 4, 5. "Every Creature of God is good, for it is sanctified *by the Word*;" a declaration from St. Paul to the Bishop of the same Church, Ephesus, Timothy, and to the Ephesian Church itself, that the creatures of God are now sanctified to the free use of the faithful, and that they are sanctified by the Incarnation of the *Word of God*. See note there.

(5) Tit. i. 3, the present passage, Ἐφανέρωσε δὲ καιροῖς ἰδίοις τὸν λόγον αὐτοῦ, i. e. "He *manifested*, in His own appointed season, *His Word*."

What is made *manifest* (φανεροῦται) must be *pre-existing, in order* to be manifested. And if by "Word" here we merely understand with modern interpreters the *Gospel*, we have, it would seem, a feeble tautology. He manifested forth a manifestation.

And this tautology seems to become still more insipid, when we connect it with what follows, viz. ἐν κηρύγματι, *in the word preached*. See note on 1 Cor. i. 21. St. Paul can hardly have said that God manifested His *Spoken* word in the word preached.

But, if with *S. Jerome*, *S. Augustine*, and other earlier Expositors, we understand by Λόγος *a Person* pre-existent from eternity, the Co-eternal Word of God, we gain a full and forcible declaration in entire harmony with the context, and very appropriate as an introduction to *this* Epistle, where the Apostle is contending against the erroneous doctrines of the Rabbinical Teachers, who were familiar with the phrase 'Word of God' as applied to the Messiah (see on John i. 1), and who required to be taught that this title was due to *Jesus Christ*, and to Him alone.

In confirmation of this Exposition we may remark, that the word ἐφανέρωσε, here used, 'He *manifested*,' is specially applied, and, as it were, consecrated, by the Writers of Holy Scripture, to describe the Manifestation of the Godhead in the *Incarnation* of Christ.

Thus *St. Paul* says of the Eternal Son, that He was *manifested* in the flesh, ὃς ἐφανερώθη ἐν σαρκί (1 Tim. iii. 16). Thus also *St. John*, speaking of the Incarnation, says, ἡ ζωὴ ἐφανερώθη, 'the Life was made manifest' (1 John i. 2. Cp. 1 John iii. 5). Thus also *St. Peter*, speaking of the same Divine Person, says, ἀμνοῦ ἀμώμου Χριστοῦ προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς (1 Pet. i. 20). So also *S. Ignatius* (ad Magnes. cap. 8), ἐφανέρωσεν ἑαυτὸν διὰ Χριστοῦ, υἱοῦ αὐτοῦ ὅς ἐστι Λόγος αὐτοῦ ἄϊδιος. See note on 1 Tim. iii. 16.

(6) James i. 18, ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, 'He begat us by the *Word* of Truth;' a passage which may be compared with 1 John i. 1, τοῦ λόγου τῆς ζωῆς, said of Christ, and with 1 Pet. i. 23, where St. Peter is speaking of our Regeneration, "We were born anew (he says) not from corruptible seed, but through the *Word* of the Living God."

In both these passages the work of *Regeneration* is ascribed to the Word of God.

It is certain, that our Baptismal New-birth is a consequence of the Incarnation of the Eternal Λόγος, without which, as far as we know, it would never have been effected, and of our engrafting into the mystical Body of Christ. And it is so described by St. John (i. 11—14), and by St. Paul (Col. ii. 9—12).

Further; the remarkable word πλήρωμα, signifying the absolute *fulness* of the Godhead in Christ, the Co-eternal *Word*, and the communication of that *fulness* to mankind by the *Incarnation* of the *Word*, is employed alike by *St. Paul* (Col. i. 19; ii. 9. Eph. iv. 13), and by *St. John* (i. 16). Why not the word Λόγος also?

In the language of the Apostle of the Gentiles, especially in his Epistle to the Ephesians, and in his Epistle to the Bishop of Ephesus, we may recognize that teaching concerning the Incarnation which prepared the way for the last Evangelist, St. John, writing at Ephesus, and enabled him to break forth, without any fear of not being understood, in that divine preamble to his Gospel, "In the beginning was the Word;" see above, pp. 275—278.

— ἐν κηρύγματι] in the *thing preached*, viz. in the Gospel: ἐν κηρύγματι is not to be translated 'by *preaching*.' See the preceding note, and above on 1 Cor. i. 21.

— ὃ ἐπιστεύθην] *which was committed to me*: literally, *with which I was entrusted*. Gal. ii. 7. 1 Tim. i. 11.

4. Τίτῳ] *to Titus*. On the history of Titus, a Gentile by extraction, and associated with St. Paul at *Antioch*, the Metropolis of Gentile Christianity, as his companion to the Council of Jerusalem (see Gal. ii. 1—3), and afterwards employed by him in missions to Greece, especially Corinth, see 2 Cor. ii. 12, 13; vii. 6. 13, 14; xii. 18; and in the collection for the poor saints at Jerusalem, see 2 Cor. viii. 16. 23. He appears to have been placed in Crete by St. Paul soon after his liberation from his first Roman imprisonment, and to have been with St. Paul in his second imprisonment at Rome, and to have been sent by him to Dalmatia (2 Tim. iv. 10), which he had probably visited with St. Paul when the Apostle went to Illyricum. Acts xx. 2. Rom. xv. 19. 2 Cor. ii. 13.

On the *non-occurrence* of his name in the Acts of the Apostles, see on 2 Cor. viii. 18.

On his subsequent history, see the encomiastic oration of one of his successors, *Andreas Cretensis*, p. 155 (in *Amphilochii* Opera, ed. Paris, 1640), εἰς πανεύφημον τοῦ Χριστοῦ Ἀπόστολον (on St. Titus' Day, Aug. 24, among the Greeks; Jan. 4, among the Latins), in which he calls him, p. 166, τὸ θεόκτιστον τῆς Κρητῶν Ἐκκλησίας προπύργιον. Cp. *Tillemont*, Mémoires, p. 64, and notes.

— καί] So C*, D, E, F, G, and *Tischendorf's* MSS. fragments, called by him I. *Elz.* ἔλεος, with A, C**, I, K.

5. ἀπέλιπον] So A, C, D, F, G, *Lach.*, *Tisch.*, *Ellicott*, *Alf.* —*Elz.* κατέλιπον.

— ἵνα τὰ λείποντα ἐπιδιορθώσῃ] *that thou mightest set in order in addition the things that are wanting*. A proof of the Apostolic authority committed to Titus. He, as *Bishop* of Crete, had been appointed by St. Paul to *succeed* in the discharge of the ordinary functions of his office in the *place* of the Apostle Paul, and to *supply* what was left incomplete by him. "Reliquit Titum Cretæ Paulus, ut rudimenta nascentis Ecclesiæ confirmaret; '*ut ea quæ deerant corrigeret*.' Omne autem quod corrigitur imperfectum est. Et, in Græco, præpositionis adjectio, quâ scribitur ἐπι-διορθώσῃς, non id ipsum sonat quod διορθώσῃς *corrigeres*, sed *super-corrigeres*; ut quæ à *me* correcta sunt, nedum ad plenam veri lineam retracta, à te corrigantur et normam æqualitatis accipiant." *Jerome.*

This could not have been said to a *Presbyter*. And one of the things which Titus is commanded to perform, in his successive and supplementary character, is to *ordain* and to *govern Presbyters*. (*v.* 5; ii. 15.)

It may therefore be said, in the words of a learned English Prelate, "Titus and Timothy were charged by Paul to 'require and command' the pastors and preachers to refrain from false doctrine, and 'to stop their mouths' or 'reject' them that did otherwise; 'to ordain elders' according to the necessity of the places, and 'receive accusations against them;' and 'sharply' and 'openly to rebuke' them if they sinned, and that 'with all authority.' (1 Tim. i. 3; v. 19, 20. Tit. i. 5. 11. 13; ii. 15; iii. 10.) These things the Apostle earnestly requireth, and, before Christ and His elect angels, chargeth Timothy and Titus to do. It is, then, evident they might so do: for how vain and frivolous were all those protestations made by St. Paul, if

καταστήσῃς κατὰ πόλιν πρεσβυτέρους, ὡς ἐγώ σοι διεταξάμην, 6 [f] εἴ τις ἐστὶν ἀνέγκλητος, μιᾶς γυναικὸς ἀνήρ, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἀσωτίας, ἢ ἀνυπότακτα.

7 [g] Δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον, μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ, 8 [h] ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ, 9 [i] ἀντεχόμενον τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου, ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν.

10 [k] Εἰσὶ γὰρ πολλοὶ καὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται, μάλιστα οἱ ἐκ περιτομῆς, 11 [l] οὓς δεῖ ἐπιστομίζειν, οἵτινες ὅλους οἴκους ἀνατρέπουσι,

f 1 Tim. 3. 2.
g Lev. 10. 9. Matt. 24. 45. 1 Cor. 4. 1. Eph. 5. 18. 1 Tim. 3. 3, 15. 1 Pet. 5. 2.
h 1 Tim. 3. 2.
i 1 Tim. 1. 10. & 6. 3. 2 Tim. 1. 13. & 4. 3. ch. 2. 1.
k Acts 15. 1. 1 Tim. 1. 6.
l Matt. 23. 23. 1 Tim. 6. 5. 2 Tim. 3. 6.

Timothy and Titus had only voices amongst the rest, and nothing to do but as the rest!" *Bp. Bilson* on the Perpetual Government of Christ's Church, chap. v. (p. 89, ed. Oxford, 1842.)

— *ἵνα—καταστήσῃς κατὰ πόλιν πρεσβυτέρους*] *that thou mightest establish presbyters city by city.* Compare the important statement of St. Paul's contemporary, *S. Clement*, concerning the primitive foundations of Church-Polity (Epist. ad Corinth. i. 42), Ἀπόστολοι ἡμῖν εὐηγγελίσθησαν ἀπὸ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, Ἰησοῦς ὁ Χριστὸς ἀπὸ τοῦ Θεοῦ· ἐξεπέμφθη ὁ Χριστὸς οὖν ἀπὸ τοῦ Θεοῦ, καὶ οἱ Ἀπόστολοι ἀπὸ τοῦ Χριστοῦ· ἐγένοντο οὖν ἀμφότερα εὐτάκτως ἐκ θελήματος Θεοῦ. Παραγγελίας οὖν λαβόντες, καὶ πληροφορηθέντες διὰ τῆς ἀναστάσεως τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ πιστωθέντες ἐν τῷ λόγῳ τοῦ Θεοῦ, μετὰ πληροφορίας Πνεύματος Ἁγίου, ἐξῆλθον εὐαγγελιζόμενοι τὴν βασιλείαν τοῦ Θεοῦ μέλλειν ἔρχεσθαι· κατὰ χώρας οὖν καὶ πόλεις κηρύσσοντες καθέστανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ Πνεύματι, εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν.

— *ὡς ἐγώ σοι διεταξάμην*] *as I enjoined thee.* Cp. the similar words of St. Paul to the Bishop of Ephesus, 1 Tim. i. 3. He takes care that it shall be known, that Timothy and Titus had not *appointed themselves* to their respective Sees, but had received an Apostolic Commission from him.

On the Episcopal office of Titus in Crete, see *Euseb.* iii. 4, and *Chrys.* here, and note above, *v.* 4. The local tradition in Crete is, that his residence was at Gortys, and that he died in that Island at the age of ninety-four. (*Tillemont*, ii. p. 64.) The Cathedral Church of the Island is dedicated to him.

6. *εἴ τις κ.τ.λ.*] See on 1 Tim. iii. 1.

— *μιᾶς γυναικὸς ἀνήρ*] See on 1 Tim. iii. 2.

7. *Δεῖ γὰρ τὸν ἐπίσκοπον—εἶναι*] *For he who has the oversight of others ought to be* &c. Cp. 1 Tim. iii. 2. St. Paul is giving directions to Titus, the *Chief Pastor* of Crete, concerning the qualifications of those who are to be ordained Presbyters in every city by him. The persons who, on account of their age and dignity, are called *Presbyters*, are here called *Episcopi*, in relation to the *flock*, of which they had the *oversight*. See *Theodoret* here, and the Preliminary Note above on 1 Tim. iii., p. 444.

These *Presbyters* of Crete are called *Episcopi*; but there was *one person* set over them by St. Paul as *their Overseer*, namely, *Titus*. He is *not* called Presbyter or Episcopus by St. Paul; he is commanded by the Apostle to ordain and rule Presbyters, and to set them as spiritual Overseers over their pastoral charges in the several cities of Crete.

It would be of no use to dispute about the *name* by which Titus himself, and such as Titus, who were entrusted by the Apostles with the ordination and government of Presbyters, were called. The *fact* is certain, that Titus and Timothy were placed by St. Paul at Crete and Ephesus, and were invested with chief spiritual authority over Presbyters, Deacons, and People; and that in this respect they stood in the place of the Apostle St. Paul himself in their respective spheres. (See *v.* 5.) And ever since that time, those persons, who have been and now are thus lawfully placed as Chief Pastors in their several Dioceses, are the proper *successors* of the *Apostles*. And it certainly ought not to be made a matter of *complaint* against them, but the contrary, that they have not arrogated to themselves the *name* of *Apostles*, but are content with a humbler title, that of *Episcopi*, which is indeed very expressive of their duties, inasmuch as they have the *oversight* of Christ's flock, both Clergy and Laity, but was originally applied by the Apostles to the *second* order of Ministers in the Church.

The *universal consent* of the Church, in and from Apostolic times, in the acknowledgment of Episcopal Government, and the universal establishment of that Government in all parts of the world, are *facts* which cannot be gainsaid; and they afford the best practical exposition of the language of St. Paul on the subject of Church Government in this Epistle, and in the Epistle to Timothy.

The argument in this respect has been stated, with his usual clearness and vigour, by *Dr. Barrow*, as follows: "The *primitive general use* of Christians most effectually doth back the Scripture, and interpret it in favour of this distinction of Episcopal Government. For how otherwise is it imaginable, that all the *Churches* founded by the *Apostles* in several most distant and disjoined places (at *Jerusalem*, at *Antioch*, at *Alexandria*, at *Ephesus*, at *Corinth*, at *Rome*) should presently conspire in acknowledgment and use of it? How could it without apparent confederacy be formed? Could it be admitted without considerable opposition, *if* it were not in the foundation of those Churches laid by the *Apostles?* How is it likely that in those times of grievous *persecution* falling chiefly upon the *Bishops* (when to be eminent among Christians yielded slender reward, and exposed to extreme hazard; when to seek pre-eminence was in effect to court danger and trouble, torture and ruin), an ambition of irregularly advancing themselves above their brethren should so generally prevail among the ablest and best Christians? How could those famous Martyrs for the Christian truth be some of them so unconscionable as to affect, others so irresolute as to yield to, such injurious encroachments? and how could all the holy Fathers (persons of so renowned, so approved wisdom and integrity) be so blind as not to discern such a corruption, or so bad as to abet it? How, indeed, could all God's Church be so weak as to consent in judgment, so base as to comply in practice with it? In fine, how can we conceive, that all the best monuments of antiquity down from the beginning (the *Acts*, the *Epistles*, the *Histories*, the *Commentaries*, the *writings* of all sorts coming from the blessed *Martyrs* and most holy *Confessors* of our faith), should conspire to abuse us? the which do speak nothing but *Bishops;* long *Catalogues* and rows of *Bishops* succeeding in this and that city; *Bishops* contesting for the faith against *Pagan* Idolaters, and *Heretical* corrupters of Christian doctrine; *Bishops* here teaching, and planting our religion by their labours, there suffering, and watering it with their blood?" *Dr. Isaac Barrow* (Works, London, 1686. Folio. Serm. xxiv. vol. iii. p. 273). See also *Bp. Pearson* (Minor Works, i. pp. 271—286).

It may be concluded, therefore, from Holy Scripture, and from the *universal practice* of the Church of Christ, *from its foundation* for more than *fifteen hundred years without interruption*, that Church-Government by Bishops is of divine institution. "Exitus variâsse debuerat error. Cæterum quod apud multos *unum invenitur*, non *est* erratum *sed traditum; et id* Dominicum est et verum, quod priùs traditum, *id* extraneum et falsum, quod posteriùs immissum." *Tertullian* (Præscr. Hæret. 28).

— *μὴ πάροινον, μὴ πλήκτην*] See on 1 Tim. iii. 3.

9. *ἀντεχόμενον*] *taking firm hold of;* holding himself on to, so as to help, serve, maintain, support. Cp. Matt. vi. 24. 1 Thess. v. 14, *ἀντέχεσθε ἀσθενῶν*, and 1 Tim. vi. 2, *ἀντιλαμβανόμενοι. ἀντέχεται = ἀντιλαμβάνεται, Hesych.*

— *τοὺς ἀντιλέγοντας ἐλέγχειν*] *to confute the gainsayers.* See *S. Augustine's* Sermon 178, on this text.

10. *ἀνυπότακτοι*] *insubordinate.* "Quàm prono in seditiones animo fuerint *Judæi*, magno numero *Cretam* habitantes, ex historiâ satis constat." *Wetstein* (376).

— *μάλιστα οἱ ἐκ περιτομῆς*] *specially they of the Circumcision*, to whom Titus might be particularly obnoxious. See on Gal. ii. 1. 3. As to their *ἀνυποταξία*, or insubordination, and patronage of it, see on *v.* 1, and *Introduction* above, and on 1 Tim. ii. 1; vi. 1. These false Teachers were Judaizers of Crete. *Jews of Crete* are mentioned as coming up to Jerusalem, Acts ii. 11.

11. *ἐπιστομίζειν*] *φιμοῦν, to muzzle.* (*Hesych.*) *κατασιγάζειν.*

διδάσκοντες ἃ μὴ δεῖ, αἰσχροῦ κέρδους χάριν. 12 Εἶπέν τις ἐξ αὐτῶν ἴδιος αὐτῶν προφήτης,

Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί·

13 ἡ μαρτυρία αὕτη ἐστὶν ἀληθής· δι' ἣν αἰτίαν ἔλεγχε αὐτοὺς ἀποτόμως, ἵνα ὑγιαίνωσιν ἐν τῇ πίστει 14 [m] μὴ προσέχοντες Ἰουδαϊκοῖς μύθοις, καὶ ἐντολαῖς ἀνθρώπων ἀποστρεφομένων τὴν ἀλήθειαν.

15 [n] Πάντα καθαρὰ τοῖς καθαροῖς, τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις οὐδὲν καθαρόν, ἀλλὰ μεμίανται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις. 16 [o] Θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται, βδελυκτοὶ ὄντες καὶ ἀπειθεῖς, καὶ πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι.

m Isa. 29. 13. Matt. 15. 9. Col. 2. 22. 1 Tim. 1. 4. & 4. 7. & 6 20.
n Matt. 15. 11. Luke 11. 39, 41. Acts 10. 15. Rom. 14. 14, 20. 1 Cor. 6. 12. & 10. 23, 25. 1 Tim. 4. 3, 4.
o 2 Tim. 3. 5. Jude 4.

Schol. Aristoph. Equit. 480,—a proof of the Apostolic *power of* Titus. See ii. 15, *μετὰ πάσης ἐπιταγῆς.*

— *ὅλους οἴκους ἀνατρέπουσι*] *they subvert whole families*, particularly by their anarchical doctrines, setting inferiors against their superiors. See on *v.* 1, and on 1 Tim. vi. 1. 5.

12. *ἴδιος αὐτῶν προφήτης*] *a prophet of their own*, counted as such by *themselves*,—Epimenides, a priest and poet (vates) of Crete. See *Augustine*, contra Adversarium Legis, ii. 13.

On the use of the word *Prophetes* in this sense, see *Varro*, L. L. vi. 3. 10. Epimenides, who visited Athens about B.C. 596, is described by *Plutarch* (Solon, p. 84) as *θεοφιλὴς καὶ σοφὸς περὶ τὰ θεῖα, τὴν ἐνθουσιαστικὴν καὶ τελετικὴν σοφίαν. Wetstein.*

— *Κρῆτες ἀεὶ ψεῦσται*] *The Cretans are always liars.* This verse is from the *χρησμοὶ* of Epimenides. (*Jerome.*) The first half of it was adopted by *Callimachus* (Hymn. Jov. 4), alleging as a proof of their mendacity that they claimed to have in their island the *grave* of Jupiter, the king of *gods! Chrys.*

This popular boast of the Cretans, mentioned by St. Paul's countryman *Callimachus*, is a striking proof of the tendency of Heathenism and Idolatry to propagate falsehood, and to do the work of the Father of Lies. No wonder, that the Apostle here speaks as he does of the false and treacherous character of the inhabitants of Crete, which had become proverbial. See the authorities in *Wetstein*, p. 370; and *Koray's* Atakta, ii. p. 304.

On St. Paul's citations from Heathen Poets, even from an Heathen *Altar*, see *Chrys.* here, and notes on Acts xvii. 23. 28, and 1 Cor. xv. 33.

The Apostle St. Paul, in his Epistle to the Romans, declares to the Jews their guilt, and consequent need of Repentance and of a Redeemer,—not on his own authority, but by quotations from *their own Prophets* (Rom. iii. 10—18), against whose testimony they could make no exception. So he here adduces against the Cretans the witness of one whom *they* regarded with reverence as a *Prophet of their own*, and who also was held in universal estimation by the Gentile World, *Epimenides*,—a proof of his prudence and wisdom in administering rebuke.

Not less observable is the evidence thence derivable of St. Paul's confidence in his own divine mission, and in that of Titus, set as Bishop by him over the people of Crete.

What impostor would have dared to use such strong language as this concerning that nation, to whom he sent a spiritual Envoy, in order that he might reside among them and govern them? If St. Paul had been a mere secular Teacher, he would have perhaps quoted some smooth saying to flatter the national vanity of the Cretans; and he would not have cited this verse of Epimenides. But he was armed with divine power, and God gave similar gifts to Titus by his means. God had not given him the spirit of *fear*, but of *power* and of *love*, and of a sound mind.

The design of this severe censure is stated in *v.* 13. The moral disease of the Cretans is discovered and probed to the quick, "in order that they may be sound in the faith," and be rescued from the errors of those false teachers who would destroy them, by smooth speeches, in body and soul (*vv.* 13, 14; ii. 1).

Observe also the result. This Epistle, in which this severe censure is contained, has ever been received and read in the Churches of Christendom as a part of Holy Scripture. It was doubtless read in the Churches of Crete itself; and Titus, to whom it is addressed, is at this day honoured there as the *Apostle of Crete.* (Cp. on *v.* 4.)

These results would never have been produced, if the Cretans had not been convinced of the inspiration of St. Paul, and of the Apostolic Mission of St. Titus.

On this important topic compare note on Gal. iii. 1, *ὃ ἀνόητοι Γαλάται.*

Yet this wise speech, so fruitful in profitable teaching, is now denounced by some critics as "eine harte und ungerechte Bestätigung!" *De Wette*, p. 10.

— *κακὰ θηρία*] *evil beasts*, on account of their savage disposition. *Joseph.* A. xvii. 5. 5. Cp. the proverb, *Κρῆτες, Καππάδοκες, Κίλικες, τρία κάππα κάκιστα.* On the words *θηρίον* and *bestia* applied to persons, see *Wetstein.*

— *γαστέρες ἀργαί*] *sluggish bellies*; that is, given up to sloth and gluttony. "Vivite lurcones, comedones, vivite *ventres.*" *Lucilius.*

A barren soil for a Christian Bishop to cultivate! The Apostle does not conceal its untractable character from him whom he has appointed to break it up, and to bring it, by Christian tillage, into spiritual fertility. Another proof of his godly sincerity and courage.

14. *Ἰουδαϊκοῖς μύθοις*] *to Jewish fables.* See on 1 Tim. i. 4; iv. 7; and *Ignatius* (ad Magnes. 8), *μὴ πλανᾶσθε μυθεύμασιν τοῖς παλαιοῖς, ἀνωφελέσιν οὖσιν· εἰ γὰρ κατὰ Ἰουδαϊσμὸν ζῶμεν, ὁμολογοῦμεν χάριν μὴ εἰληφέναι.*

— *ἐντολαῖς*] human *ordinances* concerning abstinence from certain meats as unclean, and other ceremonial matters. See Eph. ii. 15, and Col. ii. 21—23.

15. *Πάντα* (*Elz. μὲν*) *καθαρὰ τοῖς καθαροῖς, κ.τ.λ.*] *To the clean all things are clean*; viz. all creatures, because created good by a good God, and because blessed by Him, and sanctified by Christ, and because restored to man for his free use by Him. But to those persons who are *not* sanctified by spiritual indwelling in the mystical body of Christ, and by *faith* in the Incarnation of Him Who is the Eternal Word, but are defiled by evil lusts which war against the soul, all things are unclean.

See above on 1 Tim. iv. 4; and *Augustine* contra Faustum Manichæum, xxxi. 4; and *Bp. Sanderson*, quoted above, on 1 Cor. iii. 22, 23.

— *ὁ νοῦς καὶ ἡ συνείδησις*] *their Mind and their Conscience.* The word *νοῦς, Mind* (*mens, μένος*), has a very comprehensive sense in the New Testament, and signifies not only the Understanding and Reason, but also the Will and the Affections. See Rom. i. 28. Eph. iv. 17. 1 Tim. vi. 5; and the note in *Prof. Ellicott's* edition of this Epistle.

The *νοῦς, Mind*, is clearly distinguished from the *Conscience*; e. g. in that it takes cognizance of *external* objects, and considers and reasons concerning the attributes and will of God, as revealed in Nature and Revelation; and according as it is rightly regulated or no, and is in a healthful or diseased condition, determines and governs the practice, and forms the habits of man. But the *Conscience* (as the word is used in the New Testament), *ἡ συνείδησις*, the Conscience, or moral sense, given to man by God, is His voice in the human heart, and does not necessarily suppose any active energy of the intellectual faculty, but pronounces, as it were, by a spiritual instinct or moral inspiration on the character of human actions, and often speaks most clearly, articulately, and powerfully, as in children and women, where the *νοῦς*, or reasoning faculty, may not be deliberately exercised. See Rom. ii. 15.

At the same time it is a necessary part of our moral discipline, to bring all the faculties of the *νοῦς*, or Mind, to bear upon the Conscience, and to inform and regulate it by the will of God. See above on Acts xxiii. 1.

The false Teachers here mentioned are censured, not only as depraving their understanding and will, but as having desecrated and polluted, if we may so speak, that divine oracle, and moral Shechinah, which God Himself had enshrined in their heart, their *Conscience.* See on 1 Tim. iv. 2.

16. *ὁμολογοῦσιν*] *they acknowledge*, they *own* that they know God; that they are not ignorant of the truth; and yet they practically deny it by their lives. As the Apostle says (Rom. i. 18), "they hold the truth in unrighteousness," and thus they sin wilfully against their own conscience.

The sense seems to have been misunderstood by some, on account of the ambiguity of the meaning of the word 'profess' in the English Version,—a word which is now more commonly employed in the sense of 'pretend.'

— *βδελυκτοὶ ὄντες καὶ ἀπειθεῖς*] *being abominable and dis-*

II. [1] Σὺ δὲ λάλει ἃ πρέπει τῇ ὑγιαινούσῃ διδασκαλίᾳ· [2] πρεσβύτας νηφαλίους εἶναι σεμνούς, σώφρονας, ὑγιαίνοντας τῇ πίστει, τῇ ἀγάπῃ, τῇ ὑπομονῇ. [3] [a] Πρεσβύτιδας ὡσαύτως ἐν καταστήματι ἱεροπρεπεῖς, μὴ διαβόλους, μὴ οἴνῳ πολλῷ δεδουλωμένας, καλοδιδασκάλους, [4] ἵνα σωφρονίζωσι τὰς νέας φιλάνδρους εἶναι, φιλοτέκνους, [5] [b] σώφρονας, ἁγνάς, οἰκουρούς, ἀγαθάς, ὑποτασσομένας τοῖς ἰδίοις ἀνδράσιν, ἵνα μὴ ὁ λόγος τοῦ Θεοῦ βλασφημῆται.

[6] Τοὺς νεωτέρους ὡσαύτως παρακάλει σωφρονεῖν, [7] [c] περὶ πάντα σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων, ἐν τῇ διδασκαλίᾳ ἀφθορίαν, σεμνότητα, [8] [d] λόγον ὑγιῆ, ἀκατάγνωστον, ἵνα ὁ ἐξ ἐναντίας ἐντραπῇ, μηδὲν ἔχων περὶ ἡμῶν λέγειν φαῦλον.

[9] [e] Δούλους ἰδίοις δεσπόταις ὑποτάσσεσθαι, ἐν πᾶσιν εὐαρέστους εἶναι, μὴ ἀντιλέγοντας, [10] μὴ νοσφιζομένους, ἀλλὰ πίστιν πᾶσαν ἐνδεικνυμένους ἀγαθὴν, ἵνα τὴν διδασκαλίαν τὴν τοῦ Σωτῆρος ἡμῶν Θεοῦ κοσμῶσιν ἐν πᾶσιν.

[11] [f] Ἐπεφάνη γὰρ ἡ χάρις τοῦ Θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις, [12] [g] παιδεύουσα ἡμᾶς ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι, [13] [h] προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, [14] [i] ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσηται ἡμᾶς

a 1 Tim. 2. 9. & 5. 13. 1 Pet. 3. 3.
b Gen. 3. 16. 1 Cor. 14. 34. Eph. 5. 22. Col. 3. 18. 1 Tim. 6. 1. 1 Pet. 3. 1.
c 1 Tim 4. 12. 1 Pet. 5. 3.
d 1 Tim. 5. 14. 1 Pet. 2. 12, 15. & 3. 16.
e Eph. 6. 5. Col. 3. 22. 1 Tim. 6. 1, 2. 1 Pet. 2. 18.
f 1 Tim. 2. 4. 2 Tim. 4. 17. ch. 3. 4.
g Eph. 1. 4. & 4. 22—25. Col. 1. 22. & 3. 5—9. 2 Tim. 1. 9. 1 John 2. 16.
h 1 Cor. 1. 7. Phil. 3. 20.
i Exod. 19. 5. Eph. 2. 10. & 5. 2. Gal. 1. 4. & 2. 20. Heb. 9. 14.

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obedient. On the tendency of the denial of the doctrine of the Incarnation to produce immoral practice, see on Col. ii. 22, 23.

— ἀδόκιμοι] *reprobate.* See Rom. i. 28. 2 Tim. iii. 8. Contrast with this sentence iii. 1, πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους.

Ch. II. 1. Σὺ δέ] However great may be the moral disease of the population of Crete, and however corrupt the teaching of these Judaizers (i. 10—16), *yet* do not *thou* be silent, but *speak* those things which beseem *the wholesome* doctrine. See on 1 Tim. i. 10.

2. πρεσβύτας] *aged men.* See 1 Tim. v. 1. Philem. 9.

— σεμνούς] *reverend, worshipful.*

3. Πρεσβύτιδας] *aged women.* See 1 Tim. v. 2.

— ἐν καταστήματι] *in deportment.* "*Composito* gressu, habitu, incessu," &c. "Incessus, motus, vultus, sermo, silentium, quandam decoris sacri præferant dignitatem." *Jerome.* Cp. *Simplicius* in *Wetstein*, p. 372, κατάστημα αὐτοῦ σεμνὸν, σταθερὸν, i. e. 'compositum.' *S. Ignatius* (ad Trall. 3) says of the Bishop of Tralles that his "very κατάστημα (deportment, carriage) was a sermon (μαθητεία), and his very meekness was power"—like that of a late most reverend Primate of the Church of England in our own age.

— ἱεροπρεπεῖς] θεοπρεπεῖς (*Hesych.*), *worshipful,* 'augustæ'—'*beseeming holiness*'—a word applied by *Plato, Xenophon, Josephus,* and others, to characterize what is in accordance with the reverential solemnity and holy dignity of the public offices of religious worship. See *Wetstein.* Cp. 1 Tim. ii. 10. Eph. v. 3.

4. ἵνα σωφρονίζωσι] *in order that they may train the young women* in sober discipline, and be to them like the Σωφρονισταί, who were set over the youth of Athens to regulate and order their behaviour. (*Etym. M.*) The inculcation of the word σώφρων in this Epistle (i. 8; ii. 2. 5) intimates the character of those with whom Titus had to deal. A, F, G, H have σωφρονίζουσι here, in the Indicative mood, and so *Lach., Tisch., Alf.* But C, D, E, I, K have the conjunctive σωφρονίζωσι, and so *Huther, De Wette, Bloomf., Ellicott.* See on Gal. iv. 17. 1 Cor. i. 31.

5. οἰκουρούς] *keepers at home.* And something more; viz. *keepers of home.* See *Hesych.* in *v.* οἰκουρία· ἡ κατ' οἶκον φυλακή.

The dignity and freedom given by Christianity (Gal. iii. 28) to the Women of Greece, might easily be abused into an occasion of licence, and bring a reproach on the Gospel. Hence the greater importance of this precept—"that the word of God might not be evil spoken of."

7. τύπον] *a pattern.* 1 Thess. i. 7. 2 Thess. iii. 9. 1 Tim. iv. 12. "Doctor aliorum debet esse instar conchæ (the basin, into which water flows, in a fountain, and at which men drink), quæ priùs ipsa impletur, quàm in alios redundet." *S. Bernard* (Serm. 18, in Cantica. *A Lapide*).

— ἀφθορίαν] *uncorruptness.* So the major part of the best authorities. *Elz.* ἀδιαφθορίαν. Cp. Eph. vi. 24. *Mill* and *Bloomf.* add ἀφθαρσίαν after σεμνότητα, with D**, G** (perhaps), and I, K. *Elz.* has ὑμῶν for ἡμῶν.

9, 10. Δούλους] *Slaves.* See i. 1, and 1 Tim. vi. 1.

11. Ἐπεφάνη] *it dawned; 'illuxit'* (*Jerome*), or '*apparuit.*' The saving Grace of the Gospel of God was like the bright and glorious Light of a beautiful Day-spring, and joyful Day-break which *dawned* on the world, sitting in darkness and the shadow of death. Cp. iii. 4.

— πᾶσιν ἀνθρώποις] *to all men;* to Gentiles as well as Jews, to Women as well as Men, to Slaves as well as to Freemen.

13. τὴν μακαρίαν ἐλπίδα] *the blessed Hope,* laid up as a treasure in heaven, and one day to be fully enjoyed. See Col. i. 5.

— ἐπιφάνειαν τῆς δόξης] *the Epiphany,* or *Manifestation of the Glory* of Christ, coming to Judgment with Power and Great Glory, and sitting on the Throne of His Glory. See Matt. xix. 28; xxiv. 30; xxv. 31. 2 Thess. i. 9; ii. 8.

— τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ] *of our Great God and Saviour Jesus Christ.* So *Theodoret,* who says, "St. Paul here calls Christ the Great God; and thus rebukes the heretical blasphemy," which denies His Godhead. And *Chrysostom* here asks, "What can those persons say, who allege that the Son is inferior to the Father?" And *Theophylact,* "Let such men listen to the Apostle, who declares that the Son is God and Mighty;" and in his note on Phil. ii. 6, "Hear," he says, "Paul affirming that the Son is the Great God," and he then quotes this verse. So likewise *S. Jerome,* who says, "*Our Saviour* Jesus Christ is here called the *Mighty God.*" And again, "Christus Jesus, Magnus Deus atque Salvator noster, redemit nos sanguine suo, ut sibi Christianum populum peculiarem faceret." So also *Primasius* here, "He calls Christ the Great God, concerning Whom the Angel said to Mary, *He shall be Great.*" (Luke i. 32.)

Indeed there is a continuous chain of authorities, reaching from the Apostolic age to the present, showing that this text has been generally applied to God the Son by the best writers.

S. Ignatius (ad Ephes. i.) appears to have had it in his mind, and certainly expresses its sense, when he says, ἐν θελήματι Πατρὸς καὶ Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἡμῶν.

It was so understood by *Clem. Alexand.* (Cohort. ad Gentes, p. 7), where he says, that the manifestation here spoken of is the manifestation of the Divine Logos, God and Man.

It was so understood by *S. Hippolytus,* the disciple of S. Irenæus, and the Author of the Little Labyrinth in Euseb. v. 28, who says, ὁ γὰρ εὔσπλαγχνος Θεὸς καὶ Κύριος ἡμῶν Ἰησοῦς Χριστὸς οὐκ ἐβουλεύετο. See *Routh,* Rel. Sacr. ii. pp. 26. 151. So *Athanasius,* ad Adelphium i. p. 915, and in his Treatise on the Essence of the Father, and Son, and Holy Spirit, sect. 27, μέγας Θεὸς ἐκλήθη ὁ υἱός. And *Cyril Hieros.* (Catech. xv.) applies this manifestation also *to Christ,* coming to judgment. Other quotations to the same import from *Epiphanius* (adv. Hæres. p. 887), *S. Basil* (in Ps. i. and c. Eunom. iv. p. 294), and *S. Gregory Nyssen* (c. Eunom. x. p. 265), and from *S. Chrysostom* passim, may be seen in the late *Dr. Wordsworth's* Six Letters to Granville Sharp, pp. 66—84.

See also *Dr. Routh,* Reliq. Sacr. ii. 26, who observes that

ἀπὸ πάσης ἀνομίας, καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

k 1 Cor. 16. 11. 1 Tim. 4. 12.

15 [k] Ταῦτα λάλει καὶ παρακάλει, καὶ ἔλεγχε μετὰ πάσης ἐπιταγῆς· μηδείς σου περιφρονείτω.

a Rom. 13. 1, &c. 1 Pet. 2. 13.

III. 1 [a] Ὑπομίμνησκε αὐτοὺς ἀρχαῖς καὶ ἐξουσίαις ὑποτάσσεσθαι, πειθαρχεῖν,

b Phil. 4. 5. 2 Tim. 2. 24, 25.

πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους εἶναι, 2 [b] μηδένα βλασφημεῖν, ἀμάχους εἶναι,

c 1 Cor. 6. 11. Eph. 2. 1, &c. & 5. 8. Col. 3. 7. 1 Pet. 4. 3.

ἐπιεικεῖς, πᾶσαν ἐνδεικνυμένους πραότητα πρὸς πάντας ἀνθρώπους.

d ch. 2. 11. e John 3. 3, 5. Acts 15. 11. Rom. 3. 20, 28. & 4. 2, 6. & 9. 11. & 11. 6. Eph. 1. 4. & 2. 4, 9. & 5. 26. Gal. 2. 16. 2 Tim. 1. 9.

3 [c] Ἦμεν γὰρ ποτὲ καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικίλαις, ἐν κακίᾳ καὶ φθόνῳ διάγοντες, στυγητοί, μισοῦντες ἀλλήλους.

4 [d] Ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ Σωτῆρος ἡμῶν Θεοῦ,

5 [e] οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας, καὶ ἀνακαινώσεως Πνεύματος

S. Cyprian, in the third century, often uses the title "Dominus et *Deus noster Jesus Christus*," and so other Bishops in the Third Council of Carthage, and the Synodic Epistle of the Council of Antioch (Euseb. vii. 30), and *Didymus*, the Master of *S. Jerome* (de Trin. iii. 2).

It is certain also, that the Apostle in other places ascribes to our Saviour the title of *God*. See Rom. ix. 5. Col. ii. 2. Heb. i. 8. Acts xx. 28. And it is probable that St. Paul had here in his mind the prophecy of Isaiah (ix. 6) where *Christ* is called "the *Mighty God*." Cp. below on Rev. xix. 17.

The word Ἐπιφάνεια, or *Manifestation*, here used, is employed by St. Paul in five other places in his Epistles, and in every one of them to describe the manifestation of *Christ*, and in four of them to designate the future Manifestation of His Coming to Judgment, as here. See 2 Thess. ii. 8. 1 Tim. vi. 14. 2 Tim. i. 10; iv. 1. 8, where see note.

On this text, see also the important remarks of *Dr. Waterland*, Moyer Lectures, vi. vol. ii. p. 129, and below, the note on 2 Pet. i. 1, τοῦ Θεοῦ ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ.

14. λαὸν περιούσιον] *a peculiar people.* So *Clemens Rom.* 58, ὁ Θεὸς ὁ ἐκλεξάμενος ἡμᾶς δι' αὐτοῦ (Ἰησοῦ Χριστοῦ) εἰς λαὸν περιούσιον. As *S. Jerome* observes here, this phrase is derived from the LXX, Deut. vii. 6; xiv. 2; xxvi. 18. Exod. xix. 5; and is equivalent to the Hebrew סְגֻלָּה. Cp. Ps. cxxxv. 4. Eccles. ii. 8, where περιουσιασμὸς is used to signify a *peculium*, a περιποίησις, 1 Pet. ii. 9. The words περιούσιος, περιποίησις mark something more than *acquisition* and *possession;* the preposition περὶ gives to these words an idea of *speciality* and *superiority*. Thus the Jews were a λαὸς περι-ούσιος, because they were chosen to be *apart from*, and *above*, all other people, in the distinctions of God's favour, a λαὸς ἐξαίρετος, as *S. Jerome* here explains the word. So those who are in Christ are a λαὸς περι-ούσιος, *separate* from, and *superior* to, those who do not receive and obey the Gospel.

— ζηλωτήν] *zealous of good works.* ζηλωτὴν, σπουδαστὴν, *Hesych.* Let us, therefore, not only *do* good works, but have *zeal* for the doing of them, rivalling one another, vying with one another in doing them, and provoking one another to do them. *Chrys.* See below on iii. 8.

15. μετὰ πάσης ἐπιταγῆς] *with all authority.* A proof of the pre-eminence of Titus as Chief Pastor of Crete. See i. 5.

— μηδείς σου περιφρονείτω] *let no one despise thee.* Cp. 1 Tim. iv. 12. Nolo te talem exhibeas, ut possis ab aliquo contemni. Nemo, te segniter agente, sic vivat, ut sese te putet esse meliorem; qualis enim ædificatio discipuli, si se intelligat *magistro esse majorem! Jerome.*

Ch. III. 1. ἀρχαῖς καὶ ἐξουσίαις ὑποτάσσεσθαι] *to submit themselves to rulers and authorities.* Another proof of the Apostle's courage, truthfulness, and divine commission.

The Cretans were noted for their turbulence and unruliness, in which they were abetted and encouraged by the Jews and Judaizers of the island (see on i. 10. 12), and they had now lost their independence, and were subject to a *foreign* rule, *that of Rome*, to which they were subjugated by Metellus Creticus, B.C. 67; and Crete was annexed to Cyrene as a Roman Province (*Vell. Paterc.* ii. 34. 38. *Dio Cass.* xxxvi. 2), under a *Proprætor*, with the title of Proconsul (*Strabo*, p. 840. *Orelli*, Inscr. 3658. *Long*, in *Smith's* Dict. p. 704).

Yet St. Paul charges Titus to inculcate loyalty to the authority of Rome, 1 Tim. ii. 1—3.

If the Apostle had been merely a secular Teacher of human knowledge, or a Champion of a human sect, and had not been endued with divine wisdom, he would not have ventured to inculcate these lessons of subordination to a foreign authority, now wielded by a Nero; but he would either have been silent on the subject, or, perhaps, have flattered the vanity, and inflamed the passions, of the Cretans, and have courted their favour, by following the example of those Teachers, who excited them to throw off the yoke of Roman rule, and to recover their ancient Liberty.

A, C, D*, E*, F, G omit καὶ here: perhaps ἀρχαῖς may be a gloss.

— πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους] *ready for every good work.* Quoted by *Clement* of Rome, 2.

2. ἐπιεικεῖς] *equitable, fair, forbearing.* See 1 Tim. iii. 3.

3. Ἦμεν γὰρ ποτὲ καὶ ἡμεῖς] *for we also were formerly foolish.* A modest reply from the Apostle to the censure of those who might condemn him as severe and uncharitable, for speaking so sternly of the vices of the Cretans, and of the necessity of salutary discipline in order to amend them. See i. 10—13; ii. 15.

Let not the Cretans imagine that we are thus arrogantly claiming any superiority to ourselves. *We also* once *were*, what they now are; and our moral change is not due to ourselves, but to *Divine Grace*. Let them receive *that*, and then they will become what *it* has made us to be. 1 Cor. xv. 10.

Thus the Apostle is led to speak of *Regeneration*, *v.* 5; and he opens out a glorious view, that of the *New Birth* of an entire Nation, and of the World.

4. ἡ χρηστότης] *the kindness.* See on Eph. ii. 7. These words are adopted by *Justin Martyr*, c. Tryphon. c. 47.

— ἐπεφάνη] *dawned upon us.* See ii. 11.

5. οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ] *not by works* (as a cause) *wrought in righteousness, which* (i. e. works) *we did* (antecedently to our adoption into Christ, and to which some men, i. e. the Judaizers, pretend, and on which *they* rely); *but according to His own mercy He saved us.*

He uses the article τῶν before δικαιοσύνῃ, because he is citing a phrase which others applied to themselves, but which he altogether repudiates in his own case.

When those false Teachers were asked, What was *their* ground of hope of salvation, *they* would reply, τὰ ἔργα τὰ ἐν δικαιοσύνῃ ἃ ἐποιήσαμεν ἡμεῖς. But St. Paul would answer, Θεοῦ ἔλεος.

— ἔσωσεν ἡμᾶς] *He saved us.* As far as He is concerned, we are already saved; for He has *done* on *His part* all that was requisite for our salvation; and He has given us a good hope of salvation, if we persevere in the state of salvation in which He placed us at our Baptism. See above on Rom. viii. 24, 29, 30.

— διὰ λουτροῦ παλιγγενεσίας] *by means of the laver of Regeneration.* The merciful God delivered us from our former miseries by means of His only-begotten Son, having freely given us forgiveness of sins in the saving waters of Holy Baptism; and having created us again and formed us anew, and having vouchsafed us the gift of the Holy Ghost, and opened to us the path of Righteousness. *Theodoret.*

The same God, Who created us originally, has now created us anew. This is the grace and efficacy of Baptism. And as we consist of body and soul,—the one visible, the other invisible,—so Baptism consists of two things, viz. the Water and the Spirit, the one visible and received by our bodies, the other invisible and incorporeal, concurring with the former; the one typical, the other cleansing the inmost soul. *Greg. Nazian.* Orat. xl. p. 695.

On the doctrine of Regeneration in Baptism, see above on John iii. 5; and *Justin Martyr*, Apol. i. 61; *Irenæus*, iii. 17; v. 15; *Tertullian*, de Baptismo, 1. 20, and de Animâ, c. 20, "Nos

ἁγίου, 6 [f] οὗ ἐξέχεεν ἐφ' ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ Σωτῆρος ἡμῶν, 7 [g] ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι γενηθῶμεν κατ' ἐλπίδα ζωῆς αἰωνίου.

[f] Ezek. 36. 25. Joel 2. 28. Acts 2. 33. Rom. 5. 5.
[g] Rom. 8. 23, 24.

8 Πιστὸς ὁ λόγος, καὶ περὶ τούτων βούλομαί σε διαβεβαιοῦσθαι, ἵνα φροντί-

in aquâ nascimur;" *Theophyl.* ad Autolyc. ii. 16, who imitates St. Paul's words, and says, that all men who resort to the Truth receive remission of sins "by water and the laver of Regeneration, and by being born anew, and receiving a benediction from God." See also the eloquent homily of *S. Hippolytus* in Theophania, c. 8; and of *S. Gregory Nazianzen*, xxxix. and xl.; and *Dr. Waterland's* Sermons, vi. 343. 346; *Bp. Bethell*, General View of Regeneration in Baptism, Lond. 1850; and *Blunt*, Early Fathers, Series ii. Lecture xi.; and the excellent observations of *Dean Trench*, Syn. N. T. § xviii. pp. 74, 75.

The following remarks on this text are from *Dr. Waterland.* A learned writer has well proved that the Greek and Latin Fathers not only used the word *Regeneration* for *Baptism*, but so *appropriated* it also to Baptism as to *exclude* any other conversion, or repentance, not considered with *Baptism*, from being signified by that name (*Wall*, Infant Baptism, Part i. xcv. pp. 22. 25 28—30; Defence, pp. 12. 34. 41. 277. 318. 323. 327. 329. 333. 343; Append. pp. 4. 6. Comp. *Archbishop Sharpe*, vol. iii. Serm. xiii. p. 280, &c. *Suicer*, Thesaur. tom. i. pp. 243. 396. 639. 1352; tom. ii. pp. 278. 549. 554. *Gangius*, Glossar. Græc. p. 1084. *Bingham*, xi. 1. 3, p. 462); so that, according to the ancients, *Regeneration*, or *new birth*, was either Baptism itself (including both *sign* and *thing*), or a change of man's spiritual state, considered as wrought by the *Spirit* in or through *Baptism.*

This new birth, this Regeneration, could be but *once* in a Christian's whole life, as Baptism could be but *once*; and as there could be no *second* Baptism, so there could be no *second* new-birth.

Regeneration, with respect to the regenerating agent, means the first *admission*; and with respect to the *recipient*, it means the *first entrance* into the Spiritual or Christian life. And there cannot be two *first entrances* or two *admissions*, any more than two spiritual *lives*, or two *Baptisms.*

The analogy which this new *spiritual* life bears to the *natural*, demonstrates the same thing. "Cùm ergo sint duæ nativitates—una est de terrâ, alia de cœlo: una est de carne, alia de spiritu; una est de mortalitate, alia de æternitate; una est de masculo et fœminâ, alia de Deo et Ecclesiâ. Sed ipsæ duæ *singulæ* sunt; nec illa potest *repeti*, nec illa. Jam natus sum de *Adam*, non me potest *iterum* generare Adam; jam natus sum de *Christo*, non me potest *iterum* generare Christus. Quomodo *uterus* non potest repeti, sic nec *Baptismus.*" *Augustin.* in Johan. Tract. xi. p. 378, tom. iii. part 2, edit. Bened. Conf. *Prosper.* Sentent. 331, p. 246, apud Augustin. tom. x. in Append. *Aquinas*, Summ. part 3, qu. 66, art. 9, p. 150.

There are in all, *three* several *lives* belonging to every good Christian, and three *Births*, of course, thereto corresponding. *Once* he is born into the *natural* life, born of Adam; *once* he is born into the *spiritual* life, born of *water* and the *Spirit*; and *once* also into a *life* of *glory*, born of the *Resurrection* at the last day. *Dr. Waterland* (Regeneration stated and explained, vol. vi. p. 346, on Titus iii. 5).

— καὶ ἀνακαινώσεως Πνεύματος ἁγίου] *and by the Renovation of the Holy Spirit.*

The παλιγγενεσία, or *new Birth*, just mentioned by the Apostle, takes place *once* in the laver of Baptism; but the subsequent work of ἀνακαίνωσις, i. e. *renovation*, or *renewal*, is habitually needed by us, and is performed *daily* by the Holy Spirit. As the Apostle says (2 Cor. iv. 16), "The *inner* man is *being renewed* (ἀνακαινοῦται, present tense) *day by day.*"

Observe the word ἐξέχεεν, He *poured* forth from a spring; and observe the word λουτρὸν, a *laver*, into which what is poured forth *flows.*

These words, combined with the context here, and with our Lord's own declaration (in John iii. 5), on the necessity of being born again of *Water* (ἐξ ὕδατος) and of the *Spirit*, display the true doctrine of Regeneration;

All the spiritual Blessings of the New birth, and of the New life, are therein represented as flowing down to us *from* and *out of* the one *fountain* and *well-spring* of the Love of God the *Father*: and are all derived to us *through* God the Son, God and Man, Who is the *sole Channel* of all grace to men; and are applied to us personally *by* the agency of God the Holy Ghost. See note above on 2 Cor. xiii. 13.

All these Blessings come to us through the Incarnation of God the Son, Who took our nature and died for us, and washed us from our sins by His blood. And the Incarnation is, as it were, the point of contact, at which the channel of Filial Grace joins on to the Well-spring of Paternal Love, which opens out the way for the effusion of Grace to all the family of Man, whose nature God took in Christ. And the point of contact, at which the living Water of Grace, which flows *from* the Well-spring of Paternal Love through the Filial Channel of Grace, is poured forth into our souls, is in the laver of our New Birth in Baptism.

Thus, then, the Baptismal Font is the receptacle, into which the Grace flowing from the spring of God's love, and streaming down to us through Christ, God and Man, dying for us on the Cross, is poured forth as water conveyed by an aqueduct from a secret source in the distant hills, and gushing out into a pool; and is applied to the cleansing of our souls from original sin, and to the quickening of them in the spiritual Siloam of the laver of Regeneration.

Christ was born once by the operation of the Holy Ghost, and He lives for evermore.

He was born once *in us* by the operation of the Holy Ghost. And if we are truly His, He is daily *renewed* in us by the working of the same Spirit, and will dwell *for ever* in us.

Hence we see the wisdom of the Church in choosing the present passage of St. Paul for a proper Lesson on the Festival of Christ's Nativity, and in teaching us to pray, in her Collect for that Day, to God, Who has given His only-begotten Son to take our nature upon Him, that we, who have been born again and made God's Children by adoption and grace in Christ, may *daily be renewed* by the Holy Spirit, through the same Jesus Christ our Lord.

The reader will not have failed to observe the evidence afforded by this passage on the Doctrine of the distinct personality and several operations of the Three Persons of the Ever-Blessed Trinity. Cp. 2 Cor. xiii. 13.

7. γενηθῶμεν] So A, C, D*, F, G, *Lach.*, *Tisch.*, *Ellicott*, *Alf.*—*Elz.* γενώμεθα.

8. Πιστὸς ὁ λόγος—διαβεβαιοῦσθαι] *Faithful is the saying*: a formula *introducing* a solemn asseveration. 1 Tim. i. 15; iii. 1; iv. 9. 2 Tim. ii. 11.

The saying thus prefaced is that which declares the *practical* character of the doctrine of Regeneration by Baptism.

This doctrine, therefore, of Baptismal Regeneration, is not (as it has been vainly misrepresented by some) a mere empty formality, a barren and unfruitful speculation, but it is the very root of virtuous practice.

The Apostle teaches, and commands Titus to teach, that they who have been engrafted into Christ by Baptism, must be careful to promote good works. They who have been *born anew* in Baptism have entered into a solemn covenant with God, by which they obliged themselves to a *new* and holy *life*: and therefore all who are baptized, are bound to keep their hearts with diligence. Prov. iv. 23. See *Greg. Nazian.* Orat. xl.

We who are baptized were baptized into *Christ's death* (says St. Paul, Rom. vi. 3); that is, into a *conformity to* it, as well as into a *participation of its* benefits, that we should be dead to sin; and as He was raised up from the dead, we should not continue in sin, but *walk in newness of life.* (Rom. vi. 2—5.)

We were baptized into His body. (1 Cor. xii. 13.) Our bodies were made members of Christ (1 Cor. vi. 15), and were united in Him to God, and became Temples of God the Holy Ghost (1 Cor. iii. 16; vi. 19. 2 Cor. vi. 16); and we are therefore pledged thereby to be holy as He is holy (1 Pet. i. 15), to walk worthy of our holy vocation (Eph. i. 4—6; iv. 1), and to bring forth the fruits of the Spirit in our lives. (Gal. v. 22.) See above on Eph. v. 5, and 1 Tim. iii. 16.

The teaching of St. Paul in this passage, and in many others of the *Pastoral Epistles*, where he dwells specially on the necessity of *good works* (1 Tim. ii. 10; v. 10; vi. 18. 2 Tim. ii. 21. Tit. i. 16; ii. 7. 14; iii. 14), is a protest and safeguard against a form of religion, and particularly of Judaism, which contented itself with a specious profession of Knowledge which it dignified with the name of Faith, but which was not productive of good fruits.

These passages are very important, as showing St. Paul's concurrence in the teaching of *St. James*, who wrote his General Epistle with a special view to this hypocritical form of nominal Religion.

See above, the *Introduction* to the Epistle to the Romans, pp. 204—206, and above, p. 433; and the *Introduction* to the Epistle of St. James.

h 1 Tim. 1. 3—7. & 4. 7. & 6. 20. 2 Tim. 2. 23. ch. 1. 14. i Matt. 18. 15—17. Rom. 16. 17. 2 Cor. 13. 2. 2 Thess. 3. 6. 2 Tim. 3. 5. 2 John 10. k Acts 20. 4. Eph. 6. 21. Col. 4. 6. 2 Tim. 4. 12.

ζωσι καλῶν ἔργων προΐστασθαι οἱ πεπιστευκότες Θεῷ· ταῦτά ἐστι καλὰ καὶ ὠφέλιμα τοῖς ἀνθρώποις. 9 h Μωρὰς δὲ ζητήσεις καὶ γενεαλογίας, καὶ ἔρεις καὶ μάχας νομικὰς περίστασο, εἰσὶ γὰρ ἀνωφελεῖς καὶ μάταιοι.

10 i Αἱρετικὸν ἄνθρωπον μετὰ μίαν καὶ δευτέραν νουθεσίαν παραιτοῦ, 11 εἰδὼς ὅτι ἐξέστραπται ὁ τοιοῦτος, καὶ ἁμαρτάνει ὢν αὐτοκατάκριτος.

12 k Ὅταν πέμψω Ἀρτεμᾶν πρός σε, ἢ Τύχικον, σπούδασον ἐλθεῖν πρός με εἰς

— καλῶν ἔργων προΐστασθαι] *to promote good works:* more than to *do* them; to be, as it were, "præfecti operum bonorum," to be foremost in them, and to lead others to them. The verb προΐστασθαι, with a genitive of *persons*, signifies to stand *before* them as their chief, ruler, protector, and patron, προστάτης, (1 Thess. v. 12. 1 Tim. iii. 4. 12.) And it is coupled with *things*, as here: προΐστασθαι τέχνης, *Athen.* p. 612; ἐργασίας, *Plut.* Pericl. p. 151 (*Wetstein*), where it means to drive on, and zealously to promote, aid, and urge on a work or trade, and not to allow the trade or work to stand still, but to drive on the workman. The overseer of the workmen who built a house or temple was called προστάτης ἔργων, ἐργοδιώκτης, "*Præfectus operum*," "*Clerk of the works.*"

Such is a Christian's duty in this life, to be a προστάτης καλῶν ἔργων, or, as he calls it, ii. 14, to be a ζηλωτὴς καλῶν ἔργων. The meaning is well illustrated by the opposite declaration of Scripture concerning false teachers, who have an active tongue and lazy hand; who bind heavy burdens upon other men's shoulders, but will not come forward and reach out so much as one of their fingers to move them. (Matt. xxiii. 4.) *Koray.*

— οἱ πεπιστευκότες Θεῷ] They who have made public profession of faith in God; they who have been baptized and engrafted into the company of the faithful, or visible Church. On this sense of πιστεύω, see Acts viii. 13; xiii. 48, where see note. Rom. xiii. 11. *Elz.* has τῷ before Θεῷ, and has τὰ before καλὰ, but it is not found in the best authorities.

9. γενεαλογίας] *genealogies* of the Judaizers. See 1 Tim. i. 4, and *Koray* here, p. 323.

— περίστασο] *avoid*, by going *round about*, purposely out of the way, to shun. 2 Tim. ii. 16, περίστασο = ἀνάφευγε (*Hesych.*), περίστασθαι = ἐκκλίνειν, φεύγειν (*Suid.*). Cp. *Wetstein*, p. 358, and *Koray*, Atakta, ii. p. 323.

10. Αἱρετικόν] one who makes αἱρέσεις or parties; a *sectary*, whether in doctrine or discipline. (See on 1 Cor. xi. 19.) The essence of *Heresy* lies in the exercise of the *will* or *choice*. "Hæresis (αἵρεσις) Græcè ab *electione* dicitur, quòd scilicet unusquisque *id sibi* eligat, quod ei melius esse videatur." *Jerome.*

It has pleased God, in the exercise of His own Sovereign Counsel and Will (Eph. i. 5), to make certain *Revelations* to man. He has consigned those Revelations to the Holy Scriptures, which are inspired by Him, and may be proved so to be, and which may also be shown to be a *full* and *perfect* exposition of His Will as to all supernatural Truth necessary for everlasting salvation. He has committed those Scriptures to the keeping of His Church, *the Pillar and Ground of Truth* (1 Tim. iii. 15), the Body of Christ, to which He has promised His presence and His Spirit to guide her into all truth. (John xiv. 16; xvi. 13. Matt. xxviii. 20.) Whosoever, then, *after* this act of *God's* sovereign Counsel and *Will*, does not set himself carefully to ascertain the Will of God, and dutifully to conform himself to it in matters of Doctrine and Discipline, but voluntarily *chooses* for himself some opinion, or adopts some practice in *contravention* of the Divine Will, as expressed in Holy Scripture and as interpreted by the consent, and embodied in the practice, of the Universal Church; whosoever introduces some new Article of Faith *not found* in Scripture, and *unknown* to the primitive Catholic Church, – and much more, whosoever introduces some Article of Faith *contradictory* to Scripture and to the Sense of the primitive Universal Church,—that man is an αἱρετικὸς, a *Heretic*, and is to be avoided as such.

See *Irenæus*, i. 16, who says, "Quotquot absistunt ab Ecclesiâ, verè à *semet* ipsis sunt *damnati*, quos Paulus jubet devitare." And the clear statement of *Tertullian* (de Præscr. c. 7), "Paulus *hæreses* inter carnalia crimina numerat, scribens ad Galatas (Gal. v. 20), et Tito suggerit, *hominem hæreticum post primam correptionem recusandum*, quòd *perversus sit ejusmodi, et delinquat ut à semet ipso damnatus.* Sed et in omni penè Epistolâ de adulterinis doctrinis *fugiendis* inculcans, *hæreses* taxat, quarum opera sunt adulteræ doctrinæ, *hæreses* dictæ Græcâ voce ex interpretatione *electionis*, quâ quis sive ad instituendas sive ad suscipiendas eas utitur. Ideo et *sibi damnatum* dixit hæreticum, quia et in quo damnatur, sibi *elegit.* Nobis verò nihil ex *nostro arbitrio* indulgere licet, sed nec *eligere* quod aliquis de arbitrio suo induxerit. Apostolos Domini habemus auctores, qui nec ipsi quicquam ex *suo arbitrio*, quod inducerent, elegerunt, sed *acceptam* à Christo disciplinam fideliter nationibus adsignaverunt. *Itaque etiam si angelus de cœlis aliter evangelizaret, anathema diceretur à nobis.*" (Gal. i. 8.)

— παραιτοῦ] See 1 Tim. iv. 7.

11. ἐξέστραπται] *is perverted;* properly, has been turned inside out, like a garment,—ἐκστρέψαι ἱμάτιον, τὸ ἀλλάξαι τὸ πρὸς τὸ ἔσω μέρος ἔξω. *Schol. Aristoph.* Nub. 88. *Wetstein*, p. 378.

A very expressive description of an αἱρετικός. Man's duty is to ascertain the will of God (see on *v.* 10); to clothe himself with it, to wear it, and exhibit it publicly in his life. But the αἱρετικὸς, or *sectary*, turns the garment inside out. He walks with the lining of his coat turned outside; he *hides God's will*, as if it were not fit to show, and perversely parades, and egotistically protrudes, his own will, in the eyes of men, as if it alone were beautiful and worth seeing. Thus he makes himself ridiculous in the sight of thoughtful men. St. Paul therefore calls him *self-condemned;* he stands forth in public view as convicted by his own self-love and self-adulation, and by his contempt of God's Will and Word. Cp. 1 Tim. v. 24.

— ἁμαρτάνει] *sinneth.* On the moral guilt of αἵρεσις see 1 Tim. v. 20.

12. Ὅταν πέμψω] *When I shall have sent Artemas to thee, or Tychicus.* Titus was not to quit his post in Crete, till the Apostle had sent some one, Artemas or Tychicus, to watch over the Church there.

It was very fitting (says *S. Jerome*) that the Apostle, who had preached the Gospel from Jerusalem round about unto Illyricum (Rom. xv. 19), should not suffer the Cretans to be left desolate, both by his own absence and by that of Titus at once, but should send to them in his own stead and that of Titus, Artemas, or Tychicus, to comfort them by teaching and consolation.

In like manner, when St. Paul sent for Timothy to come to him at Rome, he took care to inform him, that he had sent Tychicus to Ephesus to take charge of affairs there. 2 Tim. iv. 12.

It is probable, therefore, that *Artemas* was the person sent to Crete by St. Paul; and that *Tychicus* remained with the Apostle till he was sent to Ephesus; or, if Tychicus was the person sent, he afterwards returned to St. Paul.

— σπούδασον ἐλθεῖν πρός με εἰς Νικόπολιν] *do thy diligence* to *come* to *me* to Nicopolis; probably the *Nicopolis* in *Epirus*, built by Augustus after the battle at Actium, and thence deriving its name,—'*the City of Victory.*' *Sueton.* Aug. 18. *Strabo*, xii. 325. *Howson*, ii. p. 481. So *Jerome*, who says (in Prolog. ad Epistolam): "Scribit Apostolus de *Nicopoli*, quæ in Actiaco litore sita est, præscribitque Tito, ut, cùm è duobus Artemas seu Tychicus Cretam fuerit appulsus, ipse (Titus) Nicopolim veniat."

It is probable that St. Paul passed over from Macedonia into Epirus after his promised visit to Philippi. See Introduction, p. 435.

Nearly ten years *before* this Epistle was written, when St. Paul left Ephesus for Macedonia (A.D. 57, Acts xx. 1), he found *Titus* there (2 Cor. vii. 5, 6), and in all probability Titus then went with St. Paul on his missionary tour into Illyricum. (See on Acts xx. 1, 2. Rom. xv. 19.)

We find also, that *after* the date of this Epistle, and soon before St. Paul's death, Titus had gone, probably by St. Paul's command, into the *neighbouring* country of *Dalmatia.* (2 Tim. iv. 10.)

If this Epistle was written, as is most likely, a little before St. Paul's second Imprisonment and Martyrdom, then the intention of sending Titus into Dalmatia, as a person already acquainted with the Churches there planted by St. Paul, would harmonize very well with this command to come to the Apostle to Nicopolis, in Epirus, which would be on the route of Titus from Crete to Dalmatia.

A description of Nicopolis may be seen in the Editor's Work on Greece, pp. 313—315, ed. 1858.

Νικόπολιν, ἐκεῖ γὰρ κέκρικα παραχειμάσαι. 13 [l] Ζηνᾶν τὸν νομικὸν καὶ Ἀπολλὼ σπουδαίως πρόπεμψον, ἵνα μηδὲν αὐτοῖς λείπῃ. 14 Μανθανέτωσαν δὲ καὶ οἱ ἡμέτεροι καλῶν ἔργων προΐστασθαι εἰς τὰς ἀναγκαίας χρείας, ἵνα μὴ ὦσιν ἄκαρποι.

l 1 Acts 18. 24. 1 Cor. 1. 12.

15 Ἀσπάζονταί σε οἱ μετ' ἐμοῦ πάντες· ἄσπασαι τοὺς φιλοῦντας ἡμᾶς ἐν πίστει. [m] Ἡ χάρις μετὰ πάντων ὑμῶν.

m 1 Cor. 16. 23. Eph. 6. 24. 2 Tim. 4. 22. Heb. 13. 25.

— *ἐκεῖ γὰρ κέκρικα*] *for I have determined to winter there.* St. Paul therefore was now at liberty. This Epistle was written, as is most probable, in the interval between his two imprisonments at Rome. See above, *Introduction*, p. 492.

13. Ζηνᾶν] *Zenodorus.* On the abbreviations of names, see above, *Introduction* to St. Luke, p. 157.

— *τὸν νομικόν*] *the lawyer*, acquainted with the *Levitical Law*, and who will be of use to thee in dealing with the Judaizing Teachers, and in refuting their errors. See *v.* 9. Do not therefore imagine that I disparage the Law; no, I revere the Law, which is from God; and therefore I would have thee to confute those who pervert the Law, by arguments from the Law,—as St. Paul himself has done in his Epistles to the Galatians and Romans.

The same observation applies to *Apollos.* (Acts xviii. 24—26.)

These names,—Ζηνᾶς, derived from Ζεύς, the heathen deity whose tomb was shown in Crete; and Ἀπόλλως = Ἀπολλώνιος, from Ἀπόλλων; and Ἀρτεμᾶς = Ἀρτεμίδωρος, from Ἄρτεμις the great goddess of Ephesus,—names now borne by friends of the Apostle, and here honourably mentioned by him,—are suggestive of reflections on the blessed change wrought silently by the Gospel on the nomenclature, language, and household words of the world. See above on Rom. xvi. 14.

14. *οἱ ἡμέτεροι*] *ours* as well as thyself. A precept to those who would hear this Epistle read in the Church.

— *χρείας*] *wants.* Eph. iv. 28, 29.

ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β.

I. [1] ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος Θεοῦ κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, [2] Τιμοθέῳ ἀγαπητῷ τέκνῳ, χάρις, ἔλεος, εἰρήνη ἀπὸ Θεοῦ Πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ Κυρίου ἡμῶν.

a Acts 22. 3. & 23. 1. & 24. 14. Rom. 1. 8, 9. Eph. 1. 16. 1 Thess. 1. 2, 3. & 3. 10.
b Acts 16. 1.
c Acts 6. 6. & 8. 17. & 13. 2. & 19. 6. 1 Tim. 4. 14. & 5. 22.

[3] [a] Χάριν ἔχω τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων ἐν καθαρᾷ συνειδήσει, ὡς ἀδιάλειπτον ἔχω τὴν περὶ σοῦ μνείαν ἐν ταῖς δεήσεσί μου νυκτὸς καὶ ἡμέρας, [4] ἐπιποθῶν σε ἰδεῖν, μεμνημένος σου τῶν δακρύων, ἵνα χαρᾶς πληρωθῶ, [5] [b] ὑπόμνησιν λαμβάνων τῆς ἐν σοὶ ἀνυποκρίτου πίστεως, ἥτις ἐνῴκησε πρῶτον ἐν τῇ μάμμῃ σου Λωΐδι, καὶ τῇ μητρί σου Εὐνίκῃ, πέπεισμαι δὲ ὅτι καὶ ἐν σοί.

[6] [c] Δι' ἣν αἰτίαν ἀναμιμνήσκω σε ἀναζωπυρεῖν τὸ χάρισμα τοῦ Θεοῦ, ὅ ἐστιν

Πρὸς Τιμόθεον Β] So, A, D, E, F, G, K.—D, E, F, G have ἄρχεται πρὸς Τ. β.

For prefatory remarks to this Epistle, see above, *Introduction*, pp. 432—435.

Ch. I. **1.** κατ' ἐπαγγελίαν] *in order* to proclaim the *promise* of everlasting life in Christ. (*Theodoret.*) On this use of κατὰ see Tit. i. 1.

3. τῷ Θεῷ, ᾧ λατρεύω ἀπὸ προγόνων] *to the God whom I serve from my forefathers.* The Apostle in his old age dutifully records his obligations, and reverently expresses his thankfulness, to his progenitors, and sets an example to others of similar gratitude (cp. 1 Tim. v. 4); and also defends himself against the imputation that he was an apostate from the faith of his forefathers. He shows his gratitude to them, by preaching the *promise* (*v.* 1) made to Abraham in Christ.

— ἐν καθαρᾷ συνειδήσει] *in a pure conscience.* On the sense of these words see on Acts xxiii. 1, and compare Heb. xiii. 18. A defence of himself against those who alleged his example in persecuting the Church, as an *argumentum ad hominem* in their own behalf. He had acted in that respect with a view to no personal advantage, but in zeal for God's glory; and though he condemns himself as a blasphemer, and injurious for so doing (1 Tim. i. 13. 15), yet his case was very different from theirs, who had seared their consciences with a hot iron, and whose mind and conscience were depraved (1 Tim. iv. 2. Tit. i. 15), and who had the full evidence of the Gospel displayed before their eyes; which at that time he had not. See on 1 Tim. i. 13.

4. μεμνημένος σου τῶν δακρύων] *remembering thy tears*, shed on the occasion of St. Paul's departure from him. (*Theodoret.*) Compare the affecting description Acts xx. 37.

In his *first* Epistle to Timothy, St. Paul had signified his intention of coming to him. (1 Tim. iii. 14.) Probably that intention had been fulfilled, and the severance, of which he now speaks, was the close of that visit. Concerning the probable circumstances of that severance, see below on *vv.* 15—18.

— ἵνα χαρᾶς πληρωθῶ] *in order that I may be filled with joy.* To be construed with ἰδεῖν. *Theoph.*

5. ἐν τῇ μάμμῃ σου Λωΐδι] *in thy grandmother Lois.* Why does the Apostle go back so far in his affectionate recollections of Timothy? Probably for similar reasons to those which led him to speak of his own *progenitors* (*v.* 3). He would cheer Timothy with the reflection, that his own faith was not, as his adversaries alleged, a *falling away* from the faith of his grandmother, a holy woman under the Law, but was the *same* faith as hers. She had believed in Christ *to come*; he had been baptized in Christ *come*. There was one faith, and one Saviour for both.

A beautiful picture of dutiful reverence for the household piety of departed relatives is seen in this touching reference to Lois, on the part of the great Apostle, now full of years and honour, at the commencement of this farewell Epistle to the Bishop of Ephesus.

On St. Paul's habit of looking back with thankfulness to past blessings, see below on iii. 11, and above on Phil. iv. 15.

6. ἀναζωπυρεῖν] *to stir up the flame.* σφοδρότερον τὸ πῦρ ἐργάζεσθαι (*Theoph.*): ἀνεγεῖραι (*Hesych.*), the opposite of σβεννύναι, 1 Thess. v. 19. ζωπυρεῖν, κυρίως τοὺς ἄνθρακας φυσᾶν (*Suid.*). The word is found used intransitively. *Clem. Rom.* i. 27, ἀναζωπυρησάτω ἡ πίστις αὐτοῦ ἐν ὑμῖν. Cp. *Ignat.* ad Ephes. 1.

Almighty God in His wisdom permits His truth to be assailed by Satan, as a rich occasion for those, whom He hath gifted for it, ἀναζωπυρεῖν, to *awaken* their zeal, to quicken their industry, to muster up their abilities for the defence and rescue of that παραθήκη, that precious Truth whereof they are depositories, and wherewith He hath entrusted them. *Bp. Sanderson* (ii. p. 48).

The word ἀναζωπυρεῖν, as already observed, signifies to quicken a *flame* and keep it alive. The sacred flame of Divine Grace and Truth which comes down from heaven, and is kindled on the Altar of the Church, is committed to the vigilant custody of those who are ordained to be Bishops and Pastors of His Church. They are to take care that it is not bedimmed or sullied by Heresy. Their office is like that of Christian Vestals watching the heavenly fire, that sacred παραθήκη committed to their trust. Their duty is to quicken it (ἀναζωπυρεῖν), and to take care that it may not languish, and never be quenched. To them, in a Christian sense, may be addressed the solemn words of the Roman Law, "Custodiant ignem foci publici sempiternum." (*Cicero*, de Leg. ii. 8.) The failure of that flame, by the negligence of those who were appointed to watch it and keep it alive, was regarded by the Romans as foreboding the extinction of the Republic; and that negligence was visited by the severest penalties. Here also the emblem is instructive. Was it in the mind of St. Paul?

ἐν σοὶ διὰ τῆς ἐπιθέσεως τῶν χειρῶν μου. 7 [d] Οὐ γὰρ ἔδωκεν ἡμῖν ὁ Θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως, καὶ ἀγάπης, καὶ σωφρονισμοῦ.

8 [e] Μὴ οὖν ἐπαισχυνθῇς τὸ μαρτύριον τοῦ Κυρίου ἡμῶν, μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ· ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύναμιν Θεοῦ, 9 [f] τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγίᾳ, οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατ' ἰδίαν πρόθεσιν, καὶ χάριν τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰωνίων, 10 [g] φανερωθεῖσαν δὲ νῦν διὰ τῆς ἐπιφανείας τοῦ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγελίου, 11 [h] εἰς ὃ ἐτέθην ἐγὼ κήρυξ καὶ ἀπόστολος, καὶ διδάσκαλος ἐθνῶν· 12 [i] δι' ἣν αἰτίαν καὶ ταῦτα πάσχω, ἀλλ' οὐκ ἐπαισχύνομαι, οἶδα γὰρ ᾧ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστι τὴν παραθήκην μου φυλάξαι εἰς ἐκείνην τὴν ἡμέραν.

13 [k] Ὑποτύπωσιν ἔχε ὑγιαινόντων λόγων, ὧν παρ' ἐμοῦ ἤκουσας, ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ Ἰησοῦ· 14 [l] τὴν καλὴν παραθήκην φύλαξον διὰ Πνεύματος ἁγίου τοῦ ἐνοικοῦντος ἐν ἡμῖν.

15 [m] Οἶδας τοῦτο, ὅτι ἀπεστράφησάν με πάντες οἱ ἐν τῇ Ἀσίᾳ ὧν ἐστι Φύγελος

d Rom. 8. 15.
e Acts 21. 33. Rom. 1. 16. Eph. 3. 1. & 4. 1. Col. 4. 18. Phil. 1. 7. & 4. 14. 1 Tim. 2. 6. ch. 2. 3. Philem. 1, 9, 13.
f Rom. 8. 29. & 9. 11. Eph. 1. 4. & 2. 8. & 3. 11. Tit. 3. 4—6.
g Isa. 25. 8. Rom. 16. 25. 1 Cor. 15. 54, 55. Eph. 1. 9. & 3. 9. Col. 1. 26. Tit. 1. 2. Heb. 2. 14. 1 Pet. 1. 20.
h Acts 9. 15. & 13. 2. & 22. 21. Eph. 3. 8. Gal. 1. 15. & 2. 8. 1 Tim. 2. 7.
i Eph. 3. 1.
k ch. 3. 14.
l 1 Tim. 6. 20.
m Acts 19. 10. ch. 4. 10, 16.

— διὰ τῆς ἐπιθέσεως κ.τ.λ.] *through the laying on of my hands.* See 1 Tim. iv. 14, and Acts xiv. 23; xiii. 3.

8. τὸν δέσμιον αὐτοῦ] *his prisoner*, now a second time at Rome. See iv. 16. As to the phrase itself, see Eph. iii. 1. Philem. 1. 9.

In his *former* Epistle he had expressed his design of coming to see Timothy. He was then at liberty. (1 Tim. iii. 14.) But now he is again in chains, and therefore desires him to come to him. (2 Tim. iv. 21.) Cp. *Euseb.* ii. 22, and the Introduction above, pp. 428—435.

— συγκακοπάθησον] *suffer afflictions with the Gospel.* Some Expositors render this, 'be a sharer of suffering with *me* in the Gospel.' But the construction is more natural, and the image is much more striking, if the Gospel is regarded as a living sentient thing, and the words are rendered as above, Be thou a partner with the Gospel in its sufferings, and so thou shalt be a sharer of its glory. Cp. 1 Tim. vi. 1. Tit. ii. 5, where the Word of God is said to suffer blasphemy.

— κατὰ δύναμιν Θεοῦ] *according to the power of God.* Since God's power to support, save, and reward us who suffer for Him, is infinite, our willingness to suffer ought to be in proportion to (κατὰ) His power.

9. τοῦ σώσαντος ἡμᾶς—οὐ κατὰ τὰ ἔργα] *who saved us, and called us with a holy calling, not according to our works, but according to His own purpose, and grace that was given us in Christ Jesus before all ages.* See on Tit. iii. 5.

— πρὸ χρόνων αἰωνίων] before times which extend back till there was no *Time.* See on Tit. i. 2.

10. καταργήσαντος—θάνατον] *who destroyed Death, and shed light on Life and Immortality by the Gospel.* Not *first revealed* them; but made them *more clear.* (*Prof. Blunt.*)

12. τὴν παραθήκην μου] *that treasure* which *I have laid up* in heaven, by spending, and being spent, for His sake. Matt. vi. 20. Mark x. 21. Luke xii. 33. This is my comfort and joy in all my sufferings for His sake, that whatever I spend, even if it be my life itself, will be restored to me with abundant interest at the Great Day; for whosoever loseth his life for Christ's sake shall find it, and keep it unto life eternal. Matt. x. 39; xvi. 25. Luke ix. 24; xvii. 33. John xii. 25.

The sense is well expressed by *A Lapide*: "*Depositum* vocat thesaurum laborum et passionum pro Evangelio à se obitorum, quem Paulus patiens et moriens quasi apud Deum deposuit, ut in illo die magno illum recipiat, et coram toto mundo declaretur falsò fuisse traductus, incarceratus, verberibus et contumeliis affectus, tanquam impostor, publicèque proclametur verus fuisse veri Dei et Evangelii Apostolus et Doctor." See the appropriate Lesson appointed for St. Paul's Day, Book of Wisdom, chap. v.

13. Ὑποτύπωσιν ἔχε] *Hold fast the pattern* (1 Tim. i. 16),—the archetype and exemplar of sound words which thou art bound to copy out in thy preaching and in thy life, so that all may learn the truth from thy precept and practice.

14. τὴν καλὴν παραθήκην] *the good deposit.* So the best authorities.—*Elz.* has παρακαταθήκην. See above on *v.* 6, and *Tertullian* (Præscr. Hæret. cap. 25, 26), who hence well argues, that a definite 'depositum fidei,' from which nothing is to be detracted, and to which no addition can be made, was well known to exist in the Apostolic age. (See ii. 2.) The repetition of this word παραθήκη in *v.* 12, seems designed to remind Timothy that we can have no reasonable hope of our finding *our* own παραθήκη kept for us in God's hands, unless *we* keep *His* παραθήκη carefully in our hands.

— διὰ Πνεύματος ἁγίου] *through the Holy Spirit*, not by means of thine own strength, but seeking for, and relying on, the aid *of the Holy Ghost* to enable thee to guard it.

15. ἀπεστράφησάν με] *they turned away from me* at some particular time, when I needed, and expected, their help.

15—17. πάντες οἱ ἐν τῇ Ἀσίᾳ κ.τ.λ.] *all in Asia turned away from me.* This cannot mean all *in* Asia who were at *Rome.* Such an interpretation is a very forced one. The words can only mean that 'all *in* Asia turned away' from him, not indeed all the Christians there; for Onesiphorus did not desert him, nor Timothy, nor Aquila and Priscilla (iv. 19); but *all of that party* to which Phygelus (so the best MSS.) and Hermogenes belonged, *turned away from me.*

He adds that *Onesiphorus* often refreshed him, and was not ashamed of his *chain.*

Nor was this all. Onesiphorus also afterward when he came to Rome, still more diligently sought for him, and found him out.

These words imply, that St. Paul had been exposed to some special peril when *in Asia*, and that thus the stedfastness of his friends there was then put to the test.

Then it was, that *Phygelus* and *Hermogenes deserted* him; then, probably, it was, that *Alexander* the *Coppersmith*, an ancient enemy (Acts xix. 33), in revenge for St. Paul's disciplinarian severity towards him (1 Tim. i. 20), did him much evil (2 Tim. iv. 14). Then it was, that Onesiphorus, who dwelt at Ephesus (2 Tim. iv. 19), stood firmly by him, and was not ashamed of his *chain* (*v.* 16), i. e. of the chain by which he was bound in *Asia.* Nor was this all; but when, subsequently, Onesiphorus came from Asia to *Rome*, he carefully *sought for*, and found out, the Apostle, and ministered to him. Onesiphorus is thus put in striking contrast to that other party in Asia which betrayed St. Paul in his need.

If this interpretation of this passage is correct, we are led to the following inference, viz. that St. Paul was in Asia a short time before he wrote this his final Epistle; and that he was then made a victim of the malice of the Asiatic Jews, who had formerly united with Demetrius the Silversmith at Ephesus against him (Acts xix. 23. 33), and had put forth Alexander against him, but had been disappointed of executing their designs against him, at that time, by the interference of St. Paul's friends (Acts xix. 31), and had afterwards pursued him with their rancour even to Jerusalem, and had stirred the multitude against him there, and had arrested him in the Temple. (Acts xxi. 27—29.)

Such persons as these would have been greatly exasperated against him after his release from his *first* Roman imprisonment, which they doubtless had hoped would end in his death; and they would probably be cognizant of his severe language against the Judaizers, in his recent Epistles to the Philippians and to Titus, and in the first Epistle to Timothy.

These Asiatic Jews, his unrelenting and inveterate foes and persecutors, would gladly seize any opportunity for wreaking their

καὶ Ἑρμογένης. 16 [n] Δώῃ ἔλεος ὁ Κύριος τῷ Ὀνησιφόρου οἴκῳ, ὅτι πολλάκις με ἀνέψυξε, καὶ τὴν ἅλυσίν μου οὐκ ἐπῃσχύνθη, 17 ἀλλὰ γενόμενος ἐν Ῥώμῃ σπουδαιότερον ἐζήτησέ με καὶ εὗρε· 18 δώῃ αὐτῷ ὁ Κύριος εὑρεῖν ἔλεος παρὰ Κυρίου ἐν ἐκείνῃ τῇ ἡμέρᾳ· καὶ ὅσα ἐν Ἐφέσῳ διηκόνησε βέλτιον σὺ γινώσκεις.

II. 1 Σὺ οὖν, τέκνον μου, ἐνδυναμοῦ ἐν τῇ χάριτι τῇ ἐν Χριστῷ Ἰησοῦ, 2 [a] καὶ ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, ταῦτα παράθου πιστοῖς ἀνθρώποις, οἵτινες ἱκανοὶ ἔσονται καὶ ἑτέρους διδάξαι. 3 [b] Συγκακοπάθησον ὡς καλὸς στρατιώτης Χριστοῦ Ἰησοῦ. 4 [c] Οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματείαις, ἵνα τῷ στρατολογήσαντι ἀρέσῃ. 5 Ἐὰν δὲ καὶ ἀθλῇ τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ. 6 [d] Τὸν κοπιῶντα γεωργὸν δεῖ πρῶτον τῶν καρπῶν μεταλαμβάνειν. 7 Νόει ὃ λέγω· δώσει γάρ σοι ὁ Κύριος σύνεσιν ἐν πᾶσι.

8 [e] Μνημόνευε Ἰησοῦν Χριστὸν ἐγηγερμένον ἐκ νεκρῶν, ἐκ σπέρματος Δαυὶδ,

n Acts 28. 20. Eph. 6. 20. ch. 4. 19.

a 1 Tim. 3. 2, 9. & 4. 6. Tit. 1. 5—9.

b ch. 1. 8. & 4 5.

c 1 Cor. 9. 25.

d 1 Cor. 9. 7—11, 23. Heb. 10. 36.

e 2 Sam. 7. 12. Ps. 132. 11. Isa. 11. 1. Matt. 1. 1, &c. Acts 2. 30. & 13. 23. Rom. 1. 3.

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vengeance upon him. Such an opportunity would have presented itself to them on the occasion of a visit of the Apostle to Asia; a short time before the date of this Epistle.

Then the persecution of the Christians had been set on foot by the Emperor Nero; and then, it is probable, the Jews resorted to their ancient stratagem of enlisting the passions and the power of the *Heathen* Magistrates (see on Acts xvii. 5, 6) against the Apostle; and then, perhaps, it was, that St. Paul was *arrested* a second time, and sent a second time ▪ *prisoner to Rome.*

In confirmation of this statement, it will be remembered that at the Martyrdom of S. Polycarp, in another great Asiatic city, Smyrna, the *Jews* were the leaders of the Heathen against that Apostolic Father and Bishop of the Church (*Martyr. Polycarp.* 12). In his execution, it is expressly recorded that the *Jews* were specially eager and forward, *as their custom is,* ὡς ἔθος αὐτοῖς (c 13; see also c. 17 and c. 18).

Besides, it is evident from the Epistles of *St. Peter*, written about this time, that a fiery trial of Persecution was now raging against the *Christians* in *Asia.* See 1 Pet. i. 7; iii. 14; iv. 12. 16; v. 10.

Perhaps it was under such circumstances as these that the Apostle took leave of Timothy at that affecting farewell mentioned in *v.* 4. See above, the *Introduction* to these Epistles, p. 435; and below on iv. 13—19.

16. ἀνέψυξε] "refrigeravit, recreavit;" *refreshed* me, as a weary, thirsty, and hungry traveller, in a hot day. *Wetstein.*

17. γενόμενος ἐν Ῥώμῃ] *they* (Phygelus and Hermogenes) turned away from me when I was with them in Asia; *but Onesiphorus*, who had not been ashamed of my chain in Asia, when he afterwards came to Rome, sought me out in my prison there, and found me. May God reward him and his! Cp. *Theodoret* here.

— σπουδαιότερον] *more diligently;* his zeal was quickened by the difficulty of finding me.

A proof that the imprisonment in which this Epistle was written, was of a very different kind from the former confinement of the Apostle, described Acts xxviii. 30, 31. See *Bishop Pearson*, Minor Works, ii. 383, quoted above in the *Introduction* to these Epistles to Timothy, p. 428.

18. δώῃ αὐτῷ—ἐν ἐκείνῃ τῇ ἡμέρᾳ] *May the Lord grant to him to find mercy from the Lord in that day.* "Blessed are the merciful, for they shall obtain mercy." Matt. v. 7. Onesiphorus showed me mercy, may he obtain it at the last day!

It has been inferred from chap. iv. 19, where the *household* of Onesiphorus is saluted, that Onesiphorus was now *dead;* and that the present wish for *him* is therefore a prayer for the *dead.* But not to dwell on the circumstance that it cannot justly be called a *prayer*, it is probable that St. Paul knew that Onesiphorus was *not now* at Ephesus. Indeed he seems to have been now at *Rome* (*v.* 17). And even if he were now at Ephesus he might be included in the salutation to his *family.*

— ὅσα ἐν Ἐφέσῳ διηκόνησε] Probably at the earlier period of St. Paul's three years' residence in Asia. (Acts xix. 1—20; xx. 31.)

— βέλτιον] *better* than I can express. See on Acts xxv. 10. *Winer*, p. 217.

Ch. II. 1. Σὺ οὖν] *Thou therefore*—stimulated by the testimony of my sufferings, and by the example of Onesiphorus; and by a consideration of the power of God (i. 8—10).

2. διὰ πολλῶν μαρτύρων] *through* the intervention of *many witnesses*, whose presence was requisite, in order to attest what I delivered to thee publicly, as the deposit of faith; and what thou wast charged by me to deliver *to others* in *succession* after thee.

This precept appears to imply that the Doctrine of Christ was even then embodied in some "well-known form of sound words" (2 Tim. i. 13), constituting a public Symbol of Faith, or Creed. See i. 14.

We have clear intimations of the existence of such symbols of Faith, in the writers of the Second Century (*Iren.* i. 10. *Tertullian*, de Virg. vel. c. 1; Præscr. Hæret. c. 13; c. Prax. 2. *Origen*, περὶ ἀρχῶν, præfat.), and also statements of their substance, which coincides very nearly with that of what is commonly called 'the Apostles' Creed.' Cp. *Cyprian*, Epist. ad Magnum 69. *Greg. Thaumaturg.* p. 1; and *Hooker*, iii. 1. 5.

This public delivery of a definite παραθήκη at Ordination, was accompanied in the Ancient Church by holding the Gospel over the head of the person to be ordained Bishop (see *Concil. Carth.* iv. can. 2. *Bingham*, ii. 11. 8), and is represented by the delivery of the Bible in our own Church.

This Apostolic committal of a deposit of faith to chosen faithful men, with a view to its successive delivery to others in succession, is thus described by St. Paul's contemporary, *S. Clement* of Rome, v. 44: οἱ Ἀπόστολοι . . . κατέστησαν τοὺς προειρημένους (i. e. the above-named Presbyters and Deacons), καὶ μεταξὺ ἐπινομὴν δεδώκασιν, ὅπως ἐὰν κοιμηθῶσιν (i. e. the said Presbyters and Deacons), διαδέξωνται ἕτεροι δεδοκιμασμένοι ἄνδρες τὴν λειτουργίαν αὐτῶν· τοὺς οὖν καταστάθεντας ὑπ' ἐκείνων, ἢ μεταξὺ ὑφ' ἑτέρων ἐλλογίμων ἀνδρῶν, συνευδοκησάσης τῆς ἐκκλησίας, οὐ δικαίως νομίζομεν ἀποβαλέσθαι τῆς λειτουργίας.

3. Συγκακοπάθησον] So A, C*, D*, E*, F, G, *Lachm., Tisch., Huther, Ellicott, Alf.—Elz.* σὺ οὖν κακοπάθησον.

5. ἐὰν μὴ νομίμως ἀθλήσῃ] *unless he have striven lawfully.* They who transgressed the laws of the Ancient Games were fined: the six statues of Jupiter at Olympia, called Ζᾶνες, were made from the fines levied on Athletes who had not contended lawfully. *Pausanias*, lib. v. 21.

6. Τὸν κοπιῶντα γεωργόν] It is meet that the *labouring husbandman* should first be a sharer in the fruits. The Apostle here alludes to that system of husbandry, according to which the γεωργὸς (métayer), or Tenant, who tilled the ground, was allowed to participate with the Landlord in the *fruits* of the soil, such as wine, oil, corn—and paid a portion to the Landlord as Rent (Matt. xxi. 34). See on Luke xvi. 6, and Heb. vi. 7.

Almighty God is the Great Landlord of all, and will take care that the good husbandman who industriously tills the soil of His field, the Church, shall first be a partaker with Him in the fruits of the harvest raised by his labour; and according to his κόπος so will his καρπὸς be.

7.] *Elz.* has ἃ for ὃ, and δῴη for δώσει, which is the reading authorized by the preponderance of the best testimonies, A, C*, D, E, F, G.

St. Paul commands Timothy to *understand what he* (the Apostle) *says;* for, he adds, the *Lord* of all will enable him so to do, and to regard himself as a soldier fighting under his banner, an athlete wrestling in His arena, a husbandman tilling his field.

8. ἐγηγερμένον ἐκ νεκρῶν] *risen from the dead.* A warning against the heresies of those who denied the Resurrection of the *body*, and asserted that the Resurrection was only to be understood *spiritually* (ii. 18. *Iren.* ii. 31. *Tertullian*, de Res. 19.

κατὰ τὸ εὐαγγέλιόν μου, 9 [f] ἐν ᾧ κακοπαθῶ μέχρι δεσμῶν, ὡς κακοῦργος· ἀλλὰ ὁ λόγος τοῦ Θεοῦ οὐ δέδεται. 10 [g] Διὰ τοῦτο πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς, ἵνα καὶ αὐτοὶ σωτηρίας τύχωσι τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου. 11 [h] Πιστὸς ὁ λόγος, εἰ γὰρ συναπεθάνομεν, καὶ συζήσομεν, 12 [i] εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν, εἰ ἀρνούμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς· 13 [k] εἰ ἀπιστοῦμεν, ἐκεῖνος πιστὸς μένει, ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται.

14 [l] Ταῦτα ὑμομίμνησκε διαμαρτυρόμενος ἐνώπιον τοῦ Κυρίου μὴ λογομαχεῖν, εἰς οὐδὲν χρήσιμον, ἐπὶ καταστροφῇ τῶν ἀκουόντων. 15 Σπούδασον σεαυτὸν δόκιμον παραστῆσαι τῷ Θεῷ, ἐργάτην ἀνεπαίσχυντον, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. 16 [m] Τὰς δὲ βεβήλους κενοφωνίας περίϊστασο, ἐπὶ πλεῖον γὰρ προκόψουσιν ἀσεβείας, 17 [n] καὶ ὁ λόγος αὐτῶν ὡς γάγγραινα νομὴν ἕξει, ὧν ἐστιν Ὑμέναιος καὶ Φίλητος, 18 [o] οἵτινες περὶ τὴν ἀλήθειαν ἠστόχησαν, λέγοντες τὴν ἀνάστασιν ἤδη γεγονέναι, καὶ ἀνατρέπουσι τὴν τινῶν πίστιν.

19 [p] Ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἕστηκεν ἔχων τὴν σφραγῖδα ταύτην,

f Eph. 3. 1, 13. & 4. 1. Col. 1. 24. & 4. 3, 18. Phil. 1. 7. ch. 1. 18.
g Col. 1. 24.
h Rom. 6. 3, &c. & 8. 17. 2 Cor. 4. 10. 1 Pet. 4. 13.
i Matt. 10. 33. Mark 8. 38. Luke 12. 9. Rom. 8. 17. 2 Cor. 4. 10. Phil. 3. 10. 1 Pet. 4. 13.
k Rom. 3. 3. & 9. 6. 1 Eph. 4. 17. 1 Thess. 4. 11. 2 Thess. 3. 6. 1 Tim. 6. 4. 2 Pet. 1. 13.
m 1 Tim. 1. 4. & 4. 7. & 6. 20. Tit. 1. 14. & 3. 9.
n 1 Tim. 1. 20.
o 1 Tim. 6. 21.
p John 10. 14.

Præscr. Hæret. 33), or a mere succession of generations (*Theodoret*), and denied the *Incarnation* of Christ, and did not acknowledge His Royalty, and that He is the promised Messiah.

Simon Magus had already disseminated these doctrines, affirming that the human body of Christ was a mere phantom (*φάντασμα*). The Apostle, therefore, insists specially on the doctrines of the Incarnation of Christ, His Passion, His Resurrection from the dead, and his generation from the seed of David. *Theodoret.*

— *ἐκ σπέρματος Δαυὶδ*] *from the seed of David.* St. Paul appears to affirm expressly here that our Lord sprung by *natural* derivation from the *seed of David*, and that therefore his *mother* Mary was of that lineage. Cp. Rom. i. 3. Heb. vii. 14. Acts ii. 30.

The Genealogies of our Lord in the Gospels of St. Matthew and St. Luke, are, doubtless, genealogies of *Joseph*. See above on Matt. i. 1. Luke iii. 23.

But there can be no difficulty in accepting a statement, in itself so probable, and resting on so high authority, that both Joseph and Mary were of the same lineage—the royal lineage of David. See on Matt. i. 1.

Some of the Talmudists assert, that Mary was the daughter of *Eli* (see *Lightfoot* on Luke iii. 23, vol. ii. p. 400), and it has been supposed by some (*Hofmann*) that Jacob, the natural father of Joseph, died early, and that Eli, the father of Mary, and Jacob's kinsman, adopted Joseph; and that so Joseph's lineage is traced from Eli, who was the natural father of Mary; and that Joseph's genealogy in St. Luke is that of Mary also. See *Delitzsch*, Hebr. vii. 13, p. 290.

9. *ὡς κακοῦργος*] *as a malefactor*—and not as the world's benefactor by preaching Christ. The term *κακοῦργος* intimates also that his treatment *now* was more severe than in his *former* imprisonment (Acts xxvi. 30, 31), when he was not treated as such; but was allowed to enjoy many privileges and comforts (see Acts xxviii. 30, 31. Phil. i. 13; iv. 22), which were now denied to him.

— *ἀλλὰ ὁ λόγος—οὐ δέδεται*] I, a preacher of the Word, am now in chains for preaching the Word, but *the Word* itself *of God* which I preach *hath not been chained* with me. None can bind *that*. Indeed, the *Word of God* flew forth from St. Paul's prison-house on the wings of his Epistles, written in his prison, and sent into all lands, and their flight will never cease till the Trumpet of Judgment sounds, and the wicked who believe not the Gospel are cast into prison for ever. 2 Thess. i. 7—9.

13. *γάρ*] Not in *Elz.*, but in A, C, D, E, F, G, I.

15. *ὀρθοτομοῦντα*] ploughing the furrows of spiritual tillage in a straight line (*Theodoret*), "non prævaricantem." Cp. *Hesiod*, O. and D. 433. *Theocrit.* x. 2, *οὐδὲ τὸν ὀγμὸν ἄγειν ὀρθὸν δύνᾳ, ὡς τὸ πρὶν ἄγες*: v. 6, *ὃς νῦν ἀρχόμενος τᾶς αὔλακος οὐκ ἀποτρώγεις*. Cp. *Euseb.* iv. 3, *ὀρθοτομία ἀποστολική*.

Or the metaphor may be derived from *cutting* a *road* straight. *Thucyd.* ii. 100, *ὁδοὺς εὐθείας ἔτεμε*. See other examples in *Wetstein*.

Perhaps this latter may be the preferable sense, inasmuch as *ὀρθοτομεῖν* in a theological signification is often opposed to *καινοτομεῖν*, viz. to cut out a *new path*, by an heretical or schismatical deviation, instead of going forward in a right direction. See *Hooker*, V. lxxxi.

16. *κενοφωνίας*] *hollow professions* of piety with the lips, without any solid substance of good works wrought by the hand (see 1 Tim. vi. 20. James ii. 20, *ὦ ἄνθρωπε κενέ*): fitly, therefore, called profane.

— *περίϊστασο*] *shun.* See Titus iii. 9.

17. *ὡς γάγγραινα*] *a cancer*; which eats its way, and corrupts the sound part of the body. *Theodoret.* He could not have given a more frightful picture of the foulness of false doctrine than by comparing it to this deadly and loathsome disease.

— *νομὴν ἕξει*] *pastionem habebit,—will eat more and more*, until it devour the flesh of those on whom it fixes its fangs. *Νομὴ* is the proper medical term, expressing the gradual, corrosive action of that disease. *Wetstein.*

— *Φίλητος*] *Philetus.* As to the accent, see on Acts xx. 4.

18. *ἠστόχησαν*] *missed the mark.* 1 Tim. i. 6; vi. 21.

— *ἀνάστασιν ἤδη γεγονέναι*] *that the Resurrection hath taken place already.* See on 1 Cor. xv. 12; and above, *v.* 8.

— *τὴν τινῶν πίστιν*] *the faith of certain persons*, whom he has in his eye, but spares their *names*.

19. *Ὁ μέντοι στερεὸς θ.*] *Notwithstanding this, the firm foundation of* God *standeth, having this gravure upon it, "The Lord knoweth them that are His," and "Let every one that nameth the Name of Christ depart from iniquity."*

The solid foundation of God's spiritual house, the Church (1 Tim. iii. 15), has these two mottoes inscribed upon it: "The Lord knoweth them that are His" (Numb. xvi. 5. Nah. i. 7. John x. 14. 27). He seeth, loveth, and will preserve them from all peril. Here is a comfortable assurance of His favour to us. And "Let all who name the name of the Lord (*Κυρίου*, so the best MSS.; *Elz.* *Χριστοῦ*) depart from iniquity" (Numb. xvi. 26. Isa. lii. 11). Let all who *profess* to know the Lord, and to worship Him, and who bear His Name, into which they have been baptized, eschew all things contrary to their profession, and follow such things as are agreeable to the same. Here is a salutary memento of our duty to Him.

Examples of a *σφραγίς*, or *gravure*, on a *foundation-stone*, may be seen in Zech. iii. 9, and Rev. xxi. 14.

As to the first of these notes, the Apostle declares that the Lord, Who knoweth all things, knoweth those who are His; but *we men* do not know, either as to *ourselves* or *others*, whether we or they are His, and whether we or they shall persevere to the end. The fan is not in *our* hand to winnow the chaff from the wheat. The Lord *only knoweth who are His*, by those secret characters of grace, and perseverance, which *no eye of man* is able to discern in another, nor perhaps in himself infallibly. We are, therefore, for the most part, to look at the Brotherhood, so far as it is discernible to us by the plain and legible characters of Baptism and outward profession. So that whosoever abideth *in aream Domini*, and liveth in the communion of the visible Church, being baptized into Christ, and professing the Name of Christ, let him prove, as it falleth out, chaff, or light corn, or wheat, when the Lord shall come with His fan *to purge His floor*, yet in the mean time, so long as he lieth in the heap and upon the floor, *we must own him for a Christian*, and take him as one of the Brotherhood, and as such an one love him. For so is the duty, *Love the Brotherhood.* (1 Pet. ii. 17.) *Bp. Sanderson* (iii. p. 71). Cp. *Hooker*, III. i. 1—14.

As to the second note of our profession, here mentioned, "Let him that nameth the Name of the Lord depart from iniquity," it is to be observed, that in this mixed state of the visible Church, the Evil are mingled with the Good, and so they will continue to be till the great Day of Harvest. (Matt. xiii. 30—39.) And therefore what an ancient Father says is true, "Ab *iniquis recedere* non potes, quia mixta est palea tritico usque dum ventiletur. Necesse est ut, si proficis, *inter iniquos* vivas.

Ἔγνω Κύριος τοὺς ὄντας αὐτοῦ· καὶ, ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα Κυρίου.

q Rom. 9. 21.
20 q Ἐν μεγάλῃ δὲ οἰκίᾳ οὐκ ἔστι μόνον σκεύη χρυσᾶ καὶ ἀργυρᾶ, ἀλλὰ καὶ
r ch. 3. 17.
ξύλινα καὶ ὀστράκινα· καὶ ἃ μὲν εἰς τιμὴν, ἃ δὲ εἰς ἀτιμίαν. 21 r Ἐὰν οὖν τις
ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἡγιασμένον, καὶ εὔχρηστον
τῷ δεσπότῃ, εἰς πᾶν ἔργον ἀγαθὸν ἡτοιμασμένον.

s 1 Cor. 1. 2.
1 Tim. 6. 11.
t 1 Tim. 1. 4.
& 4. 7. & 6. 4, 5.
Tit. 3. 9.
u 1 Tim. 3. 2, 3.
Tit. 1. 9.
22 s Τὰς δὲ νεωτερικὰς ἐπιθυμίας φεῦγε, δίωκε δὲ δικαιοσύνην, πίστιν, ἀγάπην,
εἰρήνην μετὰ τῶν ἐπικαλουμένων τὸν Κύριον ἐκ καθαρᾶς καρδίας. 23 t Τὰς δὲ
μωρὰς καὶ ἀπαιδεύτους ζητήσεις παραιτοῦ, εἰδὼς ὅτι γεννῶσι μάχας· 24 u δοῦλον
δὲ Κυρίου οὐ δεῖ μάχεσθαι, ἀλλ' ἤπιον εἶναι πρὸς πάντας, διδακτικὸν, ἀνεξίκα-
κον, 25 x ἐν πραΰτητι παιδεύοντα τοὺς ἀντιδιατιθεμένους, μήποτε δώῃ αὐτοῖς ὁ
x Acts 8. 22.
Gal. 6. 1.
1 Tim. 2. 4.
Θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, 26 καὶ ἀνανήψωσιν ἐκ τῆς τοῦ Διαβόλου
παγίδος ἐζωγρημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκείνου θέλημα.

a 2 Pet. 3. 3.
1 John 2. 18.
Jude 17.
III. 1 a Τοῦτο δὲ γίνωσκε, ὅτι ἐν ἐσχάταις ἡμέραις ἐνστήσονται καιροὶ χαλε-
ποί· 2 ἔσονται γὰρ οἱ ἄνθρωποι φίλαυτοι, φιλάργυροι, ἀλαζόνες, ὑπερήφανοι,

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Ab iniquis recedere non potes; *ab iniquitate* recede." *Augustine* (in Ps. xcii.). In this world we cannot altogether depart from *evil men* (1 Cor. v. 10), but we must depart *from their iniquity*.

Remark also, that no man may flatter himself with a secret persuasion that God has *predetermined* him to salvation, and that therefore, whatever his course of life may be, he cannot fall away. For the Apostle here says, "Let him that nameth the name of the Lord *depart from iniquity*."

To put any man in hope that what is not ordinarily *revealed* in the Gospel may yet be laid up for him in the cabinet of God's secret counsels, with this seal upon it, *The Lord knoweth those that are His*, as if they might be His still in God's acceptation which walk most contrarily to Him, this may prove a most dangerous snare of souls. And it is strange it should seek shelter in that text (2 Tim. ii. 19), which was most expressly assigned to the contrary, as is evident by the notation of the θεμέλιον in the beginning of the verse, which must assure us that there is no Salvation to be expected but according to the contents of that great indenture, once for all sealed in the blood of Christ; of which as that indeed is one part, which is inscribed on one side of the seal, *The Lord knoweth those that are His*, i. e. He will never fail to own those that continue faithful to Him; so the other, on the other side, is most emphatical, *Let every man that nameth the Name of Christ depart from iniquity*, which, if he do not, he hath forfeited all the privileges of his Christianity. *Dr. Hammond* (in Sanderson's Works, v. p. 334).

By these words also, "Let him *depart* from iniquity," the Apostle delivers a prophetic protest against the Heresy which affirms that man has no free will of his own, and that human nature is only like inert and lifeless clay (see *v.* 20). He also condemns the false notion that man can fathom the inscrutable counsel of God, and can determine whether he himself will finally be saved or no; a notion which opens a wide door for Antinomian licentiousness, by encouraging presumption on one side, and producing desperation on the other.

The present paragraphs (*vv.* 19—21) are therefore of great importance for settling the controversies concerning Election, Reprobation, Free Will, Divine Grace, and Final Perseverance. See above on Rom. ix. 21—23.

20. Ἐν μεγάλῃ δὲ οἰκίᾳ] *But* do not thou be perplexed by the imperfections and blemishes which exist in the Visible Church on earth, for *in a great house there exist not only vessels of gold and silver, but also of wood and clay* (see 2 Cor. iv. 7), *and some to honour and others to dishonour*. So it is in the Visible Church of God upon earth. See 1 Tim. iii. 15. "In congregatione Christianâ." *Aug.* (Serm. 15). On the moral lessons to be derived from this *mixed* and *imperfect* condition of the Church on *Earth*, see above on Matt. xiii. 3. 26. 30.

21. Ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτόν] *Whosoever shall have cleansed himself*. On ἐάν τις, and εἴ τις = *quicunque, whosoever*, see John iii. 3. 5; vi. 50, 51. 1 Cor. iii. 12. 14, 15. 17, 18; viii. 3.

— ἀπὸ τούτων] *from these*; i. e. *from* the number and condition of *the vessels to dishonour*.

A very instructive expression, declaring that a man may *at one time* of his life be numbered among vessels to dishonour, and yet may *become* a vessel to honour, by *cleansing himself out from* their number and condition.

St. Paul does not mean that a man, considered as a vessel, is to cleanse himself from *the society* of other vessels. A Christian man may not *go out* of the *great house* which is the Visible Church of God; for, if he does this, he is guilty of schism (see on *v.* 19). But the evil will be mingled with the good as long as this world lasts. He cannot separate himself wholly from *sinners*, but he must cleanse himself from *them as sinners*; that is, he must not communicate with them *in their sins*. His duty is to labour and pray for grace to deliver himself by repentance and holiness of life from the number, predicament, and future destiny of such vessels as are unclean and remain unclean to the end. (Rev. xxii. 11.)

23. παραιτοῦ] *shun*. 1 Tim. iv. 7.

25. ἀντιδιατιθεμένους] *setting up themselves contentiously* (διὰ) in opposition (ἀντί).

— μήποτε] *if perchance at any time*; 'si forte aliquando.' On the use of μήποτε in a dubitative and expectative sense, see Luke iii. 15, προσδοκῶντος τοῦ λαοῦ . . . καὶ διαλογιζομένων ἐν ταῖς καρδίαις μήποτε αὐτὸς εἴη ὁ Χριστός. Hence, by a natural consequence, μήποτε suggests an hypothesis, as here. This use of μήποτε may best be illustrated from the LXX, who often employ the conjunction μήποτε in this sense. See Gen. xxiv. 5. 39; xxvii. 12, μήποτε ψηλαφήσῃ με ὁ πατὴρ καὶ ἔσομαι ἐναντίον αὐτοῦ ὡς καταφρονῶν.

For examples of μήποτε in the New Testament, see Matt. iv. 6; v. 25; xxv. 9. Mark iv. 12. Heb. iii. 12; iv. 1.

26. ἀνανήψωσιν] *return to sobriety*: 'veluti ex crapulâ.' Cp. *Pseud.-Ignat.* ad Phil. 4, Παρακαλῶ ὑμᾶς ἐν Κυρίῳ ὅσοι ἂν μετανοήσαντες ἔλθωσιν ἐπὶ τὴν ἑνότητα τῆς ἐκκλησίας, προσδέχεσθε αὐτοὺς μετὰ πάσης πραότητος, ἵνα διὰ τῆς χρηστότητος, καὶ τῆς ἀνεξικακίας ἀνανήψαντες ἐκ τῆς τοῦ διαβόλου παγίδος ἄξιοι Ἰησοῦ Χριστοῦ γενόμενοι σωτηρίας αἰωνίου τύχωσιν.

Ch. III. 1. ἐν ἐσχάταις ἡμέραις] *in the last days*. The times of the Gospel dispensation, extending to the end of the world. See *v.* 5, where he speaks of Timothy himself as living in these days. Cp. Acts ii. 17. 1 John ii. 18.

2. φίλαυτοι] *lovers of themselves*, not of God.

The Apostle places this word at the beginning of this long catalogue, because where the Love of God is not, and Self-love is, there the evils here enumerated naturally arise. Having mentioned the root, he proceeds to speak of the branches. *Theophyl.* See *Augustine*, in Joann. Tract. 123, where, expounding this passage, he says, "Hæc enim vitia ex illâ radice quodammodo pullulant cùm sunt homines *se ipsos amantes*. Quod vitium maximè cavendum est eis qui pascunt oves Christi, ne *sua quærant non quæ Jesu Christi*." This φιλαυτία is 'caput mali,' as *Aug.* calls it (Serm. 330), and is, as he observes (in Joan. 123, cp. Serm. 96), the first link of a regular chain of succession of vices continued onward from its commencement in Love of self, as distinguished from the Love of God. This picture, therefore, of the workings of φιλαυτία, or Self-Love, may be set in opposition to that of Ἀγάπη, True *Love*, in 1 Cor. xiii. 4—8. It is well said by *Augustine* (de Civ. Dei, init.), in his description of the two opposite Cities into which the world is divided, the City of God and the City of the Devil, that the City of God begins with, and is built upon, the Love of God; but the City of the Devil begins with, and is built on, the love of Self, and rises upwards through disdain of our neighbour into hatred of God.

This progress is thus traced by St. Paul. 1. The foundation of the Civitas Diaboli in φίλαυτοι. 2. There is an ascent from

βλάσφημοι, γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι, 3 ἄστοργοι, ἄσπονδοι, διάβολοι, ἀκρατεῖς, ἀνήμεροι, ἀφιλάγαθοι, 4 προδόται, προπετεῖς, τετυφωμένοι, φιλήδονοι μᾶλλον ἢ φιλόθεοι, 5 [b] ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι· καὶ τούτους ἀποτρέπου. 6 [c] Ἐκ τούτων γάρ εἰσιν οἱ ἐνδύνοντες εἰς τὰς οἰκίας, καὶ αἰχμαλωτίζοντες γυναικάρια σεσωρευμένα ἁμαρτίαις, ἀγόμενα ἐπιθυμίαις ποικίλαις, 7 πάντοτε μανθάνοντα, καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα. 8 [d] Ὃν τρόπον δὲ Ἰαννῆς καὶ Ἰαμβρῆς ἀντέστησαν Μωϋσεῖ, οὕτω καὶ οὗτοι ἀνθίστανται τῇ ἀληθείᾳ, ἄνθρωποι κατεφθαρμένοι τὸν νοῦν, ἀδόκιμοι περὶ τὴν πίστιν. 9 Ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον· ἡ γὰρ ἄνοια αὐτῶν ἔκδηλος ἔσται πᾶσιν, ὡς καὶ ἡ ἐκείνων ἐγένετο.

10 [e] Σὺ δὲ παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ, τῇ προθέσει, τῇ

b Matt. 7. 15. & 18. 17. Rom. 16. 17. 2 Thess. 3. 6. ch. 2. 16. & 3. 10. 2 John 10.
c Matt. 23. 14. Tit. 1. 11.
d Exod. 7. 11. 1 Tim. 6. 5. Tit. 1. 16.
e 1 Tim. 4. 6.

φιλάργυροι to βλάσφημοι, i. e. from love of money to blasphemy of God. 3. Another, from γονεῦσιν ἀπειθεῖς to ἀνόσιοι, i. e. from disobedience to Parents to irreverence and profaneness. 4. From ἄστοργοι through a long series of sins, till all is summed up in φιλήδονοι μᾶλλον ἢ φιλόθεοι, *lovers of pleasures more than lovers of God*; and this last word confirms the meaning assigned to θεοστυγεῖς above, Rom. i. 30.

It is a solemn consideration, that the Apostle here describes men in large numbers apostatizing from Christianity, and relapsing into the sins of the Heathen World. See above on Rom. i. 26, 27.

4. προπετεῖς] *rushing headlong, precipitate.* Προπίπτων πρὸ τοῦ λογισμοῦ (*Hesych.*). Cp. Acts xix. 36.

— τετυφωμένοι] See 1 Tim. iii. 6; vi. 4. This word is sometimes said to signify 'blinded by the fumes and mists of pride.' But this does not seem to be the accurate interpretation of the word as used here.

The signification rather is, *swelling and puffed up*, like smoke issuing from a fire, and dilating itself with a vain-glorious and empty cloud of spiritual pride, which makes a great show, but is nothing but misty and murky vapour.

Hence the ancient Lexicographers interpret the word by ἐπαρθεῖς, and τῦφος is ἔπαρσις, κενοδοξία, ὑπερηφάνεια.

The idea is excellently expressed by *Augustine*. "*Fumus*, à loco ignis erumpens, in alto extollitur et in *globum magnum intumescit*; sed quantò fuerit globus ille grandior, tantò fit vanior; ab illâ enim magnitudine non fundatâ et inflatâ it in auras, atque dilabitur, ut videas ei ipsam obfuisse magnitudinem. Quantò enim plus erectus est, quantò extensus, quantò diffusus undique in majorem ambitum, tantò fit exilior et deficiens. Sic *et isti inflatione tumoris sui euntes in* ventos, extollentes se quasi justos et magnos, *ultra non proficient*." *Augustine* (in Ps. xxxvi.).

— φιλήδονοι κ.τ.λ.] Φιλήδονον καὶ φιλόθεον τὸν αὐτὸν ἀδύνατον εἶναι. *Demophil.* (Pythag. p. 624). So *Philo* (de Agriculturâ, i. p. 313), speaking of the debasement of the soul by bodily self-indulgence, Μήποτε τὸν λαὸν ἅπαντα εἰς Αἴγυπτον τὴν τοῦ σώματος χώραν ἀποστρέψῃ, καὶ φιλήδονον καὶ φιλοπαθῆ μᾶλλον ἢ φιλάρετον καὶ φιλόθεον ἐργάσηται. (*Wetstein.*)

5. μόρφωσιν] Not a *form*, μορφὴν, but an *efformation*, σχηματισμὸν (*Lex.* MS.), and *dressing-up* of godliness. See *Philo* (de Plant. 340), καὶ νῦν εἰσί τινες τῶν ἐπιμορφαζόντων εὐσέβειαν. (*Wetstein.*)

This hypocritical pretence, and artificial fiction of godliness, is that form of Judaistic Gnosticism which is specially condemned in these Pastoral Epistles. See above, *Introductions* to the Epistle to the Romans, p. 206, and to the Epistles to Timothy and Titus, p. 433.

6. αἰχμαλωτίζοντες γ.] So the major part of the best authorities. *Elz.* has αἰχμαλωτεύοντες τὰ γ.

— γυναικάρια] 'mulierculas,' *silly women.* Observe the *neuter gender* as well as the *termination* -άρια, both significant of the degradation and degeneracy into which such women fall. The Evil Spirit, who tempted Adam by Eve (2 Cor. xi. 3. 1 Tim. ii. 13, 14), and endeavoured to beguile Job by means of his wife (Job ii. 9, 10), and the Israelites by the Midianitish women (Numb. xxv.), led women captive by his emissaries, the teachers of Heresy, and then associated those women with the Heresiarchs themselves in their evil work. This characteristic of Heresy, here pointed out by St. Paul, has uniformly marked its history in every age of the Church. "Simon Magus hæresin condidit adjutus auxilio Helenæ meretricis. Nicolaus Antiochenus omnium immunditiarum conditor choros duxit fœmineos. Marcion quoque Romam præmisit mulierem ad majorem lasciviam. Apelles Philumenam comitem habuit. Montanus Priscam et Maximillam primùm auro corrupit, deinde hæresi polluit. Arius ut orbem deciperet, sororem Principis antè decepit. Donatus Lucillæ opibus adjutus est." *Jerome* (Epist. ad Ctesiphontem). *A Lapide.*

It is observed by *Hooker* (Pref. iii. 13), that those persons who took the lead in the sixteenth century in subverting the doctrine and discipline of the Church of England, and in setting up that of Geneva, showed "eminent industry in making proselytes of that sex which they deemed apter to serve as instruments and helps in the cause."

7. ἐπίγνωσιν] *perfect knowledge of the truth*, as distinguished from the empty knowledge, the knowledge (γνῶσις), falsely so called (1 Tim. vi. 20), which made profession of *knowing* God, but in *works* denied Him (Tit. i. 16), and which made an outward show of godliness, but denied its power (*v.* 5). See on 1 Tim. i. 4.

8. Ἰαννῆς καὶ Ἰαμβρῆς] *Jannes and Jambres.* One or both are mentioned even by heathen writers (*Pliny*, H. N. xxxii., *Apuleius*, Apol. 2, and *Numenius* ap. *Euseb.* Præp. Evan. ix. 8), as skilled in magic; and by Jewish writers as Magicians of Pharaoh (Exod. vii. 11; ix. 11), and also as sons of Balaam. See *Buxtorf*, Lex. Talmud. col. 945, and *Targum Jonathan* in Exod. i. 15. *Wetstein* here. *Winer*, R. W. B. p. 535.

9. Ἀλλ' οὐ προκόψουσιν ἐπὶ πλεῖον] *Notwithstanding they shall not be able to advance further*, but shall be arrested and confounded by the power of Christ, as Jannes and Jambres were by Moses, after that they had been permitted to work some wonderful works, in order to show their antagonism, and also to prove eventually the greater power of God, defeating their machinations.

There is a remarkable harmony between this prophecy of St. Paul and that of St. John in the Apocalypse (Rev. xvi. 13), compared with the working of the Egyptian Magicians, as described by Moses (Exod. vii. 11. 22). See below on Rev. xvi. 13, and *Augustine* (Epist. 55), who says, "Animositas hæreticorum semper inquieta est, quos Magorum Pharaonis habere conatum declarat Apostolus, *Sicut enim Jannes*, etc. Quia enim per ipsam corruptionem mentis inquietissimè fuerunt, in signo tertio *defecerunt* (οὐ προέκοψαν ἐπὶ πλεῖον) fatentes sibi adversum esse Spiritum sanctum qui erat in Moyse. Nam deficientes dixerunt, *Digitus Dei est hic!*" (Exod. viii. 19.)

— ἄνοια] *wicked folly*; 'dementia' (*Aug.*).

10. παρηκολούθηκας] *thou hast followed by* the side, and art following, as a faithful companion, by personal knowledge, and also by sharing in my bonds and afflictions. Cp. Heb. xiii. 23. Phil. ii. 21, 22. See on Luke i. 3. The perfect tense seems preferable to the aorist adopted by some Editors from D, E, I, K.

This testimony to Timothy's stedfastness and faithfulness to the Apostle is made more forcible by its contrast with what is said of others who deserted the Apostle in his troubles (i. 15; iv. 10. 16).

This statement could very fitly be applied to *Timothy*, and (as far as appears) to *no one else*; for he, and he alone, had been almost in constant attendance on, or in communication with, St. Paul since the Apostle's second Missionary Journey in A.D. 51, to the date of the present Epistle.

— τῇ ἀγωγῇ] *my course* or *tenour* of life; my mode of *leading* my life, τρόπῳ, ἀναστροφῇ (*Hesych.*), τῇ τοῦ βίου πολιτείᾳ (2 Macc. iv. 16).

— τῇ πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ] Compare iv. 7, 8, where St. Paul speaks in similar terms of *himself*, as guided, strengthened, and supported by divine *Grace*.

This mode of viewing himself is in perfect harmony with his present position; and these expressions concerning his own life afford striking though silent evidence of the genuineness of this farewell Epistle.

He has now arrived at the end of his career, and is about to quit the world: he scarcely seems to belong to it; he looks back

f Ps. 34. 19. Acts 13. 50. & 14. 2. 19, 22 2 Cor. 1. 10.
g Matt. 16. 24. Luke 21. 26. John 17. 14. Acts 14. 22. 1 Thess. 3. 3.
h ch. 2. 2.
i Rom. 15. 4. 2 Pet. 1. 19, 20.

πίστει, τῇ μακροθυμίᾳ, τῇ ἀγάπῃ, τῇ ὑπομονῇ, 11 [f] τοῖς διωγμοῖς, τοῖς παθήμασιν, οἷά μοι ἐγένετο ἐν Ἀντιοχείᾳ, ἐν Ἰκονίῳ, ἐν Λύστροις, οἵους διωγμοὺς ὑπήνεγκα, καὶ ἐκ πάντων με ἐρρύσατο ὁ Κύριος. 12 [g] Καὶ πάντες δὲ οἱ θέλοντες εὐσεβῶς ζῆν ἐν Χριστῷ Ἰησοῦ διωχθήσονται. 13 Πονηροὶ δὲ ἄνθρωποι καὶ γόητες προκόψουσιν ἐπὶ τὸ χεῖρον, πλανῶντες καὶ πλανώμενοι.

14 [h] Σὺ δὲ μένε ἐν οἷς ἔμαθες καὶ ἐπιστώθης, εἰδὼς παρὰ τίνος ἔμαθες, 15 καὶ ὅτι ἀπὸ βρέφους τὰ ἱερὰ γράμματα οἶδας τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν διὰ πίστεως τῆς ἐν Χριστῷ Ἰησοῦ. 16 [i] Πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος

upon his past life, as it were, from *without*, and from *above*. He therefore now uses words which might otherwise have been chargeable with ἀφροσύνη (2 Cor. xi. 1—17), and which he would hardly have employed before, or, at least, not without some qualification, as in 1 Cor. xv. 10.

11. ἐν Ἀντιοχείᾳ] *in Antioch*, of Pisidia (Acts xiii. 14. 44. 50), the first place in which St. Paul preached after his *ordination* to the *Apostleship*, from which he dates his sufferings here.

Another proof of truth. A forger would not have begun at this early stage in St. Paul's history, but would have commenced the recital of persecutions at a *later* period, viz. at St. Paul's sojourn at Philippi and Thessalonica, when, as is recorded in the Acts of the Apostles, Timothy, of whom nothing had been said before, had been actually associated with the Apostle as a fellow-labourer in preaching of the Gospel. (Acts xvi. 1, 2.) Cp. *Dr. Paley*, H. P. p. 152, ed. *Birks*.

Besides, it may be remarked, a forger would not have used the word *Antioch*, thus placed by itself, to designate Antioch in *Pisidia*. In common language the name Antioch would only mean the great capital city generally known by that name, Antioch of *Syria*. But it was very natural for St. Paul, in writing to *Timothy*, to use the word Antioch in speaking of Antioch in *Pisidia*, as will be obvious to any one who will refer to Acts xiii. 14; xiv. 21; xvi. 1, 2.

It is requisite to recall the reader's attention to such evidences as these; because unhappily the genuineness of these Epistles to Timothy and Titus has in the present age been controverted by some (e. g. *Schleiermacher*, *De Wette*, and *Baur*). Their allegations, however, which have been ably refuted by *Dean Alford* (Prolegomena, chap. vii.), have tended on the whole only to bring out more clearly the evident marks of their truth and Apostolic origin.

On St. Paul's characteristic habit of *looking back* with pious thankfulness to past blessings received at the *beginning* of his career, see above, Phil. iv. 15. Cp. note above, i. 3.

— ἐν Ἰκονίῳ, ἐν Λύστροις] *in Iconium, in Lystra*. Observe the order of these words here as compared with Acts xvi. 2. Here Iconium is placed before Lystra, because St. Paul came to Iconium before he came to Lystra (Acts xiv. 1—6). But there Lystra is placed before Iconium, because Timothy lived at Lystra. (See on Acts xvi. 1.) But Timothy was well known at Iconium. Hence it is probable that he had been cognizant of St. Paul's sufferings there before he was taken into his company at Lystra.

13. γόητες] μάγοι, περίεργοι (*Hesych.*), *seducers*, probably not only by sophistry, but also by *sorcery*, like Jannes and Jambres, and Simon Magus (Acts viii. 9). Such persons abounded at Ephesus, where Timothy now was. See on Acts xix. 12—19.

14. ἐπιστώθης] *wert assured of*. ἐπληροφορήθης. (*Hesych.*) πιστωθέντες ἐν τῷ λόγῳ τοῦ Θεοῦ μετὰ πληροφορίας πνεύματος ἁγίου ἐξῆλθον. *Clemens R.* 42.

15. ὅτι] *that*, not *because*. The Apostle means to say, that when Timothy bears in mind *that* he has the privilege of knowing the Holy Scriptures, even from his infancy, he will feel a deep sense of gratitude to Almighty God, and of his own consequent responsibilities, and be stimulated thereby to remain stedfast in the profession, and teaching of the Truth.

— ἀπὸ βρέφους—οἶδας] *thou knowest from a child*. βρέφος bespeaks an earlier age than παῖς. See Luke i. 41; ii. 12. 16; xviii. 15. Acts vii. 19. 1 Pet. ii. 2. βρέφος = νήπιον. *Hesych.*

The Jewish children, as soon as they were able to speak, were taught to *commit to memory* certain portions of the Law. See *Rabbi Salomo*, ad Deut. xi. 19, "As soon as a child is able to speak, his father ought to teach him the Law; otherwise he will seem to be burying him alive;" and other passages from the Rabbis (in *Wetstein*, p. 364; and cp. Deut. iv. 9; vi. 7. Ps. lxxviii. 4, 5, 6), who mention the age of *five years* as the time at which the Jewish children were to begin to *read* the Law.

— τὰ ἱερὰ γράμματα] *the sacred Scriptures*, of the Old Testament.

The word ἱερὰ, *sacred*, is to be distinguished from ἅγια, *holy*, *sancta*. The former word, ἱερὰ, expresses the *reverence* with which these Writings were regarded. It bespeaks the *sacredness* of the Scriptures, in the general esteem and veneration of the Jewish and Christian Churches; and as separated from all *common writings*. Cp. *Horat.* A. P. 397, "secernere *sacra* profanis." The words ἁγία γραφὴ denote the essential *holiness* of Scripture, as given by the Ἅγιον Πνεῦμα, the *Holy Ghost*. Cp. *Hävernick*, Einleitung in das A. T. i. p. 79.

The word γράμματα, writings, is limited here by the words prefixed (τὰ ἱερὰ), and specifies *the* writings which alone were regarded as *the Holy* Writings by Timothy and the Jews; viz. the Law, the Prophets, and the Chethubim or Hagiographa; and these collectively were called by them כְּתֻבֵי הַקֹּדֶשׁ, rendered here by St. Paul τὰ ἱερὰ γράμματα (*Hottinger*, Thesaur. p. 98), and commonly known as "*the Holy Writings*" by the Hellenistic Jews. 1 Macc. xii. 9. *Joseph.* Ant. procem. 3. *Philo*, v. Mosis ii. p. 179. 21.

— τὰ δυνάμενά σε σοφίσαι] which are *the things* that *are able* to *make thee wise unto salvation*; i. e. without the addition of the oral traditions of the Talmudists, or of other false teachers, against which the Apostle had delivered a warning, 1 Tim. iv. 1. See Titus iii. 9.

Observe the article before δυνάμενα. A strong prophetic protest against the Romish dogma, that her unwritten Traditions are necessary to *be added* to Holy Scripture, in order to make us wise unto salvation. *Concil. Trident.* Sess. iv.

— διὰ πίστεως] *through faith that is in Christ Jesus*. Lest any one should pervert this text into a statement that the Scriptures which Timothy knew as a child (viz. those of the *Old* Testament) were the things that were sufficient to make him wise unto salvation, now that he had become a *man*, and now that the *Gospel of Christ* had been preached to the world and committed to *writing*, St. Paul *adds* two assertions,—

(1) that the Old Testament could make him wise unto salvation through *faith in Christ*, and not otherwise;

(2) that *every* Scripture, being inspired of God, is profitable, &c.

As to the first of these positions, see the note on *v.* 16.

As to the second, we may say with *Hooker*, that "when the Apostle affirmeth unto Timothy, that the *Old* was able to make him wise to salvation, it was not his meaning that the Old *alone* can do this unto *us* which live sithence the publication of the *New*. For he speaketh with pre-supposal of the doctrine of *Christ*, known also unto Timothy; and therefore, first, it is said (2 Tim. iii. 14), 'Continue thou in those things which thou hast learned and art persuaded, knowing of whom thou hast been taught them.' Again, those Scriptures he granteth were able to make him wise to salvation; but he addeth (2 Tim. iii. 15), '*through* the faith which is in *Christ*.' Wherefore, without the doctrine of the *New* Testament, teaching that Christ hath wrought the redemption of the world, which redemption the Old did foreshow he should work, it is not the former alone which can on *our* behalf perform so much as the Apostle doth avouch, who presupposeth *this*, when he magnifieth *that* so highly. And as his words concerning the Books of *Ancient Scripture* do not take place but with *pre-supposal of the Gospel of Christ embraced*; so our own words also, when we extol the complete sufficiency of the whole entire body of Scripture, must in like sort be understood with this caution, that the benefit of Nature's light be not thought excluded as unnecessary, because the necessity of a divine light is magnified."

At the same time it is to be borne in mind, that in *articles of supernatural truth*, which transcend the powers of human Reason, and are the proper objects of *Faith*, and are necessary to be *believed*, the *Holy Scriptures alone* are *the things which can make us wise unto salvation*. "Propriùs Scripturæ finis est σοφίσαι εἰς σωτηρίαν, *sapientes nos reddere ad salutem æternam* per fidem quæ est in Christo Jesu. Est ergò Scriptura, quoad *supernaturaliter credenda*, sola et adæquata Fidei Regula." *Bp. Sanderson*, Prælect. iv. 15, and so *Hooker*, II. v. 4, "To urge any thing upon the Church as part of that celestially

πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαι-

revealed Truth which God hath taught, and *not* to show it in *Scripture*, this did the Ancient Fathers evermore think unlawful, impious, execrable."

This truth has thus been expressed by *S. Athanasius*, referring to St. Paul's words (cont. Gentes, tom. i. p. 1, ed. Bened.), αὐταρκεῖς μὲν γάρ εἰσιν αἱ ἁγίαι καὶ θεόπνευστοι γραφαὶ πρὸς τὴν τῆς ἀληθείας ἀπαγγελίαν: and (ex festali Epistolâ xxxix., tom. ii. p. 962) ταῦτα [βιβλία] πῆγαι τοῦ σωτηρίου, ὥστε τὸν διψῶντα ἐμφορεῖσθαι τῶν ἐν τούτοις λογίων· ἐν τούτοις μόνον τὸ τῆς εὐσεβείας διδασκαλεῖον εὐαγγελίζεται· μηδεὶς τούτοις ἐπιβαλλέτω, μηδὲ τούτων ἀφαιρείσθω.

Cp. *S. Aug.* de Doct. Chr. ii. p. 9, "In iis, quæ apertè in Scripturâ posita sunt inveniuntur illa omnia quæ continent fidem moresque vivendi;" and *S. Aug.* c. Liter. Petil. iii. p. 6, "Si angelus de cœlo vobis annuntiaverit *præterquam* (παρ' ὃ, Gal. i. 8) quod in *Scripturis* Legalibus et Evangelicis accepistis, Anathema sit;" and *Origen*, Hom. v. in Lev. t. ii. p. 212, "In hoc biduo puto duo Testamenta posse intelligi, in quibus licet omne verbum quod ad Deum pertinet requiri et discuti, atque ex ipsis *omnem* rerum scientiam capi. Si quid autem superfuerit, quod non Divina Scriptura decernat, nullam aliam tertiam Scripturam debere ad auctoritatem scientiæ suscipi;" and *S. Hieron.* in Aggeum, cap. i., "Quæ absque auctoritate et testimoniis *Scripturarum*, quasi *Traditione* Apostolicâ, sponte reperiunt atque confingunt, percutit gladius Dei." See also the testimonies from the Ante-Nicene Fathers, concerning the authority of Holy Scripture as the Rule of Faith, collected by *Dr. Routh*, Rel. Sacr. v. 335.

16. Πᾶσα γραφὴ θεόπνευστος καὶ ὠφέλιμος] *Every Scripture, being inspired of God, is also profitable.*

As to the interpretation of the several parts of this important assertion,—

(1) πᾶσα γραφὴ means '*every Scripture*,' i. e. every portion of Scripture. Πᾶς thus placed means '*every*.' See Luke iii. 5, πᾶσα φάραγξ. Acts xv. 21, πᾶν σάββατον. Rom. iii. 19, πᾶν στόμα: xiv. 11, πᾶσα γλῶσσα. Phil. ii. 10, πᾶν γόνυ. Cp. *Winer*, § 18, p. 101.

Or,—if γραφὴ be considered as equivalent to a *proper name*, which it may be, as an *Appellative* (see *Bp. Middleton* on Matt. xiii. 6, and *Winer*, § 19, p. 108, and note on 1 Cor. xi. 20. Cp. the use of ἐκκλησία 1 Cor. xiv. 4. 19, and 3 John 6),—then πᾶσα γραφὴ signifies "*tota* Scriptura," the *whole* Scripture, as πᾶσα Ἱεροσόλυμα Matt. ii. 3, πᾶς οἶκος Ἰσραὴλ Acts ii. 36. Cp. *Lee* on Inspiration, Lect. vi. p. 258, note.

(2) Γραφὴ (*Graphé*) always in the New Testament signifies *Holy Scripture*, i. e. that which has been received by the Church of God, and read as a writing dictated by *God*, and distinguished as such from all *other* writings in the world.

This word Γραφὴ occurs about fifty times in the New Testament; but it is never applied in any one of these fifty passages to any other Writings than those of the Old and New Testament.

Thus it serves the double purpose of declaring,—

(1) that the Writings of the Old and New Testament stand by themselves, as distinguished from all other Writings of the World; and

(2) that the Books of the *New* Testament are of equal authority with, and from the same origin as, those of the *Old* Testament, which had been received not only by the Jews, but by CHRIST Himself, as the unerring Word of God.

(3) This meaning of the word γραφὴ leads at once to the true interpretation of this passage, which has been sometimes made matter of question;

Since the word γραφὴ itself always signifies in the New Testament a *divinely-inspired writing*, it would be an unmeaning tautology to assert that every Γραφὴ *is* divinely inspired.

The true rendering of the passage is this: "Every portion of Scripture being inspired (i. e. *because* it is inspired), is also profitable."

(4) This interpretation has already been given by *Origen* (Hom. xx. in Joshuam. Philocal. c. 12), and so *Vulg.* and the Latin Fathers, "Omnis Scriptura divinitùs inspirata utilis est," &c., and the *Syriac*, and many of the best modern Expositors.

— θεόπνευστος] *inspired by God; in-breathed by God.* The Scripture itself is here described as animated by, and filled with, the breath of God. For the examples of the epithet θεόπνευστος, given to living *persons*, see *Wetstein*.

The examples cited by some Expositors, where the epithet θεόπνευστος is coupled with mere qualities or lifeless things, e. g. with σοφία or ὄνειρον, are not relevant here.

In those examples, the *wisdom* or the *dream*, to which the epithet is annexed, are said to be breathed by God *into* the *person* who receives them; but this cannot be predicated of the *Scriptures*. They are not breathed into *us* by God. But they themselves are *filled with the breath* of God. In fact, St. Paul predicates of *Scripture* what St. Peter predicates of the *Writers* of Scripture, whom he calls "*holy men moved* by the *Spirit of God*." (2 Pet. i. 21.)

This is in perfect harmony with the true view which God has given us of the Holy Scriptures. St. Stephen calls them λόγια ζῶντα, *living* oracles (Acts vii. 38). And the *Living Creatures* —(ζῶα) in Ezekiel (i. 15—21; cp. x. 9—22) and in St. John (Rev. iv. 6), full of eyes, winged, and filled with the Spirit, and ever moving, as the Spirit carries them,—are heavenly representations of the divine Life and Power of the Everlasting Gospel. See below on Rev. iv. 4—6.

This assertion of St. Paul that πᾶσα γραφὴ, i. e. *every portion of Scripture* being inspired of God, is also profitable, &c., is of inestimable value and importance.

(1) Consider the time and place in which this declaration is made, viz. about A.D. 67, at the close of this Epistle, the *last* Epistle written by St. Paul, and written a short time before his Martyrdom, and in immediate prospect of it (iv. 6).

(2) At that time all his own Epistles had been written.

(3) Also, it is most probable, that the Gospels of St. Matthew, St. Mark, and St. Luke had then been written and published to the world. See above, *Introduction* to those Gospels, and on 2 Cor. viii. 18, and 1 Tim. v. 18.

(4) Also the Epistle of St. James, who died A.D. 62, and, probably, the First Epistle of St. Peter, had then been written.

(5) All these are here included in the term Γραφή.

St. Paul's brother Apostle, St. Peter, in a passage written also at the close of his life, and at the end of his last Epistle (2 Pet. iii. 16), a passage which forms a happy counterpart to the present text, designates *all St. Paul's Epistles* as Γραφὰς, *Scripture;* and combines them with other Books known by that name, as belonging to the same class and of the same authority with them.

(6) This passage, therefore, of St. Paul, proclaims to the world the divine Inspiration of every one of these Writings—and of St. Paul's own Epistles among the number—which were then known and received as Γραφαὶ by the Church.

As to the few other Books of the New Testament, which were written *after* this period (such as the Revelation and Gospel of St. John), they would never have been admitted into the number of Γραφαὶ by the Church, if she had not been convinced that they were of equal authority with those which had been received by her as γραφαὶ from the hands of Christ, and of St. Peter and St. Paul.

(7) Therefore this text will ever remain as a testimony of the Holy Ghost speaking by the divine Apostle, now about to shed his blood for Christ, and asserting the Inspiration of all the Books of the New Testament, as well as of the Old, and will serve as a holy safeguard against all the assaults made upon them by those who deny their divine origin or impugn their unerring veracity.

— καὶ ὠφέλιμος] *is also profitable.* There is no harshness or awkwardness in the conjunction καὶ here, as has sometimes been alleged. On the contrary, it serves to introduce a necessary caution and a salutary truth;

It propounds a caution against the writings of false teachers and fanatical enthusiasts, who *claimed* for themselves and their preaching *divine inspiration*. Such, for instance, was Simon Magus (Acts viii. 10) and other Gnostic γόητες (*v.* 13), who, on account of their sorceries, as well as their resistance to the truth, are compared to the Egyptian Magicians, Jannes and Jambres, and against whom the Apostle is specially contending in the Pastoral Epistles.

His often repeated denunciation of them and their doctrine in these Epistles is grounded on the fact that *their* teaching is *not* ὠφέλιμος, or *profitable*, but is κενὴ, ἀνωφελὴς, μάταιος, εἰς οὐδὲν χρήσιμος, *empty*, *vain*, and *unprofitable* (see 1 Tim. vi. 20. 2 Tim. ii. 14. 16. Tit. iii. 9), and that it only makes a *show of godliness, but denies the power*. (2 Tim. iii. 5. Tit. i. 16.)

On the other hand, St. Paul lays special stress in these Epistles on the necessity of *profitable* teaching, *wholesome* doctrine, *sound* words (1 Tim. i. 10; vi. 3. 2 Tim. i. 13; iv. 3. Tit. i. 9. 13; ii. 1. 8), and of that γνῶσις, or *knowledge*, which is not ψευδώνυμος, falsely so called (1 Tim. vi. 20), but is in fact the ἐπίγνωσις, or *perfect knowledge* of the Truth, an expression four times repeated in these Epistles (1 Tim. ii. 4. 2 Tim. ii. 25; iii. 7. Tit. i. 1), and of that *Faith* which is fruitful in *good works*. (1 Tim. vi. 18. 2 Tim. ii. 21; iii. 17. Tit. i. 16; ii. 7. 14; iii. 8. 14.)

Thus, then, his assertion here is twofold; it refutes a dangerous error, and affirms necessary truth. It declares that "every portion of Scripture, being inspired of *God*" (and because it is inspired of God) "is *also profitable*," &c., "in order that the man of

οσύνῃ, 17 ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

IV. 1 [a] Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Χριστοῦ Ἰησοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκροὺς, καὶ τὴν ἐπιφάνειαν αὐτοῦ, καὶ τὴν βασιλείαν αὐτοῦ, 2 [b] κήρυξον τὸν λόγον, ἐπίστηθι εὐκαίρως ἀκαίρως, ἔλεγξον, ἐπιτίμησον, παρακάλεσον ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ. 3 [c] Ἔσται γὰρ καιρὸς ὅτε τῆς ὑγιαινούσης διδασκαλίας οὐκ ἀνέξονται, ἀλλὰ κατὰ τὰς ἰδίας ἐπιθυμίας ἑαυτοῖς ἐπισωρεύσουσι διδασκάλους κνηθόμενοι τὴν ἀκοὴν, 4 [c] καὶ ἀπὸ μὲν τῆς ἀληθείας τὴν ἀκοὴν ἀποστρέψουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται.

5 [d] Σὺ δὲ νῆφε ἐν πᾶσι, κακοπάθησον, ἔργον ποίησον εὐαγγελιστοῦ, τὴν διακονίαν σου πληροφόρησον.

6 [e] Ἐγὼ γὰρ ἤδη σπένδομαι, καὶ ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε·

a Rom. 1. 9. & 9. 1. 2 Cor. 1. 23. & 11. 31. Gal. 1. 20. Phil. 1. 8. 1 Thess. 2. 5. 1 Tim. 5. 21. & 6. 13.
b Acts 20. 7.
c 1 Tim. 1. 4. & 4. 7.
d Acts 21. 8. Eph. 4. 11. ch. 1. 8. & 2. 3.
e Phil. 1. 23. & 2. 17. 2 Pet. 1. 14.

God may be thoroughly furnished unto all *good works*;" whereas, on the other hand, whatever the *pretensions* of the false teachers might be to divine enthusiasm, the very fact that *their* doctrines were *not* profitable, but the contrary, and did *not* train men to *good works*, but allowed them in unholiness of life, was a practical proof that they were *not* inspired of God.

— ἐν δικαιοσύνῃ] *in righteousness*, not ἐν ἀσεβείᾳ, as that of the false teachers. See ii. 16; iii. 5. 8. 13.

17. ἵνα ἄρτιος ᾖ] The Apostle, being about to be offered up (iv. 6), and now bidding farewell to his beloved son Timothy, who would soon be deprived of his personal presence and advice, refers him to the Holy Scriptures as a never-failing counsellor and guide, which would comfort him after his departure, and make amends for his absence. And if the diligent study of the Holy Scriptures is thus commended by St. Paul in this solemn manner to Timothy, who was himself endued with spiritual gifts of the Holy Ghost, how much more needful is that study to us! (*Chrys.*, *Theophyl.*, *Œcumen.*)

The force of this observation is strengthened by what has been already remarked, that St. Paul here speaks of Holy Scripture, not as an *inanimate thing*, but as θεόπνευστος, a living Being, filled with the Spirit of God. The Apostle himself was about to die, and Timothy was to be deprived of his personal presence, but the *Word of the Lord endureth for ever* (1 Pet. i. 25). The Apostle dies, but the Holy Spirit ever lives in his Epistles, and comforts Timothy and the Church after his departure, even to the end of time.

Well, therefore, might the Apostle, in this farewell Epistle to Timothy and to the Church, endeavour to fix his and her mind on the abiding presence of the Holy Ghost the Comforter, ever breathing and ever speaking in the Word of God.

Ch. IV. 1. Διαμαρτύρομαι] *I conjure thee.* (See 1 Tim. v. 21. 2 Tim. ii. 14.) *Elz.* adds οὖν ἐγὼ, not in the best authorities; also *Elz.* has τοῦ Κυρίου after καί.

— καὶ τὴν ἐπιφάνειαν] *and His appearing.* So A, C, D, F, G, and *Griesb.*, *Lach.*, *Tisch.*, *Huther*, *Ellicott*, *Alf.*—*Elz.* κατά.

This restoration of καί is a happy one. It indicates that the Apostle has a clear view of Christ's Coming, and of His Kingdom; and, by a noble prosopopœia, appeals to them as Witnesses; *I conjure thee in the sight of God, and the Future Judge of all, by His Coming, and by His Kingdom.* This mode of speech had been suggested by the Hebrew Scriptures, especially in the LXX Version (Deut. iv. 26), where Moses calls Heaven and Earth to witness: Διαμαρτύρομαι ὑμῖν σήμερον τόν τε οὐρανὸν καὶ τὴν γῆν. See also Deut. xxx. 19; xxxi. 28, where this phrase introduces solemn appeals to the Elements as God's Witnesses of His dealings with His people, and as Remembrancers of their duties to Him.

On the word Ἐπιφάνεια, *Epiphany*, as describing Christ's Second Advent, see below on *v.* 8.

2. κήρυξον] *preach the word, be instant in season, out of season.* See *Augustine*, Serm. 46, and on Psalm 128.

3. κατὰ τὰς ἰδίας ἐπιθυμίας — ἐπισωρεύσουσι] *according to their own lusts will heap up to themselves Teachers, having itching ears;* i. e. *because* they, the hearers, have itching ears.

Instead of receiving those Teachers who are authorized by Christ to instruct them, and have a regular call and mission from Him to execute their sacred office, and to have spiritual oversight over them, they will stray away from their Pastors, and from their own proper Fold, and will raise up for themselves a confused heap of Teachers, as Jeroboam did, who made a promiscuous multitude of Priests, not of the sons of Levi, but whosoever would be consecrated by him. (1 Kings xii. 31; xiii. 33.)

The word ἐπισωρεύω, *aggero* (from ἐπὶ and σωρὸς, *a mound*), is sometimes employed to describe an action by which a person heaps up something injurious to himself, so as to overwhelm himself by that very thing which he has heaped up. So *Chrys.* (Ep. 92), ἑαυτοῖς ἐπισωρεύοντες κόλασιν, and ἑαυτοῖς ἐπισωρεύουσι τὸ πῦρ ἄσβεστον. See examples in *Suicer* in *voce.*

It also describes the work of an *Enemy*, raising up a mound *against* (ἐπὶ) a City in order to assault it. Cp. Isa. xxxvii. 33.

In the Song of Solomon, Symmachus has ἐπισωρεύσατέ μοι ἀγάπην, "raise Love as a mound with a banner against me," where the LXX have τάξατε.

Hence it appears, that the Apostle regards this promiscuous multitude of teachers as an offensive outwork thrown up by hostile hands to beleaguer the Church of God. His words may also intimate, that this outwork will prove injurious to those who raise it, as the Tower of Babel, the type of all works of Confusion, Pride, and Aggression against God and His Church, did to its builders; or, as in heathen mythology (in the pagan paraphrase of the Scriptural History of Babel), the Mountains heaped up by the Giants against the Powers of Heaven did to those who raised them.

— κνηθόμενοι τὴν ἀκοήν] *having itching ears.* It would seem that the Apostle now adopts another metaphor, and is comparing these persons,—who have lost their healthful relish for sound doctrine, and who, in their prurient craving for something new, to stimulate and gratify their diseased appetite, accumulate to themselves a promiscuous heap of self-chosen Teachers,—to animals, especially unclean ones, who raise up for themselves a heap against which they scrape the distempered surface of the skin, particularly their *ears.* The metaphor is found in Greek and Latin Authors, who describe sophistical Teachers, and others who sought to flatter and gratify their hearers by novelties, as κνήθοντας τὰ ὦτα, 'scalpentes auditorum aures.' See the passages quoted by *Wetstein*, p. 365.

4. μύθους] *fables.* See 1 Tim. i. 4; iv. 7. Tit. i. 14.

6. σπένδομαι] *I am being poured out* as a σπονδὴ, a libation or drink-offering to God. See Gen. xxxv. 14, ἔσπεισεν Ἰακὼβ ἐπ' αὐτῇ σπονδήν. Exod. xxix. 40. Numb. xxviii. 7. And compare St. Paul's words (Phil. ii. 17), εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ καὶ λειτουργίᾳ τῆς πίστεως ὑμῶν, where see note, and the *Introduction* to that Epistle, p. 341.

S. Ignatius, in his desire for martyrdom, imitates the language of St. Paul, πλέον μοι μὴ παράσχησθε τοῦ σπονδισθῆναι Θεῷ. *Tertullian* (contra Gnosticos, 13), referring to this passage, says, "Vides, quam martyrii definiat felicitatem, cui de gaudio mutuo acquirit solennitatem, ut proximus denique voti sui factus est, qualiter de prospectu ejus exultans scribit Timotheo, *Ego enim jam libor.*"

This triumphant exultation of the Apostle at the prospect of death was doubtless designed, among other reasons, to show the Heathen that they had not conquered him, or injured the Gospel which he preached, by putting him to death. They might be inclined to imagine that his claims to miraculous powers, and to supernatural aid for himself and his Cause, were illusory, or he would have exerted them in his own behalf. He shows them that Death to him was Victory. He would also assure the Christians, who might be perplexed and staggered by his *sufferings*, that their Apostle regarded death as a blessed release, and as the appointed passage to Everlasting Glory, and that it had no bitterness for him, but that he was enabled by God's grace to rejoice in it.

— ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως ἐφέστηκε] *the season of my departure is come.* Ἀνάλυσις is *departure* (Luke xii. 36) from life. (Phil. i. 23.) The καιρὸς ἀναλύσεως is the season of *loosing* the cable from this earthly shore, on a voyage to the eternal harbour of heavenly peace. Hence *Clemens R.* 44, says of the faith

7 [f] τὸν ἀγῶνα τὸν καλὸν ἠγώνισμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα· 8 [g] λοιπὸν ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος, ὃν ἀποδώσει μοι ὁ Κύριος ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὁ δίκαιος κριτὴς, οὐ μόνον δὲ ἐμοὶ, ἀλλὰ καὶ πᾶσι τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ.

9 Σπούδασον ἐλθεῖν πρός με ταχέως· 10 [h] Δημᾶς γάρ με ἐγκατέλιπεν ἀγαπήσας τὸν νῦν αἰῶνα, καὶ ἐπορεύθη εἰς Θεσσαλονίκην· Κρήσκης εἰς Γαλατίαν, Τίτος εἰς Δαλματίαν· 11 [i] Λουκᾶς ἐστι μόνος μετ' ἐμοῦ. Μάρκον ἀναλαβὼν ἄγε μετὰ σεαυτοῦ, ἔστι γὰρ μοι εὔχρηστος εἰς διακονίαν. 12 [k] Τύχικον δὲ ἀπέστειλα εἰς

f 1 Cor. 9. 24, 25. Phil. 3. 14. 1 Tim. 6. 12. Heb. 12. 1.
g 1 Cor. 9. 25. 1 Pet. 5. 4. James 1. 12.
h Col. 4. 14.
i Acts 15. 37. Col. 4. 10. Philem. 24.
k Acts 20. 4. Eph. 6. 21. Col. 4. 7. Tit. 3. 12.

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ful departed, τελείαν ἔσχον ἀνάλυσιν. Cp. note above on St. Paul's words in his first imprisonment (Phil. i. 23), τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλῦσαι, and see the *Introduction* to that Epistle, above, p. 341.

8. ἀπόκειταί μοι ὁ τῆς δικαιοσύνης στέφανος] *there is laid up for me the crown of righteousness.* St. Paul was now on the eve of Martyrdom. He did not speak in these terms of confident assurance *before*. See 1 Cor. ix. 27. Phil. iii. 11.

The *crown* of *victory* (στέφανος) was laid up for the Christian racer and athlete, and was to be given to him now that he had *run* the *race*, and *fought* the good *fight*. On the metaphor, see above, 1 Cor. ix. 24. Phil. iii. 13. 2 Tim. ii. 5; below, Rev. ii. 10; iii. 11, and note on Rev. vi. 2.

— πᾶσι τοῖς ἠγαπηκόσιν τὴν ἐπιφάνειαν αὐτοῦ] *to all those who have loved His Appearing.* This word Ἐπιφάνεια, *Epiphany*, as used by Holy Scripture and by the Christian Church, is very expressive.

First, it describes Christ's human *Manifestation*, His *Epiphany*, when He was displayed as an *Infant* at Bethlehem to the Gentiles brought to Him by the leading of a star (Matt. ii. 2—11). Next, it describes His *Manifestation* in His Childhood in the Temple (Luke ii. 41—52). Next, His Baptism, when He was *manifested* to Israel (John i. 31), and was anointed by the Holy Ghost (Matt. iii. 16), when the "Grace of God dawned (ἐπεφάνη) upon all men" in Him (Tit. ii. 11), "and the Kindness and Love of God our Saviour toward man appeared" (ἐπεφάνη), Tit. iii. 4. Next, it describes the Manifestation of His *Godhead* at Cana in Galilee (John ii. 11); and, finally, it describes the future *Manifestation* of the Great Day when He, the Everlasting *King* and *Judge* of all, will destroy His enemies with the *Epiphany* of His Coming (2 Thess. ii. 8), and when all His Saints will appear and shine with the Epiphany of His Glory. See 1 John iii. 2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall *appear* we shall be like Him, for we shall see Him as He is, and ye know that He was *manifested* to take away our sins: So (*v.* 5) for this *purpose* the Son of God was *manifested*, that He might destroy the works of the Devil (*v.* 8). And every man that hath this hope in Him (Christ) purifieth himself even as He is pure" (*v.* 3). There is a joyful assurance to all "who wait for the blessed hope and *Epiphany* of the glory of the Great God our Saviour Jesus Christ" (Tit. ii. 13), and "have loved His *Epiphany*," and have kept His commandments without spot until His *Epiphany*. (1 Tim. vi. 14.)

These stages of Christ's Manifestation are happily presented to the view in succession by the Church in the Collects, Gospels, Epistles, and Lessons of the EPIPHANY; and the consummation of all is displayed in the Services of the Sixth Sunday of that season.

9. ταχέως] *quickly.* Before winter (*v.* 21), when the voyage would be dangerous. (Acts xxvii. 9.)

10. Δημᾶς] *Demas*, who had remained faithful to St. Paul in his *first* imprisonment at Rome (Philem. 24. Col. iv. 14), had now been alarmed by the greater severity, and more perilous prospects of the second, following on the savage Neronian persecution of the Christians, and forsook the Apostle.

— Δημᾶς γάρ με ἐγκατέλιπεν] *For Demas deserted me in* (ἐν) the crisis of my suffering. The *aorist* intimates that the act was occasioned by some special danger which threatened the Apostle; and that Demas, terrified by it, deserted him *in the hour of peril*. A, C, D**, E, F, G, L have the *imperfect* tense here, i. e. *was forsaking me*. This may, perhaps, be the true reading; but the confusions of ει and ι are so common in MSS. on account of the identity of sound in ancient pronunciation, that not much stress can be laid on this variation. The sense will not be affected by it. The same variation is found in *v.* 16, and even in *v.* 13, where A, C, F, G, I have ἀπέλειπον, which can hardly be the true reading.

— ἀγαπήσας τὸν νῦν αἰῶνα] *loving this present world.* His love of this world, and fear of losing its pleasures, and of encountering pain for the Gospel, was the *cause* of his desertion of me Cp. *S. Polycarp* (ad Phil. 9), who says, Obey the word of righteousness which ye beheld with your eyes in the blessed Ignatius, and Zosimus, and Rufus, and in *Paul* himself, and the other Apostles; being persuaded that they have not *run in vain*, and are now *with the Lord* in the place prepared for them; for *they loved not this present world*, οὐ γὰρ ἠγάπησαν τὸν νῦν αἰῶνα.

Observe the solemn contrast between him who "*loves this present World*" and those "*who love Christ's Appearing*" (*v.* 8).

— Θεσσαλονίκην] *Thessalonica*, where St. Paul had many enemies, especially among the Jews. (Acts xvii. 5. 13.)

— Κρήσκης εἰς Γαλατίαν] *Crescens to Galatia*, to confirm the Church there. Observe the disinterested and paternal solicitude of the great Apostle, in his chains, for the distant Churches. He consented to be left alone by Titus, Crescens, and Tychicus (*vv.* 10. 12), in order that he might comfort them, and he would not send for Timothy from Ephesus without providing him a substitute (*v.* 12).

— Τίτος εἰς Δαλματίαν] *Titus to Dalmatia*, perhaps despatched thither by St. Paul on a missionary journey after his visit to Nicopolis in Epirus, where St. Paul probably passed a winter, perhaps the winter preceding the date of the present Epistle. (See Tit. iii. 12.)

11. Λουκᾶς ἐστι μόνος μετ' ἐμοῦ] *Luke is alone with me.* Alone of his *usual fellow-travellers*; for other friends were with him now. (See *v.* 21.) Luke is *alone*, being left by his companions.

On the testimony hence accruing to St. Luke's historical veracity, see *Irenæus*, iii. 14.

This mention of *St. Luke*, as still present with St. Paul at Rome at the close of his life, and probably remaining with him till his *Martyrdom*, suggests the inquiry—

Why did not St. Luke, the Historian of the Acts of the Apostles, the faithful friend and fellow-traveller of St. Paul, whose doings occupy so large a portion of that Book, continue his narrative even to that glorious consummation of the great Apostle's career? This question has been considered above in the *Introduction* to the Acts of the Apostles, pp. 6, 7, and see on Acts xxviii. 30, 31.

— Μάρκον—διακονίαν] *Take Mark and bring him with thyself, for he is profitable to me for the ministry.* On the interesting and important character of this commendation of *Mark*, *as profitable for ministering to the Apostle*, see above, Acts xv. 39, on Col. iv. 10.

And on St. Mark's history see *Introductory Note* to St. Mark's Gospel, and below on 1 Pet. v. 13, where he is mentioned as St. Peter's *son*, and as present with that Apostle.

— ἔστι] *he is*—observe the emphatic force of ἔστι thus placed (cp. Heb. xi. 1. 1 Tim. vi. 6)—whatever might *formerly* have been the failings of Mark, he *now is* useful to me for the ministry; therefore do thou take care and bring him to me. Observe also μοι, *to me*, placed emphatically *before* εὔχρηστος,—*to me* whom he once forsook (Acts xiii. 13; xv. 38).

Here is a clear proof of St. Paul's confidence in *St. Mark's firmness* at this time. The Apostle now *sends* for him to *Rome* at this perilous crisis, when Mark would be exposed to severe temptations, and his courage would be put to the most searching test. Demas had forsaken the Apostle in his trials, and had fled away in fear to Thessalonica. But Mark was to be brought to Rome by Timothy. What a noble testimony to both!

12. Τύχικον—εἰς Ἔφεσον] I send *Tychicus* (perhaps with this letter) to take thy place at *Ephesus* during the time in which thou wilt be absent from thy post there in order to come to me at Rome (*vv.* 9. 21). Be therefore at ease on that account, and come quickly. Cp. above on Tit. iii. 12.

This public mention of Tychicus as sent by the Apostle to Ephesus, was doubtless designed to serve a double purpose.

(1) To protect Tychicus from the charge of having *forsaken* the Apostle at Rome, as Demas had done. Cp. note above on Col. iv. 12, and here below, *v.* 20.

(2) To commend him to the reverent reception and regard of the Ephesian Church.

Tychicus, a native of Asia (Acts xx. 4), had already been employed and approved by St. Paul in the execution of important commissions to the Churches of Asia, particularly to Ephesus,

Ἔφεσον. 13 Τὸν φελόνην, ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ, ἐρχόμενος φέρε,
l Acts 19. 33, 34. 1 Tim. 1. 20. Rev. 6. 10. & 18. 6, 20. καὶ τὰ βιβλία, μάλιστα τὰς μεμβράνας. 14 l Ἀλέξανδρος ὁ χαλκεὺς πολλά μοι
κακὰ ἐνεδείξατο· ἀποδώσει αὐτῷ ὁ Κύριος κατὰ τὰ ἔργα αὐτοῦ· 15 ὃν καὶ σὺ
φυλάσσου, λίαν γὰρ ἀντέστη τοῖς ἡμετέροις λόγοις. 16 Ἐν τῇ πρώτῃ μου ἀπο-
λογίᾳ οὐδείς μοι συμπαρεγένετο, ἀλλὰ πάντες με ἐγκατέλιπον· μὴ αὐτοῖς λογισ-
m Ps. 22. 21. Acts 23. 11. & 27. 23. θείη· 17 m ὁ δὲ Κύριός μοι παρέστη καὶ ἐνεδυνάμωσέ με, ἵνα δι' ἐμοῦ τὸ κήρυγμα
πληροφορηθῇ, καὶ ἀκούσωσιν πάντα τὰ ἔθνη, καὶ ἐρρύσθην ἐκ στόματος
n Ps. 121. 7. λέοντος· 18 n καὶ ῥύσεταί με ὁ Κύριος ἀπὸ παντὸς ἔργου πονηροῦ, καὶ σώσει εἰς
o Acts 18. 2. Rom. 16. 3. ch. 1. 16. τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον· ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων·
p Acts 19. 22. & 20 4. & 21. 29. ἀμήν.
19 o Ἄσπασαι Πρίσκαν καὶ Ἀκύλαν, καὶ τὸν Ὀνησιφόρου οἶκον. 20 p Ἔρασ-

and the neighbouring Church of Colossæ. (Eph. vi. 21. Col. iv. 7.)

13. φελόνην κ.τ.λ.] *the cloak which I left at Troas with Carpus, bring with thee when thou comest, and the books, especially the parchments.* The φελόνη, 'pænula,' is a cloak with long sleeves, especially for *winter* use, "such as travellers wore to defend themselves with from the cold or bad weather." (*Bp. Bull.*) Cp. *v.* 21; and *Horat.* 1 Ep. xi. 18. *Juvenal*, Sat. v. 79. Schol. in Pers. Sat. 68, "pallium cum fimbriis longis;" and for journeys, and in rain. *Lamprid.* in Alex. Sever. p. 366. *Wetstein.*

The other meaning assigned to the word, 'a chest for books,' has little to support it here.

This text, especially in relation to the books and parchments, may serve to illustrate the uses of human Learning to Religion. See *Bp. Bull's* Sermon x. on "*human means useful to inspired persons.*" Vol. i. p. 240.

Besides, the mention of these minor details, the *cloak*, the *books*, and the *parchments*, here specified, soon after those glowing aspirations for martyrdom, and those fervent anticipations of glory in the verses immediately preceding (*vv.* 6—8), is very affecting, interesting, and instructive, as showing that those aspirations and anticipations were not a result of fanatical enthusiasm, but were the words of truth and soberness.

These minor matters give a beautiful relief of quiet serenity to the stirring scene of the great Apostle's Martyrdom.

— ὃν ἀπέλιπον ἐν Τρωάδι παρὰ Κάρπῳ—μεμβράνας] *which I left at Troas with Carpus.* St. Paul, a short time before this Epistle was written, had been at *Miletus.* (See *v.* 20.) It is probable that he was then *apprehended*, or already in custody, and was sent as a prisoner to Rome for trial, and, if convicted, for execution. See above on i. 15, and below, *vv.* 14—16.

The case of the Apostle seems to have found afterwards a parallel in that of *S. Ignatius*, Bishop of Antioch, in the Persecution under Trajan. Ignatius was arrested in the Province of Syria, at Antioch. (*Mart. Ignat.* § 2, p. 560, ed. *Jacobson.*) He was there tried before the Emperor Trajan, and thence sent to Rome. And when he was condemned to this deportation he exclaimed, "I thank Thee, O Lord, that Thou hast honoured me by Thy Love, in binding me in iron chains with *Thy Apostle Paul.*" From Antioch he went along the coast of Asia by Ephesus, from which he had received a deputation in the person of its Bishop Onesimus (ad Eph. i.), to Smyrna, where he had an interview with the Bishop of Smyrna, *Polycarp*, the disciple of St. John; and thence he sailed along the coast of Asia to *Troas.* From Troas, Ignatius came to *Neapolis*, and so by *Philippi* through Macedonia to Epidamnus on foot, and thence by sea to Puteoli; and he desired to go from Puteoli by land in the footsteps of St. Paul. But he was carried by sea to Portus Romanus, near Ostia, and so came to Rome, where he was martyred (§ 6).

It seems probable, that the occasion and circumstances of *St. Paul's* last journey from Asia to Rome bore much resemblance to those of the voyage of *S. Ignatius* from Antioch to the same capital.

Indeed, there is a remarkable passage in the Epistle of *Ignatius* to the *Ephesians*, in which he compares himself in this respect to St. Paul, and seems to intimate that St. Paul as well as himself was a *prisoner* when he passed by *Ephesus* to Rome. "Ye (he says) are the πάροδος, or *passage*, of those who are being killed for God; ye are the fellow-votaries of Paul in the mysteries of the Gospel, the sanctified, the attested, the blessed Paul, under whose footstep may I be found when I attain to God!"

Ignatius received a deputation from the Ephesian Church by Onesimus, its Bishop; so, probably, did St. Paul by Timothy. Both sailed along the coast of Asia, and both touched at Troas.

If this was the case, then we may suppose that St. Paul, now in custody, deposited his *cloak* and *books and parchments* with *Carpus*, in order that they might be in safe keeping; and that now, in foresight of martyrdom, he asks Timothy, his faithful friend, to call for them at Troas, in *his* way from Ephesus to Rome, in order that St. Paul might have the disposal of them,—not only for his own use, but as bequests to his friends, perhaps to Timothy himself.

Hence the transition is very natural to the circumstances mentioned in the seven following verses, which refer (it would seem) to what had occurred to him in *Asia*, just before he was sent to Rome.

14—18.] *Alexander the coppersmith* at Ephesus was probably exasperated by the same motives as stirred *Demetrius the silversmith* in the same city against St. Paul, viz. because his preaching hurt their trade in idols. See on Acts xix. 24.

At my first defence, no one stood by me; but all men forsook me (as to the reading see *v.* 10),—*may it not be laid to their charge! But the Lord stood by me, and strengthened me, that the Gospel might be fully preached, and that all the Gentiles might hear; and I was delivered from the mouth of the Lion.* He here speaks of the malignant treatment he had received from Alexander the coppersmith, who did him much evil, ἐνεδείξατο = 'fecit publicè.' Cp. *Augustine*, iii. 540. Probably this occurred in the neighbourhood of *Ephesus*, and therefore St. Paul here charges Timothy, the Bishop of Ephesus, to beware of him. See on 2 Tim. i. 15.

This seems to have been on the critical occasion of his πρώτη ἀπολογία, *the 'first defence'* (specified in *v.* 16), *when no man stood by him*, and when many thirsted for his blood.

Some indeed have supposed, that he meant thereby his first defence at Rome, when sent thither from *Cæsarea.* (Acts xxviii. 16.) But as *Chrys.* observes (Prol. ad Philip.; cp. *Tillemont*, i. 129), this is not probable. He is speaking of some more recent peril in *Asia.*

Then, perhaps, not figuratively, but actually, he was *delivered from the mouth of the Lion;* as seems to have been the case with him on a former occasion in Asia, at Ephesus (see on 1 Cor. xv. 32), and as S. Polycarp afterwards was, in the persecution of the Asiatic Christians at Smyrna. It is recorded of Polycarp, that the multitude of the *Gentiles* and *Jews* (who were foremost in the outrage against him) clamoured to the Asiarch Philip, 'ἵνα ἐπαφῇ τῷ Πολυκάρπῳ λέοντα, 'that he would let loose on Polycarp *a Lion.*' (*Martyr. Polycarp.* 12.) And the popular cry of the Heathen in times of persecution was "Christianos ad *Leonem.*" *Tertullian*, Apol. 40.

The phrase *the Lion's mouth* is used in another place by St. Paul, and there it is *not figurative*, but *literal.* (Heb. xi. 33.) Perhaps the Apostle St. Paul had the comfort of being able to compare himself in this respect with the Prophet Daniel.

The Apostle was delivered from *the Lion's mouth*, and was sent on to *Rome*, in order to suffer there. And thus his testimony to Christ, first by his public defence in Asia, and subsequently by his public trial and glorious Martyrdom in the great Metropolis of the Heathen world, was made subservient to the consummation of the Gospel, and to the diffusion of a knowledge of the truth "to all nations" of the World.

In *v.* 14, A, C, D*, E*, F, G have ἀποδώσει.—*Elz.* has ἀποδώῃ, and *v.* 17, ἀκούσῃ.

18. καὶ ῥύσεται—βασιλείαν—ἀμήν] Apparently an adaptation of the final sentences of the Lord's Prayer. See on Acts xxi. 14. Was the *Doxology* also then used in the Church?

19. Ἄσπασαι Πρίσκαν—Ὀνησιφόρου οἶκον] *Salute Prisca and Aquila and the household of Onesiphorus.* His mind is still in Asia. See i. 16; and as to Priscilla and Aquila, see above on Rom. xvi. 3.

20. Ἔραστος—Τρόφιμον] *Erastus remained at Corinth*, but

τος ἔμεινεν ἐν Κορίνθῳ· Τρόφιμον δὲ ἀπέλιπον ἐν Μιλήτῳ ἀσθενοῦντα. 21 Σπούδασον πρὸ χειμῶνος ἐλθεῖν.

Ἀσπάζεταί σε Εὔβουλος, καὶ Πούδης, καὶ Λίνος, καὶ Κλαυδία, καὶ οἱ ἀδελφοὶ πάντες.

22 Ὁ Κύριος Ἰησοῦς Χριστὸς μετὰ τοῦ πνεύματός σου. Ἡ χάρις μεθ' ὑμῶν.

Trophimus I left at Miletus sick. Here are two other touching instances of the tender thoughtfulness of the great Apostle for his friends, and their good name, at the time of his own imminent peril, and severest sufferings, in imitation of the Great Exemplar. (John xviii. 8; xix. 26.)

After his mention of his perils, and of his *desertion* by *Demas* and others (iv. 10. 16; i. 15), it might perhaps have been inferred by some, that others who had been his chosen fellow-workers, and were *now absent from him, had also forsaken him.* Therefore he takes care to *protect* them against such an imputation. He mentions first the faithfulness of Luke, and next accounts for the absence of Titus and Tychicus (*vv.* 10. 12), and he now explains the reason also of the absence of Erastus and Trophimus. *Erastus*, thy former companion in Greece (Acts xix. 22; cp. Rom. xvi. 23), *abode* at Corinth. He remained at his post in that great city where are many adversaries (Acts xviii. 6), and where he is exposed to many dangers as my friend. This word μένω here expresses courageous firmness and patient endurance under trial, as in other places. See iii. 14. Cp. προσμένω in 1 Tim. i. 3; v. 5. And the *aorist* probably intimates, that when St. Paul *quitted* Corinth on some recent visit to that city, he left Erastus in charge there; and that he tarried there, in obedience to the Apostle's injunction. It was St. Paul's habit to leave some persons behind him to *water* what he had *planted.* See on Acts xix. 6.

So likewise Trophimus. He was an Ephesian, and was specially obnoxious to the Ephesian Jews (Acts xxi. 29; cp. Acts xx. 4). They would have rejoiced to be able to allege that he had deserted St. Paul. After the Apostle's death, which was now near at hand, some calumnious persons would have alleged, that if Trophimus had not seen cause to separate himself from St. Paul, he would not have stayed behind at Miletus, but would have accompanied the Apostle to Rome. St. Paul, therefore, obviates such aspersions as these; and it was a happy thing for Trophimus, the Ephesian, that Timothy, the Bishop of Ephesus, received these words from St. Paul's own hand, which enabled him to clear Trophimus from any such detractions, and to show that the stay of Trophimus at Miletus was necessitated by sickness, perhaps caused by sufferings and labours in the cause of the Gospel, and that he had *not left St. Paul*, but that *St. Paul had left him* at Miletus.

21. Πούδης] *Pudens.* See the Essay of *Archdeacon Williams*, in which he endeavours to prove that the *Pudens* and *Claudia* here specified are the same persons as those mentioned in *Martial* (iv. 13; xi. 34), and that Claudia was daughter of Cogidunus, a British Chief, and that having come to Rome, she was converted to Christianity, and was married to Pudens, and afterwards returned with her husband to Britain, where he held lands under her father Cogidunus. (See *Williams's* Discourses and Essays, pp. 132—190, Lond. 1857, and also *Dean Alford's* Excursus, iii. p. 104.) If this was so, this Epistle was written before their marriage; otherwise, the name of Linus would hardly have been inserted between them. Cp. *Lightfoot*, in Journal of Class. and Sacred Philol. vol. iv. pp. 73—76.

— Λίνος] *Linus*, of whom *Irenæus* thus speaks: After that the blessed Apostles (Peter and Paul) had founded the Church (at Rome), they committed the Bishopric of that city to *Linus.* This *Linus* is mentioned by St. Paul in his Epistles to Timothy. He was succeeded by Anacletus. And in the *third* place from the Apostles, *Clement* received the Episcopate of that city, a person who had beheld the blessed Apostles, and had enjoyed intercourse with them, and had their preaching still sounding in his ears. *S. Irenæus* (iii. 3. 3). See above, note on Phil. iv. 3.

CODEX SINAITICUS,

COLLATED WITH THE TEXT OF STEPHENS 1550, AS REPRINTED BY THE REV. F. H. SCRIVENER, 1862.

N.B. Itacisms, *ν εφελκυστικα*, *σ* appended, clerical errors, are all noted √.—Readings placed within brackets [ ] agree with the text of Stephens.—Readings of the original scribe are indicated by *p.m.*, those of subsequent correctors by *s.m.*

προς ρωμαιους

Cap. I. 1. [ιυ χυ]. 2. προεπηγγιλατο√. 3. δαδ *passim*√. 4. δυναμι√. 5. πασιν√ (*sic* v. 7). 6. υμισ√. 8. —δια ιυ χυ (*habet* A). περι (*pro* υπερ). 9. μνιαν√. 10. ευοδωθησομε√. ελθιν√ (*sic* v. 13). 11. ϊδιν√. 12. εστιν√. συνπαρακληθηναι ε|ν (*initio lineae*): *sic p.m.* 13. τινα καρπον. 14. ελλησιν√. οφιλετησ√. 15. (ουτωσ C, ουτω *p.m.*√). 16. —του χριστου. ϊουδε πρωτον *p.m.* (ϊουδαιω τε πρωτον A). 18. αληθιαν√ (*sic* v. 25). 19. ο θσ γαρ. εφανερωσεν√. 20. ποιημασιν√. καθορατε√. 21. ηὐχαριστησαν. 23. πετινων√. 24. —και. *fin.* αυτοισ. 27. [τε και οι αρρενεσ]. αρρενεσ εν αρρεσι (ρσ *bis* A). 28. επιγνωσι√.—ο θεος (*addit* A). 29. —πορνεια. πονηρια· κακια· πλεονεξια. κακοηθιασ√. 30. απιθεισ√. 31. —ασπονδουσ (*addit* C). 32. [ποιουσιν]. συνευδοκουσιν√. πρασσουσιν√.

II. 1. ι (*pro* ει)√. -ρινις *bis*√. 2. γαρ (*pro* δε). εστιν√. 4. καταφρονισ√. 5. (C *addit* και *post* -ψεωσ.). 7. ζητουσιν√. 8. απιθουσι√. —μεν (-σιν μεν C). αληθια√. πιθομενοισ√. ·οργη· και θυμοσ. 11. εστιν√. προσωπολημψια. 13. —του *bis*. [τω]. 14. ποιωσιν. [ουτοι]. εισιν√. 15. ενδικνυνται√. καρδιεσ (C -αισ)√. συνμαρ. 16. [οτε]. *fin.* χυ ιυ (*sine* δια) *p.m.* (δια ιυ χυ A). 17. *init.* ει δε.—τω. 18. γινωσκισ√. 19. σκοτι√. 21. κλεπτιν κλεπτισ√. 22. ϊδωλα√. 24. βλασφημιται√. εθνεσιν√. 25. ωφελι√. -βυστια *p.m.*, at -βιστια *primò*√. 26. ουχ. 29. [αλλ].

III. 1. —η (*habet* C). ωφελια√. 2. [γαρ]. 4. καθαπερ. γεγραπτε√. νικησεισ. 5. συνιστησιν√. +αυτου (*post* οργην): *delet* C. 6. κρινι√. 7. αληθια√. 8. φασιν√. λεγιν√. εστιν√ (*sic* vv. 10. 18. 23). 11. [*sic*]. 12. ηχρεωθησαν. εστιν ο ποιων. *fin.* αινοσ√. 13. χιλη√. 14. [στομα αρασ]. 17. ιρηνησ√. 19. λαλει (*pro* λεγει): C λεγει. 21. νυνει√. 22. —και επι παντασ (*addit* C). 25. —τησ *prim.* ενδιξιν√. 26. +την (*ante* ενδιξιν). [*fin.* ιυ]. 27. εξεκλισθη√. 28. γαρ (*pro* ουν). δικαιουσθαι πιστι (πισ. δικ. C). 29. —δε. 30. ειπερ (επειπερ C). 31. μη (μ *rescript.*)√. ϊστανομεν (ϊστωμεν C).

IV. 1. ευρηκεναι αβρααμ τον προπατορα ημων (*sic etiam* C: πρα α). 2. —τον. 3. +γαρ (*post* τι) *erasum, sequente* γαρ√. επιστευσεν (*sic* v. 17)√. 4. —το. οφιλημα√. 5. ασεβην. 8. ου (*pro* ω) *p.m.* [*sic* Cod. B] (ω C). 9. —οτι. 11. σημιον ελαβεν√. [δι].—και (*ante* αυτοισ): *habet* C.—την. 12. —τοισ ουκ εκ περιτομησ (ὁμοιοτελ.: *habet* A). στοιχουσιν√. ϊχνεσιν√.—τη.—πιστεωσ (*habet* A). 13. —η (*habet* η A).—του. 15. δε (*pro* γαρ: γαρ C). εστιν√ (*sic* vv. 16. 21). 16. ειναι√. 17. τεθικα√. 18. [επ]. κατα *eras. ante* κατα√. 19. πιστι√ (*sic* v. 20).—ου. κατενοησεν√. [ηδη]. 21. *init.* [και], *sic* v. 22. 24. λογιζεσθε√. εγιραντα√. 25. δικεωσιν√.

V. 1. εχωμεν (εχομεν A). 2. (A *habet* εν *ante* τη, *at eras.*). πιστι√. [επ]. 3. χαυχωμεθα√. 5. καρδιεσ√. ϋμων *p.m.* (ημων C). 6. [*init.* ετι] +ετι (*ante* κατα). απεθανεν√ (*sic* v. 8). 7. μογισ (μολισ A). αποθανιται√. αποθανιν√. 8. συνιστησιν√. [εισ η. ο. θ.]. 9. *Post* δικαιωθεντεσ *p.m. habet* ε (*eras. p.m.*)√. 12. [η αμ. εισ τ. κ.]. [ο θαν.]. 13. ενελογειτο (A *marg.* ελλογαται: *at* C ενλογειται). 14. [αλλ]. μωϋσεωσ. εστιν√. 15. ουτωσ√ (*sic* vv. 18. 19. 21). επερισσευσεν√. 16. αμαρτητοσ√ (-σαντοσ C). 17. [τω του ενοσ]. εβασιλευσεν√. [τησ δωρ.]. βασιλευσουσιν√. 18. +ανθρωπου (*ante* παραπτωματοσ), *delet* C.

VI. 1. επιμενομεν. 2. [ζησομεν]. 4. ουτωσ√ (*sic* v. 11). ημισ√. 8. συνζησομεν. 10. απεθανεν *bis*√. 11. ειναι νεκρουσ μεν (ν. μ. ε. C). [τω κω ημων]. 12. —αυτη εν. 13. ωσει. 14. ουκετι (*pro* ου *prim.* *Delet* ουκετι C). αλλα (*sic* v. 15) *p.m.* αλλ *s.m.* 15. αμαρτησωμεν. 18. ουν (*pro* δε): C *habet* δε. 19. ασθενιαν√. [ουτω]. 21. επεσχυνεσθε√. (C *habet* μεν *ante* γαρ). εκινων√. 22. δε *secund. p.m.*, *at* τε *primò*.

VII. 2. [*sic*]. 3. εταιρω *bis*√ (*non* v. 4). 4. και ϋμεισ αδελφοι μου. (χρυ *p.m.* χυ C). 6. [-τεσ]. [ημασ]. 7. ηδιν√. 8. [κατειρ.]. (+η *ante* αμαρτια *secund.* C). 11. εξηπατησεν√. απεκτινεν√. 13. εγενετο (*pro* γεγονεν). [αλλα]. 14. [γαρ]. σαρκινοσ (-κοσ C). 15. [*sic*]. 16. συνφημι. 17. [αλλ η] ενοικουσα. 18. θελιν√. κατεργαζεσθε√. *fin.* ου (*pro* ουχ ευρισκω). 19. αλλα. 20. [θελω εγω]. 23. μελεσιν *bis*√. +εν (*post* με). 25. (A *habet* χαρισ δε *pro* ευχαριστω).—μεν (*habet* C).

VIII. 1. —μη κατα σαρ. *ad fin. vers. p.m.* (*habet* C). 2. ηλευθερωσεν√. σε (*pro* με). 3. εαυ[7]: *sic Tischendorf., at deest annotatio.* [κατεκρινε]. 7. ουναται (δυναται C)√. 9. αλλα. 10. [δι]. 11. εγιραντοσ√. +τον (*ante* ιν: *non* C). ο εγειρασ (*sic*) εκ νεκρων χν ιν (C *cum Steph.*).—και. του ενοικουντοσ. πνσ. 12. οφιλεται√. 13. πραξισ√. 14. ϋϊοι θυ εισιν. 15. δουλιασ√ (*sic* v. 21). αλλα. 16. συνμαρτυρει. 17. συνκληρονομοι. συνπασχομεν. 21. *init.* εφ. διοτι (*pro* οτι). 22. [συστ]. 23. εχοντεσ ημεισ και αυτοι. 24. και ϋπομενει (*pro* τι και ελπιζει: C *habet* τι και ελπιζι). 26. τη ασθενεια. [-ξωμεθα]. αλλα.—υπερ ημων (*habet* C). 27. εραυνων. οιδεν√. εντυγχανι√. 28. αγαπωσιν√. [-γει εισ]. 29. προωρισεν√. συνμορφουσ. 30. προωρισεν√. εκαλεσεν√ *bis*. εδικαιωσεν√ *bis*. εδοξασεν√. 32. εφισατο√. αλλα. 34. +ισ (*post* χσ.) μαλλον δε εγερθεισ εκ νεκρων οσ εστιν (—και *prim. et secund.*): C —εκ νεκρ. *et* +και (*post* οσ *prim.*). 35. θυ (*pro* χυ) *solum in lineâ.* Cod. B addit τησ εν χω ιυ: cf. vv. 1. 5. 36. ενεκεν. 38. πεπισμαι√. ουτε δυναμεισ *ponit post* μελλοντα. 39. [τω κω].

IX. 2. εστιν√. αδιαλειπτοσ√. 3. ειναι αναθεμα αυτοσ εγω. 4. ϊσραηλειται√. [αι διαθ.]. 6. ιηλ' *prim.* ιηλ *secund.*√ (*sic* v. 27 *bis*. v. 31). 7. εισιν√. ισακ (C ϊσαακ, *sic* v. 10 *p.m.*). 8. (+οτι C *post* τουτεστι, *sic* Cod. B *s.m.*). 9. εστε√. 11. φαυλον (*pro* κακον). προθεσισ του θυ. 12. ερρεθη. μειζον (-ων C). 15. τω μωϋσει γαρ. οικτιρησω√. οικτιρω√. 16. ελεωντοσ. 17. ενδιξωμαι√. 18. [ελεει]. 19. ερισ μοι ουν τι ετι. [γαρ]. ανθεστηκεν√. 20. ω ανθρωπε μενουνγε (μ. ω α. C). 22. ενδειξασθε√. απωλιαν√. 25.

λεγιν√. 26. ω (ου A?) ερρεθη αυτοισ. 27. ὕπολιμμα (καταλιμμα A). 28. — εν δικ. οτι λογον συντετμημενον (C εν δικ. οτι λογ. συν.). 29. σαβαωθ' ενκατελιπεν. [ωμοι.]. 30. κατελαβεν√. 31. — δικαιοσυνησ secund. (addit C). εφθασεν√. 32. — νομου (addit C). προσεκοψεν (-αν C). — γαρ (addit C). 33. — πασ. κατεσχυνθησεται√.

X. 1. — η tertium (προσ τον θν̄ p.m. super ras.). αυτων (pro του ιηλ̄ εστιν: C habet αυτων εστιν). 3. [sic]. 5. μωυσησ. οτι transfert in locum post γραφει (at C cum Steph.).— του.— αυτα (habet C). fin. αυτη (C αυτοισ). 6. ουτωσ√. [τη]. τουτεστιν√ (sic vv. 7. 8). 9. [κν̄ ιν̄]. 11. κατεσχυνθησεται√. 12. εστιν√. 14. επικαλεσωνται. πιστευσωσιν. ακουσονται (C ακουσωσιν). 15. κηρυξωσιν. αποσταλωσιν√. ωρεοι√— των ευαγγ. ειρηνην (habet C των ευ. ῐρ.). [τα αγ., at — τα C]. 16. + ἐν ante τω ευ. (..p.m.). επιστευσεν√. 17. χ̄ῡ (pro θ̄ῡ: A et C θυ). 19. ιηλ̄ ουκ εγνω. μωϋσησ. (αυτουσ C bis in versu, pro υμασ). εθνι bis√. 20. [ευρεθην τοισ et εγενομην τοισ]. επερωτωσιν√. 21. λεγι√. απιθουντα√.

XI. 1. (C habet ον προεγνω ante μη γεν.). ϊσδραηλειτησ√ βενιαμειν√. 2. (—λεγων C). 3. απεκτιναν√.—και prim. (habet C). ὑπελιφθην√. ζητουσιν√. 4. βααλ'√. 5. λιμμα√. 6. επι prim.√. γειναται√.—ει δε εξ εργ. ad fin. vers. (habet C: at εστιν bis). 7. τουτο. 8. καθαπερ (pro καθωσ). ο οθσ√. 10. συνκαμψον. 11. πεσωσιν√. 13. δε (pro γαρ). + ουν (post μεν). 15. προσλημψισ. 17. αγριελεοσ√. συνκοινωνοσ.—και secund. (habet C). ελεασ√. 18. αλλα. 19. ερισ√. — οι. ενκεντρισθω. 20. πιστι√. υψηλα φρονει. 21. ει γαρ in rasura p.m. εφισατο√. — μηπωσ. φισεται. 22. αποτομια p.m. (pro -αν secund.: C -αν, ν deleto). χρηστοτητοσ θ̄ῡ εαν επιμενησ. 23. κακεινοι. επιμενωσιν (επιμεινωσιν C). ενκεντρισθησονται (sic v. 24). ενκεντρισαι. 25. θελω γαρ. [παρ]. 26. [ουτω].—και secund. ασεβιασ√. 28. πρασ̄ (a supplet A?)√. 30. Deest vers. p.m. (supplet A, omisso και, quod supplet C). 31. ουτωσ√. ηπιθησαν√. [υμετ.]. νυν (pro αυτοι), at A αυτοι νυν. ελεηθωσιν√. 32. συνεκλισεν√. απιθιαν√. 33. ανεξεραυνητα. 35. ανταποδοθησετε√.

XII. 1. τω θ̄ω̄ ευαρεστον (C cum Steph.). λατριαν√. 2. συνσχηματιζεσθε. μεταμορφουσθαι. [υμων]. 3. δοθισησ√. ὑπερφρονιν√. φρονιν√ bis. σωφρονιν√. εμερισεν√. 4. πολλα μελη. 5. το (pro ο). καθισ√. 6. δοθισαν√. προφητιαν√. 7. (C ειτ ο διακονων pro ειτε διακονιαν). 8. προιστανομενοσ. ελαιων√. 11. κ̄ω̄ (pro καιρω). 12. θλιψιν√. υπομενοντεσ (sic p.m.)√. 13. χριαισ. 14. [ὑμασ]. 15. — και. 16. ταπινοισ√. γινεσθαι. 17. [sic]. 19. εκδικησεισ√. 20. αλλ εαν πινα (—ουν).

XIII. 1. ὑπο (pro απο).—εξουσιαι.—του (habet C). 2. λημψονται. 3. εισιν√. τω αγαθω εργω. τω κακω. φοβεισθε√. εξισ√. 4. εστιν√. εισ οργην εκδικοσ (εκδ. εισ ορ. C). 5. συνιδησιν√. 6. λιτουργοιν√. 7. —ουν [πασι] at C ουν πασιν habet. οφιλασ√. 8. οφιλοντεσ (οφιλητε C). αλληλουσ αγαπαν. πεπληρωκεν√. 9. μοιχευσισ√. ψευδομαρτυρησισ. + εστιν (ante εντολη: non C). τω λογω τουτω. [εν τω] αγαπησισ√. σεαυτον. 11. ηδη ὕμας (ημ. pro υμ. C). 12. — και (ante ενδυσ: C addit και). [οπλα]. 13. ασελγιαισ√. [εριδι]. 14. [αλλ]. ποιεισθαι.

XIV. 1. πιστι√. 2. φαγιν√. 3. εξουθενιτω√. ο δε (pro και ο: C cum Steph.). 4. δυνατι γαρ ο κ̄σ̄ (pro δυν. γαρ. εστιν ο θ̄σ̄). 5. + γαρ (post μεν: non C). νοει√. πληροφορισθω√. 6. — και ο usque ad φρονει. + και (ante ο εσθιων). ευχαριστι√ bis. 7. ουδισ bis√. αποθνησκι√. 8. αποθνησκωμεν ter in vers. 9. — και prim. (habet C). — και ανεστη (habet C). εζησεν. 10. εξουθενισ√. fin. θ̄ῡ (χ̄υ C cum Steph.). 11. [sic]. 12. [sic]. 14. πεπισμαι√. 15. γαρ (pro δε). απεθανεν√. 16. βλασφημισθω√. 18. τουτω (C cum Steph. τουτοισ). [τω χ̄ω̄]. [δοκιμοσ]. 19. διωκομεν. 20. απολλυε (C καταλυε). (+ τοισ καθαροισ post καθαρα C). 21. fin. λυπειται (loco προσκ. ad fin. vers. p.m. A habet προσκ. pro λυπειται. C addit η σκαν. η ασθενι). 22. + ην (post πιστιν). σεαυτον.— ενωπιον του θ̄ῡ (habet A). 23. — παν δε ο ουκ εκ πιστεωσ (addit A) ob ὁμοιοτελευτον.

XV. 1. οφιλομεν√. ημισ√. αρεσκιν√. 2. — γαρ.— εισ το αγαθον (habet A). 3. ονιδισμοι√. ονιδειζοντων√. επεπεσαν. 4. εγραφη secund. (προεγ. C). + δια (ante τησ παρακ.). 5. φρονιν√. ῑν̄ χ̄ν̄. 7. προσλαμβανεσθαι√. ὕμασ (pro ημασ). + του (ante θυ). 8. γαρ (pro δε).— ῑν̄. [γεγενησθαι]. αληθιασ√. 9. δια του προφητου p.m. (A δια τουτο 'φητου' uncinis incluso). εθνεσιν√.— και p.m. (habet C). 11. και παλιν αινειται παντα τα εθνη τον κ̄ν̄. επαινεσατωσαν. 12. λεγει ησαϊασ. ανιστανομενοσ. 13. δυναμι√. 14. πεπισμαι√. + τησ (ante γνωσεωσ). 15. — αδελφοι (habet C). δοθισαν√. απο (pro υπο: C ὑπο). 16. λιτουργον χ̄ν̄ ῑν̄. 17. + τον (ante θ̄ν̄). 18. (τολμω C). τι λαλιν. [κατειρ.]. 19. [θ̄ῡ]. ιηλ̄μ√ (sic vv. 25, 26). 20. ουτωσ√. [-μενον]. 21. ανηγγελλη√. ακηκοασιν συνησουσιν√. 22. [τα πολλα]. ελθῑν̄. 23. [κλιμασι]√. [του] ελθιν. [πολλ̄ω̄]. 24. αν (pro εαν).—ελευσομαι προσ υμασ (habet C). [υφ]. 25. διακονησων (C διακονων). 26, 27. ηὐδοκησαν. 26. μακαιδονια√. 27. οφιλεται√. εισιν αυτων. οφιλουσιν√. λιτουργησαι√. 28. σφραγισαμενοισ (ob αυτοισ seq.)√.— την (habet C). 29. — του ευαγγελιου του (habet C). 30. [αδ.]. 31. απιθουντων√. — ινα secund. (habet C). [διακονια]. ισ ιερουσαλημ (plenè)√. τοισ αγιοισ γενηται. 32. ελθ̄ω̄ εν χαρα (C cum Steph.). ῑῡ χ̄ῡ et — και (pro θ̄ῡ και: C cum Steph.). 33. ἐρηνησ√. [αμην].

XVI. 1. [ημων]. (+ και ante διακονον C). κ̄εχραιαισ. 2. fin. και αυτου και εμου [caetera cum Steph.]. 3. ασπασασθαι√ (sic vv. 5. 7, 8. 12 bis). πρισκαν. 5. ασιασ (pro αχαϊασ). 6. [-αμ]. fin. υμασ. 7. συνεχμαλωτουσ√.—οι (C οι addit). γεγοναν. 8. αμπλιατον. 9. [χ̄ω̄]. 11. ηρωδιωνα. 12. τρυφεναν√. [ασπ. περσ. κ.τ.λ. cum Steph.]. 14. ασυνκριτον. ερμην πατροβαν ερμαν. 15. [sic]. 16. + πασαι (post εκκλησιαι). 17. εκκλινετε (-ατε C). 18. — ῑῡ. [-τωσι]. 19. εφ υμιν ουν χαιρω (—το: C cum Steph.). [μεν]. ακαιρεουσν. 20. συντριψι√ ταχι√.—χ̄ῡ. [αμην deest]. 21. ασπαζεται. 23. ολησ τησ εκκλησιασ. ασπαζετε secund. 24. Deest versus. 25. κ̄ῡ (pro το κηρυγμα: A cum Steph.). 27. + των αιωνων (ante αμην).

Subscr. προσ ρωμαιουσ.

προσ κορινθιουσ α.

Cap. I. 1. [sic: ῑῡ p.m. at αυ primò]. 2. —τε (habet C: caetera cum Steph., etiam πασι). 4. — μου p.m. (habet A). δοθισηv. 5. εν̄ ἐν (..p.m.) primum√. 7. ὑστερισθαι√. 8. Bis scriptus hic versus, ob ῑῡ χ̄ῡ v. 7: delet A√. 11. εισιν√. 13. [ὑπερ]. 14. — τω θ̄ω̄ (habet C). πρισκον (κρ. C). 15. εβαπτισθητε. 17. απεστιλεν√. αλλα. ευαγγελιζεσθε√. 18. εστιν bis√. σωμενοισ√. 20. συνζητητησ. — τουτου (addit C). 21. επιδη√ (non v. 22). 22. σημια αιτουσιν√. 23. εθνεσιν (pro ελλησι). 24. ελλησιν√. 25. εστιν prim.√. fin. — εστι (at εστιν C). 26. βλεπεται√. ευγενισ√. 27. κατεσχυνη τουσ σοφουσ. κατεσχυνη secund. [caetera cum Steph.]. 28. ασθενη (pro αγενη: A cum Steph.).—και tert. (habet C). 29. [-σηται]. του θ̄ῡ (pro αυτου: at αυ θ̄ῡ C, αυ eras.). 30. σοφια ημιν.

II. 1. μυστηριον (pro μαρτυριον: C cum Steph.). 2. — του. [ειδ. τι]. 3. καγω. ασθενια√. 4. πιθοισ√.—ανθρωπινσ (habet C). λογοσ (-οισ A?? C)√. 5. δυναμι√. 6. τελιοισ√. 7. θ̄ῡ σοφιαν. 9. ειδεν√. ηκουσεν√. 10. [δε] απεκαλυψεν ο θ̄σ̄.—αυτου (habet C). ερανυα. 11. ουτωσ√. εγνωκεν (pro οιδεν). 12. ημισ√. 13. (λογοισ a rescript. p.m.).—αγιου. συνκρινοντεσ. 14. εστιν√. 15. Deest versus ob ὁμοιοτελ. (habet A, etiam μεν). 16. [συμβ. et χ̄ῡ].

III. 1. καγω. σαρκινοισ. 2. —και. εδυνασθε. ουδε [ετι]. 3. [σαρ. εστε]. —και διχοστασιαι. 4. ουκ ανοι (pro ουχι σαρκικοι: C cum Steph.). 5. τι ουν εστιν απολλωσ· τι δε εστιν παυλοσ (τισ C bis).—αλλ η. 6. αλλα. 7. εστιν√. ουδε (pro ουτε secund.: C cum Steph.). 8. λημψεται (sic v. 14). 10. δοθισαν√. εθηκα

(C τεθικα). 11. ισ̄ χ̄σ̄ (—ο). 12. —τουτον (*habet* C). αργ·ριον. 13. εστιν√ (*sic* v. 19; *caetera cum* Steph.). 14. εποικοδομησεν√. 15. ουτωσ√. 17. [τουτον]. ϋμισ√. 19. [τω]. 20. γινωσκι√. εισιν√. 21. μηδισ√. 22. *fin.* —εστιν.

IV. 2. ωδε (*pro* ο δε). +τι (*post* λοιπον: *non* A ?? C). ζητειτε√. 4. γαρ (*pro* δε: C *cum* Steph.). 5. κρινεται√. 6. —δε (*habet* A). απολλων (ν *delent* A ?? C). α (*pro* ο). γεγραπτε√. —φρονειν (φρονιν C). φυσιουσθαι√. 8. ημισ√. συνβασιλευσωμεν. 9. —οτι (*habet* C). απεδιξεν√. 11. πινωμεν√. γυμνιτευομεν. 12. χερσιν√. 13. δυσφημουμενοι (βλασφ. C). 14. νουθετ̄ω. 17. +αυτο (*post* τουτο: *delet* C). εστιν√. μου τεκνον. +ϊν̄ (*post* χ̄ω̄). 20. δυναμι√. 21. [πραοτ.].

V. 1. ακουετε√. πορνια√ *bis*.—ονομαζεται (*habet* C). εχιν√. 2. ϋμισ√. αρθη. πραξασ. 3. —ωσ *prim.* ουτωσ√. 4. ημων *prim.* [χ̄υ, *primo loco*]. δυναμι√. [ημων *secund.*].—χ̄υ *secund.* 5. [ϊν̄]. 7. —ουν (*habet* C).—υπερ ημων (*habet* C). [ετυθη]. 8. [-ζωμεν]. ειλικριναισ√. αληθιασ√. 10. *init.*—και (*habet* C). και (*pro* η *secund.*: C η). ωφιλετε√. εξελθιν√. 11. [νυνι *p.m.*, *at* νυν C]. 12. —και. κρινειτε (A κρινετε). 13. —και. εξαρατε.

VI. 2. *init.* +η. κρινουσιν√. 5. [λεγω]. ενι (*pro* εστιν). ουδεισ σοφοσ. ανακριναι (C διακρ.). 7. —ουν (*habet* C).—εν. κριμα. 8. τουτο. 9. θ̄ῡ βασιλειαν. κληρονομησουσιν√ (*sic* v. 10). πλανασθαι√. 10. ου μεθυσοι (*pro* ουτε μ.).—ου *ult.* 11. [αλλα]. αλλα εδικ. κ̄ῡ ϊν̄ χ̄ν̄. 13. πορνια√. 14. ηγειρεν√. [ημασ εξεγερει]. δυμεωσ√ * (* in MS.). 15. ημων (C ϋμων). 16. [η]. 17. εστιν√. 18. πορνιαν√. αμαρτανι√. 19. οιδαται. (+του [*ante* θ̄ῡ] C). *fin.* αυτων (εαυτων C). 20. —δη (*habet* A).—και εν τω π̄νῑ *ad fin. vers.*

VII. 1. —μοι. 2. πορνιασ√. 3. οφιλην (*pro* οφ. ευνοιαν). [δε]. 4. αλλα *bis*. 5. αποστεριτε√. σχολασητε.—τη νηστεια και (C τη νηστια και). ητε (*pro* συνερχησθε). πιραζη√. 6. [γγ]. 7. δε (*pro* γαρ: C *cum* Steph.). [αλλ]. εχει χαρισμα. ο (*pro* οσ *bis*: C *cum* Steph.). 8. —εστιν. μινωσιν√. 9. κριττον. εστιν γαμιν (γαμησαι C) η πυρουσθε√. 10. γεγαμηκοσιν√. αλλα. [-ρισθηναι]. 12. λεγω εγω. [αυτη]. 13. ει τισ (*pro* ητισ). ουτοσ (*pro* αυτοσ). *fin.* αϋτον ανδρα (. . *p.m.*? *et* C). 14. απι[στοσ A] *secund.*√. αδελφω (*pro* ανδρι: C *cum* Steph.). εστιν√ *bis*. 15. χωριζετε√.—η *inter* η *et* αδελ. (*habet* C). ϋμασ (C ημασ). 16. σωσισ *prim.*√. 17. μεμερικεν ο κ̄σ̄ (εμερισεν C: *deest* θ̄σ̄). θ̄σ̄ (*pro* κ̄σ̄ *sequente*). πασαισ ταισ εκκλησιαισ·. 18. κεκληται τισ. 19. εστιν *bis*√. 22. — και. *fin.* χ̄ν̄ εστιν (C *cum* Steph.). 23. γεινεσθε√. 24. —τω. 27. δεδεσε√. ζητι√ *bis*. 28. γαμησησ. [η]. ημαρτεν√. φιδομαι√. 29. συννεσταλμενος εστ̄ῑ τολοιπον. [οι εχ.]. ωσιν√. 31. τον κυσμον (—τουτω), *at* C *cum* Steph. 32. αρεση (*sic* vv. 33. 34). 34. *init.* και μεμεριστα και +η αγαμοσ (*post* γυνη). και τω σωματι και τω π̄νῑ. 35. συμφορον (C *cum* Steph.). ευπαρεδρον. 36. ασχημονῑ√. οφιλει γινεσθε√. γαμιτωσαν√. 37. εν τη καρδια αυτου εδραιοσ (C εδρ. εν τη καρ. αυτ.). ιδια καρδια τηριν (—αυτου του). *fin.* ποιησει. 38. γαμιζων την εαυτου παρθενον (*pro* εκγαμιζων). και ο (C *et* Steph. ο δε). γαμιζων *secund.* (C *et* Steph. εκγαμιζων). κρισσον ποιησει. 39. —νομω (*habet* C). [*deest* και].—αυτησ. 40. ουτωσ μινη√.

VIII. 1. ιδωλοθυτων (*non* v. 4). 2. —δε. εγνωκεναι (*pro* ειδεναι). ουπω εγνω (—ουδεν). 3. —υπ αυτου (*habet* C). 4. ουδισ√. —ετεροσ (*habet* C). 5. εισιν√ *bis*.—τησ. 6. [αλλ].—θ̄σ̄ (*habet* A). ημισ√ *bis*. 7. συνηθια (*pro* συνειδησει: *at* C συνϊδησι). εωσ αρτι του ειδωλου. εστιν (*pro* εσθιουσιν *quod legit* A). συνιδησεισ√ (*sic* v. 10). 8. υμασ (ημασ C) ου παραστησει (παϊστησιν C).—γαρ. [*caetera cum* Steph.] 9. ασθ·ενεσιν. 10. γνωσιν εχοντα (εχ. γν. C). ιδωλιω√. ϊδωλοθυτα√. 11. απολλυται γαρ (και απολλυται C). εν τη ση γνωσει ο αδελφοσ (C αδ. εν τη ση γν.). 12. ουτωσ√. συνιδησιν√. 13. κρεασ (C κρεα).

IX. 1. ουκ ειμι ελευθεροσ ουκ ειμι αποστολοσ.—χ̄ν̄. εορακα. 2. μου τησ αποστολησ. 3. εστιν αυτη. 4. πιν (C πιϊν). 6. —του. 7. τον καρπον (—εκ: C *cum* Steph.). [η]. 8. και ο νομοσ ταυτα ου. 9. μωϋσεωσ. [-σεισ]. 10. οφιλει επ ελπιδι (C *cum* Steph.). επ ελπιδι του μετεχειν (—τησ ελπιδοσ αυτου: C *cum* Steph., *praeter* μετεχιν). 11. ημισ *bis*√. εσπιραμεν√. [-σομεν]. 12. ϋμων εξουσιασ. (ουχι *pro* ου C). ημισ√. τινα εκκοπην. 13. +τα (*ante* εκ). παρεδρευοντεσ (προσεδ. C). [μμ]. 14. ουτωσ√ (*sic* v. 15). διεταξεν√. 15. ου κεχρημαι ουδενι (ουκ εχρησαμην ουδενι C). αποθανιν√. ουδισ κενωσει (—ινα τισ: C ινα τισ κενωσει). 16. χαρισ (*pro* καυχημα: A *cum* Steph.). γαρ (*pro* δε: C *cum* Steph.). [-ζωμαι]. 18. μου (*pro* μοι: C *cum* Steph.). ευαγ: *rescript.*√. ε *deest p.m.*?—του χ̄ῡ. +ε̈ν̇ (*ante* τη εξουσια: . . *p.m.*?). 19. πλιονασ√. 20. +μη ων αυτοσ ϋπο νομον (*ante* ινα *secund.*). 21. θ̄ῡ. χ̄ῡ. κερδανω τουσ (C κερδησω *sine* τουσ). 22. —ωσ (*habet* C). [πασι: πασιν C].—τα. 23. παντα (*pro* τουτο). [γκ]. 24. λαμβανι√. βραβιον√. ουτωσ√ (*sic* v. 26 *bis*). 25. *fin.* ^{a}φθ (α *minutum, at p.m.*). 27. [υπωπια-].

X. 1. γαρ (*pro* δε: C *cum* Steph.). 2. [μωσην]. εβαπτισθησαν. 3. —το αυτο *prim.* (*habet* C). π̄νῑκον βρωμα (C *cum* Steph.). π̄νῑκον επιον πομα. 4. πετρα δε. 5. [ευδ.]. 7. ωσπερ (*pro* ωσ). πιν. πεζιν√. 8. επεσαν.—εν (*habet* C). εικοσιτρισ√. 9. εκπιραζωμεν√. κ̄ν̄ (*pro* χ̄ν̄).—και *prim.*—αυτων (*habet* C). εξεπιρασαν. απωλλυντο (*non* v. 10). 10. γογγυζωμεν καθαπερ.—και *prim.* 11. παντα δε ταυτα. τυπικωσ συνεβαινεν. εισ (*pro* προσ: C *cum* Steph.). κατηντηκεν. 13. πιρασμοσ√. πιρασθηναι√. δυνασθαι√. πιρασμων√.—υμασ *tert.* (*habet* C). 14. ϊδωλολατριασ√. 15. ϋμασ (ϋμεισ A. Steph.). 16. κοινωνιασ *prim.* (·ια A). [του αι. του χ̄ῡ]. εστιν√. [*caetera cum* Steph.]. 18. ουχ (C *cum* Steph.). εισιν√. 19. τι ουν φημι οτι ειδωλοθυτον εστιν *tantum*. (A ειδωλοθυτον τι εστιν η οτι ειδωλον τι εστιν). 20. α θυουσιν τα εθνη δαιμονιοισ και ου θ̄ω̄ θυουσιν. γεινεσθαι√. 21. πινιν√. μετεχιν√. 23. —μοι *bis* (*habet* C). 24. —εκαστοσ. 25. συνϊδησιν√ (*sic* vv. 27. 28. 29). 26. κ̄ῡ γαρ. 27. —δε. θελεται πορευεσθε√. 28. ϊεροθυτον (*pro* ειδωλ.). εστιν√ (τιν μη *rescripsit p.m. vel* A).—του γαρ κ̄ῡ *ad fin. vers.* 30. —δε. 32. και ϊουδαιοισ γεινεσθε (γειν. και ϊου.). ελλησιν√. 33. συμφορον (C *cum* Steph.). σωθωσιν√.

XI. 1. *Jungit* σωθωσιν *cum* μιμηται. γεινεσθαι√. 2. —αδελφοι. μεμνησθαι√. παραδεδωκα. 3. εστιν√ (*sic* vv. 5. 13. 14. 20). +του (*ante* χ̄ῡ). 5. αυτης (*pro* εαυτησ). 7. οφιλει√ (*sic* v. 10). (C *habet* η *ante* γυνη). 11. ουτε γυνη χωρισ ανδροσ ουτε ανηρ χωρισ γυναικοσ. 12. ουτωσ√. 14. *init.*—η. η φυσισ αυτη. +γαρ· (*post* μεν) *delet forsan p.m.* 15. [*sic*]. 16. φιλονικοσ√. συνηθιαν√. 17. [-λλων ουκ επαινω]. κρισσον. αλλ^{a} (α *minut. p.m.*)√. ησσον. 18. —τη. 19. αιρεσισ√. [ινα οι]. 20. διπν̄ο̄√ (*sic* v. 21). φαγει (-ειν C *alii* ?)√. 21. φαγιν√. πιναν√. 22. πινιν√. καταφρονιτε√. κατεσχυνετε√. ειπω ϋμιν. [-νεσω]. 23. παρεδιδετο. 24. εκλασεν√. ειπεν√.—λαβετε φαγετε. εστιν√.—κλωμενον (*addit* C). ποιειται√. 25. διπνησαι√. εαν (*pro* αν), *sic* v. 26 *prim.* 26. —τουτον (*habet* C), *at habet* τουτο και το ποτηριον πινητε (C *cum* Steph.). αχρι.—αν *secund.* (αχρισ ου αν C). 27. —τουτον. [η]. +του κ̄ῡ (*post* του κ̄ῡ αναξιωσ). εστε√. +του (*ante* αιματοσ). 28. [ανθ. εαν]. (+πρωτον *post* εαυτον *in* C). 29. — αναξιωσ (*habet* C). πινι√.—του κ̄ῡ (*habet* C). 30. ασθενισ√. 31. δε (*pro* γαρ: C *cum* Steph.). 32. +του (*ante* κ̄ῡ). 33. φαγιν√. 34. —δε (*habet* C). πιναν√. [-ξομαι].

XII. 2. +οτε (*ante* εθνη). ϊδωλαν√. 3. ουδισ√ *bis*. ϊσ̄ *prim.* κ̄σ̄ ϊσ̄. 4, 5. εισιν√. 6. διερεσεισ√ *hic tantum*. [ο δε].—εστι (*habet* εστιν C). 9. —δε *prim.* (*habet* C). [αυτω *secund.*]. 10. [δε *secund. et tert.*]. προφητιαν√. διακρισισ√.—δε *quart.* (*habet* C). ερμηνιαν√. 11. ενεργι√. 12. εστιν *bis*√. πολλα εχει. μεληλη *secund.*√.—του ενοσ (*habet* C). ουτωσ√. 13. —εισ *secund.* 15. εστι^{v} (ν *p.m.*, στ *rescript: forsan ab* A: *primò* ειμι)√. 18. [νυνϊ δε] *p.m.*? *vel* νυν ϊδε. 19. [τα]. 20. [μεν]. 21. +ο (*post* δε). ειπιν√. χριαν *bis*√ (*sic* v. 24). ποσιν√. 22. εστιν√. 23. [ατιμοτερα]. 24. αλλα. συνεκερασεν√.—το (*habet* C.). ϋστερουμενω (C *cum* Steph.). 25. σχισματα. [μεριμνωσι]. 26. [ειτε *bis*]. συνπασχει.—εν *secund.* (*habet* C). [συγχ.]. 28. δυναμισ√ (*sic* v. 29). επειτα (*pro* ειτα). αντιλημψεισ. κυβερνησισ√.—γενη (*habet* A). 30. λαλουσιν√. διερμηνευουσιν√. 31. μιζονα (*pro* κρειττονα). δικυμι√.

XIII. 1, 2. ὁμοιοτελ.—γεγονα *usque ad* μη εχω v. 2 (*supplet* A: *legens* προφητιαν. μεθισταναι, *at* αλαλαζων και εαν). 2. [ουθεν]. 3. [και εαν *bis*]. καυχησωμαι (*pro* καυθ.). ουθεν (*pro* ουδεν). 4. [*sic*]. 5. ζητι√. 6. συγχαιρι√. αληθια√. 8. πιπτει (C *cum* Steph.). προφητιαι√. [γνωσισ]. καταργηθησονται. 9. [γαρ]. 10. τελιον√.—τοτε. 11. ελαλουν ωσ νηπιοσ· εφρονουν

ωσ νηπιοσ· ελογιζομην ωσ νηπιοσ.—δε (*habet* C). 12. το^{τε} δε (τε A : *το δε p.m.*). 13. μιζων√. (*Jungit* διωκετε την αγαπην XIV. 1, *cum cap.* XIII.)

XIV. 2. ουχ.—τω (*habet* C). ουθισ (*pro* ουδεισ). 5. λαλιν√. δε (*pro* γαρ : C *cum* Steph.). 6. *νυν.—η prim.* προφητιαν√ (*sic* v. 22).—εν *ult.* (*habet* C.). 7. [*sic*]. 8. σαλπιγξ φωνην. 9. ουτωσ√ (*sic* v. 12). ϋμισ√. 10. εισιν.—αυτων (*habet* C). 12. επι√. ζητιτε√. 13. διο (διοπερ C). 14. [γαρ]. 14, 15. εστιν√. 15. προσευξωμαι *prim.* [-ομαι *secund.*]. [ψαλω δε και τω]. 16. ευλογησ (+ εν C).—τω. οιδεν√. 17. ευχαριστισ√. 18. —μου. γλωσση λαλω. 19. —αλλ [*habent* A ? C]. τω νοϊ (—δια). 20. γεινεσθε√. φρεσιν *bis*√. 21. + τι (*ante* γεγραπται : *improbat* C). ετερων. 22. σημιον√. 23. [συνελθη]. π. λαλωσιν γλωσσαισ. εισελθωσιν√. 25. —και ουτω, γεινεται√. ουτωσ *secund.*√. ουτωσ θσ (—ο : *habet* C). εστιν√. 26. —υμων (*habet* C). αποκαλυψιν εχει γλωσσαν εχει. ερμηνιαν√. γινεσθω. 27. λαλι√. πλιστον τρισ√. 28. [διερμ.]. 29. τρισ√. 30. ὁπ^{κα}θημενω (*p.m. omnia*)√. 31. μανθανωσιν√. 33. αλλα. 34. —υμων. επιτρεπεται. αλλα ϋποτασσεσθωσαν. 35. μανθανειν (μανθειν C). εστι γυναικι (εστιν γυναιξι C) λαλειν εν εκκλησια. 37. —του. εντολη εστιν (εστιν εν. C). 38. αγνοειται (-τω C). 39. + μου (*post* αδελφοι). μη κωλυετε γλωσσαισ. 40. + δε (*post* παντα).

XV. 1. γνωριζω α (α *p.m.*)√. 4. τη ημερα τη τριτη. 6. πλιονεσ.—και (*habet* C). 7. επειτα (*pro* ειτα : C *cum* Steph.). 9. ιμι *secund.*√. 10. απαντων (α *eras.*). αλλα *secund.*—η *ult.* (*habet* C). 11. ουτωσ *bis*√. πιστευσατε (επισ. C). 12. κηρυσσετε√. [οτι εκ ν.]. λεγουσιν εν υμιν τινεσ. 13. —ει δε *usque ad* εστιν (ὁμοιοτ. *supplet* A). 14. + και (*post* αρα : *improbat* C). καινη.—δε *secund.* 15. ηγειρεν√ *bis*. + αυτου (*post* χν : *improbat* C). 16. εγιρονται *hic*√. ϋμω και ετι (και *improbat* C). 19. εν χω ηλπικοτεσ εσμεν. 20. —εγενετο. 21. επιδη√.—ο. 22. υσιν *p.m. in rasura.—addito ad explendum spatium.* Tisch.√. ουτωσ√. 23. ^{δε} *supra, p.m.* + του (*ante* χυ). 24. παραδιδω. βασιλιαν√. του θυ (τω θω C). 25. αχρι (αχρισ C).—αν (*habet* C). [-ρουσ ϋπο]. 27. —παντα γαρ *usque ad* ποδασ αυτου (*habet* C : *in* A *transfertur in locum ante* v. 26). ειπ. οτι τα παντα. 28. —οταν δε υπ. αυτ. τα παν. (ὁμοιοτ. : *habet* A). [τοτε και]. [τα π. *tert.*]. 29. εγιρονται√. αυτων (*pro* των ν. *secund.*). 30. ημισ√. 31. ϋμετεραν. + αδελφοι (*ante* ην). 33. πλανασθαι√. χρηστα. 34. εχουσιν√. λαλω (*pro* λεγω). 35. [αλλ]. ερι√. 36. αφρων. σπιρεισ√. + εισ την (*ante* εαν : ... ... *p.m.*)√. 37. σπιρεισ *prim.*√.—σπειρεισ *secund.* (*habet* A). 38. διδωσιν αυτω. ηθελησεν√.—το (*habet* C). 39. —σαρξ *tert.* αλλη δε σαρξ πτηνων αλλη δε ἰχθυων. 40. [αλλ]. 42. ουτωσ√ (*sic* v. 45). σπιρεται *et* εγιρεται (*non* v. 43)√. 43. ασθενια√. δυναμι√. 44. ε^{ι} εστιν *prim.* (ε^{ι} *p.m.*? *instauravit* C). *fin.* εστιν και πνικον (—σωμα *quart.*). 45. [ανθρωποσ]. 47. —ο κσ (*habet* C). 49. φορεσωμεν. 50. [-νομει]. 51. παντεσ μεν κοιμηθησομεθα ου π. δε. 52. [ριπη]. [εγερ.]. 54. —το φθαρτον *usque ad* αφαρσιαι και (*habet* C : *at* και το, *superante* το). + την (*ante* αθανασιαν). 55. κεντρον *et* νικοσ *transferuntur* : θανατε (*pro* αδη). (C *improbat* που σου θ. το νικ. : *at post* κεντρον *addit* που σου αδη το νικοσ, *prorsus cum* Steph.) 57. νεικοσ√. 58. γεινεσθε√. εστιν√.

XVI. 1. γαλατειασ√. ουτωσ√. υμισ√. 2. σαββατω^{ου} (ου A, ων C). (ευοδωθη C). 3. [εαν]. δοκιμασηται√. απενεγκιν√. ισ ιηλμ. 4. (αξιον η C). 5. μακαιδονιαν *bis*√. 7. ειδιν√. γαρ (*pro* δε). επιτρεψη. 9. ανεωγεν√. αντικιμενοι√. 10. βλεπεται√. καγω. 11. —δε (*habet* C). ιρηνη√. [με]. 12. — απολλω (*habet* A). + δηλω ϋμιν οτι (*ante* πολλα : *improbat* C). ευκερηση√. 13. πιστι√. -ζεσθε κρατεουσθαι√. 15. — δε (*habet* C). (+ και φορτουνατου *post* στεφανα C). 17. φορτουνατου (ρ *instaurat* C). [ϋμων]. [ουτοι]. 18. επιγινωσκεται√. 19. ασπαζεται (*pro* ασπαζονται *secund.*). πρισκα. 22. —ιν χν (*habet* C). 23. —χυ (*habet* C). [αμην].

Subscr. προσ κορινθιουσ α

προσ κορινθιουσ β.

Cap. I. 1. χυ ιυ. πασιν√. 5. ουτωσ√ (*sic* v. 7). + του (*post* δια). 6. ειτε παρακαλουμεθα *usque ad* παρακλησεωσ *transfert in locum ante* τησ ενεργουμενησ κ.τ.λ.— και σωτηριασ *secund.* ημισ√. [*fin.* και η ελπισ κ.τ.λ.]. 7. ωσ (*pro* ωσπερ). 8. περι (*pro* υπερ).—ημιν (*habet* C). ὑπερ δυναμιν εβαρηθημεν. 9. αλλ. εγιροντι√. 10. [ρρ]. ρυσεται (*pro* ρυεται). [οτι και ετι]. 11. υ^{η}μων (η *etiam p.m., pro* ημων *prim.*). *fin.* [ημων]. 12. εστιν√. ημων *secund.* *p.m. at* ιι *primo*. αγιοτητι (*pro* απλοτητι : C *cum* Steph.). ειλικρινια√. + του (*ante* θυ *prim.* ·· *eras.*). 13. [αλλ]. αναγεινωσκεται√. [επιγινωσκετε].—και *secund.* 14. ϋμισ√. + ημων (*ante* ιυ). *fin.* (+ χυ C, *at eras.*). 15. (+ προτερον A, *post* εβουλομην). [πρ. υμ. ελθ.].—προτερον. (χαραν *pro* χαριν C). σχητε. 16. διελθιν√. μακαιδονιαν√. μακαιδονιασ√. 17. βουλομενοσ. 18. εστιν (*pro* εγενετο : C *cum* Steph.). 19. του θυ γαρ. χσ ισ (C ισ χσ). 20. διο και δι αυτου (*pro* και εν αυτω).—το *secund.* (*habet* C). 21. χρεισασ√. 22. —ο (*habet* C). αραβωνα. καρδιεσ (-αισ C)√. 24. πιστι√.

II. 1. εν λυπη προσ ϋμασ ελθειν. 2. ε^{ι} γαρ εγω ὁ (ε^{ι} *et* · *p.m.*). — εστιν (*habet* C). 3. —υμιν (*habet* C). σχω (εχω C). 5. αλλα. 10. καγω (C ^{a} και εγω). ο κεχαρισμαι ει τι κεχαρισμαι. 13. του μη ευριν (*at* τω C). μακαιδονιαν√. 14. τη^{σ} (σ *p.m.*? *vel* A). 16. + εκ (*ante* θανατου). εκ ζωην^{σ} εισ (σ *p.m.*). 17. [πολλοι]. ιλικρινιασ√. κατεναντι θυ (C ενωπιον του θυ).

III. 1. συνιστανιν√. η (*pro* ει). [ωσ τινεσ].—συστατικων *secund.* 2. ενγεγ. καρδιεσ ϋμων γινωσ. 3. διακονηθισα√. ενγεγ. πλαξιν√ *bis*. [αλλ]. καρδιαισ. 5. αφ εαυτων ἱκανοι εσμεν λ. τι. [εαυτων]. 6. αποκτεννι. 7. του θυ *p.m.* (του [θανα]του A). [γραμμασιν].—εν *secund.* (*habet* C). δυνασθε√. ιηλ√. μωϋσεωσ. αυτου προσωπου αιτου (·· *p.m.*)√. 8. ουδι^{χ} (χ *p.m. vel* A). εστε√. 9. τη διακονια *prim.* δικεοσυνησ√. δοξα (*pro* εν δοξη : C *cum* Steph.). 10. ου (*pro* ουδε). εινεκεν. 13. μωϋσησ. [εαυτου]. 14. + ημερασ (*post* σημερον). επει√. 15. αν αναγεινωσκηται μωϋσησ. 16. δε εαν (C δ' αν). 17. — εκει (εκι C). 18. μεταφορμορφουμεθα (... *p.m.*).

IV. 1. εγκακουμεν. 2. αλλα. αληθιασ√. συνισταντεσ. συνιδησιν√. 3. εστιν√ *bis*. 4. ετυφλωσεν√. [αυγασαι].—αυτοισ. *fin.* (+ του αορατου C). 5. ιν χν. ημων (*pro* υμων). *fin.* ιυ (A χυ). 6. ο ειπων ὁ (· *p.m.*)√. λαμψει (-αι C). [του θυ]. [ιυ]. 10. —κυ. τοισ σωμασιν (*pro* τω σωματι *secund.*). 12. ωστε^{ο} (ο *p.m.*?)— μεν. 13. + και (*post* διο *prim.*). ημισ√. 14. συν (*pro* δια : C *cum* Steph.). ι ιυ√. 16. εγκακουμεν. διαφθιρεται√. εσω ημων (*pro* εσωθεν). 17. —εισ υπερβολην (*habet* A : ὁμοιοτ.).

V. 1. επιγιοσ√. αχιροποιητον√. 3. [ειγε]. [ενδυσ.]. 4. σκηνι√. εφ ω (*pro* επειδη). αλλα. 5. ο θσ ο δουσ (— και : θσ ο και δ. C). αραβωνα. 8. θαρρουντεσ (*pro* θαρρουμεν).—εκ (εκ' C). 10. εκομισηται (· *p.m.*)√. [δια]. φαυλον (*pro* κακον). 11. συνιδησεσιν√. 12. —γαρ. ϋμων (*pro* ημων). μη εν (*pro* ου *secund.*). 15. —ει (*habet* C). απεθανεν (*pro* -νον : C *cum* Steph.)√. 16. ημισ√.—δε (*habet* C). 17. γεγονεν√.—τα παντα. 18. —ιυ. 19. καταλασσων√. 21. — γαρ (*habet* C). ημισ√. γενωμεθα.

VI. 1. καινον√. *fin.* ημασ (ϋμασ A C). 2. δε[κτω] (κτω A)√. 4. συνισταντεσ (συνϊστωντεσ C). 5. νηστιαισ√. 6. γνωσι√. 7. αληθιασ√. δυναμι√. 11. ανεωγεν√. ϋμων (*pro* ημων *secund.*). 12. στενοχωρισθαι *secund.*√. 13. ϋμισ√. 14. η τισ (*pro* τισ δε). 15. [συμφ]. χυ. [βελιαρ]. 16. συγκαταθεσεισ√. ημεισ γαρ ναοι θυ εσμεν (υμεισ γαρ ναοσ εστε θυ C). [εμπ]. μου (*pro* μοι). 17. εξελθαται√.

VII. 2. εφθιραμεν√. 3. προσ κατακρισιν ου. + εστε (*post* οτι : ... *p.m.*). ϋμων (ημων C). συναποθανιν√. συνζην. 4. παρακλησι√.

(*non* vv. 7. 13). 5. μακαιδονιαν√. [εσχ. ανεσ]. 6. ταπινουσ√. 7. ὑμιν (*pro* ημιν: C *cum* Steph.). 8. [γαρ]. εκινη√. 9. —αλλ οτι ελυπηθητε (*habet* A obliq.: ὁμοιοτελ.). 10. εργαζεται (κατεργ. C) *prim.* 11. —υμασ (*habet* C). [κατειρ]. (+ εν *ante* ὑμιν C). ανακτησιν (C αγανακτησιν). επιποθιαν (C επιποθησιν). αλλα εκδικησιν. —εν *ult.* 12. ενεκεν *ter.* (+ αλλ' *post* αδικησαντοσ C). ὑμων την ὑπερ υμων. 13. + δε (*post* επι). ημων (*pro* υμων).—δε (*ante* μαλλον). 14. αυτ$\overline{ω}$ (*pro* -τω). [π. εν αλ. ελ.]—ὑμιν (A obliq. *habet*). ουτωσ√. ημων επι (—η: *habet* C). 15. —παντων (*habet* C). εδεξασθαι√. 16. [*deest* ουν].

VIII. 1. μακαιδονιασ√. 2. το πλουτοσ (C *cum* Steph.). 3. παρα (*pro* υπερ). αυθερετοι√. 4. —δεξασθαι ημασ. 5. [αλλ]. 6. ουτωσ√ (*sic* v. 11). 7. εν πιστι (*improbat* εν C). 8. [ὑμετερασ]. 9. επτωχευσεν√. πτωχια√. 11. επιτελεσαται√. επιτελεσε√. εχιν√. 12. αν (*pro* εαν). —τισ. 13. —δε (*habet* C). 14. ᵀο εκεινων (τ *p.m.*)√. επλεονασεν√. ηλαττονησεν√. 16. (C *habet* δοντι). 17. εξηλθεν√. 18. τον αδελφον μετ αυτου (C *cum* Steph.). 19. [συν]. [αυτου]. *fin.* ημων. 21. *init.* προνοουμεν γαρ.—ενωπιον *secund.* (*habet* C). 24. τηˇ ουν ενδιξιν (ˇ *p.m. vel* A). ενδιξασθαι√.—και *secund.*

IX. 1. εστιν√. 2. παραεσκευασται (· *p.m.*)√. το ὑμων ζηλοσ (—εξ). [ηρεθισε]. 3. μεριν. ελεγον *p.m.* (-εν *primò*)√. 4. ελθωσιν√. μακαιδονεσ√.—τησ καυχησεωσ (*habet* C). 5. [εισ *et* -σωσι]. προεπηγγελμενην.—και *secund.* (*habet* C). ωσ (*pro* ωσπερ). 6. σπιρων *bis*√. φιδομενωσ *secund. tantum.* 7. προηρηται. 8. δυνατει. 9. εδωκεν√. 10. [σπερμα]. χορηγησει (-αι C). πληθυνει (-αι C). αυξησει (-αι C). γενηματα. 11. [τω θ$\overline{ω}$]. 12. λιτουργιασ√. εστιν√. 14. ὑπερ ημ$\overset{ν}{}$ων (υ *p.m.*). (C *habet* ἴδιν *additum ante* δια). 15. —δε (*habet* C).

X. 1. πραϋτητοσ (C *cum* Steph.). επιεικιασ√. ταπινοσ√. 4. στρατιασ√. καθερεσιν√. 7. εφ (*pro* αφ). ουτωσ√. ημισ√. *fin.* —χ$\overline{υ}$. 8. —και *prim.* (*habet* C). καυχησομαι.—ημιν (*habet* C). 9. εκφοβιν√. 10. επιστολαι μεν {C *cum* Steph.). φησιν√. [-ουθεν-]. 12. [εγ- *et* συγ- *bis*]. τισιν√. (A obliq. *addit* εαυτουσ *post* μετρουντεσ). *fin.* συνισασιν (A *et* C συνιασιν). 13. ουκ (*pro* ουχι). 14. [ου γαρ ωσ]. ὑπερεκτινομεν√.—γαρ *secund.* (*habet* A). 15. ὑμων (*pro* ημων). περισσιαν√. 18. ο γαρ εαυτον συνιστανων (υ ο *p.m.*). δοκιμοσ εστιν (εστ. δοκ. C). [αλλ].

XI. 1. [ανειχεσθε]. + τι (*post* μικρον).—τη. αφροσυνησ. ανασχεσθε (*pro* ανεχ.). 3. εξηπατησεν ὑμιν (εναν *p.m.*? *evidentius* C).—ουτω. + και τησ αγνοτητοσ (*post* απλοτητοσ): *uncis inclusit* C.—τον. 4. ετερον 'ετερον' (' ' *p.m. vel* A)√. *fin.* ανειχεσθε. 5. [γαρ]. 6. φανερωσαντεσ (C *cum* Steph.). 7. ταπινων√. 8. εκλησιασ√. ουθενοσ. 9. μακαιδονιασ√. εμαυτον ὑμιν (C *cum* Steph.). 10. φραγησεται. [κλιμασι]. 12. ευρεθωσιν√. ημισ√. 13. αποστ. χ$\overline{υ}$ p.m., *at rescript.*√. 14. θαυμα. 16. καγω μικρον τι. 17. κατα κ$\overline{ν}$ λαλω. 18. —την (*habet* C). 20. εισ προσωπον ὑμασ δερι. 21. ημισ ησθενηκαμεν.—λεγω *secund.* (*habet* A obliq.). 22. εβρεοι√. εισιν√ *ter.* ἰσδραηλιται. 23. εισιν√. εν πληγ. περισσοτερωσ εν φυλ. ὑπερβαλλοντωσ (C *cum* Steph.). 24. τεσσερακοντα. 25. τρεισ *bis*√. εραβδισθην. 27. *init.*—εν (*habet* C, *forsan* A). λειμω√. νηστιαισ√. ψυχι√. 28. επιστασισ. μοι (C μου). 29. ασθενι√. σκανδαλειζεται√. 31. —ημων.—χ$\overline{υ}$. 32. εφρουρι√. πολιν δαμασκηνων. [θελων]. 33. τιχουσ√. χιρασ√.

XII. 1. (*init.* + ει C). καυχασθαι δε ου συμφερον μεν ελευσομαι δε (—γαρ). 2. [του]. τρυτου (*p.m., at primò* του *pro* τρυ)√. 3. [*cum* Steph.]. 4. παραδισον√. 5. εμαυτου$\overset{ου}{}$ καυχησομαι (ου *p.m.*?). ασθενιαισ μου. 6. —τι (*habet* C). 7. -ψεων. + διο (*ante* ἵνα). σατανα (C *cum* Steph.).—ἵνα μη υπεραιρωμαι (*habet* C). 9. ειρηκεν√.—μου *secund.* (*habet* C). ασθενια√. τελειται (C τελειουτ$\overset{α}{}$αι). ασθενιαισ√ (*sic* v. 10). 10. και εναγκαισ (α *p.m.*? : C *habet* εν *pro* και). και στενοχ. (εν *pro* και C). 11. — καυχωμενοσ. 12. [κατειρ.]—εν *tert.* (τε *pro* εν C). σημιοισ√. + τε (*post* σημιοισ: *punctis notavit* A). [τερασι]. δυναμεσιν√. 13. ησσωθητε (ηττηθητε C). 14. + τουτο (*post* τριτον).—υμων *prim.* αλλα *prim.* οφιλει√. [γονευσι]. αλλα οι γονισ. 15. — και *secund.* (*habet* C). αγαπω ησσον αγαπ. (C *cum* Steph.). 16. κατεναρκησα ὑμων αλλα (*pro* κατεβ. υμασ αλλ). 18. συναπεστιλα√. ἐχνεσιν√. 19. παλαι (παλιν C). κατεναντι.—του (*habet* C). 20. ερισ. [ζηλοι]. εριθιαι√. 21. ελθοντοσ μου (C *cum* Steph.). ταπινωσηˇ√. + με (*post* ταπ.). πορνια√.

XIII. 1. (*init.* + ιδου C). + ἵνα (*ante* επι): *delet* C. η (*pro* και). 2. —γραφω. προημαρτηκοσιν√. φισομαι√. 4. —ει (*habet* C). [-ειασ]. [και γαρ ημ.]. συν (*pro* εν). ζησομεν. 5. πιραζετε√. πιστι√.—η (*habet* C). χ$\overline{σ}$ ι$\overline{σ}$. [εστιν]. 6. ημισ ἐ ουκ (· *p.m.*). 7. ευχομεθα. ημεισ (*pro* υμεισ: *emendant* A? C)√. ποιειτε√. 8. αληθιασ *bis*√. αλλα. 9. —δε (*habet* C). 10. ο κ$\overline{σ}$ εδωκεν μοι. 11. καταρτιζεσθαι√. ἴρηνευετε√. ἴρηνησ√. 12. [αγ. φιλ.]. 13. *fin.*—αμην (*habet* C).

Subscr. προσ κορινθιουσ β.

στιχων χ$\overline{ιβ}$ *s.m.*

προσ γαλατασ.

Cap. I. 1. εγιραντοσ αυτων (ο$\overset{ο}{}$ A *vel p.m.*). 3. *Transfert* ημων *in locum post* πατροσ *plenè scriptum.* 4. περι (*pro* υπερ: C *cum* Steph.). του αιωνοσ του ενεστωτοσ (C *cum* Steph.).—το (*habet* C). 6. ουτωσ√. μετατιθεσθαι√. 7. —και θελοντεσ (*habet* A obliq.). 8. εναγγελισηται.—υμιν *prim.* (*habet* C). 9. προειρηκα (C *cum* Steph.). 10. πιθω√. αρεσκιν√.—γαρ *secund.* 11. (γαρ A, δε *p.m.*, C, Steph.). εστιν√. 12. ουδε (*pro* ουτε). 14. γενι√. 15. [ο θ$\overline{σ}$]. 17. [ανηλθον]. αλλα. 18. τρια ετη. κηφαν (*pro* πετρον: C *cum* Steph.). 19. ιδονˇ√. 21. —τησ *secund.* (*habet* A obliq.).

II. 1. συνπαραλαβων. 2. εθνεσιν√. δοκουσιν√. 4. παρισακτουσ√. καταδουλωσουσιν. 5. αληθια√. [διαμεινη]. 6. ποτ (ποτε C). διαφερι√. + ο (*ante* θ$\overline{σ}$). 7. ειδοντεσ√. 8. —ο γαρ εν. *usque ad* περιτομησ (ὁμοιοτ.: *supplet* A^{a}). ενηργησεν√. [και εμοι]. 9. [νν]. (A obliq. + μεν *post* ημεισ). 11. ηλθεν κηφασ (—πετροσ). αντιοχιαν√. 12. ελθιν√. ηλθεν. ὑπεστελλεν√. 13. + παντεσ (*ante* ωστε: *improbat* C). (συνυπ. C *partim scriptum pro* συναπ.). ὑποκρισιν√. 14. [-δουσι]. κηφα (*pro* πετρω). εθνικωσ και ουχ ἰουδαϊκωσ ζησ (ουχει C). πωσ (*pro* τι). 15. ἰουδεοι√. 16. + δε (*post* ειδοτεσ). [ιν χ$\overline{υ}$]. ημισ√. [χ$\overline{ν}$ ι$\overline{ν}$]. οτι εξ εργων νομου ου δικαιωθησεται. 18. συνισταν$\overset{ω}{}$ω. 20. νυν σ$\overset{ὸ}{}$ζω (· *p.m.*)√. πιστι√. [του ὑ$\overline{ιου}$ του θεου του αγ.].

III. 1. εβασκανεν.—τη αληθεια μη πειθεσθαι.—εν υμιν. 3. επιτελεισθαι√. 5. δυναμισ√. 6. επιστευσεν√. 7. ὑ$\overline{ιοι}$ εισιν (C *cum* Steph.). 8. τα εθνη δικαιοι. -ααμ'. [ενευλογ.]. 10. εισιν√ *bis*. + οτι (*ante* επικατ.).—εν *prim.* (*habet* C). πασιν√. 12. αλλα.—ανθρωποσ. 13. [*cum* Steph.]. 14. εν ι$\overline{ιυ}$ χ$\overline{υ}$ *sic* (ι *eras.*). 15. ουδισ√. αθετι√. 16. ερρεθησαν. εστιν√. 17. — εισ χ$\overline{ν}$. τετρακοσια και τριακοντα ετη. 19. χιρι√. 21. [*habet* του θ$\overline{υ}$]. εκ νομου ην αν. δικεοσυνη√. 22. συνεκλισεν√. [ὑπο]. πιστευουσιν√. 23. ελθιν√. συνκλιομενοι. 26. + οι (*ante* θ$\overline{υ}$: A *vel forsan p.m.* delevit)√. χω (*sic*)√. 28. αρρεν. απαντεσ. ἐ$\overset{ν}{}$ χ$\overline{ν}$ ι$\overline{ν}$ (ˇ A: *at* C *habet* εισ εστε εν χ$\overline{ω}$), *cf.* v. 14. 29. —και. κατα.

IV. 1. διαφερι√. 2. [εστι]. 3. ουτωσ√. ημισ√. στοιχια√ (*sic* v. 9). ημεθα (*pro* ημεν *secund.*). 4. ηλθεν√. εξαπεστιλεν√ (*sic* v. 6). 6. ημων (*pro* υμων). 7. αλλα. *fin.* -νομοσ δια θ$\overline{υ}$ (θ$\overline{υ}$ δια χ$\overline{υ}$ C, Steph.). 8. φυσει μη ουσι. 9. δουλευσε (i. e. -σαι). 12. ὑμισ√. ηδικησαται√. 13. οιδαται√. ασθενιαν√. 14. πιρασμον ὑμων εν (C -μον τον εν, ὑμων *improbato*).—ουκ (*habet* A obliq.)√. [αλλ]. 15. που (*pro* τισ).—ην.—αν (*habet* C). 17. εκκλισαι ὑμασ. 18. —το. ζηλουσθε√. 19. τεκνα (τεκνια C). μεχρισ (αχρισ C). 21. [*cum* Steph.]. 23. [μεν]. ελευθεριασ. δι.—τησ *tert.* 24. [*habet*

αι: *improbat* C]. δουλιαν. 25. — αγαρ. εστιν $\bar{o}$ εν (*sic*)√. [συστ.]. $\overline{\text{ιλημ}}$ ($\overline{\text{ιλημ}}$ v. 26). γαρ (*pro* δε *secund.*). 26. — ητισ εστι.—παντων (*at* ητισ εστιν A, παντων C). 27. στιρα√. 28. ϊσακ (C *cum* Steph.). [*caetera cum* Steph.]. 29. [εδιωκε]. ουτωσ√. 30. κληρονομησει.—του υιου (*habent* A C). 31. διο (*pro* αρα). πεδισκησ√.

V. 1. — ουν η. ημασ $\overline{\chi\sigma}$ (C *cum* Steph.). ηλευθερωσεν√. στηκετε ουν. δουλιασ√. 2. — παυλοσ (*habet* A obliq.). 3. — οτι (*habet* C). οφιλετησ√. 4. κατηργηθηται√.—του. [-σατε]. 5. εκδεχομεθα (απεκ. C). 7. ενεκοψεν.—τη (*habet* C). αληθια√. πιθεσθαι√. 8. πισμονη√. καλουντασ√. 10. [εγω πεπ.]. εαν (*pro* αν). 13. δουλευεται√. 14. πεπληρωται. σεαυτον. 15. καταισθιετε√. ϋπ (ϋπο C). 17. γαρ (*pro* δε *secund.*: C *cum* Steph.). [αντ. αλλ.]. εαν (*pro* αν). 18. (ουκετι *pro* ουκ C). 19. εστιν√ *bis.*—μοιχεια (μοιχια C). πορνια√. ασελγια√. 20. φαρμακια√. ερισ. [ζηλοι]. αιρεσισ. 21. — φονοι. ἀ *p.m.* καθωσ ειπον (— και: C *cum* Steph.). βασιλιαν√. 23. πραϋτησ. εστιν√. 24. κυ $\overline{\chi\upsilon}$ $\overline{\text{ιυ}}$ ($\overline{\text{κυ}}$ *improbant* A C). [-μασι]. 26. [*cum* Steph. -μενοι *rescr.* A *vel p.m.*].

VI. 1. προλημφθη. ϋμισ√. πραυτητοσ. πιρασθησ√. 2. βαστασετε (C -ζετε). [-σατε]. 3. φρεναπατα εαυτον. 7. μυκτηριζετε√. [εαν σπειρη]. 8. σπιρων√ *bis.* θερισισει *prim.* (σι *delet* A: τησ σαρκ. *rescript.*)√. θερισι *secund.*√. 9. εγκακωμεν. θερισωμεν. 10. εχωμεν. 12. περιτεμνεσθε√. τω σταυρω (*sic*) του $\overline{\chi\upsilon}$ μη διωκωνται. 13. [περιτεμν.]. 14. [καυχασθαι].—τω *secund.* 15. εστιν (*pro* ισχυει: *praecedentia cum* Steph.): (εισχυϊ C). 16. [στοιχησουσιν]. ϊρηνη√. 17. μηδισ√. $\overline{\text{κυ}}$ $\overline{\text{ιυ}}$ $\overline{\chi\upsilon}$. 18. — ημων. [αμην].

Subscr. προσ γαλατασ.

στιχ. $\overline{\tau\iota\beta}$ *s.m.*

προσ εφεσιουσ.

Cap. I. 1. [$\overline{\text{ιυ}}$ $\overline{\chi\upsilon}$]. [ουσι].—εν εφεσω (*habet* C: *etiam* πασιν *post* αγιοισ *addito*). 3. + και σωτηροσ (*post* $\overline{\text{κυ}}$: *improbat* C).—ημασ (*habet* A). + εν (*ante* $\overline{\chi\omega}$). 6. ησ (*pro* εν η: C *cum* Steph.). 7. εσχομεν (εχομεν C). το πλουτοσ (*non* v. 18: C *cum* Steph.). ... 10. εισ εισ (··· *p.m.*). ανακεφαλαιωσασθε√. τα επι (τα τε εν C *cum* Steph.). 11. [εκληρωθημεν]. 12. — τησ. 13. ϋμισ (η *pro* υ C *primò*)√. αληθιασ√. 14. [οσ]. [ρρ].—τησ *tert.* 15. — την αγαπην (C εισ την αγαπ. την εισ). 16. μνιαν√.—υμων *secund.* 18. καρδιασ (*pro* διανοιασ).—και (*habet* C). τησ κληρονομιασ τησ δοξησ. 19. ενεργιαν√. 20. [ενηργησεν]. καθισασ (*pro* εκαθισεν). + αυτον (*ante* εν δεξια). [επουρ.]. 22. εδωκεν√. 23. εστιν√. + τα (*ante* παντα). πασιν√.

II. 1. παραπτωμασιν√ (*sic* v. 5). *fin.* + ϋμων. 2. απιθιασ√. 3. ημισ√. ημεθα. [τεκ. φυ.]. *fin.* -ποι ȯ ο (ȯ *leviter abstersum*)√. 4. — εν (*habet* C). 5. συνεζωοποιησεν τω. 6. συνηγειρεν√. 7. *Deest versus ob ὁμοιοτελ.* (*habet* A: αιωσιν: το ϋπερβαλλον πλουτοσ: *caetera cum* Steph.). 8. — τησ. 10. $\overline{\theta\upsilon}$ (*pro* αυτου: A *cum* Steph.). 11. ποτε ϋμεισ (C *cum* Steph.). 12. — εν. επαγ. (π *p.m.*, *at* λ *primò*)√. 13. εγενηθητε εγγυσ. 15. δογμασιν√. αυτω (*pro* εαυτω: C *cum* Steph.). ιρηνην√. 16. αποκτινασ√. 17. ϊρηνην√. + ϊρηνην (*ante* τοισ εγγυσ). 18. + ‘ οι αμφοτεροι εν ενι’ (*ante* εχομεν: ‘ ’ A)√. (A εσχομεν). 19. αλλα εστε συνπολιται. 20. — αυτου. του $\overline{\chi\upsilon}$ (*pro* $\overline{\text{ιυ}}$ $\overline{\chi\upsilon}$: A *habet* αυτου $\overline{\chi\upsilon}$ $\overline{\text{ιυ}}$). 21. — η (*habet* A). 22. ϋμισ√.

III. 1. — $\overline{\text{ιυ}}$ (*habet* A). 2. δοθισησ√. 3. [οτι]. εγνωρισθη. προεγραψ^{a} (^{a} *p.m.*). 5. — εν *prim.* 6. συνκληρ. συνσω. συνμετ. —αυτου. *fin.* εν $\overline{\chi\omega}$ $\overline{\text{ιυ}}$. 7. εγενηθην. τησ δοθισησ. 8. — των.— εν. το ανεξ. πλουτοσ (C *cum* Steph.). 9. [*init.* και·].—παντασ (*habet* C). οικονδμια (*pro* κοινωνια).—εν (*habet* C).—δια $\overline{\text{ιυ}}$ $\overline{\chi\upsilon}$. 11. (+ τω *ante* $\overline{\chi\omega}$ A: *delet* C). 12. — την *secund.* (*habet* C). 13. εγκακιν√. θλιψεσιν√. εστιν√. 14. — του $\overline{\text{κυ}}$ *ad fin. vers.* (*habet* C). 16. δω. το πλουτοσ. δυναμι√. 18. εξισχυσηται√. [πασι]. [β. και ϋψ.]. 21. + και (*post* εκκλησια).

IV. 1. $\overline{\chi\omega}$ (*pro* $\overline{\text{κω}}$). εκληθηται√ (*non* v. 4). 2. ταπινοφροσυνησ√. πραϋτητοσ. 3. τηριν√. 6. *fin.*—υμιν. 7. [η]. 8. — και (*habet* C). εδωκεν√ (*sic* v. 11). 9. — πρωτον (*habet* C). 10. εστιν√. 13. τελιον√. 14. κυβια√. μεθοδιαν. 15. — ο (*habet* C). 16. συνβιβ. ενεργιαν√. αυτου (*pro* εαυτου). 17. — λοιπα (*habet* C). 18. εσκοτωμενοι. 21, 22. $\overline{\text{ιυ}}$ απ *rescript. p.m. super rasuram.* 22. φθιρομενον√. 23. [ανανεουσθαι δε]. 24. ενδυσασθε. οσιοτητι και δικαιοσυνη (C *cum* Steph.). 25. λαλειτε

VI. 1. [εν $\overline{\text{κω}}$]. εστιν√. 3. *Versus bis scriptus p.m.* (*secundo loco uncis inclusit* A)√. 4. αλλα. εκτρεφεται√. παιδια√. 5. κατα σαρκα κυριοισ.—τησ. 6. οφθαλμοδουλιαν√.—του *prim.* 7. + ωσ (*ante* τω $\overline{\text{κω}}$). 8. εαν ποιηση εκαστοσ (— ο *et* τι: C *habet* ο εαν π. ε.). κομισεται (C *cum* Steph.).—του. 9. απιλην√. εαυτων και ϋμων (*pro* υμων αυτων: ϋμων και εαυτων C). ουρανω. προσωπολημψια. εστιν *secund.* 10. του λοιπου.—αδελφοι μου (C το λ. αδ. μου). ενδυναμουσθαι√. + τω (*ante* $\overline{\text{κω}}$): *improbant* A? C. κρατι√. 11. μεθοδιασ√. 12. [ημιν].—του αιωνοσ (*addit et absterget* C). 14. αληθια√. 16. εν (*pro* επι). δυνησεσθαι√. [τα πεπ.]. 17. εστιν√. 18. — τουτο. 19. δοθη μοι (μοι δοθη C). [του ευαγ.]. 20. παρρησιασωμαι εν αυτω. 21. και ϋμεισ ἰδητε. ὐ γνωρισει ϋμιν (· *p.m.*: C υμιν γν. *sed delevit*).—διακονοσ (*habet* A). 24. — αμην (*habet* C).

Subscr. προσ εφεσιουσ.

στιχων $\overline{\tau\iota\beta}$ *s.m.*

[Gal. iv. 24—Ephes. vi. 24.]

προσ φιλιππησιουσ.

Cap. I. 1. χυ ιυ. [πασι]. 4. + τη (*ante* δεησει: *improbat* C). 5. + τησ (*ante* πρωτησ). 6. επιτελεσι√. αχρι. [ιυ χυ]. 7. εστιν√. + εν (*ante* τη απολογ.). συνκ. 8. — εστιν (*habet* C: *instaurator moi? pro* μου). χυ ιυ. 9. [περισσευη]. 10. — υμασ (*habet* C). αλικρινεισ (*ει pro* α *p.m. vel* A)√. 11. καρπον. τον. 12. γεινωσκιν√. 13. + τω (*ante* χω: *improbat* C). γεγονεναι (γενεσθαι A? C). πασιν√. 14. + του θυ (*ante* λαλι). 15. (— και *prim.* C). *fin.* κηρυσσειν (A *minut.* κηρυσσουσιν). 16. οι μεν εξ αγαπησ κ.τ.λ. *e vers.* 17. 17. οι δε εξ εριθειασ κ.τ.λ. *e vers.* 16 (*ad* τον *puncta apposita sed rursus erasa*). εγειρειν (*pro* επιφερειν). 18. + οτι (*post* πλην). ειτε ε αληθεια (· *p.m.* ?). 23. δε (*pro* γαρ). (A obliq. *addit* γαρ *post* πολλω). κρισσον√. 24. επιμενιν√.—εν. 25. παραμενω. + ϋμων (*post* πιστεωσ: *improbat* C). 27. — του χυ (*habet* A). πολιτευεσθαι√. ειδων√.—ειτε απων (*habet* A obliq.). ακουω (ακουσω A obliq.). πιστι√. 28. εστιν αυτοισ (— μεν). ενδειξεισ√. απωλιασ√. ϋμων (*pro* υμιν). 30. ειδετε.

II. 1. τισ (*pro* τινα). 2. [συμψ.]. αυτο (*pro* εν: C *cum* Steph.). 3. κατ εριθιαν μηδε κατα κενοδ. (κατα *improbat* C). ταπινοφροσυνη√. 4. εκαστοσ σκοπουντεσ.—εκαστοσ *secund.*: *at* v. 5 *init.* εκαστοι τουτο φρονειτε (— γαρ: τουτο γαρ C). 7. αλλα. εκενωσεν√. 8. εταπινωσεν√. + του (*ante* σταυρου *plenè*). 9. ϋπερυψωσεν. + το (*ante* ονομα *prim.*). 10. + χυ (*post* ιυ: *delet* C). επιγιων√. 11. εξομολογησητε√. 12. (C *improbat* εν *prim.*). 13. — ο *prim.* 15. [γενησθε]. ακαιρεοι√. αμωμα μεσον (— εν). 16. εχοντεσ (επεχοντεσ A). 17. [αλλ]. λιτουργια√.—και συγχαιρω (A *habet* και συνχ.): ομοιοτελ.? 18. δε. ϋμισ√. [συγχ.]. 19. [κω]. 21. ιυ χυ (— του). 23. αφιδω. 24. (+ εγω *ante* ταχεωσ A). *fin.* + προσ ϋμασ (*improbat* C). 25. [συστρ.]. λιτουργον√. 26. + ϊδειν (*post* ϋμασ: *improbat* C). ησθενησεν√ (*sic* v. 27). 27. (θανατου C). αλλα. ηλεησεν αυτον. λυπην (*pro* λυπη). 28. ειδοντεσ√. 29. προσδεξασθαι√. 30. κυ (*pro* του χυ). ηγγισεν√. παραβολευσαμενοσ. αναπληρωσει. εμε (με C). λιτουργιασ√.

III. 1. ταυτα (τα αυτα C *cum* Steph.). [δε ασφ.]. 3. θυ (θω C *cum* Steph.). 4. πε (*pro* εγω *secund.*: *corrigit* A). 5. βενιαμειν. 6. ζηλοσ (C *cum* Steph.). 7. — αλλ (*habet* C). [την μοι]. 8. — και *prim.* (*habet* C). [-εωσ χυ]. [κυ μου].—ειναι *secund.* (*habet* C). 9. δικαιοσυνην εμην (C *cum* Steph.). πιστι√. 10. γνωσεωσ (*pro* αναστασεωσ: A obliq. *cum* Steph.). και κοινωνιαν παθηματων (*habet* την *et* των C). συνμορφιζομενοσ (συνμορφουμενοσ C). 11. την εκ (*pro* των). 12. τετελιωμαι√.—και *prim.* (*habet* C). ει (*pro* και *secund.*. *corrigit* A). κατελημφθην. ϋπο χυ ιυ (— του). 13. ουπω (*pro* ου). 14. επεκτινομενοσ√. εισ (*pro* επι). βραβιον√. 15. τελιοι√. + ουν (*ante* φρονουμεν [*sic*]: *improbat* C). 16. — κανονι *ad fin. vers. forsan ob* ομοιοτελ. (C καν. το αυτο φρονιν). 17. συνμιμητε√. [ουτω]. 19. απωλια√. επιγια√. 20. [σωτηρα *plenè*]. 21. ταπινωσεωσ√.— εισ το γενεσθαι αυτο. συνμορ. αυτω (*pro* εαυτω: C *cum* Steph.).

IV. 1. κ αγαπητοι (κ *notat. p.m.*)√. ουτωσ√. 2. ευοδιαν. φρονιν√. 3. ναι (*pro* και *prim.*). γνησιε συζυγε *sic edit. min.* (*at in not. et edit. mai.* συζυγε: C συνζυγε). συνλαμβανου. και των συνεργων μου και των λοιπων (C *cum* Steph.). 6. μετ. 8. επενοσ√. 9. ϊρηνησ√. 10. φρονιν√. ηκαιρισθε√. 12. και (*pro* δε). ταπινουσθαι√. πασιν√. πιναν√. ϋστερισθαι√. 13. — χω (*habet* C). 14. [συγκ.]. 15. οιδαται√. ϋμισ√ *bis.* μακαιδονιασ√. λημψεωσ. 16. [εισ]. χριαν√ (*sic* v. 19). 17. [αλλ]. 18. παρα (A απο) επαφροδειτου. 19. το πλουτοσ (C *cum* Steph.).—εν *prim.* (*habet* A obliq.). 20. + ω (*ante* η δοξα: *delet* C). 21. ασπασασθαι√. 23. — ημων. του πνσ (*pro* παντων: C *cum* Steph.). [αμην].

Subscr. προσ φιλιππησιουσ.

στιχοι ω (*i. e.* σ) *s.m.*

προσ κολοσσαεισ.

Cap. I. 1. χυ ιυ. 2. κολοσσαισ. [χω χαρισ]. [και κυ ιυ χυ]. 3. [*cum* Steph.]. 4. κω ιυ (χω ιυ C). ην εχετε (*pro* την *tert.*). 5. αληθιασ√. 6. — και *secund.* εστιν (*sic* v. 7)√. + και αυξανομενον (*ante* καθωσ). αληθια√. 7. — και. εμαθατε. ημων (*pro* ϋμων: C *cum* Steph.). 9. ημισ√. 10. —υμασ (*habet* C). αρεσκιαν√. τη επιγνωσει (εν τη επ. C). 12. + θω (*ante* πατρι). ϋμασ (*pro* ημασ). 13. [ρρ]. 14. — δια του αιματοσ αυτου. 16. — τα *secund. et tert.* (*habet* C). 17. εστιν (*sic* v. 27)√. συνεστηκεν√. 18. — εκ (*habet* C). 19. ε"δοκησεν (υ *p.m.*). 20. [δι αυτου]. 22. [αποκατηλλαξεν]. + αυτου (*post* θανατου). 23. πιστι√.—τη *secund.* (*habet* C). κηρυξ και αποστολοσ (*pro* διακονοσ: C *cum* Steph.). 24. παθημασιν υμων (— μου υπερ: C *cum* Steph.: A *omittit* μου *tantum*). [ο]. 25. + παυλοσ (*post* εγω: *improbat* C). δοθισαν√. 26. νυν. 27. [τισ ο]. του (*pro* τουτου: C *cum* Steph.). [οσ]. 28. — ιυ (*habet* C). 29. ενεργιαν√.

II. 1. ϋπερ (*pro* περι). λαοδικιαν√. εορακαν (-κασιν C).— εν σαρκι (*habet* C). 2. συμβιβασθεντεσ (-ων C, *sed rursus abstersit*). παν πλουτοσ (C *cum* Steph.). *fin.* του θυ πατροσ χυ (C και πατρ. του). 3. εισιν√.—τησ *secund.* (*habet* C). γνω *rescript. ab* A *vel p.m.* 4. — δε (*habet* C). μηδεισ (C μητεισ) *pro* μη τισ. 7. — εν αυτω (*habet* A). [εν τη π.] —εν αυτη (εν αυτω *legit* C). 8. βλεπεται√. εσται ϋμασ. συλαγων (-γωγων C)√. στοιχια√. 10. [οσ]. + τησ (*ante* αρχησ). εκκλησιασ (*pro* και εξουσιασ: C *cum* Steph.). 11. — των αμαρτιων (*habet* C). [-ματι *p.m.*, *at* βαπτισμω C]. 12. [συνηγερθητε].—των. 13. — εν (*habet* A). παραπτωμασιν√. συνεζωοποιησεν ϋμασ (ϋμασ *improbat* C). [ημιν, *at* C υμιν]. 14. εξαλιψασ√. τοισ (τ *p.m. in ras.*)√. ημων (*pro* ημιν: A *cum* Steph.). 15. εδιγματισεν√. 16. βρωσι√. [νουμ-]. 17. [α]. εστιν√. (— του C). 18. μηδισ√.— εν (*habet* A). ταπινοφροσυνη (*sic* v. 23)√. 'μελλοντων' αγγελων (' ' A).—μη (*habet* C). εορακεν. *fin.* αυτων (-ου A C). 19. [συμβ.]. αυξη (A αυξει). 20. αποθανετε (*sic*) ουν (— ουν A? ουν απ. C).—τω. στοιχιων√. 21. εστιν (*sic* v. 23)√. 23. εθελοθρησκια√. [και *secund.*]. αφιδια√.

III. 1. εν (*pro* τω: A *cum* Steph.). θσ (*pro* χσ *primò*: χ A *vel p.m.*)√.— εστιν (*habet* A). 4. ϋμων (*pro* ημων). ϋμισ (*sic* v. 7)√. 5. — υμων (*habet* C). πορνιαν√. πλεονεξειαν√. ειδωλολατρια√. 6. απιθιασ√ [*caetera cum* Steph.]. 7. τουτοισ (*pro* αυτοισ). 8. — και ϋμεισ (*habet* A). 10. επενδυσαμενοι (ενδ. C). 11. [-λοσ ελευ-].—τα (*habet* C). πασιν√. 12. [του]. οικτιρμου. ταπινοφροσυνην√. πραυτητα. 13. θσ (χσ A? C *cum* Steph.). (C *correcturus* ημιν *pro* υμιν, *rursus* η *abstersit*). ουτωσ√. ϋμισ√. 14. [πασι]. οσ (*pro* ητισ: C *cum* Steph.). 15. χυ (*pro* θυ: C *cum* Steph.). 16. κυ (*pro* χυ: C *cum* Steph.). ενοικιτω√.—και *secund. et tert.* (C *habet* τη *ante* χαρ.). ταισ καρδιεσ. *fin.* θω (*pro* κω). 17. [αν]. κυ ιυ χυ (+ του *ante* κυ C).—και *secund.* 18. ϋποτασσεσθαι√.—ιδιοισ. 19. (+ εαυτων *ante* γυν. C). πικρενεσθε√. 20. γονευσιν√. ευαρεστον εστιν εν κω. 21. παροργιζεται (*pro* ερεθιζετε). 22. οφθαλμοδουλιαισ√. *fin.* κν (C θν). 23. — και παν (C *habet* παν). ο (*pro* ο τι). 24. απολημψεσθε (λημψ. C).— γαρ. 25. γαρ (*pro* δε). (C κομισεται). ηδικησεν√. εστιν√. προσωπολημψια.

IV. 1. [παρεχεσθε: (·θαι C)]. ουρανω (-οισ C). 2. προσκαρτειτε√.—εν αυτη (*habet* A). 3. αμα (ϊν *primò*: αμα *vix p.m.*)√.

[δι ο]. 4. δι (*non* v. 6)√. 6. ενει√. 7. + δε (*ante* κατ: *improbat* C).—και συνδουλος (*habet* C). 8. γνω τε (*sic Tischendorf.*: γνω C). [ὑμων *prim.*: C ημ. *sed abstersit*]. τ^{a}σ (α *p.m.*?)√. 9. [υμων: C ημ. *sed rursus abstersit*]. γνωριουσιν (C γνωρισουσιν). 12. ασπαζετε√. + ιν̄ (*post* χῡ). ημων (*pro* υμων *secund.*: υμ. C *post* στιχων *scriptorem*). σταθητε (C στητε). τελιοι√. πεπληροφορημενοι (*pro* πεπλ.). 13. πολυν πονον (*pro* ζηλον πολυν). λαοδικια (*sic* v. 15)√. 15. αυτων (*pro* αυτου). 16. λαοδικιαων√. λαοδικιασ√. ὑμισ√. 18. —αμην (*habet* C)

Subscr. προσ κολασσαεισ.

στιχων τ. *s.m.*

προσ θεσσαλονικεισ α.

Cap. I. 1. [*cum* Steph.]. 2. μνιαν√.—υμων *secund.* (*habet* C). 3. αδιαλιπτωσ√. 4. + του (*ante* θῡ). 5. + του θῡ (*ante* ημων). [εισ ὑμ.]. δυναμι√.—εν *tert.*—εν *quart.* 6. μιμητε√. 7. [τυπουσ]. πασιν√. μακιδονια (*sic* v. 8)√. + εν (*ante* τη αχ.). 8. —γαρ (*habet* A). θῡ (*pro* κῡ: C *cum* Steph.). + εν τη (*ante* αχαια). αλλα ε̄ (— και: ε *addunt* A? C: αλλα ¯ *p.m.*). χριαν εχιν ημασ. 9. εσχομεν. 10. αναμενιν√. + των (*inter* εκ *et* νεκρων). εκ (*pro* απο).

II. 1. οιδαται (*sic* v. 2)√. 2. —και *prim.* 3. ουδε (*pro* ουτε). 4. ουτωσ√.—τω *prim.* (*habet* C). 5. κολακιασ√. (— εν *secund.* C). 7. αλλα. νηπιοι (ηπιοι C). (εαν *pro* αν C). 8. ομειρομενοι. εγενηθητε. 9. —γαρ *secund.* ὑμιν (*pro* εισ ὑμασ: A *cum* Steph.). 11. μαρτυρομενοι. 12. περιπατειν. καλεσαντοσ. 13. *init.* + και. αδιαλιπτωσ√.—αληθωσ (*habet* A *ante* εστιν√). ημιν (*pro* υμιν). 14. ὑμισ√ (*bis in vers.*). *Post* θῡ *propter* ὁμοιοτ. *addit p.m.* εδεξασθε κ.τ.λ. v. 13 . . . καθωσ εστιν λ. . . . ενεργιται . . . ημιν . . . v. 14 μιμηθητε *usque ad* του θῡ v. 14: *improbat* A√. τα αυτα. 15. αποκτιναντων√.—ιδιουσ. ημασ (*pro* υμασ). 16. εθνεσιν√. εφθασεν√. 18. διοτι. 19. —η *tert.* (*habet* C).—χῡ. 20. εσται√.—η *secund.* (*habet* C).

III. 1. ηυδοκησαμεν. καταλιφθηναι√. 2. [διακ.].—και συνεργον ημων.—υμασ *secund.* ὑπερ (*pro* περι). 3. *init.* το. [μηδενα σαινεσθαι εν τ. θλιψεσι]. 6. + υμων (*ante* πιστιν: νπ *separat* C??). μνιαν√. 7. αναγκη και θλιψει. 8. (C στηκετε). 9. κω̄ (*pro* θω̄: C *cum* Steph.). κῡ (*pro* θῡ: C *cum* Steph.). 11. —χσ̄. ὑμων (*pro* ημων *tert.*: C *cum* Steph.). 13. —χῡ. *fin.* + αμην (*improbat* C).

IV. 1. —το. + τω (*ante* κω̄). [ιν̄ καθωσ]. + καθωσ και περιπατειτε (*post* θω̄). 2. δεδωκαμεν. 3. εστιν√. [-ιν θελ-]. (πασησ *pro* τησ C). 4. [εκαστον]. + εν (*ante* τιμη: *improbat* C). 6. —ο (*habet* C). [*caetera cum* Steph.]. 7. [αλλ]. 8. και διδοντα το πν. αυτ. (C δοντα). *fin.* ὑμασ. 9. (εχομεν *pro* εχετε C). 10. ὑμων (*pro* τουσ *secund.*: C *cum* Steph.). [μακεδ-]. 11. (—ιδιαισ C). ὑμιν παρηγγιλαμεν√ (παρηγγ. ὑμιν C). 13. θελομεν. κοιμωμενων. [λυπησθε]. (ωσ *pro* καθωσ C). 14. επιστευομεν (C *cum* Steph.). απεθανεν√. ουτωσ (*sic* v. 17)√. 17. περιλιπομενοι√.

V. 1. του γραφεσθαι υμιν (του *improbat* C). 2. ακρειβωσ√. —η. 3. —γαρ (*at* δε C). επισταται. ωδειν√. 4. εσται√. [η ημ. υμ.]. [κλεπτητ$^{\text{η}}$σ]. 5. + γαρ (*post* παντεσ). εσται (ε *p.m.*)√. 6. —και *prim.* (*habet* C). 7. καθευδουσιν√. 8. —και αγαπησ (*post* πιστεωσ: *habet* C). 9. αλλα. 10. περι (*pro* υπερ: C *cum* Steph.). 12. προϊστανομενουσ. 13. + και (*ante* ειρην.: *improbat* C). *fin.* αυτοισ. 15. αποδοι (-δω C).—και *prim.* (*habet* C). 17. αδιαλιπτωσ√. 18. [γαρ θελ.]. + του (*ante* θῡ: *improbat* C). 19. [σβεννυτε]. 21. [*sic*, *cum* Steph.: *at* C παντα δε]. 25. [*και deest*]. 27. [ορκιζω]. [πασι].—αγιοισ (*habet* C). 28. [αμην].

Subscr. προσ θεσσαλονικεισ α.

προσ θεσσαλονικεισ β.

Cap. I. 1. + και (*ante* πρῑ: *improbat* A, *forsan p.m.*). 2. [ημων]. 3. οφιλομεν√.—υμων *tert.* (*habet* C). 4. αυτουσ ημασ. εγκαυχασθαι. [πασι, *sic* v. 10]. 5. ενδιγμα√. 7. υμων (*pro* ημων: C *cum* Steph.). 8. [πυρι φλ.]. [ειδοσι]. (+ τον *ante* θν̄, C). ὑπακουουσιν√. [χῡ]. 9. [ολεθρον]. 10. πιστευσασιν. 12. —χῡ *prim.*

II. 1. (ερωτωμ[εν] *p.m. super ras.*)√. 2. μηδε (*pro* μητε *prim.*). *fin.* κῡ (*pro* χῡ). 3. ανομιασ (*pro* αμαρτιασ). 4. —και υπεραιρομενοσ (*habet* A obliq.) οὐ ὁμοιοτ.—ωσ θν̄. αποδικνυνται√. εστιν√. 6. οιδαται√. αυτου (εαυτου C). 7. + γαρ (*post* ηδη: *improbat* C). 8. κσ̄ ισ̄ αναλοι (C ανελοι). 9. ενεργιαν√. δυναμι√. σημιοισ√. τερασιν√. 10. —τησ *prim.* (*habet* C).—εν *secund.* (*habet* C). 11. πεμπει (-ψει C). 12. κριθωσιν απαντεσ. αλλα.—εν (*habet* C). αδικειαν√. 13. οφιλομεν√. ευχαριστιν√. + του (*ante* κῡ). ειλατο. ημασ (*pro* ὑμασ: C *cum* Steph.). [απ αρχησ]. πιστι√. 14. + και (*ante* εκαλεσεν). [ὑμασ]. ὑμων (*pro* ημων *prim.*: A C *cum* Steph.). 16. ισ̄ χσ̄ ϛ ο θσ̄ ο πατηρ (ϛ *p.m.*: C *delet* ο *ante* πατηρ).—ο αγαπησασ ημασ (*addit* A). 17. τασ καρδιασ ὑμων.—υμασ. εργω και λογω.

III. 1. προσευχεσθαι√. 3. ο κσ̄ εστιν (εστιν ο κσ̄ C). 4. —υμιν.—και *prim.* (*habet* C). 5. + την (*ante* ὑπομονην). 6. [ημων]. παρελαβοσαν (παρελαβον C). 7. οιδαται√. μιμισθαι (*sic* v. 9)√. 8. αλλα. νυκτοσ και ημερασ. 10. —τουτο (*habet* C). εργαζεσθε√. 12. εν κω̄ ιν̄ χω̄ (C *cum* Steph., δια κ.τ.λ.). 13. εγκακησητε. 14. σημιουσθαι.—και. συναναμιγνυσθαι. 15. νουθετιται√. 16. [τροπω]. 17. εστιν σημιον√. ουτωσ√. 18. —αμην (*addit* C αμην).

Subscr. προσ θεσσαλονικεισ.

στιχων ρπ. *s.m.*

προσ εβραιουσ.

Cap. I. 1. πατ *super ras.* 2. εσχατου. εθηκεν√. εποιησεν τουσ αιωνασ. 3. —δι εαυτου. των αμαρτιων ποιησαμενοσ (—ημων: *at* υμων C). 4. κριττων√. 5. ειπεν√.—αυτω (*habet* A). 7. λιτουργουσ√. 8. + και (*post* αιωνοσ).—ραβδοσ ευθυτητοσ (*habet* A η ραβδοσ τησ ευθυτητοσ ραβδοσ τησ β.)√. *fin.* αυτου (*pro* σου). 9. αδικιαν (*pro* ανομιαν). εχρισεν√. 12. αλλαξεισ (ειλιξεισ C). + ωσ ἱματιον (*post* αυτουσ). + και (*ante* ο αυτοσ: ··· *p.m.*). εκλιψουσιν√. 13. ειρηκεν√. 14. εισιν√. λιτουργικα√.

II 1. περισσοτερωσ δει. προσεχιν ημασ. ακουσθισι√ (-σιν C). παραρυωμεν. 3. λαλισθαι√. 4. σημιοισ√. [τερασι]. θερισμοισ (A μερισμοισ). 5. ὑπεταξεν√. 6. [τι]. 7. σασ αυτο *secund. in rasur. rescript. p.m.? vel* A√. [*Habet* και κατεστησασ *ad fin.*

vers.]. 8. ὑπεταξα$^{\sigma}$ (*σ forsan p.m.*). *τω γαρ.* [*αυτω prim.*]. 10. *επρεπεν*√. *τελιωσαι*√. 14. *κεκοινωνηκεν*√. *αιματος και σαρκος. μετεσχεν*√. *τουτεστιν*√. 15. *δουλιασ*√. 17. *ωφειλεν*√. 18. — *πειρασθεισ* (*habet πιρασθισ* C). *πιραζομενοισ*√

III. 1 — $\overline{\chi\nu}$. 2. [*μωσησ*]. 3. *ουτοσ δοξησ. μωϋσην.* 4. —*τα.* 5. *μωϋσησ.* 6. *καν* (*pro εαυτερ* : ^{e} *i. e. εαν p.m.* : C *cum* Steph.). [*μεχ. τελ. βεβ.*]. 8. *πιρασμω* : *non* v. 15 (*pro παραπικρ.*). *πιρασμουν*√. 9. *επιρασαν*√.—*με prim.* (*habet* C). *εν δοκιμασια* (*pro εδοκιμασαν με* : C *cum* Steph.). *τεσσερακοντα* (*sic* v. 17). 10. *ταυτη* (*pro εκεινη*). [*ειπον*]. 12. *εστε*√. 13. [*τισ εξ υμων*]. 14. *του* $\overline{\chi\nu}$ *γεγοναμεν.* 16. *εγυπτου*√. *μωϋσεωσ.* 17. *τισιν* (*sic* v. 18)√. *δε προσωχθισεν*√. 18. *ωμοσεν*√. *απιθησασιν*√. 19. *εισελθιν* (*sic* iv. 1)√. [*δι*].

IV. 1. *καταλιπομενησ*√. 2. *συνκεκερασμενοσ. πιστι*√. 3. *ουν* (*pro γαρ*). 4. *ειρηκεν*√. *ουτωσ*√. 6. [*δι*] *απιστιαν* (*απιθιαν* C). 7. *οριζει τινα* (*τινα οριζει* C). *δαυειδ. προειρηται. σκληρυνηται*√. 8. $\overline{\iota\sigma}$ (*sic*). 9. *Deest versus* (*habet* A, *legens απολιπεται*√). 10. *των* (*πα* C *scripsit et abstersit* : *i. e. παντων pro των prim.*). 11. *ειναν*√. — *τισ* (*habet* C). *ὑποδιγματι*√. *απιθιασ*√. 12. —*ψυχησ* (*supplet forsan p.m.*).—*τε prim.* [*ενθυμησεων*]. 13. *εστιν*√. 14. *διεληλυθα*√. 15. *συνπαθ. ασθενιαισ*√. *πεπιρασμενον*√. 16. *ελεοσ.*

V. 1. [*τε*]. 2. [*αγνοουσι*]. *ασθενιαν*√. 3. *δι αυτην. ουτωσ* (*sic* v. 5)√. [*εαυτου*]. *περι* (*pro υπερ*). 4. —*o bis. καθωσπερ* (C *cum* Steph.). 5. *εδοξασεν*√. 8. *επαθεν*√. 9. *πασιν τοισ ὑπακουουσιν αυτω.* 12. *χριαν prim.*√. *στοιχια*√. — *και ultim.* (*habet* C). 13. *εστιν*√.

VI. 2. [*διδαχησ*]. [*τε bis*]. 3. [*ποιησομεν*]. 6. *παραδιγματιζοντασ*√. 7. *ερχομενον πολλακισ.* 9. *αδελφοι* (*pro αγαπητοι* : C *cum* Steph.). *κρισσοναν*√. *ουτωσ* (*sic* v. 15)√. 10. —*του κοπου. ενεδειξασθαι*√. 12. *μειμηται*√. 13. *επαγγιλαμενοσ*√. *ειχεν*√. *ωμοσεν*√. 14. *ει* (*pro η*). 15. *επετυχεν*√. 16. —*μεν. ομνυουσιν*√. 18. + *τον* (*ante θν* : *improbat* C). *προκιμενησ*√. 19. [*ασφαλη*]. 20. *μελχεισεδεκ* (*non* v. 6. 10 ; vii. 10. 11. 17 ; *at sic* vii. 1. 15).

VII. 1. *σαλημ'* (*non* v. 2). [*του υψ-*]. *οσ* (*pro o secund.*). 2. *εμερισεν απο παντων. εστιν*√. 3. [*αφωμοι.*]. 4. [*και*]. 5. [*υιων*] *λευει* (*sic* v. 9)√. *ἱερατιαν*√. [*αποδεκατουν*]. *τουτεστιν*√. 6. *δεδεκατωκεν* (—*τον prim.* : *habet* C). *ευλογηκεν*√. 7. *κριττονοσ* (*sic* v. 19)√. 9. [*ειπειν*]. *δι. λευει* (C -*εισ*). 10. *ετι γαρ inter lineas p.m.*√. —*o.* 11. *λευειτικησ*√. *επ αυτησ νενομοθετηται.* 13. *προσεσχηκεν*√. 14. *περι ἱερεων μωυσησ ουδεν ελαλησεν* (*ουδ. μωυσ.* C). 16. *σαρκινησ.* 17. *μαρτυρειτε* [*i. e. -αι*]. 19. [*-ζομεν*]. 21. (C *μετ'*). *ωμοσεν*√.— *εισ τον αιω. ad fin. vers.* (*habet* C *in marg., legens μελχισεδεκ'*). 22. *τοσουτο και* (C *τοσουτον sine και*). *κριττονοσ*√. 23. *εισιν*√. [*γεγ. ἱερ.*]. 26. [*ημιν επρ-*]. 27. *fin. προσενεγκασ.*

VIII. 2. *λιτουργοσ*√.—*και secund.* 3. *τι* $^{\aleph}$ ($^{\aleph}$ *p.m. vel* A). 4. *ουν* (*pro γαρ*). — *των ιερεων.* — *τον* (*habet* C). 5. *ὑποδιγματι*√. *λατρευουσιν*√. *μωϋσησ. φησιν*√. *ποιησισ.* 6. [*νυνι*]. *τετυχε* (C *τετευχε*). *λιτουργιασ*√.—*εστι διαθ . . . επι κρειττοσ* (*οὐ ὁμοιοτ.*). *Supplet* A *διαθηκησ εστιν μεσειτησ ητισ επι κοιττο*(*σ deest*) : *textus p.m. procedit in επαγγ.* 8. *αυτουσ* (*-τοισ* C). $\overline{\iota\sigma\lambda}$ ($\overline{\iota\eta\lambda}$ v. 10). *οικον secund. κον supplet* C).√. 9. [*-μενου μου*]. *ενεμιναν*√. 10. [*-θηκη ην*]. *εκινασ*√. *καρδιαν* (*-ασ* C). *μοι p.m., at primὸ μου, ante εισ λαον.* 11. *πολιτην* (*pro πλησιον*). *ειδησουσιν*√.—*αυτων prim.* 12. —*και των ανομιων αυτων* (*habet* C) *οὐ ὁμοιοτ.* 13. *κενην*√ (*non* v. 8). [*πεπαλαιωκε*].

IX. 1. [*ειχε*].—*σκηνη. λατριασ*√. 3. *τα αγια των αγιων.* 5. *χερουβιν. ενεστιν* (*pro εστι* : *εν eras.*). 6. *ουτωσ*√. 9. *ην* (*pro ον*). *συνιδησιν τελιωσαι*√. 10. *βρωμασιν*√. *πομασιν*√. *δικαιωματα* (—*και* : *habet και* C). 11. [*μελλ.*]. 12. *εισ τα αγια εφαπαξ εισ τα αγια* (*εισ τα αγια prim. improbat* A)√. [*ευραμ-*]. 13. *τραγων και ταυρων.* 14. (C *αγιου pro αιωνιου*). [*p.m. omnino cum* Steph.]. 17. *τοτε* (*pro ποτε* : C *cum* Steph.). *εισχυι*√. 18. [*ουδ*]. *ενκεκενισται.* 19. (+ *τον ante νομον* C). + *των* (*ante τραγων* : *improbat* C). *εραντισεν* (*sic* v. 21). 20. *ενετιλατο*√. 21. *λιτουργιασ*√. 23. *ὑποδιγματα*√. *κριττοσι*√. 24. *χιροποιητα*√. *εισηλθεν αγια.*—*o.* 25. (+ *των αγιων post αγια* C). 26. *νυνι.* + *τησ* (*ante αμαρτιασ*). 28. + *και* (*post ουτωσ*).

X. 1. + *αυτον* (*ante ασ*). *δυνανται. τελιωσαι*√. 2. [*ουκ*]. *εχιν*√. *συνιδησιν*√. *κεκαθαρισμενουσ.* 4. *τραγων και ταυρων. αφεριν* (*ρ p.m., λ primὸ*)√. 6. [*ευδ., sic* v. 8]. 7. —*ηκω* (*habet* A). 8. *θυσιασ και προσφορασ* (C *cum* Steph.).—*τον.* 9. —*o* $\overline{\theta\sigma}$ (*habet* C). 10. —*οι.*—*του secund.* 11. [*ἱερευσ*]. *εστηκεν λιτουργων καθ ημεραν* (*εστ. καθ ημ. λιτ.* C). 12. *ουτοσ* (*pro αυτοσ*). *εκ δεξια* (*εν δ.* C)√. 14. *τετελιωκεν*√. 15. *ειρηκεναι.* 16. *την διανοιαν.* 17. *μνησθησομαι* (C -*σθω*). 18. *αφεισ* ($^{\sigma}$ *p.m.* ? C). — *τουτων* (*habet* C). 20. *τουτεστιν*√. 22. *ρεραντισμενοι* (C *ερραν-*). *συνιδησεωσ*√. 23. *λελουσμενοι.* + *ημων* (*post ελπιδοσ* : *improbat* C). 25. *εγκαταλιποντεσ. αυτων* (C *εαυτων*). *οσον* (C *οσω*). 26. *τησ* (*pro την* : C *την*)√. *επιγνωσιαν* (*α delet* A). *απολιπεται*√. 28. *μωϋσεωσ. τρισιν*√. 30. *εκδικησεισ*√.—*λεγει* $\overline{\kappa\sigma}$ (C *λεγι* $\overline{\kappa\sigma}$). *κρινει* $\overline{\kappa\sigma}$ (C *cum* Steph.). 31. *εμπεσιν*√. *χιρασ*√. 32. (C *habet αναμιμνησκεσθαι*). *αμαρτιασ ὑμων* (*pro ημερασ* : A C *ημερασ* :—*ὑμων* C). 33. *ονιδισμοισ*√. *θλιψεσιν*√. 34. [*δεσμοισ μου*]. *γινωσκω*√ (*sic*). *εαυτουσ κρισσονα* (— *εν prim.*).— *εν ουρανοισ* (*habet* C). 35. *μεγαλην μισθαποδοσιαν.* 36. *χριαν εχετε* (*εχ. χρ.* C). *κομισασθαι.* 37. *χρονισει* (*-ιει* C). 38. + *μου* (*post δικαιοσ*). *ὑποστιληται*√. 39. *απωλιασ* (*-λιαν* A C).

XI. 1. *εστιν*√. 3. *πιστι* (*non* vv. 5. 7. 27 ; *at sic* vv. 4. 8. 9. 11. 21. 22. 23. 24. 28. 29. 30. 31)√. *φαιν*[*ομενω supplet* A]√. *το βλεπομενον.* 4. *προσηνεγκεν*√. *τω θω* (*pro του θυ* : C *cum* Steph.). *fin. λαλει.* 5. *ηὑρισκετο. οτι* (*pro διοτι* : A C *cum* Steph.). *μετετεθηκεν* (*μετεθηκεν* A ? C).—*αυτου* (*habet* C). [*ευηρ.*]. 6. —*τω* (*habet* C). *εστιν*√. *γεινεται*√. 7. *κατεσκευασεν*√. [*κατεκρινε*]. 8. [*-τι καλ-*]. — *τον* (*habet* C). *ημελλεν κληρονομιαν λαμβανιν* (—*εισ* : *supplet post ημ.* A *vel p.m.* : *at* C. *λαμ. εισ κλ.*). 9. —*την. συνκλ.*—*τησ ult.* (A *τησ αυτησ επαγγ.* C *τησ επ. τησ αυτησ cum* Steph.). 11. *ελαβεν*√. — *ετεκεν* (*habet* C). 12. [*-εννη-*]. *ωσ η* (*pro ωσει*). *χιλοσ*√. 13. *κομισαμενοι* (*pro λαβοντεσ* : C *cum* Steph.).—*και πεισθεντεσ.* 14. [*εμφ.*]. *επιζητουσιν*√. 15. *μνημονευουσιν* (C *cum* Steph.). *εξεβησαν* (*εξηλθον* C *cum* Steph.). 16. *νυν. κριττονοσ*√. *επεσχυνεται*√. *ητοιμασεν*√. 17. *πειστι* (*sic* v. 20)√. *ἱσακ* (*sic* v. 18). *πιραζομενοσ*√. 19. *εγιρειν δυνατοσ.* 20. *πειστι περι. ευλογησεν* (—*ισαακ* : A *supplet ἱσακ*, C *ἱσαακ*). 21. *ἱωσηφ'* (*non* v. 22). *ευλογησεν*√. 22. $\overline{\iota\sigma\eta\lambda}$√. *εμνημονευσεν*√. *ενετιλατο*√. 23. *μωϋσησ* (*sic* v. 24). *αστιον*√. [*διαταγμα*]. 25. *συνκακουχισθαι*√. 26. *μιζοναν*√. *αιγυπτου* (—*εν*). *απεβλεπεν*√. 27. *εκαρτερησεν*√. 28. *πεποιηκεν*√. [*ολοθρευων*]. 29. + *γησ* (*post ξηρασ*). 30. *ἱερειχω επεσαν.* 31. *ρααβ'*√. + *επιλεγομενη* (*ante πορνη* : *improbat* C). *απιθησασιν*√. 32. *επιλειψι*√. *με γαρ.*— *τε και prim.*— *και secund. δαυειδ'*√. *-ουηλ'*√. 33. *ηργασαντο* (*ειργ-* C). 34. *μαχαιρησ* (*sic* v. 37). *εδυναμωθησαν* (C *ενεδ.*). 35. *γυναικασ* (C *cum* Steph.). *κριττονοσ*√. 36. *εντεγμωνν. πιραν*√. 37. *επιρασθησαν επρισθησαν. αιγιοισ*√. 38. *επι* (*pro εν*). [*ορεσι*]. 39. [*την επ.*]. 40. *κριττον*√. *τελιωθωσιν*√.

XII. 1. *ημισ*√. *τηλικουτον* (C *τοσουτον cum* Steph.). 2. *ὑπεμινεν*√.—*του θυ* (*ὁμοιοτ.*). *κεκαθικεν.* 3. *εαυτουσ* (*pro αυτον* : *αυτουσ* C). 4. [*αντικ-*]. *ανταγωιζομενοι* ($^{\nu}$ *et αγω in liturâ scripsit* A, *ut videtur*)√. 5. *εκλελησθαι*√. *παιδιασ*√. 7. *εισ παιδιαν ὑπομενετε* (—*ει*).— *εστιν* (*habet* C). 8. *παιδιασ*√. [*γεγονασι*]. *και ουχ' ὑἱοι εστε.* 9. [*ενετρ.*]. *πολυ* (*pro πολλω*). (+ *δε post πολυ* C). 10. *init. o* (C *οι*)√. *επεδευον*√. — *εισ το* (*habet* C). 11. *μεν* (*pro δε prim.* : *δε* C). *παιδια*√. *ἱρηνικον*√. *αποδιδωσιν*√. 12. *χιρασ*√. 13. *ποιειτε.* 14. *ουδισ*√. 15. [*δια ταυτησ*]. *μιανθωσιν οι π.* 16. [*απεδοτο*]. *fin. εαυτου* (*αυτου* C *cum* Steph.). 17. *ευρεν*√. 18. —*ορει. ζοφω* (*pro σκοτω* : C *cum* Steph.). 19. —*μη* (*habet* C). 20. *init. ουκ* (*primὸ θ loco o* ?)√.—*η βολιδι κατατοξευθησεται.* 21. [*ουτω, ουτωσ* C]. *η* (*pro ην*). *μωϋσησ.*—*ειμι* (*habet* C). *fin. εκτρομοσ.* 22. $\overline{\iota\eta\lambda\mu}$√. 23. *απογεγραμμενων εν ουρανοισ.* [$\overline{\pi\nu\alpha\sigma\iota}$ (*ν* C)]. *τελιων δεδικαιωμενοισ* (C *δικαιων τετελιωμενων*). 24. *κριττον.* [*τον αβ.*]. 25. *εξεφυγον επι γησ* (—*τον et τησ* : C *habet εφυγον τον*). + *τον* (*ante χρηματιζοντα* : *improbat* C). *πολυ* (*pro πολλω*). 26. *εσαλευσεν*√. *σισω* (*pro σειω*). 27. *την των σαλευομενων* $^{\text{την}}$ *μεταθεσιν* (*την supra* C). *μινην*√. 28. *εχομεν. λατρειομεν. fin. μετα ευλαβιασ και δεουσ* (C *αιδουσ pro δεουσ, sed restitutum δεουσ*).

XIII. 2. *την φιλοξενιαν* (*τησ -ιασ* C). 3. *μιμνησκεσθαι√*. 4. *πασιν* (*sic* v. 18)*√*. *γαρ* (*pro δε*). *κρινι√*. 5. *εγκαταλειπω*. 6. *—και* (*habet* C). 7. *μιμεισθαι√*. 8. *εχθεσ*. 9. *παραφερεσθε*. *βεβαιουσθε√*. *περιπατουντεσ* (C *cum* Steph.). 10. [*εξουσιαν*]. 11. [*αιμα περι αμαρτιασ*]. 12. (*επαθεν* C *marg.*).—*επαθε p.m.* 15. *—ουν* (*habet* C). *τουτεστιν√*. 16. *ευαρεστιται√*. 17. (C + *αυτοισ ante αυτοι*). *πυιωσιν√*. 18. *Loco πεποιθαμεν* (*quod habet* C) *p.m. legit errore οτι καλη θα*: *sequente γαρ κ.τ.λ. Constat autem exemplar, quod describebat p.m., legisse πειθομεθα cum* Codd. A C D M. *συνϊδησιν√*. 19. *ταχειον√* (*non* v. 23). 21. *—εργω*. + *αυτω* (*ante ποιων*: *improbat* C). *ημιν* (*pro υμιν*). [*των αιωνων*]. 22. [*ανεχεσθε*]. *—γαρ* (*habet* C). *επεστιλα√*. 23. *γεινωσκετε√*. + *ημων* (*post αδελφον*: *improbat* C). *ερχησθε* (*ερχηται* C *cum* Steph.). 24. *ασπασασθαι√*. 25. *fin. —αμην* (*habet* C)

Subscr. προσ εβραιουσ.

στιχοι ψν s. m.

προσ τιμοθεον α.

Cap. I. 1. *χυ ιυ*. *επαγγελιαν* (*pro επιταγην*). $\overline{σρσ}$ (ii. 3)*√*. [$\overline{κυ}$ $\overline{ιυ}$ $\overline{χυ}$]. 2. *πιστι√* (*non* v. 4). *ϊρηνη*.—*ημων prim.* (*habet* C). 3. *μακαιδονιαν√*. *παραγγιλησ√*. *τισιν√*. *ετεροδιδασκαλιν√*. 4. *εκζητησεισ*. [*παρεχουσι*]. [*οικονομιαν*]. 7. *λεγουσιν√*. 8. [*χρηται*]. 9. *κιται√*. [*ασεβεσι*]. *πατρολωαισ*. *μητρολωαισ*. 12. *init. —και*. *ενδυναμουντι* (*—με*: *at -μωσαντι με* C). 13. *init. το* (*pro τον*). [*-τα βλ-*]. *αλλα*. 14. *ϋπερεπλεονασεν√*. 15. *—τον*. 16. *ενδιξηται√*. [$\overline{ισ}$ $\overline{χσ}$]. *απασαν*. + '*αγαθων*' (*ante πιστευειν*: ' ' *p.m.* ?). 17. *—σοφω* (*habet* C). 18. *στρατευση* (C *cum* Steph.). 19. *συνιδησιν√*. 20. *ϋμενεοσ√*. [*παιδευθωσι*]. *βλασφημιν√*.

II. 2. *ευσεβια√*. 3. *—γαρ* (*habet* C). 4. *ελθιν√*. 5. *μεσειτησ√*. 6. *και μαρτυριον* (*το pro και* C). 7. *κηρυξ'√*. (*εν* $\overline{χω}$ *improbat* C). *γνωσι* (*pro πιστει*). 8. *χιρασ√*. [*διαλογισμου p.m., -σμων* C). 9. *—και prim.* (*habet* C).—*τασ*. (C *κοσμιωσ*). *κοσμιν√*. *και χρυσω* (*—η prim.*). 12. *διδασκιν δε γυναικι*. [*αλλ*]. 14. *εξαπατηθεισα* (C *cum* Steph.). *γεγονεν√*. 15. *μινωσιν√*. *πιστι√*.

III. 2 *δι√*. *ανεπιλημπτον*. *νηφαλιον* (C *-λαιον*). 3. *—μη αισχροκερδη*. *αλλα*. 4. *προϊστανομενον* (*non* v. 12). 5. *οιδεν√*. 7. *—αυτον*. *εχιν√*. *ονιδισμον√*. 8. *—σεμνουσ* (*habet* C). 9. *και καθαρασ συνειδησεωσ* (*pro εν κ. σ.*: C *cum* Steph., *at καθαρασ* C *errore*). 10. *δοκειμαζεσθωσαν√*. *διακονιτωσαν√*. 11. *νηφαλιουσ*. *πασιν√*. 13. *πιστι√*. 14. *ελθιν√*. [*ταχιον*]. 15. *αληθιασ√*. 16. *εστιν√*. *οσ* (*pro* $\overline{θσ}$: *at θεδσ sic plenè* E [XII *cent.*] *antiquissimâ scripturâ salvâ*: cf. *ed. maj. tab.* xvii). *ανελημφθη*.

IV. 1. [$\overline{πνασι}$]. *διδασκαλειασ* (*-λειαισ* C). 2. *κεκαυστηριασμενων*. *συνιδησιν√*. 3. *μεταλημψιν*. [*επεγνωκοσι*]. *αληθιαν√*. 6. $\overline{χυ}$ $\overline{ιυ}$. [*παρηκολουθηκασ*]. 7. *ευσεβιαν√*. 8. *—προσ prim.* (*habet* C). 9. *—πασησ* (*habet* C). 10. *—και prim. αγωνιζομεθα* (C *ονιδιζομεθα*: Steph. *ονειδ.*). *εστιν√*. 12. *μηδισ√*. *καταφρονιτω —εν πνευματι*. *πιστι√*. *αγνια√*. 14. *πρεσβυτερου* (*-τεριου* C *cum* Steph.). 15. *—εν secund.* 16. *fin. —σου* (*habet* C).

V. 1. *—ωσ πατερα* (*habet* C). 2. *αγνια√*. 4. *ευσεβιν√*. *εστιν*. *—καλον και*. 5. *επι* $\overline{κν}$ (C *cum* Steph. *επι τον* $\overline{θν}$). *δεησεσιν√*. 6. *τεθνηκεν√*. 7. *init.* (*και improbat* C). *ανεπιλημπτοι*. 8. *—των secund. οικιων√*. *προνοειται* (C *cum* Steph.). 10. *επηκολουθησεν√*. 11. *καταστρηνιασωσιν√*. *γαμιν* (*sic* v. 14)*√*. 13. *μανθανουσιν√*. 14. *οικοδεσποτιν√*. 15. [*τινεσ εξετραπησαν*]. 16. *—πιστοσ η. επαρκεισθω*. 18. *γραρ* (· *p.m.*)*√*. [*β. α. ου φ.*]. *ου μισθου rescripsit* A: "Non dubito quin antea [i. e. *p.m.*] *τησ τροφησ* scriptum fuerit, licet prorsus rasum sit" Tischend. 20. [*τουσ αμαρ-*]. *εχωσιν√*. 21. $\overline{χυ}$ $\overline{ιυ}$ (*—*$\overline{κυ}$). [*προσκλισιν*]. 23. *αλλα*. *—σου prim.* 24. *εισιν√*. *τισιν√*. 25. [*-τωσ και*]. *τα εργα τα καλα*. *—εστι*. [*δυναται*].

VI. 1. *π τουσ* (· *p.m.*)*√*. 2. *καταφρονιτωσαν√*. *—οτι αδελφοι εισιν* (*habet* C). *εισιν secund.√*. 3. *προσεχετε* (C *cum* Steph.). [*ϋγιαινουσι*]. *ευσεβιαν* (*sic* v. 5)*√*. 4. [*ερισ*]. 5. *διαπαρατριβαι*. *—αφιστασο απο των τοιουτων*. 6. *εστιν√*. 7. *—δηλον* (*habet* C). 8. [*αρκεσθησομεθα*]. 9. *πλουτιν√*. *πιρασμον√*. [*βυθιζουσι*]. *απωλιαν√*. 10. *ποικιλαισ* (*pro πολλαισ*: C *cum* Steph.). 11. *—του* (*habet* C).—*ευσεβειαν* (C *habet ευσεβιαν*). *fin. πραυπαθιαν* (C *πραυτητα*). 12. *—και prim.* 13. *—σοι* (*habet* C).—*του prim.* [*ζωοποι-*]. $\overline{ιυ}$ $\overline{χυ}$. 14. *ανεπιλημπτον*. $\overline{χυ}$ $\overline{ιυ}$. 15. *διξει√*. 16. + *το* (*ante κρατοσ*). 17. *καιρω* (*pro αιωνι*: C *cum* Steph.). *ϋψηλα φρονιν*. *επι* (*pro εν secund.*).—*τω secund.*—*τω ζωντι*. *ημιν παντα πλουσιωσ*. 18. *πλουτιν√*. 19. *οντωσ* (*pro αιωνιου*). 20. *παραθηκην*. 21. *μεθ υμων* (*pro μετα σου*).—*αμην* (*habet* C).

Subscr. προσ τιμοθεον α.

στιχ^{ω} ων s. m.

προσ τιμοθεον β.

Cap. I. 1. $\overline{χυ}$ $\overline{ιυ}$. *επαγγελιασ*. 2. *ϊρηνη√*. $\overline{κυ}$ $\overline{ιυ}$ $\overline{χυ}$ *του* $\overline{κυ}$ (*at* C $\overline{χυ}$ $\overline{ιυ}$ *του* $\overline{κυ}$). 3. *συνιδησι√*. *μνιαν√*. *δεησεσιν√*. 5. *λαβων* (C *λαμβανων cum* Steph.). *ενωκησεν√*. *ευνικη*. *πεπισμαι√*. 6. *θελημα* (*pro χαρισμα*: C *cum* Steph.). *χιρων√*. 8. *επεσχυνθησ√*. *—ημων* (*habet* A). *συνκακ*. 9. *κατα ϊδιαν*. *δοθισαν√*. *αιωνιων* (*-ιων* C *cum* Steph.). 10. $\overline{χυ}$ $\overline{ιυ}$ (*ιν* $\overline{χυ}$ *vult* C). 11. *—εθνων* (*habet* C). 12. *—και prim.* (*habet* C). *πεπισμαι√*. *εστιν√*. [*παραθηκην*]. *εκινην√*. 14. *παραθηκην*. 15. *εστιν√*. *φυγελοσ*. 16. *ανεψυξεν√*. [*επησχυνθη*: *at* C *primò επαισ.*]. 17. *σπουδαιωσ*. *εξητησεν√*. *ευρεν√*. 18. *διηκονησεν√*.

II. 3. *συγκακοπαθησον* (*—συ ουν*). $\overline{χυ}$ $\overline{ιυ}$. 4. *εμπλεκετε√*. *πραγματιαισ√*. 6. *πρωτερον* (· *p.m.*: *at πρωτον* C). *μεταλαμβανιν√*. 7. *ο* (*pro α*: C *cum* Steph.). *δωσει*. *πασιν√*. 8. $\overline{δαδ}$. 9. *αλλα*.—*ου* (*habet* C). 10. *τυχωσιν√*. 11. *συνζησομεν*. 12. *συνβασιλευσομεν*. *αρνησομεθα* (C *cum* Steph.). 13. *εκινοσ√*. + *γαρ* (*post αρνησασθαι*: *improbat* C). 14. $\overline{θυ}$ (*pro* $\overline{κυ}$). [*λογομαχειν*]. *επ* (*pro εισ*: C *cum* Steph.). 15. *ανεπεσχυντον√*. 17. *εξι√*. 18. *αληθιαν√*.—*την secund. ανατρεπουσιν√*. *την πιστιν τη̄ τινων* (*την π. τινων* C). 19. $\overline{κυ}$ (*pro* $\overline{θυ}$: C *cum* Steph.). 19. + *παντωσ* (*ante τουσ οντασ*: *improbat* C). *fin.* $\overline{κυ}$ (*pro* $\overline{χν}$). 20. *εστιν√*. 21. *—εσται σκευοσ* (*habet* A).—*και* (*habet* C). 22. [*μετα των*]. 23. *απεδευτουσ√*. *ζητησισ√*. [*γεννωσι*]. 24. *αλλα*. 25. *πραϋτητι*. *πεδευονται√*. *δωη* (*δω* C *cum* Steph.).—*μετανοιαν* (*habet* C).

III. 1. [*γινωσκε*]. 2. *—οι. απιθεισ√*. 3. *—αστοργοι* (*δμοιοτ.*). 5. *ευσεβιασ√*. 6. *αιχμαλωτιζοντεσ*.—*τα*. 7. *αληθιασ√* (*non* v. 8). 8. *ουτωσ√*. 9. *εκινων√*. 10. *παρηκολουθησασ*. *πιστι√*. 11. *αντιοχια√*. *εικονιω√*. [*ερρυσατο*]. 12. *ζην ευσεβωσ*. 14. *τινων* (*pro τινοσ*). 15. *—τα prim.* 16. *ελεγμον*. *παιδιαν√*.

IV. 1. *—ουν εγω*. $\overline{χυ}$ $\overline{ιυ}$ (*—του* $\overline{κυ}$). *κρινιν√*. *και* (*pro κατα*: C *cum* Steph.). 2. *παρακαλεσον επιτιμησον* (C *cum* Steph.). *μαση* (*pro παση*)*√*. 3. *ϊδιασ επιθυμιασ* (*pro επ. τασ ιδ.*). *επισωρευ-*

σουσιν√. 4. αληθιασ√. 5. πασιν.—κακοπαθησον (*habet* C). 6. της αναλυσεως μου. εφεστηκεν√. 7. τον καλον αγωνα. 8. εκινην√. [πασι: C -ιν].—τοισ ηγαπηκοσι (C *habet* τοισ ηγαπηκοσιν). 9. ελθιν√. 10. [-λιπεν]. γαλλιαν (*pro* γαλατιαν). [δαλμ.]. 11. εστιν√ *bis*. [αγε]. 12. απεστιλα√. 13. φελονην. [απελιπον]. 14. ενεδιξατο√. αποδωσει. *fin.* —αυτου (*habet* C). 15. αντεστη (C ανθεστηκεν). 16. παρεγενετο (C συνπαρ.). ενκατελιπον. λογισθιν√. 17. ενεδυναμωσεν√. ακουσωσιν. ερυσθην. 18. *init.* —και. ρυσετε√. 20. εμινεν√. 21. ασπαζετε√. *fin.* —παντεσ (*habet* C). 22. —$\overline{\iota\sigma}$ $\overline{\chi\sigma}$ (*habet* C).—αμην (*habet* C).

Subscr. προσ τιμοθεον.

στιχων ρπ *s.m.*

προσ τιτον.

Cap. I. 1. [$\overline{\iota\upsilon}$ $\overline{\chi\upsilon}$]. 3. εφανερωσεν√. 4. και (*pro* ελεοσ). $\overline{\chi\upsilon}$ $\overline{\iota\upsilon}$ (—$\overline{\kappa\upsilon}$). 5. απελιπον (κατελιπον C *cum* Steph.). λιποντα. [-θωση]. 6. ανηεγκλητοσ (· *p.m.*, η *eras.*)√. 7. ωσ θυ οικονομον *p.m. vel* A *rescripsit*. 9. ελεγχιν√. 10. εισιν√.—και *prim.* [-στα οι]. + τησ (*ante* περιτομησ). 11. ανατρεπουσιν√. δι√. 12. ειπεν√. + δε (*ante* τισ: *improbat* C). 13. —εν (*habet* A). πιστι√. 14. αληθιαν√. 15. —μεν (*habet* C). μεμιαμμενοισ. συνίδησισ√. 16. σπιθεισ√.—και (*ante* προσ: *habet* C).—αγαθον (*habet* A, αγαθ *in litura scribens*).

II. 1. α λαλει α (*sic*). πρεπι√. 2. [-λιουσ]. πιστι√. 3. ἱεροπρεπισ√. μηδε (*pro* μη *secund.*: C *cum* Steph.). 4. σωφρονιζουσι (-ζωσι C). 5. οικουργουσ (C *cum* Steph.). ὑποτασσομεναι *p.m.* (-ασ *s.m.*). 7 τυπον παρεχομενοσ (C *cum* Steph.). αφθοριαν (αδιαφθ. C *cum* Steph.).—αφθαρσιαν. 8. εχω$^{\nu}$ (ν *p.m.*?)√. λεγειν περι ημων (*non* υμων). 10. —πιστιν (C *habet post* πασαν). ενδικνυμενουσ√. την του $\overline{\sigma\rho\sigma}$ ημων (*non* υμων). 11. —η *secund.* σωτηροσ (C *cum* Steph.). 12. πεδευουσα√. 13. $\overline{\chi\upsilon}$ $\overline{\iota\upsilon}$ ($\overline{\iota\upsilon}$ $\overline{\chi\upsilon}$ C) [*caetera cum* Steph.]. 14. αυτον (*pro* εαυτον: C *cum* Steph.]. 15. μηδισ√.

III. 1. —και. πιθαρχιν√. αγαθουσ (C *cum* Steph.). 2. βλασφημιν√. ενδικνυσθαι. σπουδῆτα (*sic p.m., diversas lectiones* σπουδην *et* πρα . . . . τα *interminscens*: Tischend. Proleg. p. xxiii: C ενδικνυμενουσ πραοτητα). 3. απιθεισ√. + εν (*ante* επιθυμιαισ: *improbat* C). στυγηται (-τοι C). μεισουντεσ√. 5. α (*pro* ων). το αυτου ελεοσ. παλινγενεσιασ. 7. δικαιωθεντοσ (*sic*). γενηθωμεν (C *cum* Steph.). 8. διαβεβεουσθαι√. φροντιζωσιν√.—τω. εστιν√.—τα. 9. ζητησισ√. εριν (C ερισ). εισιν√. ανωφελισ√. 10. [και δευ. νουθ.]. 12. νεικοπολιν√. παραχιμασαι√. 13. απολλῶ. λιπη. 14. χριασ√. 15. πιστι√.—αμην (*habet* C).

Subscr. προσ τιτον.

στιχων ϙξ *s.m.*

προσ φιλημονα.

Ver. 2. αδελφη (*pro* αγαπητη). συνστρατιωτη (σῦ: *et p.m.* et C $^{-}$). 3. —ημων (*habet* C). 4. μνιαν√. [προσ τον $\overline{\kappa\nu}$]. 6. διακονια (*pro* κοινωνια). επιγνωσι√. [του εν υμιν].—$\overline{\iota\nu}$ (*habet* C). 7. *init.* χαραν. πολλην εσχον.—και παρακλησιν. 8. επιτασσιν√. 9. $\overline{\chi\nu}$ $\overline{\iota\nu}$. 10. *fin.* —μου (*habet* C). 11. ·νῦ νι√. + και (*ante* σοι *secund.*: *delet* C, *sed rursus restitutum*). 11, 12 ανεπεμψα σοι (—δε: C *cum* Steph.). 12. τουτεστιν√.—προσλαβου (*habet* C). 13. ηβουλομην. κατεχιν√. μοι διακονη. 16. αλλα.—αδελφον (*habet* C). 17. με (*pro* εμε). 18. ηδικησεν√. οφιλει√. ελλογα (C? ελλογι, *at a iterum restitutum*). 19. προσοφιλεισ√. 20. *fin.* $\overline{\chi\omega}$ (*pro* $\overline{\kappa\omega}$ *secund.*). 21. α (*pro* ο). 23. ασπαζεται. 25. —ημων. [αμην].

Subscr. προσ φιλημονα.

στιχων [*deest numerus*] *s.m.*

In Epistulis Paulinis longè plurimas secundae manus correctiones praebet C, *ad textum receptum praecipuè accommodatas.* A *post* C *creberrimus est:* A obliq. *rarò occurrit;* A^{a} *et* C^{a} *bis terve;* E *tantum ad* 1 Tim. iii. 16; B D *haud semel.*

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THE

NEW TESTAMENT

OF OUR LORD AND SAVIOUR

JESUS CHRIST,

In the Original Greek:

WITH

INTRODUCTIONS AND NOTES,

BY

CHR. WORDSWORTH, D.D.
CANON OF WESTMINSTER.

THE GENERAL EPISTLES, BOOK OF REVELATION, AND INDEXES.

THIRD EDITION.

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NOTICE.

A collation of the CODEX SINAITICUS (ℵ), as published by TISCHENDORF in 1863, has been added to this edition. As a guarantee for the accuracy of this collation, it may suffice to mention, that it has been made by the Rev. F. H. SCRIVENER, M.A., of Trinity College, Cambridge, Rector of Gerrans, Cornwall, Editor of Codex Augiensis, 1859, and Author of a Plain Introduction to the Criticism of the New Testament, Cambridge, 1861.

With regard to the collation of the Apocalypse, Mr. Scrivener states, as the result of his examination, that "out of the 405 verses of the Apoc., Cod. C is extant in but 239. These 239 verses contain 993 various readings in the four uncials ℵABC, excluding all itacisms, clerical errors, and the like.

"The 993 various readings may be classed as follows:—

Peculiar to ℵ, with or without the support of cursives, 310, or nearly one-third of the whole.

All the uncials ℵACB agree in 188 places.
ℵAB in 64.
ℵAC in 170.
ℵBC in 96.
ℵA in only 24.
ℵB in 89.
ℵC in 52.

"On the whole ℵ is most united with AC, rarely with A alone, most with B alone, but seldom in very peculiar readings: most with C in places where C is nearly alone. On the whole oftener with C than with B, with B oftener than with A.

"My inference is that ℵ is quite an independent witness, frequently confirming the best cursives (e. g. 38. 95) against ABC united."

The pages of this collation will be supplied gratuitously to purchasers of former impressions of the present edition of the General Epistles and Book of Revelation, on application to the Publishers.

Cloisters, Westminster, May 2, 1864.

PREFACE.

THE CATHOLIC or GENERAL EPISTLES,—probably so called because they are not inscribed to any particular Churches [1],—have an intimate connexion with the Epistles of St. Paul, and with each other.

The Epistles of St. Paul, as has been already observed [2], ought not to be regarded as separate compositions without mutual coherence, but as connected together, and as forming an harmonious system of Apostolic instruction in Christian Faith and Practice.

Accordingly, those Epistles will be studied with the greatest profit, when read in chronological order.

The Epistles of St. Paul receive also additional light from the Catholic Epistles, and reflect much light upon them.

The Epistles of St. Paul to the Galatians and Romans, for example, cannot be duly understood, unless they are viewed in connexion with the General Epistle of St. James; and on the other hand, the Epistle of St. James may perhaps be liable to misapprehension, unless set in juxtaposition with the Epistles of St. Paul to the Galatians and to the Romans.

But when those Epistles of the two holy Apostles are placed together, they will be found to be adjusted to each other, and to fit in to each other with nice accuracy and exact precision; and, when thus combined, they form a complete body of Apostolic doctrine on the great article of Justification; and they afford a sufficient safeguard against erroneous teaching from two opposite sides, by which that doctrine has been assailed. This will be more fully demonstrated in the Introduction to the Epistle of St. James [3].

In like manner, the two General Epistles of St. Peter have a near relation to the Epistles of St. Paul. They add strength and support to them, and are strengthened and supported by them.

St. Peter's First General Epistle bears a remarkable resemblance to St. Paul's Epistle to the Ephesians; and St. Peter's Second General Epistle occupies a similar

[1] *Œcumenius*, Proleg. in Epist. *Jacobi*. *Leontius* de sectis, c. 2.

[2] See above, the Preface to St. Paul's Epistles, p. vii, and the *Introduction* to the First Epistle to the Thessalonians, p. 5.

[3] See below, pp. 1—3.

place to that which is filled by St. Paul's Epistle to the Colossians. In the doctrinal substance of his teaching, and in the practical application of the great principles of the Christian Faith to moral and social Duty, St. Peter, in his First Epistle to the Jewish Christians, exhibits his perfect agreement with the Apostle of the Gentiles in his exhortations to the great Gentile Church of Ephesus. In his Second General Epistle, St. Peter adds force and solemnity to the warnings of St. Paul to the Churches of Phrygia, concerning the immoral consequences arising from heretical denials or perversions of those Christian doctrines, which were propounded by St. Paul in his Epistle to the Ephesians, and by St. Peter himself in his First General Epistle.

Thus the two great Apostles, St. Peter and St. Paul, are seen standing side by side teaching the same divine verities, and uttering the same cautions against corruptions of the Faith.

The proof of this statement will be submitted to the reader's consideration in the Introduction to the Second Epistle of St. Peter [1].

On one grave question St. Peter had, upon one occasion, differed from St Paul. That difference arose in a discussion concerning the terms and conditions upon which the Gentile converts were to be received into the Christian Church.

The circumstances of that controversy between the two Apostles have been narrated by St. Paul in one of his Epistles, the Epistle to the Galatians [2].

St. Peter addressed his First Epistle to the Asiatic Christians; and he particularizes the *Galatians* as among those to whom he writes [3].

It is remarkable, that in this Epistle St. Peter adopts the very words which are used by St. Paul in his Epistle to the Galatians, concerning that same question which had formerly been an occasion of altercation between them [4].

It is also observable, that St. Peter, in his Second Epistle, written to the same parties as the first [5], and written also a little before his own death [6], and, consequently, a little before the death of his brother Apostle, St. Paul, who suffered martyrdom at Rome about the same time as St. Peter [7], declares his own affectionate regard for his "*beloved brother Paul*," and commends "*all his Epistles*" as "*Scripture* [8]."

Thus the Holy Spirit, speaking by the mouth of St. Peter a little before his decease, declares the divine Inspiration of St. Paul's Epistles; and by the gifts and graces of faith and love, peace and joy, patience and courage, poured into St. Peter's heart, He enabled him to unite with his brother Apostle, St. Paul, in preaching the same Faith, and in sealing that testimony with his blood.

The Catholic or General Epistles possess also a peculiar interest in their relation to each other.

[1] See below, pp. 70—72.
[2] See Gal. ii. 11—21, and the Review of that chapter in the notes at the end of it.
[3] 1 Pet. i. 1.
[4] See below, *Introduction* to St. Peter's First Epistle, and note on 1 Pet. ii. 16.
[5] 2 Pet. iii. 1.
[6] 2 Pet. i. 13, 14.
[7] See below, *Introduction* to St. Peter's First Epistle, p. 44.
[8] See note below on 2 Pet. iii. 15, 16.

The writer of the first of these Epistles is St. James, the Lord's brother, the first Bishop of Jerusalem, who died a Martyr to the faith in that city [1].

St. James, as we have seen, connects the Catholic Epistles with St. Paul's; and St. Peter in his First Epistle often adopts the language of St. James [2].

The Holy Spirit, writing by St. Jude, the brother of St. James, frequently reiterates the language of St. Peter's Second Epistle [3]; and displays the fulfilment of the prophecies which had been delivered in that Epistle of St. Peter.

There is also good reason to believe, that the Second Epistle of St. John has an intimate relation, of a very interesting kind, to the First Epistle of St. Peter [4].

Thus the Catholic Epistles are connected together in a sacred network, and are woven together in a beautiful texture of substance and expression.

Each of these General Epistles performs also its appointed and appropriate work.

St. James confutes the errors of those who imagined that a speculative knowledge of religion and theoretical profession of belief, is acceptable to God, irrespectively of practical piety; and he exhibits Christian Faith in its true character as the essential energizing principle of Christian Life.

St. Peter, in his First Epistle, follows St. James, and builds up, as it were, a systematic structure of moral duty on the solid foundation of Christian Faith. He applies the doctrines of the Gospel to the social and domestic relations of Rulers and Subjects, Husbands and Wives, Masters and Servants.

In his Second Epistle, St. Peter condemns the erroneous tenets of heretical Teachers, who denied the doctrines of Christ's Godhead and Incarnation, and of the Atonement made by Him on the Cross, and he exposes the immoral consequences of those tenets, and displays the licentious profligacy of those Teachers and their adherents.

St. Jude in his Epistle completes the work of St. Peter. He recalls the attention of the Church to St. Peter's prophetical warnings, and points out the fulfilment of St. Peter's Apostolic forebodings [5].

St. John also, in his Epistles, had a special work to perform.

His brother Apostles, St. Peter and St. Jude, had denounced the proud presumption, the anarchical lawlessness, and the carnal sensuality of heretical Teachers. St. John deals with the Heresies concerning the Manhood and Divinity of Christ [6], in their theological bearings on the whole body of Christian Doctrine. He shows that those Heresies corrode and fret away, like a canker, the very vitals of Christian Theology, and destroy the very essence of Christian Faith, Hope, and Charity.

"Whosoever denieth the Son, the same hath not the Father [7]." "He that hath the Son hath life; and he that hath not the Son of God, hath not life [8]." "This is His commandment, that we should believe on the name of His Son Jesus Christ, and love

[1] A.D. 62. See below, *Chronological Table*, p. xi, and *Introduction* to St. James, p. 12, and *Chronological Synopsis* prefixed to the Acts of the Apostles, p. 25, new edit., or p. xxxvii, 1st edit.

[2] See below, p. 12, note, and on 1 Pet. i. 16.

[3] See the *Introduction* to St. Jude's Epistle, p. 136.

[4] See below, *Introduction* to St. John's Second Epistle, p. 127

[5] Jude 17.

[6] Described below, in the *Introduction* to St. John's First Epistle, pp. 98—101.

[7] 1 John ii. 23.

[8] 1 John v. 12.

one another[1]." "Herein is love, not that we loved God, but that He loved us, and sent His Son to be a propitiation for our sins. Beloved, if God so loved us, we ought also to love one another[2]." Here is the strongest motive to Christian holiness. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every one that hath this hope in Him purifieth himself, even as He is pure[3]."

The Catholic Epistles, thus contemplated, in relation to St. Paul's Epistles, and to each other, are recognized as mutually auxiliary and suppletory to each other; and minister salutary cautions to every age, against heretical error, sectarian divisions, and antinomian licence; and constitute a divinely-organized system of instruction in Christian Doctrine and Practice; and approve themselves to be works of the same Divine Spirit, "dividing to every one severally as He will[4]."

Thus the Holy Apostles of Christ are seen standing together like beautiful statues, each in its own niche, on the front of some venerable Minster; and join together in the harmonious consent of one Faith, and in grateful ascriptions of glory to God, the Father, Son, and Holy Ghost. "Holy, Holy, Holy, Lord God of Sabaoth; Heaven and Earth are full of Thy Majesty. The glorious Company of the Apostles praise Thee."

The further elucidation of this subject in detail is reserved for the *Introductions* prefixed to the several Epistles.

The relation of the Apocalypse, or Revelation of St. John, to the other parts of Holy Scripture, will be considered in the Introduction and Notes to that Book[5].

Passing events appear to be imparting a fresh interest of solemn importance to some portions of the Apocalypse. "Blessed is he that readeth, and they that hear the words of this prophecy[6]."

The Editor now reverently commits this last portion of his labours on the New Testament to the gracious favour and blessing of the Divine Author of Holy Scripture, with a devout tribute of thankfulness to Him for His great mercy and goodness in enabling him to bring the work to a close, and with fervent and earnest supplication and prayer, that He would vouchsafe to accept it as an offering of praise, and that He would be pleased to make it subservient and ministerial to His own glory, and to the salvation of souls, through Jesus Christ our Lord. Amen.

[1] 1 John iii. 23.
[2] 1 John iv. 10, 11.
[3] 1 John iii. 1—3.
[4] 1 Cor. xii. 11.
[5] Below, pp. 147—162.
[6] Rev. i. 3.

CHRONOLOGICAL TABLE.

FROM THE BIRTH OF CHRIST TO THE END OF THE FIRST CENTURY.

Birth of JESUS CHRIST probably A.U.C. 749, four years *before* the common era. See on Matt. ii. 20.
Our Lord's Presentation in the Temple, forty days after the Nativity.
Visit of the Wise Men.
Flight into Egypt.
Herod's death, a little before the Passover, A.U.C. 750.
Settlement at Nazareth.
On the sequence of these events, see above on Matt. ii. 9.

A.D.

8. Jesus is catechized in the Temple at the Passover (Luke ii. 42—49).
14. Death of the Emperor Augustus (19th August). Tiberius succeeds.
26. Jesus Christ begins His Ministry (Luke iii. 23; cp. notes on Matt. ii. 9. 20).
30. The Crucifixion of Christ at the Passover.
His Ascension, forty days after His Resurrection.
The Descent of the Holy Spirit at the Feast of Pentecost fifty days after the Passover.
31, 32. The Events described in Chapters iii.—vi. of the Acts of the Apostles.
33. St. Stephen's Martyrdom (Acts vii.). *Saul* was then a *young man*, νεανίας (vii. 58).
St. Philip's Missionary Journey (Acts viii. 5—40).
St. Peter and St. John at Samaria. Simon Magus (Acts viii. 14—24).
34. Saul's Conversion (Acts ix. 1—22): cp. *Euseb.* H. E. ii. 1; and see note below on 1 Tim. i. 13.
Saul retires to Arabia (Gal. i. 17).
36. Pontius Pilate is recalled from his procuratorship in Judæa (*Joseph.*, Ant. xviii. 4. 2).
Damascus occupied by Aretas, who appoints an Ethnarch there.
37. "After *many days*" (ix. 23), Saul escapes from Damascus.
Goes up to Jerusalem; where he remains *fifteen days*, and sees Peter and James (Gal. i. 18, 19. Acts ix. 26, 27); and disputes with the Grecians; Saul is sent to Tarsus (ix. 30).
The Emperor Tiberius dies 16th March; Caligula succeeds.
38—41. "Rest of the Churches" (Acts ix. 31).
St. Peter's Missionary Journey (ix. 32—43). He tarries at Joppa *many days* (ix. 43).
Conversion and Baptism of Cornelius and other Gentiles at Cæsarea (Acts x. 1—48).
41. The Emperor Caligula dies 24th January, and is succeeded by Claudius.
St. Matthew's Gospel written probably about this time (cp. *Introduction*, pp. xlix—lii, and note on Acts i. 4).
43. Euodius, first Bishop of Antioch (*Euseb.* Chron. ii. p. 269. *Clinton*, F. R. App. ii. p. 548).
The Disciples first called CHRISTIANS at Antioch (Acts xi. 26).
44. The Apostle St. James, the brother of John, is killed with the sword (Acts xii. 2), and St. Peter is imprisoned by Herod Agrippa, before Easter (xii. 4). Peter is delivered; and Herod is smitten by an Angel, and dies at Cæsarea (xii. 23).
St. Peter departs from Jerusalem "to another place" (xii. 17).

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44. Saul and Barnabas having been deputed by the Christians at Antioch (xi. 27—30) to bring supplies to the brethren in Judæa, on account of the anticipation of the famine foretold by Agabus, which "came to pass in the reign of Claudius Cæsar" (xi. 28), i. e. after January, A.D. 41, returned from Jerusalem to Antioch, with John Mark, who was connected with Peter (xii. 12), and with Barnabas. (See on xv. 39.)

45. The *Ordination of* Saul and Barnabas, at Antioch, to the *Apostleship* of the *Gentiles*. (See on xiii. 1.) *Saul* is henceforth called *Paul*. (See Acts xiii. 9.) St. Paul's "Visions and Revelations of the Lord" seem to have been vouchsafed to him about this time. (See on 2 Cor. xii. 2, 3.)

Their *first Missionary Journey* to Cyprus (Paphos), and Pisidia, and Perga in Pamphylia (xiii. 4—13), whence Mark returns to Jerusalem. They visit Antioch in Pisidia, Iconium, Lystra; return to Perga in Pamphylia, and thence come back to the place of their ordination, Antioch, where they remain a considerable time with the disciples (Acts xiv. 26—28).

49. A controversy arises at Antioch concerning the obligation of the Ceremonial Law (xv. 1, 2).

Paul and Barnabas, and some others, are deputed to go from Antioch to Jerusalem, "to the Apostles and Elders," concerning this matter (xv. 2, 3).

50, 51. Council of Jerusalem, at which Peter and James, Paul and Barnabas, are present (xv. 6—29).

Paul and Barnabas return to Antioch, where they remain some time (xv. 35, 36). Dispute of St. Paul and St. Peter at Antioch, concerning the Ceremonial Law. St. Peter is rebuked by St. Paul (Gal. ii. 11—13).

The altercation and separation of Paul and Barnabas (Acts xv. 39).

Paul takes Silas (xv. 40) on his *second Missionary Journey*, and afterwards Timothy also at Lystra (xvi. 1).

52—54. St. Paul passes through Phrygia and Galatia to Troas (xvi. 6. 8). Thence crosses over to Philippi (xvi. 12), Thessalonica (xvii. 1), Berœa (xvii. 10); thence to Athens (xvii. 15).

St. Luke's Gospel written probably about this time. See the *Introduction* to that Gospel, p. 168, and notes on 1 Thess. v. 2. 27, and 2 Cor. viii. 18; and cp. *Clem. Alex.* in *Euseb.* vi. 14.

St. Paul comes to Corinth, where he spends *a year and six months* (xviii. 1. 11).

Aquila and Priscilla come to Corinth.

St. Paul writes his *two Epistles to the Thessalonians*. See the *Introduction* to those Epistles, pp. 1, 2, and 25.

St. Paul's *Epistle to the Galatians* written probably about this time from Corinth. See the *Introduction* to that Epistle, pp. 36—41.

St. Paul sets sail from Cenchreæ in the spring for Ephesus, on his way to Jerusalem, for the Feast, probably Pentecost (xviii. 18, 19).

The Emperor Claudius dies (13th October, A.D. 57), and Nero succeeds.

After a short visit at Jerusalem (xviii. 21),

St. Paul returns by way of *Antioch*, where he spends some time (xviii. 22), and *Galatia* and *Phrygia*, where he confirms all the disciples (xviii. 23), and by the *upper regions* of Asia Minor (xix. 1) to Ephesus; where he spends *three years* (xx. 31)—*three months* in the Synagogue, and *two years* in the school of Tyrannus (xix. 8—10).

57. St. Paul's *first Epistle to the Corinthians*. See *Introduction* to that Epistle, pp. 75—77.

St. Paul, after three years' stay at Ephesus, quits it for Macedonia (xx. 1).

St. Paul's *second Epistle to the Corinthians*. See *Introduction* to that Epistle, p. 143.

Comes into Hellas, and spends *three months* there (xx. 3).

58 St. Paul's *Epistle to the Romans*, written at Corinth or Cenchreæ. See *Introduction* to it, p. 203.

St. Paul returns to Macedonia in the Spring, and arrives at Philippi for Easter (xx. 6).

Passes over to Troas (xx. 6). Touches at Miletus, where he bids farewell to the Presbyters of Ephesus, and gives them an Apostolic charge (xx. 17), and Tyre (xxi. 3), and lands at Cæsarea (xxi. 8). Comes to Jerusalem *after several years* (xxiv. 17), for the Feast of Pentecost (xx. 16; xxi. 17), and brings with him the *alms* (Acts xxiv.) which he had been collecting in Asia and Greece for the *poor saints at Jerusalem*. (Rom. xv.

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25, 26. 1 Cor. xvi. 1; see on 2 Cor. viii. 18; ix. 1—12.) He is accompanied by *St. Luke* now and till his arrival in Rome, A.D. 61; see also below on A.D. 67.

58. St. Paul is arrested by Jews at Jerusalem in the Temple (xxi. 28).

Is conveyed to Cæsarea (xxiii. 23—33).

58—60. Remains *two years* in detention at *Cæsarea* (xxiv. 27).

Epistle General of St. James. See below, p. 12.

St. Paul is sent by Festus, in the Autumn of A.D. 60, by sea toward Rome (xxvii. 1); is accompanied in his voyage by St. Luke and Aristarchus.

Winters at Malta (xxviii. 11).

61. Spring; St. Paul arrives, with St. Luke, at Rome.

62. Martyrdom of St. James the Bishop of Jerusalem, at the Passover. See below, p. 12, and *Chronological Synopsis* prefixed to the Acts, p. 25.

62, 63. St. Paul is at Rome, where he writes the *Epistles* to the *Ephesians*, *Colossians* (see *Introduction* to Ephesians, p. 269), and to *Philemon*, in which he calls himself "*Paul the aged*" (Philem. 9. See above on A.D. 33), and that to the *Philippians* at the close of his *imprisonment*, A.D. 63.

Is detained at Rome for "*two whole years*," till the Spring of A.D. 63 (xxviii. 30); where the History of the "ACTS of the APOSTLES" concludes: cp. *Euseb.* ii. 22.

64. St. Paul, after his liberation from his first imprisonment at Rome, goes probably to Spain, and perhaps even to Britain. See on Rom. xv. 24. 28, and the *Introduction* to the Pastoral Epistles, pp. 418—421.

Writes the *Epistle to the Hebrews.*

In the Summer of A.D. 64, the first Persecution of the Christians at Rome under the Emperor Nero begins. See *Introduction* to the Epistles to Timothy, p. 417, note.

St. Peter, at Babylon, writes his *First General Epistle;* and soon afterwards travels westward towards Rome. See the *Introduction* to St. Peter's First Epistle below, pp. 36—44. St. Mark and Silvanus, or Silas, are with him, when he writes his First Epistle. See on 1 Pet. v. 12, 13, and pp. 43, 44.

65—67. St. Paul returns from the West in his way to Jerusalem, probably with Timothy (Heb. xiii. 23). Perhaps leaves Titus at Crete in his way to Jerusalem; and after his visit to Jerusalem performs his promise of visiting Colossæ in Phrygia (Philem. 22).

On his way to Macedonia, to visit Philippi, according to his promise (Phil. ii. 24), he commands Timothy to "abide at Ephesus" as chief Pastor there (1 Tim. i. 3).

St. Paul's *first Epistle to Timothy*, Bishop of Ephesus. See the *Introduction* to that Epistle, p. 420.

St. Paul's *Epistle to Titus*, Bishop of Crete.

St. Paul passes a winter at Nicopolis in Epirus (Tit. iii. 12).

Probably visits Corinth, where Erastus was left in charge (2 Tim. iv. 20).

Comes to Asia, where he left Trophimus at Miletus (2 Tim. iv. 20).

Perhaps saw Timothy at Miletus. Cp. 2 Tim. i. 3.

St. Paul is arrested, probably near Miletus, and is sent a prisoner to Rome. See the *Introduction* to the Pastoral Epistles, and notes on 2 Tim. i. 4. 13; iv. 13—17.

Touches at Troas (2 Tim. iv. 13) in his way to Rome.

St. Paul, in close custody at Rome, writes the *Second Epistle to Timothy.* St. Luke is with him, and he sends for St. Mark (2 Tim. iv. 11).

St. Peter's Second General Epistle written about this time. See below, p. 69.

St. Mark's Gospel written probably about this time. See *Introduction* to that Gospel, p. 112.

68. Martyrdom of St. Peter and St. Paul at Rome. See the *Introduction* to the Epistles to Timothy, pp. 423, 424.

The Emperor Nero dies on the 9th of June, in the thirty-first year of his age; is succeeded by Galba.

69. The Emperor Galba dies on the 15th January, and is succeeded by Otho.

The Emperor Otho dies on the 20th April, and is succeeded by Vitellius.

The Emperor Vitellius dies on the 24th December, and is succeeded by Vespasian.

70. JERUSALEM taken by Titus, the son of Vespasian; the Temple burnt. Cp. notes on Luke xix. 43, 44; xxi. 20.

A.D.

71. Triumph of Vespasian and Titus for the conquest of Judæa.

79. The Emperor Vespasian dies on the 23rd June, and is succeeded by his son Titus.

81. The Emperor Titus dies on the 13th September, and is succeeded by his brother Domitian.

81—94. *St. Jude's General Epistle,* and *St. John's Gospel and Epistles* written probably in this interval of time.

95. Second Roman Persecution of the Christians.
St. John writes the *Apocalypse,* or *Revelation.* See *Introduction* below, pp. 156—158.

96. The Emperor Domitian dies on the 18th September, and is succeeded by Nerva, who rescinds many of his predecessor's acts. See *Introduction* to St. John's Gospel, p. 267.

98. The Emperor Nerva dies at the end of January, and is succeeded by Trajan.

100. The Apostle and Evangelist St. John dies about this time.

INTRODUCTION

TO

THE EPISTLE GENERAL OF ST. JAMES.

I. *On the Design of the Epistle.*

It is asserted by S. Augustine[1], that this Epistle is in some respects supplementary to the Epistles of St. Paul to the Galatians, and to the Romans.

This opinion appears to be well-grounded, and has been adopted by many later theologians[2].

St. Paul's design in those two Epistles had been to prove from the Hebrew Scriptures, that the hopes of Justification, which were built by many of the Jews on a presumption of their own obedience to the works of the Mosaic Law, and their own righteousness in the eye of God, were illusory and vain; and that the only meritorious cause of Justification is the Death of Christ; and that the proper organ on our side, by which the merits of that Death are to be laid hold on, and applied, is Faith; and that we are justified and accepted as righteous by God, on account of Christ's Death, through Faith in Him, apart from the works of the Law[3].

Thus St. Paul had confuted the notions of those, who sought "to establish their own righteousness[4];" and he had asserted the virtue of Faith in the merits of the sacrifice of Christ, as opposed to all human pretensions; and had shown the futility of all human claims, as contrasted with God's free grace in Christ[5].

But, on the other hand, a different form of error prevailed among some Judaizing Christians, and required correction; and they who propagated it, may have endeavoured to derive some pleas on its behalf, from the arguments of St. Paul, asserting the justifying efficacy of Faith in the merits of Christ.

Many among the Jews relied on their descent from Abraham, as entitling them to God's favour[6]; and boasted their own superior knowledge of spiritual things, and trusted in that knowledge, as sufficient to salvation.

They were instructed in the Will and Word of God; they had faith in His Revelation; and they contrasted their own intelligence and faith with the ignorance and unbelief of the Gentile world[7]; and they flattered themselves, that God would accept and reward them on account of their knowledge and faith.

Many of the Jews, who passed from the Synagogue into the Church, were infected with these notions; and their acceptance of the Gospel as a Revelation from God, considered merely in a speculative light, as increasing their *knowledge* of divine things, and as enlarging the sphere of their *faith*, but *not* as influencing their *practice*, served to foster their pride and hypocrisy, and to cherish a vain and presumptuous conceit, that they could commend themselves to God, and attain everlasting salvation, by a formal profession of faith, unfruitful in good works.

It has been affirmed by ancient writers, that these theorists in religion appealed to the authority

[1] *S. Augustine*, de Fide et Operibus, vol. vi. pp. 307—310, and in Psalm xxxi., vol. iv. p. 245.

[2] Among our own Divines, may be mentioned *Dr. Barrow*, Serm. v., on Justifying Faith, vol. iv. p. 123, and *Bp. Bull* on Justification, Diss. ii. ch. iv., and Strictures i. § 4.

[3] See the texts quoted above in the *Introduction* to the Epistle to the Romans, pp. 198—200.

[4] Rom. x. 3.

[5] Compare *Bp. Bull*, Harmonia Apostolica, Diss. ii. chap. vi.

[6] Matt. iii. 9. John viii. 33, and compare *Bp. Bull's* remarks on this notion, and on what he calls their "Solifidianism," in his Harmonia Apostolica, Diss. ii. chap. xvii. Both these errors are refuted by St. James.

[7] Compare St. Paul's own statement of their case as compared with that of the *Gentiles*, "Thou art called a Jew, and *restest in the Law*, and makest thy boast of God, and *knowest* His Will, and approvest the things that are more excellent, being *instructed* out of the Law;" and his remonstrance with them on their hypocritical profession, apart from moral practice, Rom. ii. 17—29. St. Paul has there anticipated the argument of St. James.

of St. Paul, asserting that we are justified by Faith in Christ, apart from the works of the Law[1]; and that they took advantage of his arguments, in order to fortify themselves in their assumption, that they might claim an eternal reward from God on the ground of the clearness of their knowledge, and the orthodoxy of their faith, irrespectively of holiness of life, and of fruitfulness in good Works.

It was also supposed by some in early times, that St. Peter alludes to this antinomian perversion of St. Paul's doctrine, when, referring to St. Paul's Epistles, he says that there are "some things hard to be understood, which *they that are unlearned and unstable wrest unto their own destruction*[2]."

The notions just described were current in Apostolic times, especially among the Jewish Christians[3]; and this presumption of the sufficiency of a speculative faith, independently of practical holiness and charity, developed itself, even in the first century of the Christian Church, into the moral lawlessness of the Gnostic Teachers, such as Simon Magus, Cerinthus, and the Nicolaitans; who, under the plea of superior knowledge and illumination in spiritual mysteries, dispensed with the practice of Christian virtue, and indulged themselves and their votaries in voluptuous and riotous excesses of libertinism and debauchery, and provoked the severe censure and stern condemnation, with which they are denounced by the Holy Spirit in the Second Epistle of St. Peter, and in the Epistle of St. Jude, and the Apocalypse, or Book of Revelation.

The Epistle of St. James holds a middle place between the Epistle of St. Paul to the Romans and those just mentioned, of St. Peter, St. Jude, and the Apocalypse.

It does not deal, as they do, with those monstrous extravagances of doctrine and manners, which exhibited themselves afterwards in their hideous deformity in the deadly heresies and foul practices of the Gnostics. But St. James exposes the *unprofitableness* of a dry barren faith. He does not refute the errors of heterodoxy, but condemns the sin of hypocrisy[4]. Thus the present Epistle occupies a place of its own. It warns the Church of every age against the delusive notion, that it is enough for men, to have religious emotions, to talk religious language, to have religious knowledge, and to profess religious belief, without the habitual practice of religious duties, and the daily devotion of a religious life.

In modern times, it has been sometimes said, that some ingenuity is required, in order to *reconcile* St. Paul and St. James.

Such was *not* the language of Christian Antiquity. St. Paul and St. James do not disagree; and therefore they do not need to be reconciled. The Holy Spirit of God speaks by each of them; and provides a remedy against two different spiritual maladies by the instrumentality of both; and the work done by St. James completes the work done by St. Paul.

If we attend to the mode of the working of the Spirit by means of the two Apostles, we shall recognize the proper uses of the doctrine of both.

This has been well stated by S. Augustine[5], whose words may be adopted here;

"Many persons boast of their good works; and some decline to become Christians on this account. A good life is necessary. 'Yes,' they say, 'it is; but I already lead a good life. What will Christianity teach me? I do not commit murder. I do not steal, I do not covet. I am not guilty of adultery. Let any one find any thing in my life to reprove, and let him, who reproves me, make me a Christian.' The man who speaks thus has glory, but not in the eyes of God. Not so Abraham. He was not justified by works. For what saith the Scripture? 'Abraham *believed* God, and it was counted to him for righteousness[6].' Abraham therefore was justified by *Faith*.

"But here" (adds *Augustine*) "is a whirlpool, in which we may be swallowed up, if we are not on our guard. Abraham was not justified by Works, but by Faith. Another man listens to this statement, and says, 'Well, then, I will live as I like; and then, although I have not good Works, and only *believe* in God, yet it will be counted to me for righteousness.' If a man speaks thus, and makes up his mind to live thus, he will be drowned in the whirlpool.

"I therefore take the case of Abraham, and cite concerning him what I read in the Epistle of another Apostle, who desired to set those right, who had misunderstood the Apostle St. Paul, I refer to St. James, and his Epistle, which he wrote against those who *presumed on their faith*, and

[1] Rom. iii. 28; iv. 6.

[2] See note below, 2 Pet. iii. 15, 16.

[3] See the testimony of *Justin Martyr* in his Dialogue with Trypho the Jew, § 141, p. 460, ed. *Otto*, "Ye deceive yourselves, and others, who are like to you in this respect, deceive themselves, by saying, that although they are sinners, yet *if they know God*, He *will not impute sin unto them*."

[4] As is well observed by *Ittig* in his excellent work "De Hæresiarchis ævi Apostolici," p. 37, "Jacobi Epistola non tam contra Simonem quàm contra Pseudo-Christianos scripta est, qui doctrinâ de justificatione sinistrè acceptâ Justitiæ opera contemnebant. Non enim Jacobus fidem *heterodoxam* sed tantùm *hypocriticam* et bonis operibus vacuam impugnat."

[5] *S. Augustine*, in Ps. xxxi. For brevity's sake, some sentences are abridged or omitted in the above translation.

[6] Rom. iv. 3. Gen. xv. 6.

would not do *good Works;* and in which he commends Abraham's *Works*, as Paul had commended Abraham's *Faith*.

"The two Apostles are not opposed to each other. St. James commends Abraham's work—a work known to all—the offering of his son Isaac[1]. 'Magnum *opus*, sed ex *Fide*.' A great *work* indeed that was, but it was a work growing out of *Faith*. I praise the superstructure of the work, but I see the foundation of Faith. I praise the fruit of the work, but I recognize the root of it in Faith. If Abraham had done this work without a sound Faith, it would have been of no use, whatever the work might be. On the other hand, if Abraham had faith in such a sort, that when God had commanded him to offer up his son, he had said, 'No, I will not do it, and yet I *believe* that God will save me, although I slight His commands,' then his Faith, being without Works, would have been dead, and would have remained barren and dry, like a root without fruit.

"Abraham, then, was justified by Faith; but although Works did not *go before* Faith, yet they *came after* it. Shall your Faith be barren? No; it will not be barren, unless you yourself are barren. 'Tene ergo fidem.' Have therefore Faith; have faith, as one who is about to work. But you may say, This is not St. Paul's doctrine. Yes, I reply, it is. I do not appeal from St. Paul to St. James; but I appeal from St. Paul to St. Paul. What does he say? He says, 'In Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision; but *Faith* which *worketh* by Love[2].' And again he says, 'The end of the Law is *Charity*[3].' And again, 'Although I have *Faith*, so that I could remove mountains, but have not *Charity*, it profiteth me nothing[4].' And yet he says, 'that a man is justified by Faith without the works of the Law.' And why? Let the Apostle himself reply. On the one hand I would teach thee (he says) not to presume on thy works, as if thou hadst received the free gift of faith through any merit of thy own; therefore rely not on thy works done *before faith*. Let no one boast of his works done *before faith*. On the other hand, let no one be slothful in good works, after he has received faith. 'Nemo jactet bona opera sua ante fidem; nemo sit piger in operibus bonis, acceptâ fide[5].' Good works do not go before him who is yet to be justified by Faith, but they follow him who has been justified[6]. And the Faith which is described by St. Paul is not *any* sort of Faith, by which we believe in God; but it is *that* healthful, evangelical Faith, whose Works spring from Love. And therefore St. Paul teaches that the Faith which some men deem sufficient for salvation, *profiteth nothing*, because it is without Love[7].

"St. Paul therefore agrees with the rest of the Apostles in asserting that eternal life is given only to those who live well. But St. James is vehemently indignant against those who imagine that Faith without works is sufficient to salvation; and he even likens them to the devils themselves. 'Thou believest that God is one; thou doest well; the devils also believe and tremble.' And he affirms that Faith without works is *dead*[8]. How great therefore is the delusion of those who rely on *dead faith* as the means of *eternal life*[9]!"

Thus the teaching of each of the two Apostles, St. Paul and St. James, illustrates and confirms that of the other.

St. Paul, in his Epistle to the Romans, had refuted all presumptuous notions of human merit, and had established the doctrine of God's free grace to all, and the plenary virtue of Christ's sufferings endured once for all on the Cross.

St. James vindicates the true character and genuine functions of Faith, as the energetic principle and vivifying spring of a holy life; and strips off the disguises, and detects the delusions, of empty professions of belief, and of speculative spiritual knowledge, and declares that such professions of faith and knowledge are hypocritical and vain. He teaches that the propitiatory sufferings of Christ's meritorious Death are availing only to those who follow the blessed steps of His holy life; and that those sufferings were endured, in order to redeem us from the power, as well as from the guilt and penalty, of sin; and will only aggravate the punishment of those, who pervert them into a plea for neglect of His grace, and for violation of His laws.

Thus the two Apostles lend their aid in establishing the doctrine, that the Faith by which we are justified is that living principle of the soul, which fixes its eye on God's power and love in His dear Son, and lays its hand on Christ; and lives and moves in constant harmony with His revealed Will and Word[10].

[1] James ii. 21.
[2] Gal. v. 6.
[3] Rom. xiii. 10.
[4] 1 Cor. xiii. 2.
[5] *S. Augustine* in Ps. xxxi.
[6] "Sequuntur justificatum, non præcedunt justificandum." *S. Augustine*, De Fide et Operibus, xiv.
[7] 1 Cor. xiii. 2.
[8] James ii. 19, 20.
[9] *S. Augustine*, De Fide et Operibus, xiv.
[10] In the Epistle to the Hebrews (as *Theodoret* has remarked on Heb. xiii. 7), St. Paul appears to be referring to St. James, after his decease; and it is not unworthy of remark that he there uses the words "whose *faith* follow." See note on Hebrews

II. In another respect the Epistle of St. James holds a peculiar place.

At first, perhaps, a reader may be surprised, that it contains so little of explicit statement of the peculiar doctrines of Christianity, as distinguished from natural religion, or from the Mosaic Law.

But, on further consideration, the reason of this will appear.

St. James was writing an Epistle, not only for the use of Christians, but of Jews[1]; and of Jews who at that time were exasperated against Christianity.

In this respect the Epistle of St. James may be compared to the speech of St. Stephen, pleading the cause of Christ before the Sanhedrim at Jerusalem.

That holy Martyr had the love of Jesus in his heart; but the *name* of Jesus never broke forth from his lips, till the close of his speech, when his murderers were stoning him, and he cried, "Lord JESUS, receive my spirit[2]."

So St. James. He has the faith of Christ in his heart; and writes from a deep inner feeling of love to Christ; and inculcates those Christian virtues, which are genuine fruits of faith working by love. He has also, like St. Stephen, a solemn message to deliver to the Jews, who did not believe.

Hence he practises a holy and reverential reserve; and like that blessed Martyr, he will not expose that holy Name to contumelious blasphemy[3].

He has a warning to speak to them from Christ. "Ye killed the Just One, He no longer resisteth you[4]." "The Judge standeth at the door[5]."

Almighty God gave to the Jews a period of forty years for repentance, after the Crucifixion of Christ. That period was now near its end. Doubtless many of the Jews, who came to Jerusalem for the three Annual Festivals, had heard and received the Gospel from the Apostles and other Preachers of Christianity. And many at Jerusalem itself, even of the Priests themselves, had become 'obedient to the faith[6].' But the Jewish Nation, as represented by its Rulers, remained obdurate. They had imprisoned Peter and John, and murdered Stephen, and persecuted the Church[7], and had slain James the brother of John, and endeavoured to kill Peter[8], and to destroy St. Paul[9], and in a short time they would conspire against and kill this other James, the writer of this Epistle[10].

In the last century of its existence, especially in the period of forty years after the Crucifixion, the City of Jerusalem was the scene of the worst crimes. It was torn by intestine factions, agitated by tumultuous riots, maddened by the wild fanatical phrenzy of false Christs and false Prophets, and deluged by blood shed by the hands of assassins[11]. There St. James dwelt; like Lot in Sodom.

Amid such circumstances as these, he, the Apostle and Bishop of Jerusalem, wrote this Epistle; an Epistle of warning to Jerusalem; the last warning it received from the Holy Spirit of God. He thus discharged the work of a Hebrew Prophet, and a Christian Apostle. He came forth as a Christian Jeremiah, and a Christian Malachi[12]. A Jeremiah in denouncing woe; a Malachi, sealing up the roll of Divine Prophecy to Jerusalem: and not to Jerusalem only, but to the Jews throughout the world, who were connected with Jerusalem, by religious worship, and by personal resort to it on its great festal anniversaries. The Epistle of St. James is the farewell voice of Hebrew Prophecy.

It has been well said by some[13], that its intrepid language of stern rebuke exasperated the leaders of the Jews, and hastened the writer's Martyrdom. And ancient authors were of opinion, that the shedding of the blood of St. James was the filling-up of the sins of Jerusalem, and made its cup of guilt to overflow[14].

Its short and impassioned sentences, darted forth with vehement ejaculations, and almost with sobbings of grief, and throbbings of indignation, express the anguish of his soul[15], as he beholds the obstinate ingratitude, and malignant virulence of the Rulers of Jerusalem against the Just One, who had shed His blood to save them, and whom they still persecuted in His Church[16]; and as he looks forward to the tremendous chastisement which would soon be inflicted by God's retributive justice on the guilty City. "Your gold and silver is cankered, and the rust of them

xiii. 7. And St. Paul strongly inculcates in his *last* Epistles the same doctrine concerning good works, as that taught by St. James. See the *Introduction* to the Pastoral Epistles, p. 422, and compare also what has been said above on the same subject in the *Introduction* to the Epistle to the Romans, pp. 200—202.

[1] See chap. v. 6.

[2] Acts vii. 59. See note above on Acts vii. 1, 2, and below on James v. 6.

[3] Cp. James ii. 7.

[4] James v. 6.

[5] v. 9.

[6] Acts vi. 7.

[7] Acts vii. 59; viii. 1.

[8] Acts xii. 1—3.

[9] Acts xxiii. 13—22; xxv. 2, 3.

[10] See below on chap. v. 6.

[11] The *sicarii*. See on iv. 1, 2, and notes on Matt. xxi. 13; xxiv. 15. 24, and the account of the insurrections, in Acts v. 36; xxi. 38.

[12] See note on iv. 3.

[13] E. g. by *Lardner*, chap. xvii.

[14] *Hegesippus*, *Euseb.* ii. 23. *Origen*, c. Celsum, i. c. 48; ii. c. 13. *Jerome*, Scr. Eccl. c. 2.

[15] See iv. 4—9.

[16] Cp. Acts ix. 4.

shall be a witness against you, and shall eat your flesh as fire: ye heaped treasure together for the last days[1]."

Perhaps there is not a nobler specimen of heroic courage and holy eloquence, and of poetical fervour, sublimity and pathos, in the range of Hebrew Prophecy, than is to be found in the last chapter of this Epistle. There the writer, having declared the indignation of God against His people, who had rebelled against Him, suddenly changes his tone, and turns with an aspect of love and gentleness, and comforts those who were obedient, and suffering under persecution for His sake. "Be *patient* therefore, *brethren*, unto the coming of the Lord. Be ye *patient*, stablish your hearts: for the Coming of the Lord draweth nigh. Behold, we count them happy which endure[2]."

III. Viewed in this light, the Epistle of St. James possesses a special interest and importance for Christian nations and Christian citizens, even to the end of time.

The last days of Jerusalem are, as we know from Christ Himself, prophetical and typical of the last days of the World[3]. The sins of the last days of Jerusalem will be the sins of the last days of the World. Hollow professions of religion[4], empty shows and shadows of Faith, partiality and respect of persons[5], slavish idolatry of riches, observance of some of God's commandments, together with open and impious defiance of others[6]; arrogant assumption of the office of religious teaching, without due call and authority; encouragement and patronage of those who set themselves up to be spiritual guides[7]; sins of the tongue, evil speaking against man and God[8]; envying and strife, factions and party feuds, wars and fightings[9]; adulteries[10], pride, and revelry[11]; sordid worldliness, and presumptuous self-confidence; a Babel-like building up of secular plans and projects, independently of God's will, and against it[12]; vainglorious display of wealth; hard-heartedness towards those by whose industry that wealth is acquired[13]; self-indulgence and sensuality[14]; an obstinate continuance in that evil temper of unbelief which rejected and crucified Christ[15]; these were the sins of the last days of Jerusalem as described by St. James: for these she was to be destroyed by God; for these she was destroyed; and her children were scattered abroad, and have now been outcasts for near two thousand years.

Here is a prophetic picture of the World's state in the last days. Here is a prophetic warning to men and Nations, especially to wealthy commercial Nations in the last times.

Here also is instruction and comfort for those who endure patiently, and look beyond the transitory things of this world, like husbandmen waiting for the harvest[16]; and who live in habitual preparation for the second Coming of the Lord, to judge the quick and dead.

IV. *Concerning the Author of this Epistle.*

The writer calls himself JAMES.

No ancient author ascribes this Epistle to James the son of Zebedee, and brother of John, who was martyred by Herod Agrippa, about fourteen years after the Ascension[17].

It is generally agreed, that the writer of this Epistle was James, "the *brother of our Lord*," and *Bishop of Jerusalem*[18].

That a James was *our Lord's brother* is evident from Holy Writ[19]; that James the Lord's brother was appointed Bishop of Jerusalem soon after the Ascension, is affirmed in the early records of the Church[20]; that a James was Bishop of Jerusalem appears from Holy Scripture itself, especially from the Acts of the Apostles[21], as elucidated and confirmed by the consent of Christian Antiquity; and the concurrent tradition of early ecclesiastical writers ascribing this Epistle to James the Lord's brother, Bishop of Jerusalem, called also James the *Less*[22] and James the *Just*[23], and also *Oblias*[24],—is confirmed by the internal evidence of the Epistle itself, which is addressed to

[1] This unique character of the Epistle of St. James, as distinguished from all the other twenty Epistles in the New Testament, shows itself in this particular respect, that it alone (with the exception of the first Epistle of St. John, which has no Epistolary address) has *no Benediction* or *Message of Peace*, either at the beginning or end. He was writing, not only to Christians, but to Jews; he was writing at Jerusalem, and *to* Jerusalem; and though her *name* was the *City of Peace*, yet since she had killed the true Melchizedek, the King of Righteousness, and *King of Peace* (Heb. vii. 2), and would not repent of her sins, "the things belonging to *her peace* were now hid from her eyes." Luke xix. 42.

[2] James v. 7—11.

[3] See notes above on Matt. xxiv. 8—30.

[4] James i. 22—27; ii. 14—26.

[5] ii. 1—9.

[6] ii. 10—13.

[7] iii. 1.

[8] iii. 2—13; iv. 11.

[9] iv. 1—3.

[10] iv. 4.

[11] iv. 6—10.

[12] iv. 13—16.

[13] v. 1—4.

[14] v. 5.

[15] v. 6.

[16] v. 7.

[17] Acts xii. 2.

[18] *Euseb.* ii. 23. *S. Hieron.* Script. Eccl. c. 2.

[19] Matt. xiii. 55.

[20] *Euseb.* ii. 1; ii. 23.

[21] See Acts xii. 17; xv. 13, and particularly xxi. 18; and cp. Gal. i. 19; ii. 12.

[22] Mark xv. 40. Cp. note below on i. 9.

[23] *Clemens Alex.* in *Euseb.* ii. 1, and *Euseb.* ii. 23.

[24] A word which *Hegesippus* (in Euseb. ii. 23) interprets as equivalent to περιοχὴ τοῦ λαοῦ. The word περιοχὴ is often used by the Septuagint for a strong *fortress* and *rock* (see Ps. cvii. 11. 2 Kings v. 9. 1 Chron. xi. 7); and *Oblias* is probably derived from עֹפֶל (*ophel*), *hill*, or *fortress* (Isa. xxxii. 14. Micah iv. 8),

Jews and Jewish Christians of the dispersion, and pre-announces in prophetic language the woes coming on Jerusalem.

There remain, however, two questions to be considered in regard to the Author of this Epistle.

I. Was the writer the same person as the James who is described in the Gospels as *son of Alphæus*, and who was one of the *Twelve Apostles*[1] ?

II. What is the meaning of the appellation by which James is distinguished as the "*Lord's Brother* ?"

I. As to the first of these questions, it seems most probable that he was an *Apostle*.

(1) The Apostle St. Paul, in his Epistle to the Galatians, when asserting his own claims to be received as an *Apostle* of Christ, on a par with the other *Apostles*, relates that after his Conversion he did not go up to Jerusalem, to those who were *Apostles* before him, but went to Arabia; and thence returned to Damascus, and after three years went up to Jerusalem to see *Peter*, and remained with him fifteen days, but that he saw none other of the *Apostles*, "save *James*, the *Lord's brother*[2]."

The whole drift of St. Paul's argument here is to show, that he himself "was an *Apostle* not of men, or by men," and had *learnt nothing* from any other *Apostle:* that he had indeed gone up to Jerusalem to see Peter, and had remained with him a short time, but had not seen any *other Apostle* there, but *James* the Lord's brother.

The natural inference from these words, especially when taken in connexion with the context, is this; that *James, the Lord's brother*, was an *Apostle;* and that he was an Apostle in the *same sense* as *St. Peter* was an *Apostle*, namely, as *one of the Twelve*.

(2) This inference is confirmed by the terms in which this same James is mentioned by St. Paul. He says that "*James, Cephas, and John*" were pillars of the Church; he places *James before* Peter and John; which he hardly would have done, if James had not been one of the Apostles as well as Bishop of Jerusalem.

(3) The Apostolic Catalogues in St. Luke's Gospel and in the Acts of the Apostles mention James the son of Alphæus, and mention "Jude[3], brother[4] of James." And in several places of the Acts of the Apostles, a James is presented to us in the character of a Chief Pastor at Jerusalem[5]. But no intimation whatever is given in that History, that *this* James is a different person from James the son of Alphæus, who had been specified in the same book as one of the Twelve, and as having a brother called Jude.

(4) *St. Jude* in his Epistle calls himself the servant of Jesus Christ, and *brother of James*. Since there was a Jude who was an Apostle, and had a brother called James, it seems most probable, that the Jude who wrote the Epistle would have added some discriminating token by which his own brother James might be distinguished from the Apostle bearing the same name, *if* the James, whose brother Jude was, was not the same as James the Apostle.

(5) In the catalogue of the Apostles we find this combination, "Jude brother of James[6]." And if we refer to the beginning of the Epistle of St. Jude, we there read "Jude brother of James."

The Jude who wrote that Epistle is called an *Apostle* by ancient writers[7], and by the Church of England in the title to her Collect for his festival[8]; and he would hardly have designated himself as "brother of *James*," if the James whose brother he was, had been a different person from *that* James, who, when St. Jude wrote, was celebrated in Christendom as the Lord's brother, and Bishop of Jerusalem, and a blessed Martyr for Christ. *That* James was *the* James who was best known in the Church. Since therefore St. Jude designates and distinguishes himself as "the brother of *James*," therefore the James whose brother he styles himself, was the most conspicuous person of all who bore that name; viz. the brother of our Lord, and Bishop of Jerusalem; and if Jude was an Apostle, as is also asserted by ancient testimony, then since Jude the Apostle had a brother called James, who was also an Apostle; therefore the James who was Bishop of Jerusalem, and is claimed as a brother by St. Jude, was also one of the Apostles.

tower (2 Kings v. 24. 2 Chron xxvii. 3), and ם֫ (*am*), *people*. Cp. *Neander*, Pflanzung, &c. ii. p. 486, and the remarkable passage of *Eusebius*, ii. 23, quoted below in the note on chap. v. 3. And if this is the true etymology, it is worthy of remark, that he who, for his sanctity and eminence, was called a *bulwark of the people*, and was a pillar of the Church (Gal. ii. 9), was called also, probably by his own modest desire, "James the *Less*."

[1] Matt. x. 3.

[2] See Gal. i. 16—19, and the note there.

[3] Luke vi. 16. Acts i. 13.

[4] This appears to be the *correct* interpretation of the words Ἰούδας Ἰακώβου. See note on Acts i. 13.

[5] See Acts xii. 17, 18; xv. 13; xxi. 18.

[6] Luke vi. 16. Acts i. 13.

[7] See *Tertullian*, de cult. fem. 3. *Origen* in Rom. lib. v. p. 549. De Princ. iii. 2. *Epiphan.* Hær. 26. *Hieron.* in Tit. c. 1.

[8] "St. Simon and St. Jude *Apostles*." See on Acts i. 13, 2nd edit., and below, *Introduction* to the Epistle of St. Jude.

(6) James the *Apostle* is described by St. Matthew as "son of *Alphæus*[1]." Alphæus is the same name as Cleophas[2], or Clopas. The wife of Clopas was called Mary[3]; and *that* Mary was ἀδελφὴ of Mary the mother of Jesus[4]; and[5] we find that this Mary, the wife of *Clopas*, was mother of *James* called the Less, and *Joses;* and *James* and *Joses* and *Simon* and *Jude* are mentioned as the names of our Lord's ἀδελφοὶ in the Gospels[6]; where our Lord is called the ἀδελφὸς of *James* and Joses and *Jude* and Simon. Hence we may infer, that James the ἀδελφὸς of our Lord and Bishop of Jerusalem, who had a brother called *Jude*, and who was son of *Clopas*, which is the same name as Alphæus, was the same person as James who is called the Son of *Alphæus* by St. Matthew[7] and St. Mark[8], and who had a brother called Jude[9], and who was an *Apostle*.

(7) These inferences are confirmed by records of primitive Ecclesiastical testimony. Papias, a disciple of St. John, makes the following statement on this subject. He says that there are four Marys mentioned in the Gospel, namely,

1. "Mary the Mother of our Lord."

2. "Mary the wife of Cleophas or Alphæus; and mother of James the Bishop and Apostle, and of Simon, and Thaddæus (Jude)[10]."

3. "Mary Salome, the wife of Zebedee."

4. "Mary Magdalene."

"These four," he adds, "are mentioned in the Gospel. James, and Jude, and Joseph (or Joses) were sons of our Lord's Mother's sister[11]."

(8) In the Gospel according to the Hebrews, which was of very early date, the following incident was recorded: "Soon after His Resurrection from the Dead, the Lord went to James and appeared to him. For James had sworn that he would not eat bread from the hour in which he had drunk the Cup of the Lord, until he could see Him rising from among them that sleep. . . . And the Lord took bread and blessed and brake it, and gave it to *James the Just*, and said to him, 'My brother, eat thy bread, for the Son of Man is risen from among them that sleep[12].'"

It is evident, that the writer of this narrative believed *James the Just* to be an *Apostle;* for the first Holy Eucharist was administered to the Twelve alone.

(9) In the Acts of the Apostles[13], we have the following list of names among the Twelve; "*James* the son of Alphæus, and *Simon* Zelotes, and *Jude* the brother of James;" and the same list of names thus arranged occurs in the catalogue of *Apostles* in St. Luke's Gospel[14].

In the Gospels of St. Matthew[15] and Mark[16] we have the following three names of "our Lord's brethren;" "*James, Simon,* and *Jude;*" arranged in this order.

The name *Simon* is only another form of *Symeon*[17]. We learn also from Ecclesiastical History, that Symeon (or *Simon*) the son of *Clopas* (or Alphæus), and one of the Lord's brethren, succeeded his *brother James* in the Bishopric of Jerusalem[18]: and the ground on which he was appointed to that office appears to have been, that he was a brother of our Lord.

These circumstances are confirmatory of the opinion, that "James, Simon, and Jude," who are mentioned in the Apostolic Catalogue, are the same as "James, Simon, and Jude" who are mentioned as "our Lord's brethren[19]."

We arrive therefore at the conclusion that James, the Author of this Epistle, and brother of our Lord, and Bishop of Jerusalem, was also an *Apostle*.

Against this opinion it has been *objected*[20],

[1] Matt. x. 3. [2] See note on Matt. x. 3.
[3] John xix. 25.
[4] John xix. 25.
[5] On comparing John xix. 25 with Matt. xxvii. 56, and Mark xv. 40.
[6] In Matt. xiii. 55. Cp. Mark vi. 3.
[7] x. 3.
[8] iii. 18.
[9] Luke vi. 16. Acts i. 13.
[10] The same name as Jude. See on Matt. x. 3, compared with Luke vi. 16. Acts i. 13.
[11] This fragment of *Papias* may be seen in *Grabe*, Spicilegium ii. pp. 34, 35. *Routh*, Reliq. Sacr. i. p. 16, and above in the note on Matt. xii. 46. See also *Dr. W. H. Mill* "On the Brotherhood of Jesus," p. 238. Compare the authorities cited in the notes above, on Matt. x. 3; xiii. 55; xxviii. 1. Mark iii. 18. John xix. 25. Acts xii. 17; xxi. 18. 1 Cor. ix. 5, and on Gal. i. 19, and *Professor Ellicott's* note there. The genuineness of the fragment has been questioned by some, because it exists only in Latin; but this is the case with many portions of the earlier Fathers, e. g. *Hermas, Polycarp,* and *Irenæus*.
[12] *Jerome*, Scr. Eccl. 2.
[13] i. 13. [14] vi. 15, 16.
[15] xiii. 55. [16] vi. 3.
[17] See Acts xv. 14.
[18] See *Euseb.* iii. 11, and iii. 22.
[19] See further on this subject, in the *Introduction* to St. Jude's Epistle.
[20] The objections hereinafter recited may be seen in the critical observations on this question by *Herder, Mayerhoff, Credner, Schaaf, De Wette, Neander, Kern,* and others, cited by *Winer*, R. W. B. i. p. 527. See also *Davidson*, Intr. vol. iii. pp. 302—307. *Alford*, Proleg. to this Epistle, sect. i. *Huther*, Einleit. p. 2.

On the other hand, the *identity* of James the son of Alphæus, the Apostle, with James the Bishop of Jerusalem, has been maintained in recent times by other continental critics, such as *Baumgarten, Semler, Gabler, Pott, Bertholdt, Guericke, Schnecken-*

1. That St. John records the following speech of St. Peter to Christ, "Lord, to whom shall we go? Thou hast the words of eternal life; and *we have believed* (πεπιστεύκαμεν) *and know* (ἐγνώκαμεν) that Thou art the Christ." Jesus answered, "Did I not choose you Twelve, and one of you is a Devil?" He was speaking of Judas Iscariot, for he was about to betray Him, being one of the Twelve [1].

In the next Chapter to this, St. John narrates, that 'the Feast of Tabernacles was at hand;' and "His *brethren* said to him, Depart hence and go into Judæa, that Thy disciples also may behold Thy works which Thou doest; for no one doeth any thing in secret, and seeketh to be himself in public; if Thou doest these things, manifest Thyself to the world; for not even were His *brethren believing* (ἐπίστευον) *on Him*."

Here then the question arises—How could it be said by St. Peter, in the name of the *Twelve*, that they *believed* in Christ, and yet be asserted by the Evangelist, that "not even His brethren *were believing* on Him,"—if *two* of His brethren were of the number of the *Twelve?*

This objection has been considered by some in recent times to be decisive against the opinion that James, the brother of our Lord, was one of the Twelve.

But it does not seem of sufficient force to invalidate the arguments above adduced.

Peter says—"we have believed and know that Thou art the Christ," and he was speaking of the Twelve. But he was not aware what was in the hearts of those, concerning whom he was speaking. Our Lord Himself corrected his assertion. "One of you is a devil." Judas was one of the Twelve, and betrayed Christ; Peter himself denied Him; the rest of the Twelve forsook Him and fled; they did this, after they had seen many more of His mighty works than they had seen at the time of St. Peter's speech; and they did this in about twelve months after that speech was uttered.

Besides, although it is said by St. John a *few verses only* after this speech of St. Peter, that our Lord's brethren *were not* then *believing* [2] *on Him*, yet the fact is, that nearly *half a year* elapsed between St. Peter's speech, and that of our Lord's brethren. The one was spoken at a *Passover* [3], the other was not spoken till the approach of the *Feast of Tabernacles*, that is, after an interval of nearly *six months*.

If now it was true, that notwithstanding Peter's profession of *belief* on the part of the Twelve, all of them were very weak in faith [4], one of the Twelve betrayed Him, and another denied Him, and the rest deserted Him, in about twelve months' time after that profession was made, is there any great reason for surprise, that at a particular time, at a period of six months after that profession, some of that number were not *believing on Him?* Besides, it might be quite possible for persons to believe Him to be the Christ, and yet not have *that* belief in His true character as a *suffering* Messiah, whose kingdom was not of this world, which alone could justify the Evangelist in saying that they *were believing* on Him [5].

2. It has been said that *none* of our Lord's brethren—and therefore not James—could have been Apostles; because we read in Acts i. 14, "*These all*" (the eleven Apostles) "were continuing with one accord in prayer with the women, and with Mary the mother of Jesus, and *with His brethren*."

But to this it may be replied,—we do not say, that *all* our Lord's ἀδελφοὶ were Apostles; and the assertion of the Sacred Historian communicates the fact, that those of that number, who were not Apostles, were then gathered together with the Apostles. And even if all of them had been Apostles, this specification of them would not create any difficulty. We here read of *Mary*, in addition to *the women;* and in another place we read "the *rest of* the *Apostles*, and the brethren of the Lord, and *Cephas* [6]," who certainly was an Apostle.

3. It has been alleged, that if we suppose that St. James, who was placed as Bishop at Jerusalem, was also one of the Twelve, we are adopting an hypothesis which is not consistent with the general commission to the Apostles, to go and teach *all nations* [7].

But to this it may be replied, that the Apostles were first to be witnesses to Christ at Jerusalem [8], and that they remained at Jerusalem many years after the Ascension [9]; and that, as far as we know, James, the other Apostle of that name, the son of Zebedee, never left Jerusalem [10].

burger, *Kern*, *Meier*, *Steiger*, and others. See *Winer*, R. W. B. i. 527. *Guericke*, Einleit. p. 483.

[1] John vi. 68—71.

[2] ἐπίστευον, the *imperfect* tense, which is to be noted.

[3] See John vi. 4.

[4] See concerning Thomas, John xiv. 5, and Philip, 8—11, and of Jude, John xiv. 22, 23, and the question of the Apostles after the Resurrection, Acts i. 6.

[5] Cp. *Westcott*, Introduction to the Gospel, p. 122.

[6] 1 Cor. ix. 5.

[7] Matt. xxviii. 19.

[8] Acts i. 8.

[9] See note on Acts viii. 1.

[10] Acts xii. 2. Compare *Hooker*, VII. iv. 2, who notices this point, and declares his own opinion, that St. James the *Bishop* of Jerusalem was also an *Apostle*.

It is probable, that Peter was placed, for a time at least, as Bishop at Antioch, as Origen (hom. in Luc. vi.), Eusebius (iii. 36), and others affirm; and St. John seems to have resided, as Metropolitan, at Ephesus; and the Apostles would have been acting in accordance with the long-suffering of Christ towards Jerusalem, if they had placed one of their own number there, as Chief Pastor "of the lost sheep of the House of Israel[1]."

Besides, we find notice of the ordination of St. Matthias to the Apostolic office, in the Acts of the Apostles[2]. We find, in the same book, a notice of the ordination of Saul and Barnabas to the same office[3]. And in like manner, *if* James, Bishop of Jerusalem, had not been already ordained to the Apostolic office, we might reasonably expect to find, in the Acts of the Apostles, some notice of *his ordination* to that office at Jerusalem, of which he is already exercising the functions, when he is presented to us in the Acts of the Apostles[4]. But there is no notice of any such ordination. Therefore we may presume that he had been already ordained to that office, i. e. that he was already an Apostle at the time when the history of the Acts begins.

4. It has been alleged, that if *James*, the brother of our Lord, had been an Apostle, and *Jude*, his brother, an Apostle, then we should *not* have the names of the sons of Cleophas and Mary arranged in the following order by two Evangelists, in the New Testament. "*James*, and *Joses*, and *Simon*, and *Jude*[5];" and again, "*James*, and *Joses*, and *Jude*, and *Simon*[6];" but that *Jude* would have been placed *before Joses*.

But to this it may be answered, that those Evangelists are citing the names as spoken by the people of Nazareth, who were disparaging the credit of Christ, and would care little, and perhaps did not know, who among His brethren were Apostles, and who were not.

It is true, that the Evangelists themselves sometimes describe Mary, the wife of Cleophas, or Clopas, as the mother of "James, and Joses," who was not an Apostle, to the omission of Jude[7] and she is sometimes described as the mother of James only[8]. Perhaps Jude was the youngest of her sons; and however this may be, the allegation in question does not affect the claim of James, the brother of our Lord, who is always placed *first* in the list[9], to be recognized as an Apostle.

5. It is also true, that the testimonies of the writers of the second, third, and fourth centuries are not uniform and consistent on this question.

Some were of opinion that James, the Lord's brother, was *not* the same as James the son of Alphæus, and was not an Apostle[10]. But after passing through a period of doubt and discussion, the Western Church seems to have been settled in the opinion that James the Lord's brother, the author of the Epistle, was also an Apostle[11]; and this opinion has been adopted in many Ancient Versions[12] of this Epistle, and is embodied by the Church of England in her Liturgical offices for the Festival of St. Philip and St. James[13].

[1] Matt. xv. 24.
[2] Acts i. 26.
[3] Acts xiii. 1, 2.
[4] Acts xii. 17; xv. 13; xxi. 18.
[5] See Matt. xiii. 54.
[6] Mark vi. 3.
[7] Matt. xxvii. 56. Mark xv. 40.
[8] Mark xvi. 1. Luke xxiv. 10.
[9] See below, *Introduction* to St. Jude's Epistle.
[10] So *Gregory Nyssen.* de Resurr. orat. ii. vol. iii. p. 413. *Chrysost.* in Matt. hom. 5, and in Act. hom. 33. *Jerome*, in Isa. xvii., and in Gal. i. 19.
[11] He is called an Apostle by *Clement* of *Alexandria*, Pædag. ii. c. 2, quoted by *Tillemont*, i. p. 283, and in *Eusebius* ii. 1. *Clement* is quoted as saying, that there were *two* persons called James, one the James who was beheaded (i. e. the son of Zebedee), the other, James the Just, the Bishop of Jerusalem, and he is called 'an *Apostle*' by *Origen*, in Rom. lib. iv. pp. 535, 536, and by *Athanasius*, c. Arian. iii. p. 511, and by *Theodoret*, in Gal. i. 19.

See also *Jerome* ad Paulin. ep. 50, "Jacobus, Petrus, Joannes, Judas, *Apostoli*," and c. Helvid. c. 7. He is constantly called *Apostolus* by *S. Augustine*.
[12] E. g. the *Vulgate*, *Syriac*, *Arabic*, and *Æthiopic*, where this Epistle is entitled the Epistle of James the *Apostle*.
[13] See the Collect and Epistle for that day. Compare *Bp. Pearson* in Act. Apostolorum, Lect. iv. p. 350, ed. *Churton*, where he expresses himself in favour of the opinion that St. James the Bishop of Jerusalem was an Apostle. It is also maintained with force and clearness by the late Editor of an Analysis of Bp. Pearson's Work on the Creed, *Dr. W. H. Mill*, in his dissertation on the Brotherhood of Jesus, p. 240; and by one of Bp. Pearson's worthiest successors in the Chair of the Lady Margaret's Professorship of Divinity at Cambridge, the *Rev. J. J. Blunt*, whose words may be cited here. (Lectures on the History of the Early Church, p. 70.)

"St. James, another of the Apostles of the greatest distinction, was yet more circumscribed in the range of his personal services, Jerusalem itself being the compass within which they were confined. There were two of this name amongst the Apostles: the one, the son of Zebedee and brother of John, sufficiently distinguished from any other by his parentage and relationship, and soon ceasing to create any confusion in the Annals of the Twelve by disappearing from the scene altogether, being killed of Herod by the sword (Acts xii. 2); the other, presented to us in the Sacred History under several designations, but still the identity of the individual under them all probably admitting of being proved. Among the women who stood watching the crucifixion, were, according to St. Mark, 'Mary Magdalene, and Mary the mother of James the Less' (Mark xv. 40). According to St. John, 'Mary Magdalene, and Mary the wife of Cleophas' (John xix. 25); therefore we conclude that Mary the mother of James the Less was the same as Mary the wife of Cleophas, or, in other words, that James the Less was the son of Cleophas. But James the Apostle, according to St. Matthew, was the son of Alphæus (Matt. x. 3), which is merely another pronunciation of the same Hebrew name; so that James the Apostle and James the Less were one and the same person, the son of Mary the wife of Cleophas, who is further described in the passage of St. John already referred to, as Jesus' mother's sister, and accordingly St. James is discovered to be the cousin of our Lord, or, as he is elsewhere called in the language of the Hebrews, 'The Lord's brother' (Gal. i. 19); a circumstance which perhaps secured to him the primacy of the Church of Jerusalem, as episcopal chairs were afterwards assigned to the grandsons of St. Jude, related in the same degree to our Lord, for a similar reason. (*Hegesipp.* apud Eus. iii. c. 20.) In

II. On the designation of St. James as "*the Lord's brother.*"

What is the relationship to Christ, which is indicated by this title?

On this point there were *two* opinions in *ancient* times, viz.;—

1. That "the Lord's Brethren" were children of Joseph by a former marriage [1].

2. That they were children of Cleophas and Mary the ἀδελφὴ of our Lord's mother; and so were ἀδελφοὶ of Christ; and that the word ἀδελφοὶ, as applied to them, does *not* mean children of the same parent or parents, but *near kinsmen* or *cousins* [2].

It has been alleged by some, that this opinion is not earlier than the age of S. Jerome. But the testimony cited above from Papias, shows that it is of a more ancient date.

3. A *third* opinion has been adopted by some in *recent* times [3], viz. that James and his brothers, Jude, Joses, and Simon, and also his *sisters*, mentioned Matt. xiii. 56, Mark vi. 3, were children of Joseph and Mary the Mother of our Lord; and so were literally *brothers* and *sisters* of our Lord.

This third opinion, however, has no ground in the testimony of primitive Christian Antiquity. Not a single Christian writer who lived in the Apostolic age, or for two hundred years after the Apostles, can be cited as saying that James the Bishop of Jerusalem, or any of those who are called our Lord's brothers and sisters in the New Testament, were children of Mary the Mother of our Lord. And when the opinion, that they were her children, was first broached, as it was by Helvidius in the fourth century, it was condemned as novel and erroneous by S. Jerome [4], who wrote a Treatise against it, and it has been proscribed by the general consent of the Eastern and Western Churches [5], and by the most learned and judicious divines of our own Church [6]; and this notion of Helvidius, and of those who were called *Helvidians*, was even included by S. Augustine in a catalogue of heresies [7].

Besides, *if* the blessed Virgin had several children living at the time of the Crucifixion, and one of them, St. James, of such approved piety as to be called James the Just, and to be appointed Bishop of Jerusalem,—and all of them were united in prayer with the Apostles and Blessed Virgin on the day of the Ascension of Christ [8],—it seems improbable, that our Lord should not have commended His Mother to the care of St. James, or to that of any other of her children, His own brothers by blood; and that He should have said to His Mother, "Woman, behold thy son," meaning thereby *St. John;* and that from that hour she should have been taken by *him to his own home* [9].

Jerusalem, then, he exercised his high functions, and from Jerusalem he wrote his Catholic Epistle, the internal evidence of which indicates a date later than the death of St. James the brother of St. John, to whom some have ascribed it, an event which must have occurred as early as A.D. 43 or A.D. 44. For that Epistle deals with errors and defects of the Church as if they were already chronic, and, moreover, anticipates, from no great distance it may be thought, the calamity which was coming on the country in the downfall of Jerusalem,—'Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: whereas ye know not what shall be on the morrow;' and again yet more significantly, 'The coming of the Lord draweth nigh.' Still, however far the decrees established at Jerusalem might reach, and whatever might be the circulation of his Epistle, in Jerusalem, as I have said, he constantly abode, and thus gave still more vital force to the action of that heart of Christendom, till death, in his case a violent one, overtook him. For the Jews, incensed at the progress of Christianity, and profiting by the anarchy of the moment, when, Festus dead, and his successor not yet appointed, they could do what seemed good in their own sight, urged St. James to address the people of Jerusalem at the Passover, numbers being assembled, and a riot apprehended, and inform them rightly concerning Jesus, disabusing them of their confidence in Him, and allaying the feverish expectation of His advent. In order that he might be the better heard, they set him on a wing of the temple; but when the reply of James to their violent and importunate appeal proved to be, 'Why question ye me concerning Jesus the Son of Man? He is now sitting in the heavens at the right hand of power, and is about to come in the clouds of heaven,' they put him effectually to silence, by casting him down headlong, and afterwards despatching him with a fuller's club." *Euseb.* Eccl. Hist. ii. c. 23.

[1] *Origen* in Matt. xiii., in Johann. ii. *Euseb.* ii. 1, ὅτι δὴ καὶ αὐτὸς τοῦ Ἰωσὴφ ὠνόμαστο παῖς. *Epiphan.* hæres. 28 and 88. *Hilary* in Matt. i. Compare *Lardner*, ch. xvi., and *Dr. W. H. Mill*, pp. 260—269, who supposes that this opinion took its origin from Apocryphal Gospels; as also the other opinion that St. James, the brother of our Lord, was not an Apostle.

[2] This is the statement of St. John's disciple *Papias* (see on Matt. xii. 46), and of *Jerome* c. Helvid. c. 7 and c. 8, and in Matt. xii., and Script. Eccl. 4, and of *Theodoret* in Galat. i. 19, who says that James was the son of an ἀδελφὴ of the Blessed Virgin, and was an ἀνεψιὸς of Jesus Christ. Cp. *S. Augustine* in Joann. Tract. 28, contra Faustum xxii. 45.

See also the authorities cited above in the notes on Matt. x. 3; xiii. 55. Mark iii. 18. John xix. 25. Acts xii. 17. Gal. i. 19. 2 Cor. ix. 5.

[3] E. g. *Herder*, *Credner*, *Meyer*, *De Wette*, *Wiesinger*, *Huther*, Einleitung, p. 7. *Alford*, Proleg. to St. James, sect. i.

The opinion that they were *cousins* of our Lord has been defended by many recent continental writers, *Schneckenburger*, *Olshausen*, *Glöckler*, *Kühn*. See *Winer*, R. W. B. i. p. 566.

[4] *S. Jerome* adv. Helvidium, tom. iv. p. 130.

[5] In the words of *Lardner*, chap. xvi., "It has been the opinion of all Christians in general, that Mary never had any children by Joseph."

[6] It may suffice to refer to *Bp. Pearson* on the Creed, Art. iii. pp. 328—333, and *Hooker*, V. xlv. 2, and *Dr. W. H. Mill's* Dissertation on the Brotherhood of Jesus, pp. 221—316.

[7] *S. Augustine*, hær. 84, "*Helvidiani* exorti sunt ab Helvidio; ita Virginitati Mariæ contradicunt, ut eam *post* Christum alios quoque liberos de viro suo Joseph peperisse contendant." See also *Prædestinat.* de hær. 84.

[8] Acts i. 13.

[9] John xix. 27. This argument has been already stated by ancient Christian writers. *S. Hilary* in Matt. i., writing against some whom he condemns in strong language for saying that James was the son of Mary, the mother of our Lord, thus speaks, "Verum homines pravissimi hinc præsumunt opinionis suæ auctoritatem, quod plures Dominum nostrum *fratres* habuisse traditum est; qui si Mariæ filii essent, nunquam in tempore passionis Joanni Apostolo transcripta esset in matrem." The same argument is urged by *S. Chrysostom* in Matt. hom. 5, and *S. Epiphanius*, Hær. 78.

Again, we know from the Gospels that—

(1) Mary the wife of Cleophas, or Clopas, was the ἀδελφὴ of Mary the mother of Christ[1];

(2) and that Mary the wife of Cleophas had sons whose names were *James* and *Joses;* and probably also *Jude*[2];

(3) and that three of *our Lord's* ἀδελφοὶ were also named *James, Joses,* and *Jude*[3].

It is therefore highly probable from this identity of three names, and from the relationship between Mary the mother of our Lord, and Mary the wife of Cleophas, that the James, Joses, and Jude, who were sons of Mary the wife of Cleophas, were no other persons than the James, Jude, and Joses, who are called "brethren of the Lord."

But here it may be said, it is not likely that two *sisters* should both be called by the same name *Mary,* and therefore James and our Lord could not have been first cousins.

If this be allowed, it may be suggested, that when Mary the wife of Clopas is called the ἀδελφὴ of Mary the Blessed Virgin, as she is by St. John[4], the word ἀδελφὴ is not to be taken in its literal acceptation of *sister in blood,* but according to Scripture use, means a *cousin,* or near relative.

This is probable; and this use of ἀδελφὴ in *her* case, would also explain the use of the word ἀδελφοὶ in the case of her children James, Joses, and Jude. They are called in Scripture ἀδελφοὶ of our Lord; she is called in Scripture the ἀδελφὴ of His mother. Perhaps Mary their mother was the *cousin* of the Virgin Mary His mother: and they were second cousins of her Ever-blessed Son.

V. The questions which have been now examined (namely, whether St. James the Less was an Apostle, and what is the precise relationship which is expressed by his appellation "the Lord's brother[5]"), exercised the ingenuity of many learned writers in the earlier ages of the Church, who possessed ancient documentary aids for the solution of them, which are not now extant.

It would therefore be presumptuous to dogmatize upon these two points.

Rather we may reasonably believe, that a providential purpose may be subserved even by the uncertainty which surrounds them. The Holy Spirit, if He had been so pleased, might have made them perfectly clear by a few additional words in Holy Scripture; but He has not done so. He foreknew the doubts which would arise in the Church in regard to these questions. There is therefore a moral in His reserve; there is a meaning in His silence.

And what is that? Perhaps by such difficulties as these He designed to make us more thankful for those essential verities of saving doctrine, which *are fully revealed* to us in Holy Writ. There seems also to be a special lesson to be learnt from the particular questions which have now passed under review. The Holy Spirit has thrown a veil over the personal history of the Blessed Virgin. He has not clearly disclosed to us the precise nature of the relationship which is indicated in Holy Scripture by His own words "the Lord's brethren," "the Lord's sisters." And why was this? Might it not be, in order to wean our hearts from laying too much stress on carnal relationships even to Christ Himself? Might it not be, for the purpose of reminding us of the high and holy nature of our own privileges as brethren and sisters of Christ, by virtue of our own incorporation in His *mystical body,* and our relation to our *heavenly Father by filial adoption* in His Ever-blessed Son? Might it not be, for the sake of inculcating more forcibly that holy and joyful truth, which Christ Himself vouchsafed to declare to us, when He said, "Who is *My Mother?* and who are *My Brethren?* And He stretched forth His hand toward His *disciples,* and said, Behold My mother and My brethren! For *whosoever shall do the will of My Father* which is *in heaven,* the same is My *brother,* and *sister,* and *mother*[6]."

This divine truth—that brotherhood to Christ consists in obedience to His heavenly Father,—is the sum and substance of this Epistle written by St. James, the Lord's Brother.

VI. *Concerning the Authority and Inspiration of the Epistle of St. James.*

The canonical authority, and Divine Inspiration of this Epistle, are abundantly attested by

[1] John xix. 25.

[2] Matt. xxvii. 56. Mark xv. 40. Luke xxiv. 10, compared with Jude 1.

[3] Matt. xiii. 55. Mark vi. 3.

[4] xix. 25.

[5] Since this Introduction was written, the author has had the pleasure of finding its statements and reasonings confirmed in an excellent article on St. James by the *Rev. F. Meyrick,* in *Dr. W. Smith's* Dictionary of the Bible.

[6] Matt. xii. 48—50. See also His saying in Luke xi. 27, 28.

early Christian writers [1], and by the consent of the ancient Church Universal [2]; and the fact that many sentences of it were adopted and incorporated by St. Peter in his first Epistle [3], is a sufficient proof of the esteem in which it was held by the Apostles.

VII. *On the date of the Epistle.*

The *date* of the Epistle must be placed before the Passover of A.D. 62, when St. James was martyred [4] by the rulers of the Jews, who were disappointed and exasperated by the escape of St. Paul from their hands, A.D. 61, and turned their rage against St. James, who remained at Jerusalem [5]; and it was posterior to St. Paul's Epistle to the Romans, which was written A.D. 58; and it is not unlikely that the fury of the Jews, which vented itself in the murder of St. James, was excited by the publication of this Epistle [6]; and it bears internal evidence of having been written at a time when the sins of Jerusalem were being filled up to the brim, and the period of her probation was drawing near to its close [7], and the day of her destruction at hand. It was probably written about A.D. 60 of the common era. The events of that period may be seen in the *Chronological Table* prefixed to this Volume, p. xi, and in the *Chronological Synopsis* prefixed to the Acts of the Apostles.

[1] See the references to it more or less clear by *Clemens Romanus*, *Hippolytus*, *Hermas*, *Clemens Alexandrinus*, *Origen*, *Eusebius*, cited by *Lardner*, *Athanasius*, *Jerome*, and others. *Kirchhofer*, pp. 258—367. *Guericke*, pp. 495—497. *Davidson*, Introd. p. 331. *Huther*, Einleitung, § 4. *Alford*, Proleg. sect. v.

[2] *After* some *hesitation* in *some* quarters,—a circumstance which gives greater force to the *subsequent universal consent*. On this point, which is of great importance for the complete establishment of the proof of the Canonical Authority of the Epistles of St. James, St. Peter, St. John, and St. Jude, more will be said below, in the *Introduction* to the *Second* Epistle of St. Peter.

[3] See note below on 1 Pet. i. 16.

Compare James i. 1	1 Pet. i. 1.
i. 2	i. 6.
i. 10, 11	iv. 12.
i. 18	i. 3.
Compare James i. 21	1 Pet. i. 23. ii. 1, 2.
ii. 7	iv. 14.
iii. 13	ii. 12.
iv. 1	ii. 11.
iv. 6	v. 5, 6.
iv. 7	v. 9.
iv. 10	v. 6.
v. 20	iv. 8.

[4] When, it seems, Judæa was without a Roman Governor. "Such a season left the Jews at liberty to gratify their licentious and turbulent dispositions, and they were very likely to embrace it. We may therefore very reasonably place this event at that juncture." *Lardner*, chap. xvi. See above, *Chronological Tables* prefixed to the Acts of the Apostles, and to St. Paul's Epistles.

[5] See *Euseb.* ii. 23.

[6] Cp. below, v. 10.

[7] See v. 1—6. 8, 9.

ΕΠΙΣΤΟΛΑΙ ΚΑΘΟΛΙΚΑΙ.

ΙΑΚΩΒΟΥ ΕΠΙΣΤΟΛΗ.

I. [1 a] Ἰάκωβος, Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δοῦλος, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ χαίρειν. a John 7. 35. Acts 2. 5. & 8. 1. & 15. 21. 1 Pet. 1. 1.

[2 b] Πᾶσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποι- b Matt. 5. 11, 12. Acts 5. 41. Rom. 5. 3. Heb. 10. 34. 1 Pet. 1. 6.

1. Ἰάκωβος] *James, a servant of God, and of the Lord Jesus Christ.* Concerning the Author of this Epistle, see above, *Introduction*, pp. 5—11; and on the *date*, see p. 12.

He does not call himself an *Apostle*. Neither does St. Paul, in his Epistles to the Thessalonians, Philemon, and the Philippians (see on 1 Thess. i. 1, and Phil. i. 1). Nor St. John, in his Epistles, or Apocalypse.

It cannot, therefore, be hence inferred, that James, the author of this Epistle, was not an *Apostle*. He might be induced to forego the Apostolic title by feelings of modesty, a grace which specially characterizes the writer, "James the *Less*" (Mark xv. 40), who does not speak to his readers as his *children*, but as his *brethren*, see below on *v.* 2.

He might also be induced to *withhold* the Apostolic title, because he did not *go forth* as an Apostle, to preach to those whom he addresses, but remained stationary at Jerusalem until his death in that city.

He also foregoes two *other* titles, which belonged to him, viz. "the Lord's brother" (cp. Jude 1) and "Bishop of Jerusalem" (see Acts xxi. 18).

— ταῖς δώδεκα φυλαῖς] *to the twelve tribes that are in the dispersion.* On the various διασποραί, or *dispersions* of the Jews, see above, note on Acts ii. 9—11.

The address is *general* to the twelve tribes; not *only* to the Jewish *Christians*, but to the *Jews* also, to whom some of the latter portions of the Epistle are specially applicable, see iv. 1. 4. 8, v. 1—6, and above, *Introduction*. As is observed here by *Bede*, "James writes not only to those who *suffered persecution* for righteousness' sake, nor only to them who *believed* in Christ, but were *not careful* to *maintain good works*: but he writes also to those who *persecuted* the believers; and he exhorts the unbelieving Jews to repent of their guilt in crucifying Christ, and in their other criminal acts, in order that they may escape the Divine Vengeance now hanging over their heads." So *Estius*, *Grotius*, *Hammond*, *Lardner*, and others. Hence in the beginning of *this* Epistle there is *no announcement* of *Grace*, *Mercy*, and *Peace*, nor is there any such expression at its close. In this respect this Epistle stands alone in the New Testament. See above, *Introduction*, pp. 4, 5.

James the "brother of the Lord,"—who came to the lost sheep of the house of Israel (Matt. x. 16), and Bishop of Jerusalem, had a special labour of love to perform to the twelve tribes. "Jure *Jacobus* circumcisionis *Apostolus* his qui ex circumcisione sunt scribit" (*Didymus*). The reader may observe throughout this Epistle many points of resemblance to the Gospel of *St. Matthew* (see below, i. 26, 27; ii. 13; iii. 1. 18; iv. 9; v. 6. 12, 13), the Gospel specially designed for the *Jews*, see above, *Introduction* to the Four Gospels, p. xli, and to St. Matthew, pp. xlix—lii. In the Synopsis Scripturæ inserted in the works of *S. Athanasius* (tom. ii. p. 55), there is mention of a tradition that "Evangelium secundum Matthæum hebraicâ dialecto conscriptum et editum Hierosolymis, et interpretante *Jacobo fratre* Domini secundum carnem expositum, qui et primus à sanctis Apostolis Herosolymarum Episcopus constitutus est."

The Epistle is addressed *to the twelve tribes in the dispersion.* How,—it may be asked,—could copies of it be transmitted to those twelve tribes, scattered abroad throughout the world? See John vii. 35.

The answer is, By God's good providence, the Temple at Jerusalem was allowed to stand for forty years after the Crucifixion. Jews and Jewish Christians resorted to it year after year for the great annual Festivals (cp. Acts xviii. 21). St. James remained at Jerusalem as Bishop of that city (Acts xxi. 18). Thus he could communicate with them; and they could carry copies of the Epistle to their several homes throughout the world; and so in this respect, as in many others, the pilgrim tribes of the Law became preachers of the Gospel. See above on Acts ii. 1.

— χαίρειν] *salvere; greeting.* This form of salutation is used in the apostolic decree of the Council of Jerusalem, framed, probably, by St. James, Bishop of Jerusalem (Acts xv. 23), and is not employed by any other writer of the N. T.

2. πᾶσαν χαρὰν ἡγήσασθε] *count it all joy.* Do not deem it sorrow, but regard it rather as joy—joy unmixed with sorrow; "*merum* gaudium existimate;" like a vessel containing pure and agreeable beverage, and *filled up* to the brim; count even sorrow to be joy, and only joy, as the Apostles did, Acts v. 41, and as St. Paul did, Col. i. 24, and as our Lord commands his disciples to do, Luke vi. 22, 23.

On this use of πᾶς, see *Huther* here, who quotes *Homer*, Od. xi. 507, πᾶσαν ἀλήθειαν μυθήσομαι, and cp. *Winer*, § 18, p. 101. So *merus* in Latin: "accipies *meros* amores" (*Catull.* xiii. 9), and "*mera* libertas," "ærugo *mera*," "sermo *merus*" (*Horat.*).

This precept, inculcating patience under trial, was suggested by the circumstances of the Jewish Christians to whom St. James was writing, and who were exposed to peculiar hardships and sufferings from the malice of their Jewish fellow-countrymen, treating them as Apostates; and were thus tempted to faint and falter in the faith. This their condition has been already presented to our view in the Acts of the Apostles, see on ii. 44, and in the first Epistle to the Thessalonians (1 Thess. ii. 14, 15), and in the Epistle to the Hebrews. See Heb. iv. 1; vi. 1—10; x. 34, and *Introduction* to that Epistle, toward the end.

Besides,—the *Twelve Tribes* in *the dispersion*, who were without home, or nation, and were soon about to witness the destruction of the Temple and City of Jerusalem, to which they had hitherto resorted at stated times, needed special consolation. They were to be cheered by the assurance that, wherever they were, they might find a home in Christ, and a Jerusalem in the Christian Church,—"ipsis debuit consolatio præstari, qui maximè videbantur affligi." *Cassiodorus.*

Hence St. James begins with inculcating the duty of *patience*; and the blessedness of endurance under *temptation*.

St. James says, *Count it all joy when ye fall into divers temptations*, or *trials*; but he also warns them against the notion that they are at liberty to *run into* temptation, or that *temptation* is *from God* (see below, *v.* 13). No, they must pray that He would not lead them into temptation (see on Matt. vi. 13), and no *temptation is directly from God* (see below, *v.* 13). But God sometimes *allows* His servants to be tempted, as He did Job (i. 12; ii. 5), and St. Paul (2 Cor. xii. 7), in order that His grace may be magnified in them and by them, and that they may

κίλοις, 3 c γινώσκοντες ὅτι τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομονήν· 4 ἡ δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ἦτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.

5 d Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ἁπλῶς, καὶ μὴ ὀνειδίζοντος, καὶ δοθήσεται αὐτῷ. 6 e Αἰτείτω δὲ ἐν πίστει, μηδὲν διακρινόμενος· ὁ γὰρ διακρινόμενος ἔοικε κλύδωνι θαλάσσης ἀνεμιζομένῳ

c Rom. 5. 3. 1 Pet. 1. 7.
d Prov. 2. 3. Matt. 7. 7. & 31. 22. Mark 11. 24. John 14. 13. & 15. 7. & 16. 23. 1 John 3. 22. & 5. 14.
e Matt. 21. 22. Mark 11. 22, 24. 1 Tim. 2. 8.

attain an increase of glory by overcoming the Tempter, as Christ did. And therefore they may well count it all joy when they fall into divers temptations, for these trials are the occasions of their triumphs: they are the leaves and flowers of which their heavenly crown is to be woven.

— *χαίρειν—χαράν*] One of the characteristics of the style of this Epistle is, that, after the introduction of a leading word, the Author follows it up by some precept growing out of that word; a mode of writing called by grammarians *anadiplosis;* see here the repetition of the word *ὑπομονὴν*, *v.* 3; and cp. *λειπόμενοι*, *v.* 4 and 5; and *διακρινόμενος*, *v.* 4, cp. *v.* 13, and following; and *v.* 19. 21, 22. 26, and *Bengel's* note.

— *ἀδελφοί μου*] *my brethren;* an address occurring oftener in this Epistle than in any other of its size: i. 16. 19; ii. 1. 5. 14; iii. 1. 10. 12; iv. 11; v. 7. 9, 10. 12. 19; in three of which places (viz. i. 16. 19; ii. 5) it is joined with *ἀγαπητοί*, *beloved.* The *Jews* were addressed as *ἀδελφοὶ* by the Apostles (see Acts xxii. 1, and note xxii. 5). And this address is very suitable in an Epistle like the present, characterized by the language of stern rebuke; inspired, like the reproof of St. Stephen, by the Spirit of *Love.* James the "*Lord's brother*," having the spirit of the Lord, addresses even them as *brethren;* for they were "beloved for the fathers' sake." Rom. xi. 28. Cp. Rom. ix. 1—5.

3. *γινώσκοντες*] *since ye know.* Such an appeal to the *knowledge* of believers is characteristic of this and the other Catholic Epistles, designed to correct the errors and presumption of the *knowledge* falsely so called (1 Tim. vi 20) of the Gnostic false Teachers, and also of those who relied on *knowledge* apart from practice, see below, ii. 20; iii. 13; iv. 4. 17; v. 20; 2 Pet. i. 20; iii. 3. 1 John ii. 3—5. 13.

— *τὸ δοκίμιον*] *the trial. Herodian* ii. 10, *δοκίμιον στρατιωτῶν κάματος*, that which is grievous in *opere*, is joyous in *fructu.* See Heb. xii. 11, and cp. Prov. xvii. 3; xxvii. 21. *δοκίμιον* is a word specially applied to *metals*, cp. 1 Pet. i. 7. See also below, *v.* 12, where another metaphor is used.

4. *ἡ δὲ ὑπομονή*] *but let patience have her perfect work*, in firm endurance unto the end, for "he that endureth to the end shall be saved," Matt. xxiv. 13; an exhortation necessary for those whom St. James addressed, cp. Heb. iii. 6. 14; vi. 11. On this text see the sermon of *S. Augustine*, Serm. 159, and compare the treatises of *Tertullian* and *S. Cyprian* "De Patientiâ."

— *ὁλόκληροι*] A word properly applied to those who are *heirs* to the whole *inheritance* (*κλῆρος*), and thence applied in a moral sense to what is *sound and entire* in all its parts. Hence it is used by *Josephus* (Ant. iii. 12. 2) to describe the *sacrificial victims* which must be without blemish; and so *Philo* ap. *Loesner*, p. 452; and the ancient lexicographers interpret it by *σῶος* and *ὑγιὴς*, *sound* and *healthful.* Cp. Acts iii. 16; and 1 Thess. v. 23.

5. *εἰ δέ τις*] *but if any of you lacketh wisdom*, namely, is deficient in that moral wisdom, which may qualify you to bear up patiently and thankfully under your sufferings, and to refute the cavils of your adversaries, who gainsay the truth as it is in Christ: such was the *σοφία* of St. Stephen. Acts vi. 10.

See the treatise of *Lactantius* "on true and false *Wisdom*," and the distinction drawn between *γνῶσις* (*mere theoretical knowledge*) and *σοφία* (*practical wisdom*) by *Etym. Mag.*

Every man needs wisdom, and *εἴ τις* is not to be understood as if there were any exceptions to this statement; but the hypothetical conjunction "if" is often used, not as if the supposition were doubtful, but to introduce a precept built on an acknowledged fact. '*If* I am a Father, where is My honour?' Malachi i. 6, and *εἴ τις*, *ἐάν τις*, *ἐὰν μή τις*, are often employed, where *quicunque* would be used in Latin, and in English '*whosoever*.' See John iii. 3. 5, and on Phil. iv. 8.

This text (as *Bede* observes) contains a warning against the erroneous notion of Pelagianism, that men may obtain wisdom by their own free will, without Divine grace. Cp. *v.* 16, 17.

The word *λείπομαι* occurs only in this Epistle in the New Testament, see *v.* 4, and 11, 12.

— *αἰτείτω, κ.τ.λ.*] *let him ask it from God* (as Solomon did, 1 Kings iii. 11; cp. Proverbs ii. 6) *who giveth to all men*, not as the Jews give, only to their own nation, but to *all;* and who giveth *ἁπλῶς*, *liberally*, that is, *sinu laxo*, expanding the lap of His bounty, and pouring forth its contents 'good measure, pressed down, shaken together, and running over' into your bosom. Luke vi. 38. Cp. 2 Cor. viii. 2; ix. 11, and the use of the word *ἁπλοῦν*, *dilatare*, by the LXX in Isaiah xxxiii. 23; and therefore the word *ἁπλῶς* is rendered *affluenter* here by the Vulgate, and *copiously* by the Syriac Version.

A second sense of *ἁπλῶς*, *sincerely*, when a gift is given with a single eye, and without any sinister view to self, may also be admitted here. Cp. note above on Rom. xii. 8. God *gives ἁπλῶς*, and they who pray, must pray *ἁπλῶς*.

The description of the Divine bounty is like a summary of our Lord's words, exhorting to prayer. Matt. vii. 7—12.

— *καὶ μὴ ὀνειδίζοντος*] *and upbraideth not.* And in this respect also God is not like *human* benefactors, who often upbraid the recipients of their bounty by an humiliating and invidious commemoration of the benefit ("exprobratio beneficî," *Terent.* Andr. i. 1) conferred by them, and of the inadequate returns which they receive for them. "After thou hast given, upbraid not," says the son of Sirach (Ecclus. xli. 22), *μετὰ τὸ δοῦναι μὴ ὀνείδιζε.*

This text presents the strongest motives to genuine liberality, as *Bishop Andrewes* says to the wealthy of his own age. It concerneth your homage, which is your trust in God, that you trust Him with your service of body and soul, Who hath trusted you with His plenty and store, and hath made you in that estate that you are trusted with matters of high importance both at home and abroad. For it is the argument of all arguments to the true Christian, because God hath given him, saith St. James, "*without exprobration;*" and given "*all things,*" without exception of any; and that "*to enjoy,*" which is more than competency; and that "*plenteously,*" which is more than sufficiency; therefore, even therefore, to trust in Him only. If there be in us the hearts of true Christians, this will show it, for it will move us to place our trust in that God Who beyond all our deserts *giveth;* if we respect the quantity, "*all things;*" if the manner, very "*plenteously;*" if the *end*, "to *joy*" *in them;* yet so, that our joy and repose end in Him—a very blessed and heavenly condition. *Bp. Andrewes* (Sermons, v. p. 31).

6. *αἰτείτω δὲ ἐν πίστει*] *but let him ask in faith.* To adopt the words of *Bp. Sanderson*, "*If any man lack wisdom,*" saith St. James, "*let him ask of God, that giveth to all men liberally: and it shall be given him.*" A large and liberal promise; but yet a promise most certain, and full of comfortable assurance, provided it be understood aright, viz. with these two necessary limitations: *if God shall see it expedient, and if man pray for it as he ought.* Thou mayest pray with an humble and upright affection, and put to thy best endeavours withal, and yet not obtain the gift thou prayest for, because, being a common grace, and not of absolute necessity for salvation, it may be withheld by the wisdom of God, who best knoweth what is best, and when *not expedient* for thee, or not for His Church, at that time, and in that manner, or measure. *Necessary graces*, such as are those of sanctification, pray for them absolutely, and thou shalt absolutely receive them.

But if it be expedient, it will not yet come for asking, unless it be asked aright. But *let him pray in faith*, saith St. James. Whoso doth not, *let not that man think to receive any thing of the Lord.* Now, *that* man only prayeth in faith, who looketh to receive the thing he prayeth for, *upon such terms* as God hath promised to give it; for Faith ever looketh to the promise. And God hath not made us any promise of the *end*, other than conditional; viz. upon our conscionable *use of the appointed means.* And the *means* which He hath ordained both for the obtaining and the improving of spiritual gifts, are *study and industry*, and *diligent meditation.*

To make all sure, then, here is your course. Wrestle with God by your fervent *prayers;* and wrestle with Him too by your faithful *endeavours:* and He will not, for his goodness sake, and for His promise sake He cannot, dismiss you without a blessing. But omit either, and the other is lost labour. Prayer without study is presumption, and study without prayer is Atheism. *Bp. Sanderson* (Serm. ii. p. 92).

— *μηδὲν διακρινόμενος*] *nothing doubting; for he that doubteth is like a wave of the sea driven by the wind and tossed.* At one time he is raised aloft by hope, at another he sinks downwards, in

καὶ ῥιπιζομένῳ. 7 Μὴ γὰρ οἰέσθω ὁ ἄνθρωπος ἐκεῖνος, ὅτι λήψεταί τι παρὰ τοῦ Κυρίου, 8 [f] ἀνὴρ δίψυχος ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

9 Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ, 10 [g] ὁ δὲ πλούσιος, ἐν τῇ ταπεινώσει αὐτοῦ· ὅτι ὡς ἄνθος χόρτου παρελεύσεται· 11 ἀνέτειλε γὰρ ὁ ἥλιος σὺν τῷ καύσωνι, καὶ ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο· οὕτω καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ μαρανθήσεται. 12 [h] Μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν· ὅτι δόκιμος γενόμενος λήψεται τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ Κύριος τοῖς ἀγαπῶσιν αὐτόν.

13 Μηδεὶς πειραζόμενος λεγέτω, ὅτι ἀπὸ Θεοῦ πειράζομαι· ὁ γὰρ Θεὸς ἀπεί-

f ch. 4. 8. Matt. 6. 22, 24. 2 Pet. 2. 14. & 3. 16.
g Job 4. 2. Ps. 102. 12. & 103. 15. Eccl. 14. 18. Isa. 40. 6. 1 Cor. 7. 31. ch. 4. 14. 1 Pet. 1. 24. 1 John 2. 17.
h Job 5. 17. Prov. 3. 11. Matt. 10. 22. & 19. 28, 29. 2 Tim. 4. 8. Heb. 12. 5. 1 Pet. 5. 4. Rev. 3. 19.

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the abysses of despair; as St. Peter did in the storm, *when he doubted*. See Matt. xiv. 30, 31. Then the Apostolic Petros or stone became like a wave of the sea; but afterwards he was settled in faith, and was set for ever as a foundation-stone of the Church. Rev. xxi. 14.

The word ῥιπιζόμενος is applied, as here, to the sea agitated by winds, by *Philo*, de Mundo, § 18, and by *Dio Chrys.* xxxii. p. 368.

7, 8. μὴ γὰρ οἰέσθω] *for let not that man suppose that he will receive any thing of the Lord*—being, as he is,—*a two-minded man, unstable in all his ways*. On the construction, see *Winer*, § 59. 10, p. 472. A similar apposition is in 1 Cor. v. 7. 2 Cor. vii. 6. Rom. viii. 24; and so *Wiesinger* and *Huther*.

This exhortation of St. James to faith in prayer, and this warning against *double-mindedness*, appear to have been before the eyes of a primitive writer, the author of "The Shepherd," *Hermas*, in his Mandates viii.—xi. (referred to in the Ancient *Catena* here, p. 4), where he says, "Cast away from thyself *double-mindedness* (διψυχίαν); be not in any wise *two-minded* (μὴ διψυχήσῃς) in asking of God; say not, how can I *ask* of God, and obtain it, when I have sinned so much against Him? Nay, but rather turn with thy *whole heart* to the Lord, and ask of Him without hesitation, and thou shalt feel the abundance of His mercy, for He is not like men, who remember injuries; but if thou doubtest in thy heart, thou wilt receive nothing from Him, for they who *doubt* concerning God, are the *double-minded* men, and obtain none of their requests." *Hermas*, Pastor, Mandat. ix. p. 596, ed. *Dressel*. The whole of that and the following chapter appears to be an expansion of the precept of St. James in this place. Compare also the words of the Apostolic Father *S. Clement*, c. 23, where the word δίψυχος is used in the same sense as here, and below, iv. 8; and so *Barnabas*, Epist. c. 19.

9. καυχάσθω] *let the brother of low degree glory in his exaltation:* having been made a son of God by adoption in Christ (John i. 12), and an heir of His glory and kingdom, which are promised to the meek and lowly of heart (Matt. v. 3; xxiii. 12. Luke vi. 20); and which raise the lowliest of earth above the princes of this world, and make them *Kings* and *Priests* to God. Cp. Rev. i. 6.

This is an appropriate exhortation from St. James, who had been exalted to the high dignity of Bishop of Jerusalem, and was called *Oblias* (or "high fortress of the people," see above, *Introduction*, p. 5), and was a *pillar* of the Church, Gal. ii. 9, and took the title '*the Less*' (Mark xv. 40), not only to distinguish himself from the other James, but as a moral memento to himself that he should not be elated by his exaltation, but remember that he "that humbleth himself shall be exalted." Matt. xxiii. 12; cp. below, iv. 6, and on Acts xiii. 9, on the name of *Paul*. Cp. 1 Cor. xv. 9. Eph. iii. 8.

10. ὁ δὲ πλούσιος] *but let the rich man glory in his abasement;* let him not be grieved by it, as too many are; let him not be distressed, because as a Christian he suffers ignominy and reproach from Jewish friends and relatives, and from the world; and is shunned and hated, and reviled by them, and perhaps is *spoiled of his goods* (Heb. x. 34), and endures violence and persecution (Heb. x. 32), and is thus debased and brought low in the eyes of men. No, let him *glory* in his low estate; let him *rejoice* and be *exceeding glad* in his *humiliation:* for he is thus delivered from the snares of wealth and worldliness, and from placing his trust in what is fickle and fleeting (*v.* 11), and from perishing as Dives did, who despised Lazarus (Luke xvi. 19), and is led to look up to God, and to trust in Him alone; and he is made like to Christ in suffering, and will be made like to Him hereafter in glory. Cp. Heb. xii. 3; xiii. 13.

Some Expositors render ὁ δὲ πλούσιος κ.τ.λ., *but the rich man rejoiceth* in that which is *his debasement;* i. e. his affluence and luxury; but this interpretation seems to be forced and unnatural.

— ὅτι ὡς ἄνθος] *because he will pass away as the flower of grass*, that is, *the rich man*, as such, will fade away. See *v.* 11.

11. ἀνέτειλε γὰρ ὁ ἥλιος] *for the sun arose.* The *aorists* here give liveliness to the picture, and signify that no sooner the sun arose than the flower *suddenly faded.* See *Winer*, § 40, p. 248, who compares Cæsar's words *veni, vidi, vici:* ibid. p. 417, note.

— σὺν τῷ καύσωνι] *with the burning heat.* See Matt. xx. 12. Luke xii. 55. Some interpreters suppose καύσων to mean the dry parching *east-wind* (קָדִים), as in Job xxvii. 21. Jonah iv. 8; but this does not seem to be the sense here, for St. James is speaking of what is usual, and not of what is partial and casual, as the rise of a particular wind. Accordingly, in the *Vulgate*, *Syriac*, *Arabic*, and *Æthiopic* Versions, the word is rendered *burning heat*, as in the English Bible.

— ὁ πλούσιος—μαρανθήσεται] *the rich man will fade away.* He does not mean that the rich *brother*, i. e. Christian, will fade away; no, he *οὐ μαρανθήσεται*, but will have an *amaranthine* crown (1 Pet. v. 4); he will himself bloom for ever as a spiritual *amaranth;* for he will lay up treasure in heaven (Matt. vi. 20), and make to himself friends of the mammon of unrighteousness, who will receive him into the *bosom* of *Abraham*, who was a *rich man* and yet "the friend of God" (see Luke xvi. 22. 25, note), and into the *everlasting habitations* of heaven. (Luke xvi. 9.) But *the rich man*, as far as he is rich in *this world*, and *trusts* in his *earthly riches, will fade away* like the flower of the field. Compare Wisdom v. 8, 9. 1 Pet. i. 24, and especially Mark x. 23, 24, the best comment on this text. With ὁ πλούσιος here compare τὸν πτωχὸν, *the poor*, as such, ii. 6.

— ἐν ταῖς πορείαις αὐτοῦ] *in his ways*—another lively picture: he will fade away *in his ways;* when actively engaged in some worldly pursuit or pleasure, when hastening eagerly in the course after some wished-for prize, he will suddenly be *cut off.*

12. δόκιμος γενόμενος] *when he has become approved*, like an athlete or racer. This allusion was not strange to the Jewish mind. Cp. 1 Cor. ix. 24—27, and Phil. iii. 14; and so *Philo Judæus* uses the word δοκιμασθείς. Cp. *Loesner*, p. 454; and so *Krebs*, *Augusti*, and others here.

— τὸν στέφανον τῆς ζωῆς] *the crown of life.* Observe the contrast. The rich man, as such, is only a *fading flower* (*v.* 10) withered by the sun; but he who stands the scorching heat of trial, shall receive *the crown of life*, which never fadeth away. (Rev. ii. 10. 1 Pet. v. 4.) Earthly trials are the flowers of which the heavenly garland is made. The worldly man is suddenly cut off in his earthly course after his earthly prize, but the Christian will reach the heavenly goal, and will receive a heavenly crown. *Therefore, blessed is he who endureth trial, for when he is approved, he shall receive the crown of life.* Cp. Wisdom v. 17.

— ὁ Κύριος] *the Lord:* these words are not found in A, B, nor in ℵ.

13. μηδεὶς πειραζόμενος λεγέτω] *let no man, being tempted, say, I am being tempted of God;* ἀπὸ marks the *immediate* cause of temptation. Cp. Matt. iv. 1, and *Huther* here.

St. James here anticipates and answers an objection which might be raised on his previous declaration, that they were to consider it *all joy*, when they *fell* into *divers temptations* (*v.* 2).

If this is so, then, it might be rejoined, that temptation is a good thing, and from God; or, if it is an evil thing, then God is the author of evil. No, says the Apostle, *no one is tempted of God, for God is neither tempted nor tempts.*

— ὁ γὰρ Θεὸς ἀπείραστός ἐστιν κακῶν] *for God is not capable of being tempted*, as the Devil is, *by evil things*, whether moral, such as pride and envy; or physical, such as pain; and being not affected by these things in Himself, but being perfectly and eternally holy, and infinite in wisdom and love, and felicity, He is not

h Hos. 13. 9. Matt. 5. 28. & 15. 18, 20. k Job 15. 35. Ps. 7. 14. Rom. 6. 21. l Prov. 2. 6. John 3. 27. 1 Cor. 4. 7. Mal. 3. 6. Rom. 11. 29.

ραστός ἐστι κακῶν, πειράζει δὲ αὐτὸς οὐδένα· 14 i ἕκαστος δὲ πειράζεται, ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος· 15 k εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν· ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκυεῖ θάνατον.

16 Μὴ πλανᾶσθε, ἀδελφοί μου ἀγαπητοί, 17 l πᾶσα δόσις ἀγαθὴ καὶ πᾶν

like the Tempter. He tempteth no one. Αὐτὸς. *Ipse*, is emphatic. He is not tempted by any thing, and *He Himself* tempteth no one.

This is the sense given to the word ἀπείραστος in the *Syriac* and *Arabic* Versions, and by the ancient Greek Expositors, such as *Œcumenius* and *Theophylact*, who cite the saying of an ancient heathen writer to this effect, that τὸ θεῖον οὔτε πράγματα ἔχει, οὔτε ἄλλοις παρέχει, the Divinity neither is troubled nor troubles any one. Compare Ecclus. xv. 11, "Say not thou, It is through the Lord that I fell away; for thou oughtest not to do the things that He hateth; say not thou, He hath caused me to err;" and *v.* 20, "He hath commanded no man to do wickedly, neither hath he given any man licence to sin." And so *Bp. Andrewes*, "God is not tempted with evil, and He doth not tempt to evil. Ascribe it not to the *Father of lights*, but to the Prince of Darkness. But ascribe *all good*, from the smallest spark to the greatest beam, from the least '*good giving*' to the best and most perfect *gift* of all, to Him, the Father of Lights." (*Bp. Andrewes*, Serm. iii. pp. 363. 373.) And so *Theile* and other modern Expositors.

Some interpreters render ἀπείραστος *unversed* in, *inexperienced* in; that is, God does not make *experiments* in evil things. This sense is consistent with grammatical usage (see *Winer*, p. 175), and St. James may perhaps refer to the false tenet of some of the heretics of the early Church, who said that it was the duty of men to have *experimental knowledge of all evil*, in order to the attainment of perfection. See below on 1 John i. 6. But the other sense seems best to suit the context, and there is evidently a connexion between the words ἀπείραστος and πειράζει; and the fundamental sense, that of *temptation*, is to be preserved throughout. On the form of the word ἀπείραστος, *intentatus*, or *intentabilis*, see *Winer*, § 16. 3, p. 88; and on the structure with the genitive, see *ibid.* § 30, p. 175, where he compares *Soph.* Antig. 847, ἄκλαυτος φίλων: so *Eurip.* Hippol. 962, ἀκήρατος κακῶν. Cp. *Kühner*, Gr. Gr. § 513.

Thus St. James delivers a caution against errors which afterwards showed themselves in the heresies of *Apelles*, *Hermogenes*, *Valentinus*, *Marcion*, and the *Manichæans*, which represented God as the *author* of evil, or as *subject* to evil, and unable to resist and overcome it.

S. Augustine raises a question on this passage. If God *tempts no one*, how is it that he is said in Scripture to *tempt Abraham* (Gen. xxii. 1)? To which he replies that St. James is speaking of temptations arising *from* evil *motives*, with a view to an *evil end*. *No such* temptations are from *God*. But God is said to have tempted, that is, to have *tried* Abraham, from a good motive and for a good end. He tried him in love to him and to all men, in order that he might become the Father of the faithful, and be an example of obedience to all ages of the world. See also *Tertullian* de Orat. c. 8, who says, "God forbid, that we should imagine, that He tempts any one, as *if He were ignorant* of any man's faith, or desired to make any one fall. No; such ignorance and malice belong not to God, but to the Devil. Abraham was commanded to slay his son, not for his temptation, but for the *manifestation of his faith*, as a pattern and proof to all, that no pledges of love, however dear, are to be preferred to God. Christ, being tempted by the *Devil*, showed *who* it is that is the author of temptation, and *who* it is that is our Guardian against it." Cp. *Augustine*, Tractat. in Joann. 43; and de Consensu Evang. ii. 30; and *Bp. Andrewes*, Sermons, vol. v. pp. 443—447.

14. ἐξελκόμενος καὶ δελεαζόμενος] *being drawn away* from doing good, and lured, as a fish, by *a bait* (δέλεαρ) to evil. Cp. *Philo* de Agric. p. 202, πρὸς ἡδονῆς δελεασθὲν εἵλκυσται, and p. 888, ε, πρὸς ἐπιθυμίας ἐλαύνεται, ἢ ὑφ' ἡδονῆς δελεάζεται. (*Loesner.*) Cp. *Aristot.* Polit. v. 10, παρὰ τῆς γυναικὸς ἐξελκυσθείς, and in *Test.* xii. Patrum. Joseph says of Potiphar's wife, πρὸς πορνείαν με ἐφειλκύσατο. (*Kypke.*)

If temptations prevail against us, St. James tells us where to lay the blame—not on God, *for He tempteth no man*; nor even on the Devil, for though he can *tempt* us to evil, he cannot *compel* us. But every man, when he is tempted *cum effectu*, so as to be overcome by temptation, is tempted of *his own lust*; *drawn away* by affrightments from doing good, or enticed by allurements to do evil. The common saying holdeth most true in temptations, "no man taketh harm but from *himself*." *Bp. Sanderson*, i. p. 408.

No man is tempted by *God*; but "sibi cuique *Deus* fit dira *cupido*." *Virgil*, Æn. ix. 185.

15. τίκτει ἁμαρτίαν] *bringeth forth sin*. Concupiscence is here *personified*, as doing the work of an unchaste woman, soliciting (πειράζουσα: cp. *Ruhnken*, Tim. *v.* πειρῶντα, p. 210) man to sin, and inducing him to comply with her allurements (cp. Prov. vii. 7—23), and giving birth to sin, the offspring of their illicit union.

St. James traces the progress of Temptation, which has three steps. "1. Suggestio, 2. delectatio, 3. consensus: suggestio est hostis; delectatio autem, vel consensus, est nostræ fragilitatis." *Bede*, who says, "Si delectationem cordis *partus* sequitur pravæ actionis, nobis jam mortis reis victor *hostis* abscedit." Joseph was tempted by Potiphar's wife, but he did not give way to the "suggestio hostis," and gained glory from his temptation. David was tempted, and yielded to the temptation, and became guilty before God. Temptation may be the occasion of death, but blessed is he who endureth it, for he shall receive a *crown of life*.

— ἀποκυεῖ θάνατον] *bringeth forth death*. The word ἀποκύω, or ἀποκυέω, is "propria *prægnantium*, quæ fœtum maturum emittunt." *Schleusner*, see also *Wetstein*, p. 662; and below, *v.* 18.

16. μὴ πλανᾶσθε] *be not ye deceived*. The formulas μὴ πλανῶ, 'be not *thou* deceived,' and μὴ πλανᾶσθε, 'be not *ye* deceived,' are the preambles used in Scripture and by ancient Fathers, in order to introduce cautions against, and *refutations* of, some popular error, as here. Cp. 1 Cor. vi. 9; xv. 33. Gal. vi. 7. *S. Ignat.* Ephes. 16. Phil. 3. Smyrn. 6. *S. Hippol.* Phil. p. 286, with notes by the present Editor.

— πᾶσα δόσις ἀγαθή] *every giving that is good, and every gift that is perfect, is from above, coming down from the Father of lights, with whom is no variableness, nor shadow of turning*. It would seem as if St. James designed to give more currency to this sacred axiom, by presenting the first portion of it in the form of an Hexameter verse, the last syllable in δόσις being lengthened by the arsis, as *Winer* remarks, § 68, p. 564. Cp. note above on Heb. xii. 13—15, for similar examples of *metrical structure* in the New Testament.

Δόσις may perhaps be distinguished here from δώρημα. Δόσις may mean *donatio* or *giving* (cp. Phil. iv. 5), δώρημα is *donum* or *gift*; and so the Geneva Bible and *Bp. Andrewes*, who has two Sermons on this text, iii. 361, and v. 311, and observes (v. 313) that δόσις ἀγαθὴ, *donatio bona*, or *good giving*, represents rather that *act* of giving which bestows things of *present use* for this life, whether for our souls or bodies, in our journey to our heavenly country; but δώρημα τέλειον, or *perfect gift*, designates those unalloyed and enduring treasures which are laid up for us in Eternity. They all come from one source. They are from above, and come down from the *Father of Lights*. There are divers stars, and one star differeth from another in glory. (1 Cor. xv. 41.) So there are diversities of gifts (1 Cor. xii. 4), but God is the Author of them all. *Philo* makes a distinction between δόσις, δόμα, and δῶρον, δωρεὰ, which may be applicable here; the *latter* being more perfect than the former: see *Philo*, Cherub. § 25, Leg. Alleg. iii. 70; accordingly the stronger epithet τέλειον is assigned by St. James to δώρημα.

Observe the present participle καταβαῖνον, *coming down*, always descending in a perpetual stream of love. Observe also the plural number, *lights*. God is not the author of any evil, but He is the author of all good.

The ministry of *good* is directly and indirectly *from God*; but *evil* comes only *per accidens*, indirectly and mediately, for the correction of man, who is chastened by suffering. *Didymus*.

God is the Father of all lights; the light of the natural world, the sun, the moon, and stars, shining in the heavens; the light of Reason and Conscience; the light of His Law; the light of Prophecy, shining in a dark place; the light of the Gospel, shining throughout the world; the light of Apostles, Confessors, Martyrs, Bishops, and Priests, preaching that Gospel to all nations; the light of the Holy Ghost, shining in our hearts; the light of the heavenly city: God is the *Father* of them *all*. He is the Everlasting Father of the Everlasting Son, Who is the "Light of the World." John ix. 5.

Father is something more than Author or Giver. All Lights are His *offspring*.

δώρημα τέλειον ἄνωθέν ἐστι, καταβαῖνον ἀπὸ τοῦ Πατρὸς τῶν φώτων, παρ' ᾧ οὐκ ἔνι παραλλαγὴ ἢ τροπῆς ἀποσκίασμα. 18 [m] Βουληθεὶς ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας, εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν τινα τῶν αὐτοῦ κτισμάτων.

[m] John 1. 13. & 3. 3. 1 Cor. 4. 15. Gal. 4. 19. 1 Pet. 1. 23. Matt. 20. 15. Jer. 2. 3.

To cite the words of two learned English Bishops: "As the Sun, who is the father of lights in the natural world, whereunto St. James alludes, giveth light to all, and nowhere causeth darkness, so God communicateth goodness to every thing He produceth, so that He cannot produce any thing at all but what is good. Let no man therefore say when he hath done evil, that it is God's doing. God is not the cause of any evil, either in sin or punishment; but He is the cause of all the good that there may be in a sinful action, or that may arise from the infliction of evil by way of punishment. We are unthankful if we impute any good but to Him, and we are unjust if we impute to Him any thing but good." *Bp. Sanderson* (iii. 150).

Though of *man* it be truly said by Job, "he never continueth in one stay" (Job xiv. 2); though the *lights of Heaven* have their parallaxes, yea, "the *Angels* of Heaven, He found not stedfastness in them" (Job iv. 18); yet, for *God*, He is subject to none of them. He is *Ego sum Qui sum* (Ex. iii. 14); that is, saith Malachi, *Ego Deus, et non mutor* (Mal. iii. 6). *We* are not what we were awhile since, what we shall be awhile after, scarce what we are; for every moment makes us vary. With God it is nothing so. "He is that He is; He is and changeth not." He changes not His tenor; He says not, Before Abraham was, *I was;* but, "Before Abraham was, *I am*." (John viii. 58.)

Yet are there "varyings and changes," it cannot be denied. We see them daily. True, but the point is *per quem*, on whom to lay them? Not on God. Seems there any recess? It is we forsake Him, not He us. (Jer. ii. 17.) It is the ship that moves, though they that be in it think the land goes from them, not they from it. Seems there any variation, as that of the night? It is *umbra terræ* makes it, the light makes it not. Is there any thing resembling a shadow? A vapour rises from us, and makes the cloud, which is as a penthouse between, and takes Him from our sight. That vapour is our lust, there is the *apud quem*. Is any tempted? It is *his own lust* doth it; that entices him to sin; that brings us to the shadow of death. It is not God. No more than He can be tempted, no more can He tempt any. If we find any change, the *apud* is with us, not Him: we change, He is unchanged. "Man walketh in a vain shadow." (Ps. xxxix. 6.) His ways are the truth. He cannot deny Himself.

Every evil, the more perfectly evil it is, the more it is from below; it either rises from the steam of our nature corrupted; or yet lower, ascends as a gross smoke, from the *bottomless pit*, from the prince of darkness, as full of varying and turning into all shapes and shadows, as God is far from both, Who is uniform and constant in all His courses. . . . . The "lights" may vary, He is invariable; they may change, He is unchangeable, constant always, and like Himself.

Now our lessons from these are—

1. Are they (the gifts) *given?* Then, *quid gloriaris?* let us have no boasting. Are they given, why forget the Giver? Let Him be had in memory, He is worthy so to be had.

2. Are the "*giving*" as well as the "*gift*," and the "good" as the "perfect," of gift, both? Then acknowledge it in both; take the one as a pledge, make the one as a step to the other.

3. Are they from somewhere else, not from ourselves? Learn then to say, and to say with feeling, *Non nobis, Domine, quia non à nobis.* (Ps. cxv. 1.)

4. Are they from on high? Look not down to the ground, then, as swine to the acorns they find lying there, and never once up to the tree they come from. Look up; the very frame of our body gives that way. It is nature's check to us, to have our head bear upward, and our heart grovel below.

5. Do they descend? Ascribe them then to purpose, not to time or chance. No table to fortune, saith the Prophet. Isa. lxv. 11.

6. Are they from the "Father of lights?" (Jer. x. 12,) then never go to the children, *à signis cœli nolite timere:* "neither fear nor hope for any thing from any light of them at all."

7. Are His "gifts without repentance?" (Rom. ii. 29.) Varies He not? Whom He loves, doth "He love to the end?" (John xiii. 1.) Let our service be so too, not wavering. O that we changed from Him no more than He from us! Not from the light of grace to the shadow of sin, as we do full often.

But above all, that which is *ex totâ substantiâ*, that if we find any want of any giving or gift, good or perfect, this text gives us light, whither to look, to whom to repair for them; to the "Father of Lights." And even so let us do. *Ad Patrem luminum cum primo lumine:* "Let the light, every day, so soon as we see it, put us in mind to get us to the Father of Lights."

Ascendat oratio, descendet miseratio, 'let our prayer go up to Him that His grace may come down to us,' so to lighten us in our ways and works, that we may in the end come to dwell with Him, in the light which is φῶς ἀνέσπερον, 'light whereof there is no even-tide,' the sun whereof never sets, nor knows tropic—the only thing we miss, and wish for in our lights here, *primum et ante omnia.* *Bp. Andrewes* (Sermons, iii. p. 374).

Cp. *Bp. Bull*, Harm. Apostol. Diss. ii. ch. xv., who supposes that St. James here refers to the Pharisaic notion of the influence of the changes of the heavenly bodies upon human actions.

God is always in the meridian. *Wetstein.*

18. βουληθείς] *by the act of His own will He brought us forth:* not by any necessity or caprice, but by the deliberate act of His divine Will—a proof of His freedom, power, and love. See above on Eph. i. 11. Titus iii. 5.

Here is an Apostolic protest against two errors prevalent among the Jews,

(1) that men are what they are either by *necessity*, as the Pharisees held, or else,

(2) as the Sadducees taught, by the unaided action of their *own will*, independently of *Divine grace*. See *Maimonides* in his Preface to Pirke Aboth, and *Josephus*, Antiq. xiii. 5. 9; xviii. 1. 3. *Bp. Bull*, Harm. Apost. Diss. ii. ch. xv. Thus they dispraged the dignity of the *Divine Will*.

— ἀπεκύησεν ἡμᾶς] *He brought us forth.* A remarkable word, made more striking by its use in *v.* 15, and by the contrast there. It is properly used, as there, of *maternal* conception and production (cp. ἔγκυος, Luke ii. 5), and we may learn from its use here, as compared with its use there (the only two places in the New Testament where the word occurs), that while, as to *sin*, the *conception* is in the concupiscence of our appetite, which is impregnated by the consent of our Will, and so brings forth sin, and sin (ἀποκυεῖ) *gives birth* to death, it is *God* and *God* alone Who acts in our *new birth*.

With reverence be it said, in the work of our *Regeneration*, He is both our Father and Mother; and this statement well follows the declaration of the Apostle that *every good giving and every perfect gift is from above*, coming down from the *Father* of Lights. He is a *Father*, the *Father* of lights, and He is like a *Mother* also, and gives birth to us by the word of truth. "Deus nobis Ipse Patris et Matris loco est." *Bengel.*

Compare the use of the *maternal* word ὠδίνω, *parturio*, used by St. Paul in one of his tenderest expressions of affectionate yearning for his spiritual children. Gal. iv. 19.

By this word ἀπεκύησεν, *He brought us forth*, St. James declares God's *maternal love* for our souls. "Can a *woman* forget her sucking child, that she should not have compassion on the son of her *womb?* yea, *they* may forget, yet will I not forget thee." (Isa. xlix. 15.) "When my father and my mother forsake me, the Lord taketh me up." Ps. xxvii. 12.

— λόγῳ ἀληθείας] *by the word of truth.* So St. Peter declares (1 Pet. i. 23), that we have been born again, not of corruptible seed, but incorruptible, by the *Word* of the Living God.

Some ancient Expositors interpret the Word here as signifying the *Eternal Word*, Who for our sakes became *Incarnate*, and by being Incarnate gave "to those who *receive* Him, power to become *sons of God*," who are born, not of *blood*, nor of the *will of the flesh*, but of God (John i. 13), and through whom we cry, "*Abba, Father*" (Rom. viii. 15. Gal. iii. 26), and become "partakers of the Divine nature." (2 Pet. i. 14.)

This is the sense assigned to this passage by *S. Athanasius* (contra Arianos iii. § 61, p. 483), who thus speaks, "Whatsoever the Father determines to create, He makes and creates by Him (the Word), as the Apostle (St. James) says, *By His will* He brought us forth by the *Word*. Therefore the Will of the Father, which concerns those who are born again, or which concerns those things that are made by any other way, is in the *Word*, in whom He makes and regenerates what He thinks fit." So *S. Bernard*, Serm. ii. ad Fratres, in Ps. xxiv. 6, and Serm. xvi. in Cantica, and *Œcumenius* and *Theophylact* here.

The sense of the word Λόγος, signifying a *Divine person*, was already familiar to the readers of St. James, from their paraphrases of the Old Testament, and from the writings of such authors as *Philo* (see above on John i. 1); and accordingly it is found in those portions of the New Testament which are addressed, as this Epistle is, to *Jewish* Christians. See above on Heb. iv. 12.

Bp. Pearson says (p. 219), "this use of the term *Word* was *familiar* to the Jews, and this was the reason that *St. John* de-

n Prov. 17. 27. Eccl. 5. 1, 2.

19 n Ὥστε, ἀδελφοί μου ἀγαπητοί, ἔστω πᾶς ἄνθρωπος ταχὺς εἰς τὸ ἀκοῦσαι,

livered to them so great a mystery in *so few words*," as he has done at the beginning of his Gospel; and the same remark is applicable to the language of *St. James*. See also *Bp. Bull*, Defensio Fidei Nicænæ, book i. chap. i. § 17—19, and his Harmon. Apost. Diss. ii. ch. xv., where he declares the meaning of St. James to be that our Christian graces proceed from "the good pleasure of God through Christ, and from the regeneration which the Holy Spirit works in us through the Gospel." And cp. *Westcott*, Introd. to the Gospels, pp. 136—141.

This sense, as will be seen, gives force to the Apostle's words, who appears to use the term λόγος in a *twofold sense*, and to pass by a natural transition from the *incarnate Word* to the *spoken Word*; from Christ *Incarnate* to Christ *preached*; as does St. Paul, Heb. iv. 12, where see note; and on Eph. v. 26, and Titus i. 3. And St. Paul unites the *two senses* of Λόγος when he says that in preaching the Word of God again to the Galatians he is *in travail* with them, till *Christ* be formed in them. (Gal. iv. 19.)

Our Lord Himself seems to make a transition of this kind, when some were blessing His holy Mother, who had conceived in her womb Him Who is the Eternal Word. "Blessed rather are they who hear the Word of God and keep it" (Matt. xii. 50. Luke xi. 27), a speech to which St. James seems to allude. (See *v.* 25.)

"Adoro Scripturæ plenitudinem," I adore the fulness of Scripture, said an ancient Father (*Tertullian* c. Hermog. c. 22); and it seems to be inconsistent with sound and enlightened Criticism to restrain that fulness, by limiting the terms employed by the Holy Ghost, to *one* sense exclusively, instead of conceding to them that freedom and richness of meaning which is their peculiar characteristic. See above, note on Rom. xii. 19.

We may rather suppose, that as our Lord said many things to His disciples in His teaching which could not be understood by them at the time when they were spoken, but afterwards became clear (see above, the Review, &c. at the end of John vi. p. 302); so the Holy Ghost, writing by St. James and other Apostles, used expressions of a prophetical kind, which were not altogether perspicuous to those who first read their Epistles, but afterward were more fully explained. They, whom St. James addressed, being born again by adoption, and *created* anew *in Christ Jesus*, the Eternal Word (Eph. ii. 10), might well be said to be designed by God to be a *first-fruit of His creatures*, for they were *new creatures* in Christ (Gal. vi. 15. 2 Cor. v. 17), Who is the *first-begotten* of every creature (Col. i. 15), the beginning of the creation of God (Rev. iii. 14), by whom all things were created (Col. i. 16). By virtue of His Incarnation, and of their Incorporation and Filiation in Him, who is the *First-born* among many brethren (Rom. viii. 29), they were made the *first-fruits* of Creation, being advanced to a high pre-eminence and primacy, beyond that which was given to Adam before the Fall (Gen. i. 28), and even above the Angels themselves; cp. Heb. i. 5—13; ii. 5. 7—16.

This secondary and higher sense of the word ΛΟΓΟΣ is illustrated by the theological statements of early Christian writers on this subject. With St. James they affirmed, that God is the Father of all, the πηγὴ or Fountain of all. The Logos or Word is ἐνδιάθετος and συναΐδιος, coeternally existing with Him, and eternally *coming forth* by *His Will*, as προφορικὸς, or produced from Him, and as προπηδῶν κατ' ἐνέργειαν and κατὰ συγκατάβασιν, and sent forth in His προέλευσις or *going forth*, to create the World, and to become Incarnate, and so being πρωτότοκος or *first-born* of all things.

Thus *Irenæus* says (ii. 25. 3), "Thou, O man, art not uncreated, nor wert thou always coexistent with God, like His own *Word*, but thou art gradually *learning* from the *Word* the dispensations of God who made thee." See also *Clemens Alexandrin.* Protrepticon, p. 68, "The Word who at first gave us life has manifested Himself as our Instructor, and has taught us to live well; that, as God, He might give us eternal life."

Tertullian, in a passage which illustrates the word ἀπεκύησεν, says, "Christus primogenitus et unigenitus Dei propriè de *vulvâ cordis* Ipsius" (c. Praxean. c. 7), and so *S. Athanasius* (orat. c. Arianos, v. § 24) speaks of the Logos as coming forth from the Father, from His heart, and begotten of His womb. *Novatian* (de Trin. 31) says, "There is one God, without any origin, from whom the Word, the Son, was born. He, born of the Father, dwells ever in the Father." And *Theophilus* of Antioch says (§ 10), "God, having His Own Word indwelling in His own bowels (σπλάγχνοις), begat Him, having breathed Him forth before all things, and through Him He hath made all things; and He is called the Beginning, because He is the Principle and Lord of all things which were created through Him." See also § 22, and *Bp. Bull*, Defensio Fidei Nicænæ, book ii. ch. vi., and book iii. ch. v., and ch. vii., on the language of the Fathers, describing the Word as "insitum et inclusum visceribus Dei;" he well observes (book iii. ch. ii.), that the Son of God, born from *Eternity*, is said by the Fathers to have certain other births in *time*. He was born into the world when He came forth to create the world. He was born again in a wonderful manner, when He descended into the womb of the Virgin, and united Himself to His creature. He is daily born in the hearts of those who embrace Him by faith and love.

S. Hippolytus, in his recently recovered treatise (Philos. p. 334), thus speaks,—The one Supreme God generates the Word in His own mind. The Word was in the Father, bearing the Will of the Father Who begat Him; and when the Father commanded that the World should be created, the Word was executing what was pleasing to the Father. The Word alone is of God, of God Himself; wherefore He is God. The Word of God regulates all things, the First-born of the Father. Christ is God over all, Who commanded us to wash away sin from man; regenerating the old man, and having called man His image from the beginning; and if thou hearkenest to His holy commandment, and imitatest in goodness Him who is good, thou wilt be like Him, being honoured by Him, for God has a longing for thee, having divinized thee also for His glory.

In the present Editor's *S. Hippolytus*, pp. 278—302, some other ancient authorities on this subject are collected.

The Eternal Generation of the Divine Logos or WORD, and His subsequent Incarnation in time, and our filial adoption in Him before the foundation of the world, were acts of the Divine Volition, and were effected with the co-operation and instrumentality of the Divine Logos Himself, and it may well be supposed that the Holy Spirit, in writing this Epistle, had these transcendental mysteries of Christian Theology in His mind when He said by St. James, that "by *His Will* He *brought us forth* by the *Word of Truth*, that we might be a kind of first-fruit of His creatures."

This higher sense of λόγος includes also the lower one, God brought us forth by the *Word* of Truth, *preached* to the World. See further below on *v.* 21, and on 1 Pet. i. 23—25.

— εἰς τὸ εἶναι ἡμᾶς ἀπαρχήν] *that we should be a kind of first-fruit* ("quasdam quasi primitias") *of His creatures*. The whole Creation partakes in the blessings of Redemption, and waits with hope for a more glorious state thereby; see on Rom. viii. 19—22, which is the best exposition of this passage. See also below, 2 Pet. iii. 13. But man, redeemed by Christ, who has taken human nature, and has *restored* to us the free use of all the creatures (see on 1 Cor. iii. 22, 23; vi. 12), and has united our nature to God, and raised it from the grave, and carried it to God's right hand, is the *first-fruits* of the glorious harvest. Man in Christ is the *wave sheaf* of the harvest. See 1 Cor. xv. 20—23.

Some Expositors limit ἀπαρχὴ to the *earliest* Christian converts; but this seems too narrow a view.

— αὐτοῦ] A, C have ἑαυτοῦ; and so ℵ from a correction.

19. ὥστε] *wherefore, my beloved brethren, let every man be swift to hear*. Since we are born again by the *Word* of God revealed to us, and dwelling in us, let us be swift to hear it.

Instead of ὥστε B, C have ἴστε, *ye know*, or *know ye*, and A has ἴστε δὲ, for ἔστω. B, C have ἔστω δέ. ℵ has ἴστω (ex emend. ἴστε) ἀδ. μ. ἀ. ἔστω δέ. This variety is very worthy of notice. ἴστε, *ye know*, may seem to be preferable in one respect, on internal grounds, because St. James is dealing with persons who boasted much of their *knowledge* (see on i. 3; iv. 4. 17); and he is endeavouring to convince them that *knowledge* without *practice* is vain. "If ye *know* these things, happy are ye if ye *do* them." (John xiii. 17. See below, *v.* 22.)

Ἴστε is received by *Lachmann* and *Alford*, and was adopted by *Tischendorf* in his earlier editions, but in his last edition he has ὥστε, and this reading is sanctioned by G, H, and by the great body of the cursive MSS., and by the *Syriac*, *Æthiopic*, and *Arabic* Versions, and by *Theophyl.*, *Œcumen.*, and the *Catena*, and there seems to be a strong objection to ἴστε introduced at the *beginning* of the sentence, without any adjunct specifying what is the thing known. The only other instance where this word occurs thus placed in N. T. is Heb. xii. 17, where it is followed by ὅτι, and in Eph. v. 5 it is preceded by τοῦτο γάρ. On the whole, therefore, it seems better to retain the received reading. On this use of ὥστε, *wherefore*, see 1 Pet. iv. 19, and *Winer*, § 41, p. 269.

βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν· 20 ° ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην Θεοῦ οὐ κατεργάζεται.

21 ᵖ Διὸ ἀποθέμενοι πᾶσαν ῥυπαρίαν καὶ περισσείαν κακίας ἐν πραΰτητι δέξασθε τὸν ἔμφυτον λόγον τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν.

22 ᵠ Γίνεσθε δὲ ποιηταὶ λόγου, καὶ μὴ ἀκροαταὶ μόνον, παραλογιζόμενοι ἑαυτούς. 23 ʳ ᵛ Ὅτι εἴ τις ἀκροατὴς λόγου ἐστὶ καὶ οὐ ποιητής, οὗτος ἔοικεν ἀνδρὶ κατανοοῦντι τὸ πρόσωπον τῆς γενέσεως αὐτοῦ ἐν ἐσόπτρῳ· 24 κατενόησε γὰρ ἑαυτὸν καὶ ἀπελήλυθε, καὶ εὐθέως ἐπελάθετο ὁποῖος ἦν.

° Eccl. 7. 9.

ᵖ Col. 3. 8. 1 Pet. 2. 1. Ps. 25. 9. Acts xiii. 26. Rom. 1. 16.

ᵠ Matt. 7. 21. Luke 11. 28. Rom. 2. 13. 1 John 3. 7.

ʳ Luke 6. 46.

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20. ὀργὴ γάρ] *for the wrath of man worketh not the righteousness of God*, produceth not that fruit of righteousness (Heb. xii. 11) which cometh forth from God, and is pleasing in His sight.

21. διὸ ἀποθέμενοι] *wherefore, having put away all filthiness, and superabundance of malice*, which are like rank weeds in a foul soil, which cumber the ground, and render it unfit to receive the seed sown, and must therefore be first purged away, or, like wild branches of unpruned trees, which must be cut away before the graft is inserted, *receive ye with meekness* τὸν ἔμφυτον λόγον.

The meaning of this expression (τὸν ἔμφυτον λόγον) has been the subject of much controversy.

Ἔμφυτος is properly *innate*, τὸ ἐν φύσει (*Hesych.*). *Xenophon* asks (Mem. iii. 7. 5), "Are not modesty and fear ἔμφυτα in men?" and κακία is described as ἔμφυτος in evil men, in Wisdom xii. 10, and ἔμφυτος was a term used in the ancient schools of Philosophy to describe whatever was, or became a part of the natural constitution of man; see *Wetstein*, p. 663; and St. Paul uses the word σύμφυτος to signify *connate*, i. e. with Christ. See above on Rom. vi. 5.

This is the sense given to ἔμφυτον here in the *Syriac* Version, and so the word seems to be used by *St. Barnabas* (Epist. 9), where he says, οἶδεν ὁ τὴν ἔμφυτον δωρεὰν τῆς διδαχῆς αὐτοῦ θέμενος ἐν ἡμῖν, and in cap. 1, "*naturalem* gratiam accepistis," and so *Ignat.* ad Ephes. 1, ὃ κέκτησθε φύσει δικαίᾳ, κατὰ πίστιν καὶ ἀγάπην ἐν Ἰησοῦ χριστῷ.

We are here exhorted by St. James to *put away all filthiness* and *malice*, because they will choke the growth of the heavenly seed of the Word in our hearts; and we are admonished to receive with meekness the *innate Word,—that* Word which has been *born in our nature*. In the highest sense, a sense which may reasonably be supposed to have been in the mind of the Apostle, that Word is Christ. Let us receive Him with meekness, because to all who *receive* Him, He giveth power to become *sons of God* (John i. 12), and St. Paul's exhortation is, "as ye have *received Christ*, so *walk ye* in Him" (Col. ii. 16), "be ye holy, as He is holy:" see 2 Cor. vi. 18; vii. 1; cp. 1 Pet. i. 15, 16. 1 John iii. 3.

Here, with reverence be it said, is the solution of the difficulty which otherwise would perplex us in interpreting this passage. For, if the λόγος here mentioned is only the *written* or *spoken* word, or Gospel *preached*, it can hardly be said to be *innate* in us, nor even if we adopt the other rendering, sometimes given to ἔμφυτος, and say that it here signifies *engrafted*, or *implanted*, or *sown*, can it be explained how we are to *receive* what is already *inserted* in *us*; or what is already *sown* in *another* soil.

By not confining the sense of λόγος to the word *spoken*, but by enlarging and elevating its signification, and by applying it to Christ, the difficulty is removed.

For while it is true that Christ by His Incarnation is properly said to be ἔμφυτος, *innate*, born in us, and to be indeed *Emmanuel, God with us, God manifest in our flesh*, God dwelling for ever in the nature of us all; or, if we adopt the other sense of ἔμφυτος, while it is true, that Christ is indeed *grafted* in us as our *Netser* or *Branch* (see on Matt. ii. 23), yet will not this avail for our Salvation, unless we *receive Him* by faith. We must be planted in Him, and He in us by Baptism (Gal. iii. 27), and we must *dwell* in Him and He in us, by actual and habitual Communion with Him in the Holy Eucharist, and we must abide and bring forth fruit in Him, by lively faith, fervent love, and hearty obedience. Christ, Who is the Branch (Zech. vi. 12), is *engrafted* on the stock of our Nature; but a scion grafted on a tree will *not grow* unless it is *received* and *take root* in the stock; so His Incarnation will profit us nothing, unless we *receive* Him into our hearts, and drink in the sap of His grace, and transfuse the life-blood of our wills into Him, and grow and coalesce with Him, and bring forth fruit in Him.

Compare the remarks of *A Lapide* here, who observes that in a primary sense, this precept is to be interpreted of reception of Christ the *Incarnate* Word, but may be adapted also to the reception of the *Inspired Word* of God. See also *Bp. Andrewes* (i. 16), who says that we must apprehend Christ, that is, with St. James, we must lay hold of, or receive *insitum Verbum*, the Word which is daily grafted into us. For "the Word" He is, and in the Word He is received by us.

Compare also the note above on Acts xx. 32, "I commend you to God, and to the Word of His grace, which (Word) is *able* to build you up, and to *give you an* inheritance among those who are sanctified." The expressions there, τῷ λόγῳ τῷ δυναμένῳ κ.τ.λ., are very similar to these words here, τὸν λόγον τὸν δυνάμενον σῶσαι, see also note above on *v.* 19, and on Heb. iv. 13, and below on 1 Pet. i. 23—25.

In all these passages, the sense doubtless includes the word *written* or *preached*, but may not be *limited* and *restricted* to it, without violence to the context, and loss of its meaning; and ought to be *extended* to the *Incarnate Word*: see on *v.* 18.

St. James here,—as the other Apostles do (see Heb. iv. 12, 13),—takes advantage of the double sense of the word Λόγος, and passes by a natural transition from the one sense to the other.

22. γίνεσθε δὲ ποιηταὶ λόγου] *but become ye doers of the word, and not hearers only*; for, says St. Paul, Rom. ii. 13, "not the *hearers* of the law are just before God, but the *doers* of it shall be justified." Cp. below, iv. 17, where St. James says, that "to him who *knoweth* to do good, and doeth it not, there is *sin*," and thus the two Apostles unite in censuring the notion prevalent among many of the Jews, who relied on their descent from Abraham (Matt. iii. 8, 9), and imagined that the *knowledge* of the law, apart from the *practice* of it, would secure their acceptance with God, and procure them the rewards of heaven; see further above, Rom. ii. 27—29. This was specially the case with the *zealots* of that age; see Josephus, B. J. vii. 30, and above, *Introduction*, p. 2.

On this text see the sermon of *Bp. Andrewes*, v. p. 195. "As S. Augustine saith, *accedat ad verbum*, unto the *word* that *we hear* let there be joined the element of the *work*, that is, some real elemental deed; *et sic fit magnum sacramentum pietatis*, and so shall you have 'the great mystery,' or sacrament 'of godliness.' For indeed godliness is as a sacrament; hath not only the *mystery to be known*, but the *exercise to be done;* not the *word to be heard*, but the *work also* to be *performed*. Which very sacrament of godliness is the manifesting of the Word in the flesh; which itself is livelily expressed by us *when we are doers of the word;* as it is well gathered out of our Saviour Christ's speech to them which interrupted Him in His sermon and told Him, 'His *mother* was without.' 'Who is my mother?' saith He (Matt. xii. 50). These here that *hear and do My word* are My *mother*, they '*travail*' of *Me till I am fashioned in them* (Gal. iv. 19). Hearing they receive the immortal seed of the word (1 Pet. i. 23); by a firm purpose of doing they conceive; by a longing desire they quicken, by an earnest endeavour they travail with it; and when the work is wrought, *verbum caro factum est*, they have incarnate the Word (John i. 14). Therefore to the woman's acclamation, 'Blessed be the womb that bare Thee' (Luke xi. 27), True, saith Christ, but that blessing can extend only to one and no more. I will tell you how *you* may be blessed too; blessed are they that so incarnate the written word by doing it, as the blessed Virgin gave flesh to the eternal Word by bearing it." See also *Bp. Sanderson*, iii. p. 360.

23, 24. ὅτι εἴ τις] *for if a man be a hearer of the word, and not a doer, he is like a man who considers his natural face in a glass* (or *mirror*); *for he considered himself, and is gone away* (perfect tense, and he remains absent), *and straightway he forgat what manner of man he was*, as reflected in the glass.

On the use of the aorists here, see above, *v.* 11, and *Winer*, p. 249, and on the word ἔσοπτρον, *a mirror*, see above, on 1 Cor. xiii. 12. The *perfect* ἀπελήλυθεν is introduced between the two aorists to denote that the *absence* is *continual*.

The Apostle has been insisting on the duty of *hearing* (*v.* 19), and now he guards against the notion that it is enough to *hear*. Hearing is necessary; but it is not enough. To hear and not to do, is self-deceit. He who hears the Word is like a man who considers his natural face in a mirror. For the Word of God is the mirror of the soul. It shows us to ourselves as we

s 2 Cor. 3. 18. ch. 2. 12. John 13. 17. Luke 6. 47.

25 s Ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας, καὶ παραμείνας, οὗτος οὐκ ἀκροατὴς ἐπιλησμονῆς γενόμενος, ἀλλὰ ποιητὴς ἔργου, οὗτος μακάριος ἐν τῇ ποιήσει αὐτοῦ ἔσται.

t Ps. 34. 13. ch. 3. 6. 1 Pet. 3. 10. Matt. 15. 11, 18.

26 t Εἴ τις δοκεῖ θρῆσκος εἶναι, μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ, ἀλλὰ ἀπατῶν καρδίαν αὐτοῦ, τούτου μάταιος ἡ θρησκεία.

u Isa. 1. 16, 17. & 58. 6, 7. Rom. 12. 2. a Lev. 19. 15. Deut. 1. 17. & 16. 19. 2 Chron. 19. 7. Prov. 24. 23. & 28. 21. Ecclus. 42. 1.

27 u Θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ Θεῷ καὶ Πατρὶ αὕτη ἐστὶν, ἐπισκέπτεσθαι ὀρφανοὺς καὶ χήρας ἐν τῇ θλίψει αὐτῶν, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου.

II. 1 a Ἀδελφοί μου, μὴ ἐν προσωποληψίαις ἔχετε τὴν πίστιν τοῦ Κυρίου

Matt. 22. 16.

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are. Especially does it show our *πρόσωπον γενέσεως*, our natural face; our *faciem nativitatis* (*Vulg.*), our condition by *nature*. It, and it alone, reveals to us what we are by *nature* in the first Adam, and what we become by *grace* in the second Adam. Cp. *Augustine* in Ps. 118, vol. iv. p. 1834.

So far he does well. But the Word of God is something more than a *mirror* to be looked into, it is a *perfect Law* (*v.* 25) to be obeyed. And whosoever hears it and does not obey it, treats it only as a mirror, and *looks at himself* in it; and goes forth from hearing the Scripture or the Sermon in the Church, and mingles with the world; or passes from reading the Bible to other books and to other pursuits; and forgets what *manner of man he is*: how frail and sinful in God's sight; he forgets his need of repentance, and of pardon, and of grace; and the warnings of Death and Judgment that he has heard in the Sermon, or read in the Bible; and the promises of heavenly glory, and the threats of future punishment, pass away from his mind and disappear from his memory, like evanescent reflexions from a glass.

25. *ὁ δὲ παρακύψας*] *but he who turneth aside* from all earthly contemplations, and *bends* his eyes *downward* and rivets them on the Word of God,—not like one who looks at the reflexion of his *face* in a *glass*; but who knows it to be the rule of his life, and the *perfect law, the law of liberty*, and *who abideth therein, and doth not become a forgetful hearer, but a doer of the work, he shall be blessed in his doing*. On this meaning of the word *παρακύψας* see 1 Pet. i. 12, and *Wetstein* i. p. 823, and the use of the word *ἐγκύπτειν*, applied to studying the Scriptures, by *S. Clement*, i. 40, and i. 53, and by *S. Polycarp*, Phil. 3. The sense of *παρὰ* in *παρακύψας* is explained by *παρὰ* in *παραμείνας*. It indicates also that the law of God is a fixed object; like a book or chart, which lies before his eyes, and below them, and on which he rivets them. "O Lord, how I love Thy law! all the day long is my study in it." Ps. cxix. 97. Cp. Ps. i. 2. Josh. i. 8.

— *νόμον τέλειον τὸν τῆς ἐλευθερίας*] *the perfect law—that of liberty*. Christ has redeemed us by His blood from the *slavery* of sin and Satan into the glorious *Liberty* of the Sons of God. See on Gal. v. 1—13. Rom. viii. 21. He has redeemed us from the curse of the Law (Gal. iii. 13), and purchased us to Himself (1 Cor. vi. 20; vii. 23), and has thus made us free (John viii. 36), and has conveyed to us these blessings effected by the operation of the Holy Ghost, which is therefore called God's free Spirit (Ps. li. 12. 2 Cor. iii. 17); and has revealed to us these things in the preaching of the Gospel, which is the perfect *Law of Liberty*, the Law of emancipation *from evil*, and of *obedience* to God, whose *service* is perfect *freedom*, and has bound us to obey the Law of *Love*, and to *serve* one another thereby (Gal. v. 13) as *servants* of God (1 Pet. ii. 16). So that while we are all free by faith, we must all serve by love. And let him take heed to *obey* this law of liberty, for by it he will be judged (ii. 12). See below on 1 Pet. ii. 16, and *Theophylact* here, and *Bp. Sanderson*, Serm. iii. 276.

He who binds himself to study and to observe *this Law*, and does not become a *hearer of forgetfulness*, that is, a hearer who is not *characterized* by obeying, but by forgetting what he hears (on this use of the *Genitive*, see below, ii. 6, and above on 1 Thess. ii. 13, and on Matt. xxi. 11. Luke xviii. 6. Acts ix. 12), *but a doer of the work*, is blessed in *his doing*. There seems to be a reference to our Lord's own speech, Matt. xii. 46—48. Luke xi. 27, 28, and cp. the close of the Sermon on the Mount, vii. 24—27.

26. *εἴ τις δοκεῖ θρῆσκος εἶναι*] *if any one deemeth himself to be religious*, or devout; or "would be holden" for such, as *Bp. Andrewes* renders it (iii. 216). On this sense of *δοκεῖ, putat se* (*Vulg.*), see Mark x. 42. Luke xxii. 24. 1 Cor. x. 12. *Winer*, § 65, Art. 7, p. 540.

θρῆσκος is applied specially to *external* acts of religious *worship*, and public exercises of devotion (see Acts xxvi. 5. Col. ii. 18), and is, therefore, explained by *εὐσεβὴς*, and even by *δεισιδαίμων*, by *Hesychius*. See *Trench*, Synonyms N. T. xlviii., and below, note on *v.* 27.

— *μὴ χαλιναγωγῶν*] *not bridling his tongue*; a moral duty of primary necessity in God's sight, without which all professions of piety and devotion are odious to Him. On this text see *Bp. Butler*, Sermon iv., and *Dr. Barrow*, Serm. xiii. vol. i. p. 283.

On the metaphor cp. Ps. xxxi. 1, and *Philo* ap. *Loesner*, p. 459, and below, iii. 2, 3.

27. *θρησκεία καθαρά*] *worship that is pure and undefiled before God* (whatever it may seem in the sight of *men*) . . . is *this, To visit the fatherless and widows in their affliction. ἐπισκέπτεσθαι, to visit*, is the word specially applied to visiting the *sick* and *needy*. See Matt. xxv. 36. 43

St. James uses the word *θρησκεία*, repeated from *θρῆσκος* in *v.* 26, to show that no external acts of worship are of any avail without Charity, and that mercy and charity itself *are the devotion* and the *worship* which God most loves. See Matt. ix. 13; xii. 7, and on Luke xvii. 15. Compare Isa. lviii. 6, 7, "Is not this the *fast* that I have chosen,—to deal thy *bread to the hungry?*"

This declaration of the Apostle may suggest guidance to Christian Pastors, for such a regulation of the frequency of the public services of religion in their Parishes, conformably with the Laws of the Church, as will leave sufficient and ample time for the *visitation of the sick and needy* in their flocks. Compare the precept below, v. 14, and *S. Polycarp* there cited using the word *ἐπισκέπτεσθαι* in the same relation as St. James does here.

By the words *παρὰ τῷ Θεῷ, before God*, St. James intimates, that, however fair may be the appearance of devotion separate from Charity, in the sight of *men*, it is *unclean* in the eyes of *God*; and he designates God here as *the Father*, because God is *God* of the *widow*, and *Father* of the *fatherless*, Ps. lxviii. 5; cxlvi. 9. Further, St. James thus teaches the important lesson that works of benevolence—such as concern *Orphans* and *Widows*—are not profitable unless they are done as acts of *worship*; i. e. for the love of *God*. Otherwise, they are *dead works*. Heb. ix. 14. Cp. Mark xii. 31. 1 John iv. 19—21.

The exhortation of St. James concerning *widows* and *orphans* was rendered specially appropriate by the circumstances of the Jewish Christians at this time. See Acts ii. 44; vi. 1.

— *καθαρὰ—ἀμίαντος—ἄσπιλον*] *pure—undefiled—unspotted*. St. James, by using these words, studiously indicates the duty of the true *θρησκεία* or *worship*, as distinguished, in *its purity* and *holiness*, from that of those who relied on *external* acts of *purification* in ceremonial *washings* and *cleansings*, as the Jews did (Mark vii. 4. 8. Heb. ix. 10), who made long *prayers*, and devoured *widows'* houses (Matt. xxiii. 25, 26), and laid much stress on other ritual observances in the eyes of men, and cared little for the holiness of heart in the sight of God, and whose lives were fair externally like whited sepulchres, but within were full of uncleanness (Matt. xxiii. 27).

— *ἄσπιλον ἑαυτὸν τηρεῖν*] *to keep himself unspotted*. There is no *καὶ* prefixed to this clause. St. James (like the Hebrew Prophets, e. g. Isaiah i. 18, "Wash ye, make you clean," &c.) loves *asyndeta*. See v. 6. "*Cleanse* your *hands*, ye sinners; *purify* your *hearts*, ye double-minded" (iv. 8). See *Theophylact* here.

He also here delivers a protest against that hypocritical religion of formal and speculative professions of *knowledge*, which characterized some of those to whom he is writing, and who are thus described by one of the Apostolic Fathers: "They have *no* care for *the widow*, nor for *the orphan*, nor for the *afflicted*, nor for the hungry and thirsty." *S. Ignatius*, ad Smyrn. 6. *S. Polycarp* ad Phil. 6, exhorts the Clergy to be faithful, in "visiting the sick, not neglecting the widow or the fatherless."

CH. II. **1.** *Ἀδελφοί μου*] *My brethren*. He begins with a memento of brotherhood, in order to correct their infractions of its laws. On these verses, 1—10, see *S. Augustine's* Epistle to S. Jerome, Ep. clxvii., vol. v. p. 890.

— *μὴ ἐν προσωποληψίαις*] *hold not ye the faith of our Lord Jesus Christ of glory, in respectings of persons*. Ye, who boast of your *faith*,—hold not the *faith* of *Christ*, the faith delivered by

ἡμῶν Ἰησοῦ Χριστου τῆς δόξης. 2 Ἐὰν γὰρ εἰσέλθῃ εἰς τὴν συναγωγὴν ὑμῶν
ἀνὴρ χρυσοδακτύλιος ἐν ἐσθῆτι λαμπρᾷ, εἰσέλθῃ δὲ καὶ πτωχὸς ἐν ῥυπαρᾷ
ἐσθῆτι, 3 καὶ ἐπιβλέψητε ἐπὶ τὸν φοροῦντα τὴν ἐσθῆτα τὴν λαμπράν, καὶ εἴπητε
αὐτῷ, Σὺ κάθου ὧδε καλῶς, καὶ τῷ πτωχῷ εἴπητε, Σὺ στῆθι ἐκεῖ, ἢ κάθου ὧδε
ὑπὸ τὸ ὑποπόδιόν μου,—4 καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, καὶ ἐγένεσθε κριταὶ b Luke 6. 20. & 12. 21. John 7. 48. 1 Cor. 1. 26, &c. 1 Tim. 6. 18, 19.
διαλογισμῶν πονηρῶν ;
5 b Ἀκούσατε, ἀδελφοί μου ἀγαπητοί· οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς Exod. 20. 6.

Him, and of which He is the object, Who took the nature of us *all*, and Who, although He is the Lord of glory, vouchsafed to become poor for your sakes; and in Whom there is neither rich nor poor, and Who will judge all without respect of persons, and Who has made you all brethren in Himself, and Who will reward with heavenly *glory* works of love done to the least of His brethren in love to Him (Matt. xxv. 40),—hold not ye *that faith* in *respectings* of persons, so as to distinguish one brother, and fellow-member of Christ, from another, in *spiritual* matters, in His sight; and thus to contravene the primary principles of communion and fellowship in the body of Christ.

Be not ye guilty of such *inconsistency* as this. Mark the contrast between *faith* and *respect of persons*; similar to that in Rom. i. 18, "holding the *truth* in *unrighteousness*;" and so *S. Polycarp* (Phil. 6), "bearing the name of the Lord in *hypocrisy*."

This *partiality*, of which St. James speaks, is similar to that censured by St. Paul (1 Cor. xi. 21) in regard to personal distinctions in *spiritual* matters. We are commanded to render *honour* to those to whom honour is due. (Rom. xiii. 7.) Differences are fitly made between man and man in regard to *social* order and degree, but not in spiritual respects, such as the administration of the Lord's Supper, of which St. Paul is speaking, and in Christian assemblies for public worship, to which St. James refers. Such differences are differences between *brother* and *brother* in the very condition of Christian *brotherhood*. See *Bp. Sanderson's* remarks, i. 78, and compare those of *S. Augustine*, Epist. 167 (cited by *Bede* and *Lapide*), censuring the preferment of personal *friends* and *relatives*, *as such*, to ecclesiastical dignities.

Observe, τῆς δόξης, *of glory*, placed *emphatically* at the *end* of the sentence; and so translated by the *Vulgate*, *Arabic*, and *Æthiopic* Versions. The words τοῦ Κυρίου may be so extended as to apply to τῆς δόξης, *the Lord* Jesus Christ *of glory*.

This separation of the *genitive*, τῆς δόξης, from the word on which it depends, Κυρίου, by a *trajection*, need not create any difficulty; and it adds force to the sentence. The words '*of Glory*,' are purposely reserved for the *end*, for the sake of the argument which they contain; and they follow Κυρίου, as ὀργῆς follows τέκνα in Eph. ii. 3. Cp. the collocation of the words in Phil. ii. 10. 2 Pet. iii. 2; and *Wiesinger* here; and *Winer*, p. 172; and Acts vii. 2, ὁ Θεὸς δόξης, the *God of Glory*.

Contemplate the *Lord of Glory* (1 Cor. ii. 8), who humbled Himself, and took the poor man's nature, and joined all in Himself, and promises glory to humility. (Luke xiv. 11. James iv. 10.)

This consideration is the groundwork of the Apostle's argument and exhortation. This is the *glory* which Christ Himself offers to you,—not the *vain glory* of *this world*, which ye seek by preferring the rich to the poor, and by having men's *persons* in admiration for the sake of advantage to yourselves. (Jude 16.)

2. εἰς τὴν συναγωγὴν ὑμῶν] *into your place of assembly*; the assembly of you who are all *brethren*, and which is held for the purpose of manifesting your brotherhood in Christ. St. James uses the word συναγωγὴ, *synagogue*, to show that he is speaking of a place of assembly which was to *them* Christians, what the Jewish *synagogue* was to the Jews, a place for *religious worship*. Cp. *Huther*, p. 92. This word is very appropriate here, as showing to the Jewish and Jewish-Christian readers of this Epistle, that the Christian religion is not *contrary* to the Mosaic Law, and that the worship of the Church is the legitimate expansion of that of the Synagogue. Compare the word ἐπισυναγωγὴ (Heb. x. 25), applied to the *assembling* together of Christians for religious exercises. There were *synagogues* of various *nations* at Jerusalem (see Acts vi. 9), and at the time when this Epistle was written, the Christians had not wholly severed themselves, as a distinct religious body, from the Jews. The Christians, in a spirit of charity and wisdom, did all in their power to retain unbroken the unity and the continuity of the Church of God—the Church of Abraham, Moses, and the Prophets. Evidence of this desire is seen in the conduct of St. Paul, always resorting to, and preaching in, the *synagogue* of the great cities which he visited; and in his language to the Jews at Jerusalem (Acts xxii. 5); and in this expression of St. James applying the word *synagogue* to a Christian Church. The Christian places of worship at *Jerusalem* were "*synagogues* of *Christians*." The word συναγωγὴ passed from the mouth of Jews into that of Christians. See *Suicer*, in *v.* Συναγωγαὶ means *religious* meetings *of Christians* in *Ignatius*, ad Polyc. 4.

Some Expositors suppose that συναγωγὴ here means a *civil* assembly; but in *civil* assemblies personal distinctions are fit and necessary (see above on *v.* 1), and such an interpretation is inconsistent with the Apostle's argument here.

— χρυσοδακτύλιος] literally, *golden-ringed*; making an ostentatious display of *golden rings* on his hands, as the rich and effeminate did; "digiti omnes onerantur annulis," says *Pliny*, H. N. xxxiii. 6; and "per digitos currit levis annulus omnes," *Martial*, v. 11; and cp. *Juvenal*, vii. 140.

3. κάθου] *sit thou*; for κάθησο, Matt. xxii. 44. Luke xx. 42. Acts ii. 34; not found in classical Greek. *Winer*, § 14, p. 75.

4. καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς] *and were ye not contentious among yourselves? did ye not thus become litigants among yourselves?* The καὶ is not in A, nor in ℵ, nor in B**, C, but, if genuine, it is here used with an abrupt burst of vehement indignation. *And*, while ye were making, by your practice, such an invidious and uncharitable distinction between the poor man and the rich, in your *religious* assemblies, what was it that you were doing all the while? did you not thus constitute yourselves virtually into parties in a suit?

The aorist here has a special fitness, as marking a thing *done already*, while another action was going on. While ye were making these distinctions ye made yourselves to become like disputants in a law-suit.

This aorist (διεκρίθητε) of the passive form has a middle sense, as ἀπεκρίθην in the New Testament, and numerous other words; indeed, διεκρίθην itself, Matt. xxi. 21. Mark xi. 23. Rom. iv. 20; see *Lobeck*, Phrynich. p. 108; *Winer*, § 39, p. 233, and διακρίνομαι has this sense of litigation in the LXX, Jer. xv. 10, ἄνδρα διακρινόμενον, a *disputatious person*; and so διακριθήσομαι, I will *contend*. Ezek. xvii. 20. Joel iii. 2. Cp. Ezek. xx. 36, διεκρίθην πρὸς τοὺς πατέρας ὑμῶν.

The sense therefore is, By such partiality as this, did ye not convert the Christian Church—where all are brethren—into a court of assize? and did ye not abdicate your character of brotherhood for that of litigants with those who are your brethren, and thus wage an intestine warfare *among yourselves?*

Some interpreters suppose that οὐ διεκρίθητε ἐν ἑαυτοῖς signifies, *and did ye not*, by such inconsistent conduct as this, *put yourselves at variance with yourselves?* but the former exposition is more consistent with the usual meaning of διακρίνομαι, and with the context.

There are two distinct grounds of censure—

(1) That by this partiality they become like *disputants* in a law-suit (cp. 1 Cor. vi. 6, ἀδελφὸς μετὰ ἀδελφοῦ κρίνεται), instead of being brethren: this is the rebuke in *this* clause.

(2) That they thus constitute themselves into *Judges*; this is developed in what follows.

— καὶ ἐγένεσθε κριταὶ δ. π.;] *and did ye not become judges*—not acting calmly on principles of equity, but swayed passionately by the party-bias of *evil surmises* and *contentious cogitations?*

The genitive διαλογισμῶν is the genitive of the *quality*. See above, i. 25; and compare Luke xvi. 18, τὸν οἰκονόμον τῆς ἀδικίας; and xviii. 6, ὁ κριτὴς τῆς ἀδικίας. The sense of the word διαλογισμοὶ is best illustrated by St. Paul's use of it, Rom. xiv. 1, where see note.

5. ἀκούσατε, ἀδελφοί μου ἀγαπητοί] *Hearken, my beloved brethren.* After a vehement rebuke, St. James changes his tone, and reasons with them. These contrasts, frequent in this Epistle, impart to it the liveliness of a spoken address, and place before our eyes the sacred writer in a clear light. Cp. below, on v. 6, 7.

The same may be said of the rapid succession of short questions (see here *v.* 6, 7), and brief apophthegms (see iv. 7—9), and sharp reproofs (see v. 5, 6), and the introduction of other parties speaking, as in a dramatic dialogue (see ii. 15—18); all these

τῷ κόσμῳ, πλουσίους ἐν πίστει, καὶ κληρονόμους τῆς βασιλείας, ἧς ἐπηγ-
c 1 Cor. 11. 22. γείλατο τοῖς ἀγαπῶσιν αὐτόν; [6] [c] ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν. Οὐχὶ οἱ
πλούσιοι καταδυναστεύουσιν ὑμῶν, καὶ αὐτοὶ ἕλκουσιν ὑμᾶς εἰς κριτήρια;
[7] Οὐκ αὐτοὶ βλασφημοῦσι τὸ καλὸν ὄνομα τὸ ἐπικληθὲν ἐφ' ὑμᾶς;
d Lev. 19. 18. Matt. 22. 39. Mark 12. 31. Rom. 13. 8, 9. Gal. 5. 14. [8] [d] Εἰ μέντοι νόμον τελεῖτε βασιλικὸν κατὰ τὴν γραφήν, Ἀγαπήσεις τὸν
πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε· [9] [e] εἰ δὲ προσωποληπτεῖτε, ἁμαρτίαν
e Lev. 19. 15. Deut. 1. 17. & 16. 19. ἐργάζεσθε, ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται.
f Deut. 27. 26. Matt. 5. 19, 27. Gal. 3. 10. [10] [f] Ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ, πταίσῃ δὲ ἐν ἑνί, γέγονε πάντων
ἔνοχος. [11] [g] Ὁ γὰρ εἰπών, Μὴ μοιχεύσῃς, εἶπε καί, Μὴ φονεύσῃς· εἰ δὲ
g Exod. 20. 13, 14. Deut. 5. 17. οὐ μοιχεύσεις, φονεύσεις δέ, γέγονας παραβάτης νόμου.
h ch 1. 25. [12] [h] Οὕτω λαλεῖτε καὶ οὕτω ποιεῖτε, ὡς διὰ νόμου ἐλευθερίας μέλλοντες κρί-

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features of this Epistle give to it a character of freshness, vigour, energy, earnestness, and sometimes of oratorical sublimity.

— *τοὺς πτωχοὺς τῷ κόσμῳ*] *those who are poor to the world*, i. e. *in the eyes of the world*, opposed to *πλουσίους ἐν πίστει, rich in faith.* The dative *κόσμῳ* is in A*, B, C*, ℵ, and *Vulg.*, and may be compared with its use in Acts vii. 20, *ἀστεῖος τῷ Θεῷ*, and 2 Cor. x. 4, *δυνατὰ τῷ Θεῷ*, and so *mihi* in *Horat.* (1 Ep. xvi. 66), "liber *mihi* non erit unquam." *Elz.* has the getive *τοῦ κόσμου τούτου.* Cp. 1 Cor. i. 27.

6. *ὑμεῖς δὲ ἠτιμάσατε τὸν πτωχόν*] *but ye dishonoured the poor man: τὸν πτωχόν*, the poor man, *as such*, ye dishonoured him for his poverty. Cp. *ὁ πλούσιος*, i. 11; "*pauperem exhonorâstis.*" (*Vulg.*) *ἀτιμάζω* is more forcible than *despise:* it is to *degrade* from the condition of honour, which he has as a member of Christ, Who vouchsafed to wear the garb of poverty (2 Cor. viii. 9); and it is to *reduce* him to a state of *ἀτιμία*, as by an ignominious sentence of condemnation in a law-suit, and to disfranchise him of his Christian citizenship.

— *οὐχὶ οἱ πλούσιοι*] *Do not the rich drag you into courts of justice?* Do they not do this on account of your Christian profession, as if you were disturbers of the public peace? as the Jews did to St. Stephen at Jerusalem (Acts vii. 12); and to St. Paul at Thessalonica (Acts xvii. 5), and at Corinth (xviii. 12). Cp. *Justin Martyr*, Apol. i. c. 31.

7. *βλασφημοῦσι*] *they blaspheme* that Name; especially in their synagogues. Cp. Acts xxvi. 11, and note above on 1 Cor. xii. 3; and *Justin Martyr*, c. Tryph. c. 16, with *Otto's* note, p. 57.

— *τὸ καλὸν ὄνομα*] *the glorious Name which was invoked over you;* especially when ye were baptized into it (Matt. xxviii. 29); and which is invoked in all the benedictions which are pronounced over you in the holy offices of those religious assemblies, which you desecrate by unchristian partialities. Cp. Acts ix. 14. 21. Rom. x. 12. 1 Cor. i. 2. 1 Pet. i. 17. *Clemens R.* i. 58, *πᾶσῃ ψυχῇ ἐπικεκλημένῃ τὸ ἅγιον ὄνομα αὐτοῦ.* "*The* Name" is emphatically the Name of Christ, see 3 John 7.

Some read *ἐπικληθὲν ὄνομα ἐφ' ὑμᾶς*, the name by *which ye are called*, and this sense is authorized by Hebrew use, Gen. xlviii. 16. 2 Sam. vi. 12. 1 Kings viii. 43; but the words *ἐπικαλεῖσθαι ὄνομα* are often used in the sense of *invoking a name* in the LXX, and this sense seems preferable; and so *Bede* renders the words in his note on v. 5, "Nonne blasphemant bonum nomen quod *invocatum* est super vos?"

Indeed, there appears to be a contrast between the *blasphemy* of that Name in the *Jewish synagogues* on the one side (1 Cor. xii. 3), and the *invocation* of it on the other, in the *Christian συναγωγαί*; and this sense is sanctioned by the sacred language of the Christian Church, applying the word *ἐπίκλησις* to the act of solemn *invocation* of the Most Holy Name in her Liturgies. *Bingham*, Eccl. Ant. xv. 1.

8. *εἰ μέντοι*] *if, however, ye are fulfilling* the law (as ye imagine and profess that ye are doing), *then, indeed, ye are doing well, but—. μέντοι* is *adversative* here, as usual. John iv. 27; vii. 13; xx. 5. 2 Tim. ii. 19. "Si tamen," *Vulg.*

— *νόμον βασιλικόν*] the *law royal:* either as given directly by the *King*, Christ, and as such distinguished from the Levitical Law, given by the ministry of the *servant*, Moses (Heb. iii. 5); or as being the *first and great commandment*, the sovereign law *under which* all other laws concerning moral duty to man are ranged, and *from which* they are derived. (Matt. xxii. 39, 40. Rom. xiii. 8—10.) Cp. *Bp. Andrewes*, iii. p. 111. *Bp. Sanderson*, ii. 276; iv. 153.

— *κατὰ τὴν γραφήν*] *according to the Scripture.* Lev. xix. 18. Matt. xxii. 39.

10. *ὅστις γὰρ ὅλον τὸν νόμον τηρήσῃ*] *for whosoever shall have kept the whole law* (if this were possible), *but have offended in one precept, has become guilty of all.*

Almighty God declared in the Levitical Law, "Cursed is every one that continueth not in *all* things which are written in the book of the Law to do them." (Deut. xxvii. 26. Gal. iii. 10.) And though the *rigour* of this curse is now taken away by Christ, yet the *obligation* to *obedience* remains. See notes above on Gal. iii. 12; and on 2 Cor. v. 4.

Whosoever, therefore, *willingly* and *wilfully allows himself* in the indulgence of *any sin*, which is the breach of God's law (Rom. iv. 15), is guilty of breaking the *whole law of God.*

Although men may be diligent therefore in the observance of many portions of God's service, yet if they knowingly and deliberately neglect any other part of it, they virtually observe *no part.* The same God who gave one commandment, gave all; and whosoever *breaks one wilfully, keeps none truly.* Whoever allows himself in the breach of one part of the law, convicts himself of loving and serving himself, more than the Lawgiver. Whoever loves and prizes one of God's commandments, will love and prize all; for real obedience is grounded in love to Him Whom we obey; and whoever disobeys Him wilfully and habitually in one respect, proves that he does not really love God; and therefore his observance of other parts of God's Law is not grounded on a right foundation, it is not true obedience, and so he is guilty of all, and therefore cannot expect a reward from God for obedience, Who will give a *crown of glory* to them, and them only, *who love Him* (i. 12), and who *prove* their *love* by obedience. John xiv. 15.

On this text the reader may compare *S. Augustine's* Epistle above quoted (who understands the word *ἑνί, one*, as applicable to the *one* law, that of *love*) with the remarks of *Bp. Bull*, Harmon. Apostol. Diss. ii. ch. vii., and *Dean Jackson* on the Creed, bk. iv. ch. v., and bk. xi. ch. xxx. and ch. xxxiii.

The connexion of the Apostle's reasoning is this: he had blamed them for *partiality* with regard to *God's children*, their own brethren, in their acts of religion; he had shown them that such acts of partiality were inconsistent with the *royal law of brotherly love*, and he now censures them for *partiality* with respect to *God's precepts*, and warns them, that however careful they might be in their own *devotional exercises* in those *public religious assemblies* (cp. i. 27), and however scrupulous they might be in the observance of *other parts* of Christian duty, yet by such acts of partiality they are guilty of *sin*, and are *convicted by the law* as *transgressors* (*v.* 9), and vitiate all their other works, and show that those works are built on a wrong foundation, and not on love to God; and that they violate the whole law by this wilful violation of *one* part, especially so *fundamental* a part as that of *love.*

This declaration would have had a peculiar pertinency for the *Jewish Christians*, who were in danger of being led astray by the errors of Pharisaic teachers, who were accustomed to inquire, "*Which* is the *great* commandment in the Law?" and who imagined that if a man took pains to observe *some portion*, especially the ceremonial portion of the Law, he might safely indulge himself in the neglect of others, and in the commission of acts contrary to the spirit and letter of the Law. See above on Matt. xxii. 23. 36, and xxiii. 13, and cp. *Bp. Bull* (Harm. Apost. Diss. ii. chap. xvi.), and *Dr. Pococke* (on Hosea xiv. 2), who recite the rabbinical saying, that "God gave *so many* commandments, in order that by doing *any of them* they might be saved," in opposition to what St. James teaches, that by wilfully *breaking any* of them, they are guilty of the *breach of all.*

νεσθαι· 13 [i] ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος· κατακαυχᾶται ἔλεος κρίσεως.

14 [k] Τί τὸ ὄφελος, ἀδελφοί μου, ἐὰν πίστιν λέγῃ τὶς ἔχειν, ἔργα δὲ μὴ ἔχῃ; μὴ δύναται ἡ πίστις σῶσαι αὐτόν; 15 [l] Ἐὰν δὲ ἀδελφὸς ἢ ἀδελφὴ γυμνοὶ ὑπάρχωσι, καὶ λειπόμενοι ὦσι τῆς ἐφημέρου τροφῆς, 16 [m] εἴπῃ δέ τις αὐτοῖς ἐξ ὑμῶν, Ὑπάγετε ἐν εἰρήνῃ, θερμαίνεσθε καὶ χορτάζεσθε, μὴ δῶτε δὲ αὐτοῖς τὰ ἐπιτήδεια τοῦ σώματος, τί τὸ ὄφελος; 17 οὕτω καὶ ἡ πίστις, ἐὰν μὴ ἔχῃ ἔργα, νεκρά ἐστι καθ' ἑαυτήν. 18 [n] Ἀλλ' ἐρεῖ τις, Σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω· δεῖξόν μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, κἀγὼ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν.

19 [o] Σὺ πιστεύεις ὅτι εἷς ὁ Θεός ἐστι; Καλῶς ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσι, καὶ φρίσσουσι.

i Matt. 6. 15. & 18. 35. & 25. 41, 42. Luke 16. 25.
k Matt. 7. 26. ch. 1. 23.
l Luke 3. 11. 1 John 3. 17.
m 1 John 3. 16—18.
n ch. 3. 13. Matt. 7. 17. Rom. 8. 1. 2 Cor. 5. 17. & 7. 1. 1 Thess. 1. 3—10.
o Matt. 8. 29. Mark 1. 24. Acts xix. 15.

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12. *οὕτω λαλεῖτε*] *so speak ye, and so do ye, as being to be judged by the law of liberty;* which has made you all dear children and brethren in Christ (i. 25), and therefore *by love serve one another* (Gal. v. 13), and prove, by obedience, your love to Him Who redeemed you by His own blood, from bondage into the glorious liberty of the sons of God. (Rom. viii. 21.)

13. *ἡ γὰρ κρίσις*] *for the judgment* (observe the article *ἡ*), i. e. the future *judgment, will be without mercy to him who did not show mercy; mercy glorieth against judgment;* triumphs over it. "Blessed are the merciful, for they shall obtain mercy" (Matt. v. 7). See iii. 14, and the Parable of the Heavenly King, Who, when His servant had nothing wherewith to pay, *freely forgave* the debt of the 10,000 talents, and thus set an example to His servants how they are to deal with their fellow-servants, namely, in such a spirit, that mercy may triumph over sternness and severity; and also gave a warning of the woe which will overtake them if they are not merciful to others, as He has been merciful to them. (Matt. xviii. 23—35). *Elz.* has *καὶ* before *κατακαυχᾶται*, but it is not in B, C, G, H. Cp. i. 27.

Some Expositors understand this sentence as declaring that *mercy* shown on *man's* side to his brother man, has power to triumph over, and disarm, the justice of *God*. See *Augustine* in Ps. cxliii., and so *Chrysostom* in an eloquent passage cited here in the *Catena*, p. 13: "Mercy is dear to God, and intercedes for the sinner, and breaks his chains, and dissipates the darkness, and quenches the fire of hell, and destroys the worm, and rescues from the gnashing of teeth. To her the gates of heaven are opened. She is the queen of virtues, and makes men like to God, for it is written, 'Be ye merciful as your Father also is merciful' (Luke vi. 36). She has silver wings like the dove, and feathers of gold, and soars aloft, and is clothed with divine glory, and stands by the throne of God; when we are in danger of being condemned, she rises up and pleads for us, and covers us with her defence, and enfolds us in her wings. God loves mercy more than sacrifice." (Matt. ix. 13.)

The lines of Shakspeare on the quality of Mercy (Merchant of Venice, act iv. sc. 1) may have been suggested by this passage of St. James. Cp. *Bp. Andrewes*, iii. 152; v. 3.

On the form *ἀνίλεως* see *Winer*, § 16, p. 91.

These words *ἡ γὰρ κρίσις—ἔλεος* are quoted by *S. Hippolytus* de Consummatione Sæculi, c. 47.

14. *τί τὸ ὄφελος*] *What is the profit, my brethren, if a man say that he has faith, but have not works? can his faith* (*ἡ πίστις*) *save him?* Can a mere speculative *belief*, apart from the good works which are the natural fruit of faith, save him?

St. James had been showing above, that *external* acts of *worship* (*θρησκεία*), unaccompanied with works of *charity*, are of no avail; and that love and holiness constitute the religion which God requires (i. 27), and that acts of partiality toward the rich, for the sake of worldly advantage to ourselves, and of disdain of our poorer brethren, especially in religious respects, are infractions of God's Law, *as a whole*, and cannot be compensated by any obedience to single precepts of it.

He now proceeds to show that professions of *faith*, distinguished from religious *practice*, are null; and thus he counteracts and corrects the erroneous notion prevalent among Jews and Jewish Christians, that they might be justified in God's sight by superiority of *religious knowledge* and *theoretic belief*.

The error, with which St. James had to contend, is thus described by *Tertullian* (de Pœnit. c. 5): "Some persons imagine that they have God, if they receive Him in *heart and mind*, and do little for Him *in act;* and that therefore they may commit sin, without doing violence to faith and fear; or, in other words, that they may commit adulteries, and yet be chaste, and may poison their parents, and yet be pious! At the same rate they who commit sin and yet are godly, may also be cast into hell and yet be pardoned! But such minds as these are offshoots from the root of hypocrisy, and are sworn friends of the Evil One." Cp. *S. Jerome* (in Michæam iii. 5) inveighing against those who said, "If you have *faith*, it matters little what your *life* is."

St. James in this Epistle is censuring those religionists who relied on faith, not bringing forth the fruit of good works. St. Paul in his Epistles to the Galatians and Romans, had corrected those who supposed that they could obtain justification from God by *their* own *works*, done by their own strength, irrespectively of the meritorious obedience and sufferings of Christ and the grace procured by Him, and independently of *faith* in His death as the sole efficient cause of man's justification with God. By a consideration of the different *designs* of these two Apostles, all difficulties in their respective statements may easily be cleared away. See above, *Introduction* to this Epistle, pp. 1—3, and to the Epistle to the Romans, pp. 298—303.

17. *οὕτω καὶ ἡ πίστις*] *so also faith, if it have not works, is dead by itself;* it is dead, not only as regards the signs of external fruitfulness, but it is dead *in itself*. A tree in *winter* may not have *signs* of life, but is *not* dead *in itself;* it *will* put forth shoots and leaves in the spring. But faith has no *winter:* if it has not works, it has no life in it, and ought not to be *called* Faith, for (as *Didymus* says here) dead faith is no faith. Faith without works is dead; and works without faith are dead also. *S. Cyril* (in Conc. Ephes. p. 3, c. 43).

There is *opus fidei* (says *Bp. Andrewes*, i. p. 194), the *work* of *faith; fides quæ operatur*, faith that worketh; *that* is St. Paul's faith (1 Thess. i. 3. Gal. v. 6); and faith that can *show itself* by working; that is St. James's faith (ii. 18). And without works it is but a dead faith, the carcase of faith; there is no spirit in it. No spirit, if no work; *spectrum est, non spiritus:* a flying shadow it is, a spirit it is not, if work it do not. Having wherewith to do good, if you do it not, talk not of faith, for you have no faith in you, if you have wherewith to show it and show it not. (*Bp. Andrewes*, v. 36.)

18. *ἀλλ' ἐρεῖ τις*] *Nay, some man will* rightly say. Ἀλλὰ means *sanè, imò*, and introduces a new and cumulative argument. 1 Cor. vi. 6. John viii. 26; xvi. 2. Acts xix. 2. *Winer*, pp. 392. 400.

— *χωρὶς*] *apart from.* So the best MSS. and *Griesb., Scholz, Lach., Tisch., Alf.*—*Elz.* has *ἐκ*.

19. *σὺ πιστεύεις*] *thou believest that God is one:* thou hast more light and knowledge than the Heathen, who worship *gods many and lords many* (1 Cor. viii. 5), *thou doest well*, but this is *not enough*, for *even the devils* (even those false gods themselves which the heathen worship, 1 Cor. x. 20), *they believe* this, and show their belief by fearing Him; they believe *and tremble*. They said to Christ, "Art thou come to torment us before the time?" "I adjure Thee that Thou torment me not." "I know Thee who Thou art, the Holy One of God. Thou art Christ the Son of God" (Matt. viii. 29. Mark i. 24. 34; v. 7. Luke iv. 41), and thus they showed their *fear* and their *belief*. But (as *Augustine* well says in Joann. Tract. 29, and in Psalm. 130), "Aliud est *credere Illi*, aliud *credere Illum*, aliud *credere in Illum*. Credere *Illi* est credere verum esse quod loquitur; *credere Illum* est credere quòd Ipse sit Deus; sed credere *in Illum* est *diligere Illum*. Credere Ipsum esse Deum, hoc et dæmones potuerunt;" but to *believe in God*, this is what is done only by those who *love God*, and who are not only Christians *in name*, but *in deed*, and *in life*. See above on Matt. xviii. 6.

For without love, faith is void. The only true faith is the faith which *worketh by love* (Gal. v. 6). The faith that is joined with love is the faith of Christians, but the faith that is without love is the faith of devils. An infidel who does not believe in Christ is not so far advanced in knowledge as the devils are. And they who believe Christ, but do not love Him, they fear the

20 Θέλεις δὲ γνῶναι, ὦ ἄνθρωπε κενέ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά
p Gen. 22. 9—12, 16—18. ἐστιν ; 21 p Ἀβραὰμ ὁ πατὴρ ἡμῶν οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ
q Heb. 11. 17. τὸν υἱὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριον ; 22 q Βλέπεις ὅτι ἡ πίστις συνήργει τοῖς
r Gen. 15. 6. 2 Chron. 20. 7. Isa. 41. 8. Rom. 4. 3. Gal. 3. 6. ἔργοις αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη ; 23 r καὶ ἐπληρώθη ἡ γραφὴ
ἡ λέγουσα, Ἐπίστευσε δὲ Ἀβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς
δικαιοσύνην, καὶ φίλος Θεοῦ ἐκλήθη.
24 Ὁρᾶτε ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνον.
s Josh. 2. 1. & 6. 23. Heb. 11. 31. 25 s Ὁμοίως δὲ καὶ Ῥαὰβ ἡ πόρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς
ἀγγέλους, καὶ ἑτέρᾳ ὁδῷ ἐκβαλοῦσα ;

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punishment of Hell as the devils do, but do not love the heavenly crown. See also *Augustine* in Joann. Tract. vi. 21, and Serm. 53, and *Bede* here.

A has εἷς ἐστὶν ὁ θεὸς, and so ℵ.

20. *θέλεις δὲ γνῶναι*] *but willest thou to know? is it thy will to know?* Thou professest great zeal for *γνῶσις*, *knowledge*, and gloriest in *knowledge*, *but* is it really thy will to have *knowledge?* Cp. v. 20.

— *κενέ*] *vacue; vain;* for thy faith is only a *hollow* profession; a mere void without solidity.

— *χωρὶς τῶν ἔργων*] *apart* from *the works* (observe the article *τῶν*), which are its natural fruit.

Faith is the *root* which turns the rain of grace into fruit. (Cp. *Augustine* in Ps. 139.) Faith cleaves to the soil of the soul, as a root which has received the shower of divine grace, in order that when it is tilled it may shoot forth branches and bear the fruit of good works. The root of righteousness does not grow from works; but the fruit of works grows from the root of righteousness, that is to say, from that root of righteousness whereby God accepts righteousness without work, namely, from Faith; see *Origen* in Rom. vol. iv. p. 523, cited by *Bp. Beveridge* (on Article xii. "of Good Works"), who says, "Though it be for our faith only, and not for our works that God accepts us, yet our works as well as faith are acceptable unto God, yea, and they necessarily spring out from a true and lively faith, so that it is as impossible there should be true faith without good works, as that there should be good works without true faith; for as without faith our works are bad, so without works our faith is dead. And therefore a true faith may be as evidently known by its works, as a tree is clearly discerned by its fruit. If I see fruit growing upon a tree, I know what tree it is, upon which such fruit grows. And so if I see how a man lives, I know how he believes. If his faith be good, his works cannot but be good too; and if his works be bad, his faith cannot but be bad too. For wheresoever there is a justifying faith there are also good works; and wheresoever there *are no good works there is no justifying faith.*"

This last statement needs some qualification. For suppose the case of a person who has been baptized, and has a lively *faith* and earnest resolve to serve God, and that he is suddenly taken away from this life, without having time to show his faith by his works. Or suppose the case of an *infant* dying after baptism. Then *Faith saves.* No man can do *good* works without Faith; but Faith without works saves a man, if God thinks fit to remove him out of this life, without giving him time for working, and if God knows that he *would* have worked, if he had had time for working. Indeed in such a case, *Faith* itself *is work;* according to our Lord's saying, This is the *work* of God, that ye *believe* on Him whom He sent (John vi. 28, 29).

BC* have *ἀργὴ* here for *νεκρὰ*, which is in A, and ℵ, and in G, I, and other good copies.

21. *Ἀβραάμ*] *Abraham our father, was not he justified by works, when he offered Isaac his son at the altar?* On *ἐδικαιώθη, was justified*, see note above, Rom. iii. 26. Abraham, the Father of the faithful, united in his own person those qualities which were necessary to be commended both by St. James and by St. Paul (Rom. iv. 2—16).

Abraham is cited by St. James as an example of *practical* faith, in opposition to the hollow conceits of those who imagined that knowledge would suffice, without the fruits of *obedience.*

Abraham is also appealed to by St. Paul, as showing that *faith* in *God*, as the sole spring of all good, and firm reliance on *His word*, and entire self-devotion to *His will*, in contradistinction to any conceit of any thing in *himself* as enabling him to work, and entitling him to reward, is on man's side the cause of justification with God.

The example of Abraham therefore stands forth in the Epistle of St. James, as a warning against a barren speculative faith; and is adduced by St. Paul as a protest against proud and presumptuous self-righteousness.

This example of the Father of the Faithful is displayed by both these Apostles as an encouragement to that genuine Faith, which, forgetting and sacrificing self, and building on the foundation of God's Power, and Love, and Truth, and cleaving and clinging to that, rises up in the goodly superstructure of Obedience, in a sober, righteous, and religious life, dedicated to His glory and service. "Abraham believed in God, and it was counted to him for righteousness," but he proved his faith by his obedience when, having been commanded by God to slay his son, he *offered* him (*ἀνήνεγκεν*) at *the altar.* See Heb. xi. 17.

It has been said by some modern interpreters that *ἀνενέγκας ἐπὶ τὸ θ.* does not mean having *offered up at the altar*, but simply *having led up, brought up*, to the altar; but such an interpretation weakens the sense; and the usage of the word in the N. T. (Heb. vii. 27; xiii. 15. 1 Pet. ii. 5), and the authority of the Ancient Versions,—*Syriac*, *Vulgate*, *Æthiopic*, and *Arabic*,—confirm the interpretation adopted above, which is that of our Authorized Version. The preposition *ἐπὶ* with the accusative offers no difficulty. See *Winer*, § 49, l. p. 362.

22. *ἡ πίστις συνήργει*] *faith was working together with his works:* his *faith* was itself a fellow-worker with his works. *Faith* is a *worker* and a *work.* John vi. 28, 29. Cp. *Irenæus* iv. 16. 2, citing these words to show that Justification is not to be had by observance of the ceremonial law.

24. *ἐξ ἔργων*] Justification, pardon, acceptance with God spring *out of works* (*ἐξ ἔργων*). But these *works themselves* are *ἐκ πίστεως, they spring out of faith;* as branches spring from their *root;* and as a stream springs out of its *source.*

St. James does not deny that a man is *justified by faith* (*διὰ πίστεως*), which is St. Paul's assertion (Rom. iii. 22), and which is *never contravened* in the least degree by St. James. But he asserts that a man is *not justified ἐκ πίστεως μόνον, from out of faith only;* that is, he affirms that Justification does not *grow out* of that kind of faith which does not work when it has the means of working, and which therefore does not deserve the name of *faith*,—being *dead*, v. 20. 26. See above, *Introduction*, pp. 1—3.

25. *ὁμοίως δὲ καὶ Ῥαάβ*] *in like manner even Rahab, the harlot, was not she justified from out of works?* In her case did not Justification grow *out of* works? Yes, certainly: because they grew out of a lively *faith* in God, working by love to man, for she said, "I *know* that the Lord hath given you this land . . . *therefore* swear unto me that ye will save alive my father and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death." Josh. ii. 9—13.

The word *πόρνη* is applied to Rahab, as an "argumentum ad verecundiam." See above on Heb. xi. 31. To such religionists as those who are censured by St. James, the words of our Lord apply; Matt. xxi. 31, 32.

St. James cites an example from Rahab a proselyte, such as were many in the *dispersions* to which he wrote. (*Wetstein.*) *Rahab* received the spies, who were sent before Joshua, the type of Jesus, and who were types of the Apostles of Christ, and she hearkened to their message, and sent them forth in speed (*ἐκβαλοῦσα*) by a cord, by *another way* (other than that by which *they had come*), viz., by the *window*, from which she tied the scarlet cord by which they were let down (Josh. ii. 15—18), and thus obtained deliverance for herself and family by her faith, when her city was destroyed. Thus she was an example very applicable to those whom St. James addressed, who, by receiving the Gospel preached by the Apostles, might escape the woes impending on Jerusalem, as she escaped those which fell upon Jericho (cp. Heb. xi. 31), and who would be overwhelmed in that destruction, if they neglected so great salvation. (Heb. ii. 3)

The Author of the Epistle to the Hebrews refers to and corroborates the teaching of St. James the Bishop of Jerusalem; compare what is said of Abraham in Heb. xi. 17—19 with what is here said, v. 21, concerning the offering up of Isaac. Cp. below, iii. 18.

26 ᵛΩσπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὕτω καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστι.

III. 1 [a] Μὴ πολλοὶ διδάσκαλοι γίνεσθε, ἀδελφοί μου, εἰδότες ὅτι μεῖζον κρῖμα ληψόμεθα· 2 [b] πολλὰ γὰρ πταίομεν ἅπαντες.

Εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ, δυνατὸς χαλιναγωγῆσαι καὶ ὅλον τὸ σῶμα. 3 [c] Εἰ δὲ τῶν ἵππων τοὺς χαλινοὺς εἰς τὰ στόματα βάλλομεν πρὸς τὸ πείθεσθαι αὐτοὺς ἡμῖν, καὶ ὅλον τὸ σῶμα αὐτῶν μετάγομεν.

4 Ἰδοὺ καὶ τὰ πλοῖα, τηλικαῦτα ὄντα, καὶ ὑπὸ ἀνέμων σκληρῶν ἐλαυνόμενα, μετάγεται ὑπὸ ἐλαχίστου πηδαλίου, ὅπου ἂν ἡ ὁρμὴ τοῦ εὐθύνοντος βούληται· 5 [d] οὕτω καὶ ἡ γλῶσσα μικρὸν μέλος ἐστὶ, καὶ μεγαλαυχεῖ.

Ἰδοὺ ἡλίκον πῦρ ἡλίκην ὕλην ἀνάπτει. 6 [e] Καὶ ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς

a Matt. 7. 1. & 23. 8. Rom. 2. 20, 21.
b Eccles. 7. 20. Prov. 20. 9. Ecclus. 14. 1. & 19. 16. & 25. 11. Matt. 12. 37. ch. 1. 26. 1 Pet. 3. 10.
c Ps. 32. 9.
d Ps. 12. 3, 4. & 73. 8, 9. Prov. 12. 18. & 15. 2.
e Prov. 15. 1. & 16. 27. & 26. 20, 21. Isa. 30. 27. Matt. 15. 11, 18, 19.

In many respects, the Epistle to the Hebrews illustrates and confirms this Epistle, and displays the unity of the teaching of its Author, and of St. James. Cp. *Introduction*, p. 3.

Ch. III. 1. *μὴ πολλοὶ διδάσκαλοι*] *Become not ye many teachers:* set not up yourselves for Teachers, without due call and mission. Such assumption of authority was a prevalent vice among the Jews, who loved to be called *Rabbi, Rabbi* (Matt. xxiii. 7), and affected to be teachers of the Law (1 Tim. i. 7), and were confident of their ability to be guides to the blind. (Rom. ii. 19.) Thence the contagion passed into the Church, and many, especially of the Jewish Christians, distracted the Church by diversity of *psalms and doctrines* (1 Cor. xiv. 26), and rent it into parties, which called themselves by names of different leaders. (1 Cor. i. 12.)

Such were those whom St. James had censured at the Council of Jerusalem (Acts xv. 24), and who seem to have given out that they came from him, when they went down to Antioch and troubled the Church there. (Gal. ii. 12.)

St. James in like manner, at the close of his Epistle, inculcates the obligation of maintaining a due respect for the office and persons of those who are *regularly ordained* to the work of the Christian Ministry, and of not intruding into their office, or of encouraging any who usurp it. "Is any one sick among you? let him send for the *Elders* of the *Church*," v. 14. On the necessity of a due mission, see Acts xix. 15. Rom. x. 15. Heb. v. 5.

— *μεῖζον κρῖμα ληψόμεθα*] *we shall receive greater condemnation*, by setting ourselves up for Teachers. He says "*we* shall receive;" and again he says, "in many things *we* offend all," thus condescending to the infirmities of the weak, giving an example of that meekness and mildness of language which he commends (*v.* 2. 17, 18). So St. Paul; see on 1 Cor. vi. 12.

2. *πολλὰ γὰρ πταίομεν ἅπαντες*] *for in many things we offend all.* This avowal does not in any way invalidate the writer's claim to *Inspiration.* Moses "spake unadvisedly with his lips" at the waters of strife. (Ps. cvi. 33.) St. Paul was betrayed into a hasty speech before the Sanhedrim. (Acts xxiii. 5.) St. Peter was condemned at Antioch because he walked not uprightly. (Gal. ii. 11—14.) But notwithstanding these human infirmities in the persons of those who were employed by God as instruments in writing the books of the Bible, there is no flaw or blemish in those *Scriptures* which the *Holy Ghost* wrote by their instrumentality, and which have been received by the *Church of God* as the Word, not of man, but of God. They had this treasure of Inspiration in *earthen vessels*, "in order that the excellency of the power of the Gospel might be seen to be not of man, but of God." 2 Cor. iv. 7. See above on Acts xv. 38; and on Gal. ii., note at end of chapter, sect. vi.

— *εἴ τις ἐν λόγῳ*] *if any man offend not in word he is a perfect man,*—תָּמִים (*tamim*).

These words (says *Dr. Barrow* in an excellent sermon on this text) assert that man, who offends not in speech, to be *perfect*, and they imply that we should strive to avoid offending therein; for to *be perfect*, and to *go on to perfection*, are precepts the observance whereof is incumbent on us. (Deut. xviii. 13. Matt. v. 48; xix. 21. Luke vi. 40. 2 Cor. xiii. 11. Heb. vi. 1.)

To *offend* originally signifies to *infringe*, to stumble upon somewhat lying across our way, so as thereby to be cast down, or at least to be disordered in our posture, and stopped in our progress: whence it is well transferred to our being through any incident temptation brought into sin, whereby a man is thrown down, or bowed from his upright state, and interrupted from prosecuting a steady course of piety and virtue. By an apposite manner of speaking (Ps. xxxvii. 23, 24), our tenor of life is called *a way*, our conversation *walking*, our actions *steps*, our observing good laws *uprightness*, our transgression of them *tripping, faltering, falling.* By *not offending in word*, we may then conceive to be understood such a constant restraint and such a careful guidance of our tongue, that it doth not transgress the rules prescribed by Divine law, or by good reason; that it thwarteth not the natural ends and proper uses for which it was framed, to which it is fitted; such as chiefly are promoting God's glory, our neighbour's benefit, and our own true welfare.

By a *perfect man* is meant a person accomplished and complete, one of singular worth and integrity, who, as to the continual tenor of his life, is free from all notorious defects and heinous faults (Acts xiii. 22); like David, *fulfilling all God's will*, and *having respect to all God's commandments* (Ps. cxix. 6); like Zachary and Elizabeth, *walking in all the commandments and ordinances of the Lord blameless.* (Luke i. 6.) Thus was Noah (Gen. vi. 9), thus was Abraham, thus was Job *perfect.* (Job i. 1.) This is the notion of *perfection* in Holy Scripture: not an absolute exemption of all blemish of soul, or blame in life; for such a perfection is inconsistent with the nature and state of man here, where none with modesty or truth can say, *I have made my heart clean, I am pure from my sin* (Prov. xx. 9); where every man must confess with Job, *If I justify myself, mine own mouth shall condemn me; If I say I am perfect, it shall prove me perverse.* (Job ix. 20.) For *there is not*, as the preacher assures us, *a just man upon earth, that doeth good, and sinneth not* (Eccles. vii. 20); and, *In many things we offend all;* that is, there is no man absolutely perfect: but *if any man offend not in word* (that is, if a man constantly govern his tongue well), *that man is perfect;* perfect in such a kind and degree as human frailty doth admit; he is eminently good; he may be reasonably presumed upright and blameless in all the course of his practice; *able*, as it follows, *to bridle the whole body*, that is, qualified to order *all his actions justly and wisely.* So that in effect the words import this: that a constant governance of our speech according to duty and reason, is a high instance and a special argument of a thoroughly sincere and solid goodness. *Dr. Barrow.*

3. *εἰ δέ*] *But if.* So A, B, G, K, and *Lach., Tisch., Alf., Winer*, p. 528. C has *ἴδε*. *Elz.* has *ἰδοὺ, behold.*

St. James follows up the metaphor of the preceding verse with an argument *à fortiori. If we put bits into horses' mouths, we turn*, not only their mouths, but *also their whole body.* We can rule irrational animals with a bit; how much more ought we to be able to govern ourselves! And if we rule our *tongues*, we do in fact govern the whole man; for the tongue is to man what a bit is to horses, and a rudder is to ships; it rules the whole; let it therefore be governed aright.

5. *ἰδοὺ ἡλίκον πῦρ*] *behold, what a great forest* (*ὕλην*, materiam) *what a little fire makes to blaze!*

For *ἡλίκον* C**, G, K have *ὀλίγον, a little;* but *ἡλίκον* is in ℵ, A**, B, C*, and *Vulg.*, and is received by *Lach., Tisch.*, and *Alford*, and so *De Wette, Huther*, and others. Cp. *Theocrit.* iv. 5, *ὅσσιχόν ἐστι τὸ τύμμα, καὶ ἀλίκον ἄνδρα δαμάσδει*, and *Seneca* (Controv. v. 5), "*quàm* lenibus initiis *quanta* incendia oriantur." The word '*matter*' in the English Version here, is only an adaptation of the Latin *materies* (*ὕλη*), wood, considered as fuel. The *Vulgate* has *silvam.* Cp. the use of the word '*matter*' in Eccles. xxviii. 10.

The conflagration of a large *forest* even by a casual spark was not a rare event in the countries where the readers of this Epistle lived. See *Wetstein*, p. 670, citing *Homer*, Il. xi. 115. *Plutarch*, Sympos. viii. p. 730. *Pindar*, Pyth. iii. 66; to which may be added the poetical description in *Virgil*, Georgic ii. 303:

"Nam sæpe incautis pastoribus excidit ignis,
Qui furtim pingui primùm sub cortice tectus

ἀδικίας· ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν ἡμῶν ἡ σπιλοῦσα ὅλον τὸ σῶμα, καὶ φλογίζουσα τὸν τροχὸν τῆς γενέσεως, καὶ φλογιζομένη ὑπὸ τῆς γεέννης.

7 Πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἑρπετῶν τε καὶ ἐναλίων, δαμάζεται
f Ps. 140. 3. καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ· 8 f τὴν δὲ γλῶσσαν οὐδεὶς δύναται
g Gen. 1. 26, 27. & 5. 1. & 9. 6. 1 Cor. 11. 7. ἀνθρώπων δαμάσαι· ἀκατάστατον κακόν, μεστὴ ἰοῦ θανατηφόρου. 9 g Ἐν αὐτῇ εὐλογοῦμεν τὸν Θεὸν καὶ Πατέρα, καὶ ἐν αὐτῇ καταρώμεθα τοὺς ἀνθρώ-

Robora comprendit, frondesque elapsus in altas
Ingentem cœlo sonitum dedit; inde secutus
Per ramos victor, perque alta cacumina regnat,
Et *totum involvit flammis nemus*; et ruit atram
Ad cœlum piceâ crassus fuligine nubem;
Præsertim si tempestas à vertice sylvis
Incubuit, glomeratque ferens incendia ventus."

This description, *mutatis mutandis*, displays a lively picture of the incendiary ravages produced in human society by the Tongue.

6. *ὁ κόσμος τῆς ἀδικίας*] *that world of iniquity*, that universe of mischief, as containing within it the *elements* of all mischief; as the World contains within itself mineral combustibles, and volcanic fires, and electric fluid, which may blaze forth into a conflagration.

After *ἀδικίας Elz.* has *οὕτως, thus:* and this is sanctioned by the *Syriac* and *Arabic* Versions and by some Cursives; but it is not in A, B, C, K, and is rejected by *Lach.*, *Tisch.*, and *Alford*. The sense is as follows:—

— *ἡ γλῶσσα καθίσταται*] *the tongue makes itself in our members* (acting *in them* as in an intestine war) *the polluter of the whole body*. The Apostle is reprobating, with holy indignation, the sin of those who abuse the tongue, "the best member that they have" (Ps. cviii. 1), and *make* it to be the worst, so as even to defile all: "Corruptio optimi fit pessima."

The word *καθίσταται* (as *Huther* observes) is used here as in iv. 4, *ἐχθρὸς τοῦ Θεοῦ καθίσταται, makes himself an enemy of God*. So the Tongue, by acting in the members, makes itself to be the defiler of the whole body. And this confusion takes place *ἐν τοῖς μέλεσιν ἡμῶν*, which, as their name (*μέλος*) intimates, ought to move in harmonious *melody* and concert with each other; and so glorify their Maker. But the Tongue mars their music by its discord. It is even like an intestine Volcano: and sends forth a dark stream of lava, and a murky cloud of smoke, and a shower of ashes, and is thus a cause of pollution, *sullying* and *staining*, as with foul blots (*σπιλοῦσα*), the beauty of all around it; and *also*, like a Volcano, it emits a flood of fire. See next note.

— *φλογίζουσα τὸν τροχὸν τῆς γενέσεως*] *setting on fire the wheel of nature*. On the accent of *τροχὸς* see *Winer*, p. 51.

The *τροχὸς γενέσεως* is the wheel of nature, the *orbis terrarum*, the world itself, in its various revolutions; in which one generation follows another, and one season succeeds another; and so *τροχὸς γενέσεως* is used by *Simplicius* in Epictet. p. 94, and other like expressions in authors quoted here by *Wetstein*, p. 670.

In a secondary sense, this *τροχὸς γενέσεως* is the wheel of *human nature*, of *human life*, of *human society*, which is compared to a *wheel* by Solomon (Eccl. xii. 6); and so *Greg. Nazianz.* (in Sentent. ap. *A Lapide*), and *Silius Ital.* iii. 6, "*rota* volvitur ævi," and *Boethius* (de Consol. ii. pr. 1), "hæc nostra vita est; *rotam* volubili orbe versamus." This wheel is ever rolling round, ever turning apace, whirling about, never continuing in one stay, seeking rest and finding none. So these words of the Apostle are expounded by *Œcumen.*, *Bede*, and *Bishop Andrewes*, i. 361; ii. 294. 319.

The functions of a wheel, set on fire by the internal friction of its own axis, are deranged; and so the organization of human Society is disturbed and destroyed by the intestine fire of the human Tongue; a fire which diffuses itself from the centre, and radiates forth to the circumference by all the spokes of slander and detraction, and involves the social framework in combustion and conflagration.

This inner fire consumes every thing, and is itself kindled from *hell*—the lake of fire. And its punishment is accordingly. "What reward shall be given unto thee, O thou false *tongue?* Sharp arrows of the mighty, with *hot burning* coals" (coals of *rethem*. Ps. cxx. 2).

The Rich Man in torment desires that "Lazarus may dip his finger in water and *cool* his *tongue;*" for he is tormented in a *flame* (Luke xvi. 24); and St. James says that the *tongue* is set on fire of hell. At the tables of the rich, men are often tempted to sins of the tongue, and tongues there set on fire of hell, may hereafter be scorched, and have no water to cool them.

By the faculty of speech man is distinguished from the rest of creation: by it his thoughts are borne, as upon eagles' wings, to the remotest shores, and are carried to distant ages; by it they are endued with the attributes of omnipresence and immortality; by it men are reclaimed from savage ignorance; cities are built and peopled, laws promulgated, alliances formed, leagues made; by it men are excited to deeds of heroic valour, and to prefer eternity to time, and the good of their country to their own; through it the affairs of the world are transacted; it negotiates the traffic of commerce, and exchanges the produce of one soil and climate for that of another; it pleads the cause of the innocent, and checks the course of the oppressor; it gives vent to the tenderest emotions; it cheers the dreariness of life. By it virtuous deeds of men are proclaimed to the world with a trumpet's voice; by it the memory of the dead is kept alive in families. It is the teacher of arts and sciences, the interpreter of poetic visions, and of subtle theories of philosophy; it is the rudder and helm by which the state of the world is steered; it is the instrument by which the Gospel of Christ is preached to all nations, and the Scriptures sound in the ears of the Church, and the world unites in prayer and praise to the Giver of all good, and the chorus of Saints and Angels pours forth hallelujahs before His throne.

Such being the prerogatives of speech, it is a heinous sin to pervert the heavenly faculty, to insult the name of the Giver Himself, or to injure man, made in the image of God. The true Christian will put away profane and impure language, calumny, and slander, injurious to God's honour, the welfare of society, and his own eternal salvation. He will abhor it worse than a pestilence; and will pray to Him from whom are the preparations of the heart, and who maketh the dumb and the deaf, the seeing and the blind, who quickened the slow speech of His servant Moses, and put words of fire into his mouth, and whose Spirit on the Day of Pentecost descended in tongues of fire on the Apostles, and filled them with holy eloquence, so to direct his thoughts and words, that both now and hereafter they may ever sing His praise.

7. *πᾶσα φύσις—δαμάζεται καὶ δεδάμασται*] *Every nature of wild beasts, &c., is being tamed, and hath been tamed, by the nature of man;* the work of taming is being repeated often, and has been completed successfully.

On the dative of the *agent*, *τῇ φύσει τῇ ἀνθρωπίνῃ*, see *Winer*, p. 196. Cp. below, *v.* 18, *σπείρεται τοῖς ποιοῦσιν εἰρήνην*.

Observe the contrast between the *φύσις* of *beasts* and the *φύσις* of *man*. The one is made subordinate to the other by God. (Gen. i. 26. 28.)

8. *τὴν δὲ γλῶσσαν οὐδεὶς δύναται ἀνθρώπων δαμάσαι*] *but the tongue can no man tame*. No one among *men* can tame his own tongue; to do this work we require the *grace* of *God* (*Augustine* and *Catena*, p. 22); but St. James does not therefore excuse those who do not tame their tongues, for he says, "these things *ought not so to be*" (*v.* 10).

Or the sense may be; Men can tame savage animals, but no one can tame the tongue of the slanderer, liar, and blasphemer; it is more furious than the wild beasts; they may be subdued and pacified, but not it; it is an evil which cannot be controlled (*Petr. Damian.* Epist. ii. 18), being *full* of *deadly poison*. The slanderer and liar "have sharpened their tongues like a serpent; adders' poison is under their lips." (Ps. cxl. 3.) Such was the tongue of Doeg the Edomite, of which the Psalmist speaks in that Psalm and in Ps. cxx. Cp. 1 Sam. xxii. 9—19.

This interpretation (as *Estius* has observed) seems to offer the best solution of the Pelagian objections examined by *Augustine*, De Nat. et Grat. c. 15.

Both the above interpretations are specified by ancient Expositors, e. g. *Bede*, p. 184.

— *ἀκατάστατον*] *not to be quieted*, or composed. So A, ℵ, and B, and *Lach.*, *Tisch.*, *Alf.* *Elz.* has *ἀκατάσχετον, uncontrollable*.

9. *ἐν αὐτῇ*] The whole course of nature is contravened and disturbed by sins of the Tongue. *With the tongue we bless our Lord and Father:* and this is the proper office of the Tongue, to praise God; *and with it we curse men who have been made after the image of God*. This unnatural inconsistency is censured Ps. l. 16—20, "What hast thou to do to declare My statutes; whereas

πους τοὺς καθ' ὁμοίωσιν Θεοῦ γεγονότας· [10] ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία, καὶ κατάρα. Οὐ χρὴ, ἀδελφοί μου, ταῦτα οὕτω γίνεσθαι. [11] Μήτι ἡ πηγὴ ἐκ τῆς αὐτῆς ὀπῆς βρύει τὸ γλυκὺ καὶ τὸ πικρόν; [12] μὴ δύναται, ἀδελφοί μου, συκῆ ἐλαίας ποιῆσαι, ἢ ἄμπελος σῦκα; οὔτε ἁλυκὸν γλυκὺ ποιῆσαι ὕδωρ.

[13] [h] Τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν; δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πραΰτητι σοφίας. [14] [i] Εἰ δὲ ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας. [15] [k] Οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχικὴ, δαιμονιώδης· [16] [l] ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα· [17] ἡ δὲ ἄνωθεν σοφία πρῶτον μὲν ἁγνή ἐστιν, ἔπειτα εἰρηνικὴ, ἐπιεικὴς, εὐπειθὴς, μεστὴ ἐλέους καὶ καρπῶν ἀγαθῶν, ἀδιάκριτος καὶ ἀνυπόκριτος. [18] [m] Καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιοῦσιν εἰρήνην.

h Gal. 6. 4. ch 1. 21. Eph. 5. 8.
i Rom. 13. 13.
k 1 Cor. 2. 6, 7.
l 1 Cor. 3. 3. Gal. 5. 20.
m Prov. 11. 18. Hos. 10. 12. Matt. 5. 9. Phil. 1. 11. Heb. 12. 11.

IV. [1] [a] Πόθεν πόλεμοι καὶ πόθεν μάχαι ἐν ὑμῖν; οὐκ ἐντεῦθεν, ἐκ τῶν ἡδονῶν ὑμῶν τῶν στρατευομένων ἐν τοῖς μέλεσιν ὑμῶν; [2] Ἐπιθυμεῖτε, καὶ οὐκ ἔχετε· φονεύετε καὶ ζηλοῦτε, καὶ οὐ δύνασθε ἐπιτυχεῖν· μάχεσθε καὶ πολεμεῖτε, οὐκ

a Rom. 7. 23. 1 Pet. 2. 11.

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thou givest thy mouth to evil; thou sittest and speakest against thy brother? Whoso offereth Me praise, he glorifieth Me; and to him that ordereth his *conversation right* will I show the salvation of God." Thus the Psalmist offers the clue to the connexion of the reasoning of St. James here, and in what follows (*v.* 13), "Let him show from his *good conversation* (i. e. behaviour) his works with meekness of wisdom."

From this sentence it is clear, that though the image of God in man was marred by the Fall, it was not destroyed. See also Gen. ix. 6, where murder is forbidden after the flood, on the ground that man was made in the image of God. And the divine image, defaced in Adam, has been restored in Christ. (Col. iii. 10. Eph. iv. 24.)

Man's *intellectual* nature presents an image of God; and from a consideration of that image, as seen in man, we may derive some clear and cogent evidences of the Being and Attributes of God,—a proposition excellently proved in *Dr. Barrow's* Serm. vii. on Gen. i. 27, vol. iv. p. 163.

11. *ὀπῆς*] The *ὀπὴ* of a fountain is its *eye*, and the word itself is connected with *ὄψ*, *ὄπτομαι*, *to see*, and so the word *Ænon* (the place of *springs*) is derived from the Hebrew עַיִן (*ayin*), *an eye*. (John iii. 33.)

12. *οὔτε ἁλυκὸν γλυκύ*] *nor can water that is salt produce what is sweet.* So A, B, C, and *Lach.*, *Tisch.*, *Alf.*—*Elz.* has *οὕτως οὐδεμία πηγὴ ἁλυκὸν καὶ γλυκύ.*

13—15. *τίς σοφὸς καὶ ἐπιστήμων ἐν ὑμῖν*] *who is wise and knowing among you?* Many among you lay claim to wisdom and knowledge; let such *prove* the justice of their claim by their good conversation in meekness of wisdom; for where meekness is not, there is no real wisdom; if ye have *bitter envy and party-spirit* (see on Gal. v. 20; cp. 2 Cor. xii. 20. Rom. ii. 8, and on Phil. i. 17) *in your heart* (whatever pretence there may be to knowledge in the intellect), *boast ye not, and lie not against the truth*, which is the only genuine end and object of wisdom. This *is not the wisdom that is coming down from above* (see i. 17), *but is earthly, carnal, devilish*; it is earthly and allures the eye; it is carnal, not spiritual (see 1 Cor. ii. 14. Jude 19), and stimulates the lust of the flesh; and it is devilish, and ministers to pride. See the threefold division 1 John ii. 16.

On the difference between *ἐπιστήμη*, *knowledge*, natural or acquired, of facts, and *σοφία*, the higher faculty of using knowledge in wise and virtuous practice, see Acts xix. 15; below, iv. 14. Eph. i. 8. Col. i. 9.

16. *ὅπου γὰρ ζῆλος*] *for where envy and party-spirit is*, there is *perturbation*, disorder, disorganization, disruption of all that is *constituted* and settled in society, ecclesiastical and civil. See 1 Cor. xiv. 33. 2 Cor. xii. 20. Phil. ii. 3. Strife and party-spirit would destroy Sion, and can build up nothing but Babel. Cp. *Bp. Sanderson*, i. pp. 214. 350, and see *Clemens R.* i. capp. 3—9.

17. *ἡ δὲ ἄνωθεν σοφία*] *but the wisdom that is from above, is first pure* ('sancta,' holy, free from taint, and hallowed to God), *then peaceable, equitable* (see on 1 Tim. iii. 3), *compliant* (*Xenophon*, Mem. iii. 4. 8), *full of mercy and good fruits, not partial, not censorious*, not taking upon itself the office of judging (Matt. vii. 1); and perhaps the meaning may also be, *not contentious, not disputatious* (see on ii. 4). And it is not *hypocritical*; neither making any pretensions to what it is not, nor disguising what it is; without semblance and without dissimulation. Being *ἀδιάκριτος*, it does not spy out motes in a brother's eye, and being *ἀνυπόκριτος*, it does not hide the beam in its own. Cp. Luke vi. 42, where partiality and hypocrisy are coupled together.

On the *active* sense of such adjectives as *ἀδιάκριτος* see *Winer*, p. 88.

18. *καρπὸς δικαιοσύνης*] *the fruit of righteousness is sown by them who make peace. The fruit of righteousness*; the genitive of apposition, as *κόκκος σινάπεως*, *σίτου* (Matt. xiii. 31. John xii. 24. 1 Cor. xv. 37), and *καρπὸς δικαιοσύνης*, Phil. i. 11, and Heb. xii. 11, a chapter in which St. Paul appears to be inculcating the lessons taught in this Epistle by St. James. Cp. above, on ii. 25. This *fruit* is *sown* by them who make peace. The *fruit* is, as it were, contained in the *seed*; and they who sow the seed enjoy the fruit. "Whatsoever a man soweth, that shall he also reap." (Gal. vi. 7.) The dative is the dative of the agent, as in *v.* 7. Compare the beatitude in Matt. v. 9. This beautiful picture of true Wisdom may be placed side by side with that of Charity portrayed by St. Paul (1 Cor. xiii.).

CH. IV. **1.** *πόθεν πόλεμοι*] *whence are wars and whence are fightings among you? Whence are wars?* from lusts, *warring in* you; warring against the *soul* (1 Pet. ii. 11). He refers to the feuds and factions, prevalent among the Jews and Jewish proselytes at that time; and a main cause of the Fall of Jerusalem. See above, note on Matt. xxiv. 15, and the authorities from *Josephus* there quoted. This passage seems to be imitated by *S. Clement*, Rom. i. 46, *ἵνα τί ἔρεις . . . πόλεμός τε ἐν ὑμῖν.*

2. *φονεύετε*] *ye commit murder:* which was specially true of those bands of *λῃσταί*, *sicarii*, robbers and assassins, who, under the name of *zealots*, infested Jewish society at this time, and at last made the Temple itself a den of assassins. See Matt. xxi. 13. Evidences of the blood-thirsty spirit of rage, which now like a fiend possessed the heart of large numbers of the people, may be seen in the murderous plots and violent and frequent outbreaks at this period, mentioned in *Josephus* (cp. *Whitby* here) and in the Gospels and Acts, such as that of Barabbas (Matt. xxvii. 16. John xviii. 40), and of Judas of Galilee, and Theudas (Acts v. 36, where see the notes), and the Egyptian (Acts xxi. 38), and the conspiracy against St. Paul (Acts xxiii. 12—14). There may also be a reference here to the cry of the multitude assembled from all parts of the Jewish dispersions at the Passover, "*Crucify Him*" (Mark xv. 13, 14). See below, *v.* 6, *ἐφονεύσατε τὸν δίκαιον.*

The writer himself of this Epistle, St. James, fell a victim to this murderous spirit. See below, v. 6.

It is observed by *Dr. Hammond*, that the Epistle of St. James, the Bishop of Jerusalem, and especially the latter part of it, was designed for the use of *Jews* as well as of *Christians*. St. James was revered by the *Jews* (as appears from the passage of *Hegesippus* in *Euseb.* ii. 23); his censures of sins, and his warnings of coming calamities were specially applicable to them; and after his death, when his prophetic denunciations had been fulfilled in the destruction of Jerusalem, his words would be carefully noted, and a fresh argument would thence arise in behalf of the cause of the Gospel which he preached.

ἔχετε δὲ, διὰ τὸ μὴ αἰτεῖσθαι ὑμᾶς· 3 [b] αἰτεῖτε, καὶ οὐ λαμβάνετε, διότι κακῶς αἰτεῖσθε, ἵνα ἐν ταῖς ἡδοναῖς ὑμῶν δαπανήσητε.

4 [c] Μοιχαλίδες, οὐκ οἴδατε ὅτι ἡ φιλία τοῦ κόσμου ἔχθρα τοῦ Θεοῦ ἐστιν; Ὃς ἂν οὖν βουληθῇ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ Θεοῦ καθίσταται. 5 [d] Ἢ δοκεῖτε ὅτι κενῶς ἡ γραφὴ λέγει; Πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα ὃ κατῴκησεν ἐν ἡμῖν; 6 [e] Μείζονα δὲ δίδωσι χάριν· διὸ λέγει, Ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν. 7 [f] Ὑποτάγητε οὖν τῷ Θεῷ. Ἀντίστητε τῷ Διαβόλῳ, καὶ φεύξεται ἀφ' ὑμῶν. 8 [g] Ἐγγίσατε τῷ Θεῷ, καὶ ἐγγιεῖ ὑμῖν. Καθαρίσατε χεῖρας, ἁμαρτωλοί, καὶ ἁγνίσατε καρδίας, δίψυχοι. 9 [h] Ταλαιπωρήσατε καὶ πενθήσατε καὶ κλαύσατε. Ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω, καὶ ἡ χαρὰ εἰς κατήφειαν. 10 [i] Ταπεινώθητε ἐνώπιον τοῦ Κυρίου, καὶ ὑψώσει ὑμᾶς.

11 [k] Μὴ καταλαλεῖτε ἀλλήλων, ἀδελφοί· ὁ καταλαλῶν ἀδελφοῦ, καὶ κρίνων τὸν ἀδελφὸν αὐτοῦ, καταλαλεῖ νόμου, καὶ κρίνει νόμον· εἰ δὲ νόμον κρίνεις, οὐκ εἶ

b Job 27. 9. & 35. 12. Ps. 66. 18. Prov. 1. 28. Isa. 1. 15. Jer. 11. 11. & 14. 12. Ezek. 8. 18. Zech. 7. 13. Mic. 3. 4
c Rom. 8. 26, 1 John 3. 22. & 5. 14.
d Ps. 73. 27. John 15. 19. & 17. 14. Gal. 1. 10. 1 John 2. 15.
e Gen. 6. 5. & 8. 21. Job 22. 29. Prov. 3. 34. & 29. 23. Matt. 23. 12. Luke 1. 52. & 14. 11. & 18. 14. 1 Pet. 5. 5.
f Eph 4. 27. 1 Pet. 5. 9.
g 2 Chron. 15. 2. Isa. 1. 16.
h Matt. 5. 4.
i Job 22. 29. Prov. 29. 23. Matt. 23. 12. Luke 14. 11. & 18. 14. 1 Pet. 5. 6.
k Matt. 7. 1. Luke 6. 37. Rom. 2. 1. 1 Cor. 4. 5.

4. μοιχαλίδες] *Ye adulteresses.* A bold figure, used with vehement indignation, characteristic of this Epistle, in which St. James speaks in the δεινότης and stern language of a Hebrew Prophet in denouncing sin. Ye were espoused to God: "Thy Maker is thy husband" (Isa. liv. 5), but where is the love of thine espousals? (Jer. ii. 2.) Ye are as a *wife* that committeth adultery (Ezek. xvi. 32). Ye are an adulterous generation (γενεὰ μοιχαλίς) (Matt. xii. 39; xvi. 4. Mark viii. 38).

Some MSS., K, L, and many Cursives, have μοιχοὶ καὶ μοιχαλίδες, and so *Elz.* But the *feminine* μοιχαλίδες placed alone (which is the reading of A, B, and ℵ, and is received by *Lach.*, *Tisch.*, *Alf.*), is more expressive, as describing the conjugal relation of the *soul* to God: cp. St. Paul's language 2 Cor. xi. 2, I have espoused you as a chaste *Virgin* to Christ; and the *feminine* does not present a bolder figure here than in the passage of St. Peter, ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος (2 Pet. ii. 14), which affords the best illustration of this text.

Accordingly, the words are expounded in a spiritual sense by *Augustine*, Serm. 15, and Serm. 162, and are applied to souls lured by earthly love from loyalty and fealty to God, which are guilty of spiritual harlotry and adultery; see Matt. xii. 39, and Ps. lxxiii. 26, Thou hast destroyed all them that *commit fornication against Thee.* Cp. Rev. ii. 20—22; xvii. 1. 5. 15; and so *Theophylact* and *Bede.*

The censure of St. James is also to be applied to Communities which break their troth to God. Cp. *Wiesinger* and *Huther.*

4—9.] Observe in these verses, the rapid succession of questions, and of short pungent sentences, like arrows drawn forth from a quiver, and discharged in a thick volley from the bow, by the hand of the spiritual archer.

After the vehement and indignant emission of this sacred artillery against the enemies of the truth, the Apostle changes his tone, and in calm and gentle accents, made more touching by the contrast, he exhorts and encourages the faithful. Compare the similar strain in v. 1—6, 7—19, with which he concludes.

— οὐκ οἴδατε] *Know ye not?* Ye who profess *knowledge*, and rely on *that.* See ii. 20; iv. 17; v. 20.

— καθίσταται] *makes himself.* See above, iii. 6.

5. ἢ δοκεῖτε] *Do ye imagine that the Scripture speaketh in vain?* Ye boast that ye have the Scripture committed to you. That is your highest privilege (see Rom. iii. 2). Do ye imagine that the words of the Scripture are mere idle illusions? Hath God spoken, and shall He not do it? (Numb. xxiii. 19. 1 Sam. xv. 29.) He has said that ye shall not follow after other gods, but serve the Lord only. (Deut. x. 20. 1 Sam. vii. 3.) He has condemned the love of this world; He has said that "ye cannot serve two masters, God and Mammon." He has said that "the love of the world is enmity with God;" and He has declared that "all his enemies shall feel His hand, and be made His footstool." Do ye suppose that such declarations as these, uttered by God Himself in Holy Scripture (see Ps. lxxiii. 27. Matt. vi. 24. Ps. xxi. 8; xcii. 9), are mere empty sounds, uttered in vain? This cannot be.

For examples of λέγω, to *speak*, without any special recital of the words spoken, see Rom. iii. 5; xi. 13. 1 Cor. x. 15; xv. 34. 2 Cor. vi. 13; vii. 3; viii. 8; xi. 21.

This is the first question. Next follows a second;

— πρὸς φθόνον ἐπιποθεῖ] *Doth the Spirit, which took up His abode in you, lust to envy?* Ye have been made Temples of the Holy Ghost. Ye are builded together for an habitation of God through the Spirit (1 Cor. iii. 16; vi. 19. 2 Cor. vi. 16). Doth that good Spirit, with "which ye were sealed unto the day of redemption" (Eph. iv. 30), yearn toward envy? No: surely the Spirit of *God* is a loving, peaceable Spirit: it longs for the good of *others*, it teaches you to seek *their* benefit, and to edify them in love (1 Cor. x. 24. 33; xiii. 5. Phil. ii. 4), and to lay down your lives for the brethren (1 John iii. 16). Ye *say*, that ye have the Spirit. Prove the truth of your vauntings by bringing forth the *fruits* of the Spirit, "love, joy, peace, long-suffering, goodness, gentleness" (Gal. v. 22). Or if the Spirit that took up his abode in you, *does* lust unto envy, then be assured it is *not* the Spirit of *God;* but it is the spirit of the *Devil* who "was a murderer from the beginning" (John viii. 44. 1 John iii. 15).

Some MSS. (A, B) have κατῴκισεν; but κατῴκησεν seems to be preferable, with the sense *came and took up his abode in you.* See Eph. iii. 17.

The punctuation of these two clauses, as *two distinct questions*, removes all the difficulty, which some have found in this verse; and such a punctuation had already been suggested by earlier interpreters, e. g. *Bede*, p. 191, and cp. *Whitby* here, and *Bp. Wilson.*

6. μείζονα δὲ δίδωσιν χάριν] No; the Spirit does not lust to envy, *but He is giving greater grace. If* therefore ye really *have* the Spirit, as ye profess to have, then the proof of it will *be seen* in your *continual growth* in grace. For the Spirit *is* ever *giving* fresh *accessions* of grace to those who really *have* him, that is, to all who *use his gifts;* whosoever *hath*, to him shall be *given*, and he shall have more abundance (Matt. xiii. 12). But if the graces of the Spirit, which are peaceable, amiable, and gentle, are not seen in your actions, and if on the contrary ye bring forth the *works* of the *flesh*, which are *adultery, hatred, variance, wrath, strife, envyings* (Gal. v. 19—21), then ye convict yourselves of not having the Spirit, and prove that all your professions are vain.

— διὸ λέγει] *wherefore He saith.* See Ps. cxxxviii. 6. Prov. iii. 34. Matt. xxiii. 13.

8. δίψυχοι] *ye double-minded; ye two-minded men.* The word is here used in a larger sense than above, i. 8. A man with *two minds* is one who prays to God, and yet has a secret yearning for some darling sin, which he will not leave; and therefore has an inward sense that his prayers are vain, and does not pray with faith. A man with two minds is one who desires to rejoice with the world now, and to reign hereafter with God. A man with two minds is one, who in doing good to men looks not to the glory of God, but to the praise of the world. Such an one is *unstable in all his goings* (i. 8); and of him it is said, "Woe to the sinner that goeth *two ways.*" Ecclus. ii. 12. Cp. *Bede* here.

9. πενθήσατε] *mourn ye.* Cp. Matt. v. 4. Luke vi. 25.

— ἡ χαρὰ εἰς κατήφειαν] *Let your joy be turned into sadness;* shown by a pensive downcast look of shame and sorrow, and produced usually by some sudden shock. See *Loesner*, p. 466, and *Wetst.*

11. μὴ καταλαλεῖτε ἀλλήλων] *speak not against one another.* Cp. *S. Clement*, ii. 4.

— καταλαλεῖ νόμου] *he speaketh against the Law, and judgeth the Law;* which is summed up in one word, 'Love,' and *that* is set at nought by thee who judgest thy brother. See ii. 8. Rom. xiii. 8, 9. Gal. v. 14.

ποιητὴς νόμου, ἀλλὰ κριτής. 12 l Εἷς ἐστιν ὁ νομοθέτης ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι· σὺ τίς εἶ, ὃς κρίνεις τὸν ἕτερον ;

13 m Ἄγε νῦν, οἱ λέγοντες, Σήμερον καὶ αὔριον πορευσόμεθα εἰς τήνδε τὴν πόλιν, καὶ ποιήσομεν ἐκεῖ ἐνιαυτὸν ἕνα, καὶ ἐμπορευσόμεθα, καὶ κερδήσομεν· 14 n οἵτινες οὐκ ἐπίστασθε τὸ τῆς αὔριον. Ποία γὰρ ἡ ζωὴ ὑμῶν ; ἀτμὶς γάρ ἐστε ἡ πρὸς ὀλίγον φαινομένη, ἔπειτα ἀφανιζομένη· 15 o ἀντὶ τοῦ λέγειν ὑμᾶς, Ἐὰν ὁ Κύριος θελήσῃ, καὶ ζήσομεν, καὶ ποιήσομεν τοῦτο ἢ ἐκεῖνο. 16 p Νῦν δὲ καυχᾶσθε ἐν ταῖς ἀλαζονείαις ὑμῶν. Πᾶσα καύχησις τοιαύτη πονηρά ἐστιν. 17 q Εἰδότι οὖν καλὸν ποιεῖν, καὶ μὴ ποιοῦντι, ἁμαρτία αὐτῷ ἐστιν.

V. 1 a Ἄγε νῦν, οἱ πλούσιοι, κλαύσατε ὀλολύζοντες ἐπὶ ταῖς ταλαιπωρίαις

l Matt. 10. 28. Rom. 14. 4.
m Prov. 27. 1. Luke 12. 18.
n Job 7. 7. Isa. 40. 6. 1 Cor. 7. 31. ch. 1. 10.
o 1 John 2. 17. Acts 18. 21. 1 Cor. 4. 19. Heb. 6. 3.
p 1 Cor. 5. 6.
q Luke 12. 47. John 9. 41. Rom. 1. 20, 21, 32. & 2. 17, 18, 23.
a Prov. 11. 28. Amos 6. 1. Luke 6. 24. 1 Tim. 6. 9.

12. *εἷς ἐστιν ὁ νομοθέτης*] *One only is the Lawgiver, who is able to save and to kill;* and thou invadest His office when thou presumest to judge the servant of Him Who will judge thee.

This text is important as a caution against the sin of those who usurp the prerogative of God, and assume a dominion over the Conscience.

This *is* done by many in the following ways,

(1) by enacting laws as of force to bind the Conscience by their own proper vigour;

(2) by dispensing with any of the Divine Laws;

(3) by enacting any thing contrary to the Law of Him Who is the Supreme Legislator, and Who alone has power to kill and to destroy.

This divine declaration is therefore condemnatory—

(1) Of sundry assumptions of the Papacy. See Matt. xv. 9. 2 Thess. ii. 2. 1 Tim. iv. 3. Rev. xiii. 5.

(2) Of all enactments of civil powers, *contravening* the Law of God. See Matt. v. 32.

(3) Of all theories of policy and government which represent human societies of men as *sources* of power. Such theories contradict the affirmation of St. James, and disparage the Supremacy of God, and encourage usurpations of His prerogatives.

Human laws, which are *not contrary* to God's Law, and which are enacted by competent lawful authority, do not oblige the conscience by any thing *inherent* in themselves, but they oblige the conscience by reason of the power which lawful authority derives from *God*, "the *only* Legislator who is able to save and to destroy." See above on Rom. xiii. 1—3; and the Lecture of *Bp. Sanderson* on this text, de Consc. Prælect. iv., vol. iv. § 9, p. 65; and Præl. v. § 23, p. 109.

The words of St. James (he says) assert, that there is but *one* Lawgiver—not one selected out of *many*, nor *one* above all the rest, but one *exclusively;* that is, *one*, and but *one alone*, who is able to save and destroy.

What was usually applied to the prerogatives of Kings, may be justly said of the *Conscience* of every man, that *it is subject to none but God, and knows no superior upon earth.* Memorable is the observation of the Emperor *Maximilian, To offer to domineer over the conscience, is to assault the citadel of Heaven. That* man is a plunderer of the Divine glory, and an invader of the authority that belongs to God, whosoever he be, that claims a Right over the consciences of men, or usurps upon them. Let the *Popes* of *Rome*, and the train of *Canonists*, *Jesuits*, and *Sycophants*, that flatter and fawn upon them, clear themselves, if they can, of this sacrilege; and let such as *submit their Consciences* to the power of any creature, which only ought to be subject to God, be careful lest by transferring the honour of that service that belongs to God, to any creature upon earth, they make a God of that creature, and so, in effect, become guilty of *idolatry.*

From this first *conclusion* thus proved, follows this remarkable inference, that the *proper rule* of the Conscience is that which *God*, the Supreme Lawgiver, hath prescribed to it; and besides that, there is no other that ought to be admitted.

Yet this hinders not, that there may be other Lawgivers of an *inferior order*, who by authority *derived* to them from the *Supreme* Power, may have a just right to make laws, and consequently to bind the Conscience to obedience. We do not say that God has committed to the Magistrate a power to oblige the Consciences of his people by Laws, but rather (to speak with more care and propriety) that God has given to the Magistrate a jurisdiction to make Laws, which by virtue alone of the *Divine* authority, do oblige the Consciences of the subject; for properly speaking, the Magistrate does not oblige the Conscience to obey the *Law*, but God obliges the Conscience to obey the Magistrate. *Bp. Sanderson.*

— *τὸν ἕτερον*] *thy neighbour.* See Rom. ii. 1; xiii. 8. 1 Cor. vi. 1. Gal. vi. 4.

13. *ἄγε νῦν, οἱ λέγοντες*] *Go to now, ye that say.* Cp. v. 1.

On the use of the singular ἄγε, with the plural noun or participle, see Hom. Il. i. 62, and passim; so "*age*," in Latin: see *Wetst.*, p. 676.

14. *ἀτμὶς γάρ ἐστε*] *for ye are a vapour. Elz.* has *ἐστι, it is* (i. e. your life is) a *vapour;* but the reading *ἐστε, ye are*, authorized by many MSS., and received by *Lach.*, *Tisch.*, *Huther*, is more expressive. Not only your life, but *ye yourselves* are a vapour. Cp. i. 10. B has *ἐστε*; and A, K have *ἔσται*, which is probably the same reading as *ἐστε* (αι and ε being often confused in MSS.), and either *ἐστε* or *ἔσται* are in numerous MSS. and some Versions. Compare *Horat.* (Od. iv. 7. 16), "Pulvis et *umbra sumus.*"

15. *ἀντὶ τοῦ λέγειν ὑμᾶς*] *instead of your saying.* This is to be construed with *v.* 13, *Woe unto you who say, 'To-day and to-morrow we will set forth to that city,' instead of saying* (as ye ought to do), *If the Lord will*, we shall *both live, and shall do this or that.*

On the reading and construction cp. *Winer*, p. 256, who does not however seem to be aware that A, B have both *ζήσομεν* and *ποιήσομεν*, in the future. This reading (which is received by *Tisch.*, *Lach.*, *Alf.*) makes both life and action to depend on the will of God.

16. *νῦν δὲ καυχᾶσθε*] *but now ye are glorying* (not in the Lord, as ye ought to glory, 1 Cor. i. 31, but) *in your own vain vauntings;* in your own confident and presumptuous boastings, of *your own* wisdom and power. On the sense of *ἀλάζων*, see Rom. i. 30. 2 Tim. iii. 2. Cp. 1 John ii. 16.

17. *εἰδότι οὖν*] *to him therefore who knoweth to do good, and doeth it not, there is sin.*

This conclusion of St. James is added as the summing-up of the argument, in the same manner as the aphorism with which St. Paul closes his reasonings concerning a *doubting conscience*, where he says, "*Whatsoever is not of faith, is sin;*" that is, whenever a man *does* any thing without *being persuaded* in his mind that he *may* lawfully do it, he is guilty of sin. Rom. xiv. 23.

St. James appears to have his eye here on this statement of St. Paul.

St. James adds to it another maxim of general import, viz. that whensoever a man *omits* to do any thing which he is persuaded in his own mind that he *ought* to do, he is guilty of sin.

Thus these two Apostolic verdicts, delivered in a similar manner, constitute two fundamental rules of human action, as to what men are *bound to forbear* doing, and as to what *they are bound to do.*

Those persons whom St. Paul addressed, were tempted to do many things, which they did not, in their consciences, approve; and the Apostle warns them, that if they do any thing against their conscience, they commit sin.

They to whom St. James wrote, were vainglorious of their religious *knowledge;* but they were not careful to show forth their religious knowledge by religious *practice;* and the Apostle teaches them that their knowledge will only increase their guilt, unless they *do* what they *know* to be right.

Hence, while it is a sin to shun knowledge, and there is *some* sin of *ignorance* (cp. *Augustine*, vi. 661), and it is a sin to shut the ears to instruction; and it is a duty to *get knowledge*, to *increase* in knowledge, to *abound* in knowledge, we must beware not to *rest* in knowledge. We must *add* to our *knowledge, temperance, patience, godliness, brotherly kindness, charity.* Without these *knowledge* is unprofitable; nay, will only increase our condemnation. See *Bp. Sanderson*, iii. p. 232—4. Cp. Luke xii. 47. John ix. 41; xv. 22; and see the woes pronounced on *Chorazin* and *Capernaum*, Matt. xi. 21.

CH. V. 1. *Ἄγε νῦν, οἱ πλούσιοι*] *Go to now, ye rich, weep and howl.* He continues his address to the Jews, and especially the Sadducees, noted for wealth and worldliness. Among the *Christians* few were rich (see above, ii. 5—7), and therefore this portion

b Matt. 6. 19, 20. ὑμῶν ταῖς ἐπερχομέναις. 2 b Ὁ πλοῦτος ὑμῶν σέσηπε, καὶ τὰ ἱμάτια ὑμῶν
c Rom. 2. 5. σητόβρωτα γέγονεν· 3 c ὁ χρυσὸς ὑμῶν καὶ ὁ ἄργυρος κατίωται, καὶ ὁ ἰὸς
αὐτῶν εἰς μαρτύριον ὑμῖν ἔσται, καὶ φάγεται τὰς σάρκας ὑμῶν ὡς πῦρ· ἐθησαυ-
ρίσατε ἐν ἐσχάταις ἡμέραις.

d Lev. 19. 13. Deut. 24. 14. Job 24. 10, 11. Mal. 3. 5. Ecclus. 34. 21, 22. 4 d Ἰδοὺ, ὁ μισθὸς τῶν ἐργατῶν τῶν ἀμησάντων τὰς χώρας ὑμῶν, ὁ ἀπεστε-
ρημένος ἀφ' ὑμῶν κράζει· καὶ αἱ βοαὶ τῶν θερισάντων εἰς τὰ ὦτα Κυρίου
Σαβαὼθ εἰσελήλυθαν.

e Job 21. 13. Luke 16. 19, 25. 5 e Ἐτρυφήσατε ἐπὶ τῆς γῆς, καὶ ἐσπαταλήσατε. Ἐθρέψατε τὰς καρδίας
f ch. 2. 6. ὑμῶν ἐν ἡμέρᾳ σφαγῆς. 6 f Κατεδικάσατε, ἐφονεύσατε τὸν Δίκαιον· οὐκ ἀντι-
τάσσεται ὑμῖν.

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of the Epistle is not to be restricted to *them*; see *v.* 6. St. James, like a Christian Jeremiah, is uttering a divine prophecy, of the woes that are coming on Jerusalem and on the Jews throughout the world.

2. *ὁ πλοῦτος ὑμῶν*] *your wealth is mouldering in corruption, and your garments* (stored up in vain superfluity in your wardrobes) *are become moth-eaten.* Although they may still glitter brightly in *your* eyes, and may dazzle men by their brilliance when ye walk the streets, or sit in the high places of this world; yet they are in fact *already* cankered. They are loathsome in *God's sight.* The divine anger has breathed upon them and blighted them; they are already withered and blasted, as being doomed to speedy destruction: for *ye lived delicately on the earth* (see *v.* 5), and have not laid up treasure in *heaven*, where neither *moth* nor *rust* doth corrupt (Matt. vi. 20).

— *ὁ χρυσός*] *your gold and your silver are eaten up with rust.* The sentence is *figurative*, and is *shown* to be such by this expression. Literally *gold* does not contract *rust* (see *Theognis*, 451. *Pliny*, N. H. xxxiii. 19, and other authorities in *Wetstein*, p. 678): but those precious metals, which *naturally* are incapable of rust, do, by being *abused*, or not rightly *used*, morally and spiritually contract rust; and not only so, but are, as St. James says, *eaten up with rust.* Even while shining in your coffers, they are, in God's eye, sullied and corroded, and they will not profit you in the day of trial, but be consumed by His indignation; and the rust they have contracted by lying idle as *κτήματα*, and not having been used as *χρήματα*, will be a *witness against you* at the Great Day; and will pass from you by a plague-like contagion, and *devour your flesh as fire.*

3, 4. *ἐθησαυρίσατε*] *ye laid up treasure in the last days.* He speaks of this laying up *as past*, and as done in the last *days.*

Such is the divine language of *prophecy.* The Holy Spirit, speaking by St. James, utters a voice as it were from the Divine Throne and from the Day of Judgment.

The judicial sentence is pronounced, and is as good as executed, in the eye of God. A sublime and awful picture. God is seated on His throne. *The wages* of the poor, defrauded by their *proud and wealthy* oppressor, have cried aloud, and their cries have *entered* into the *ears* of God, styled here by His awful and majestic title in authentic Hebrew words, to make it more striking to the Jews,—The Lord of Sabaoth; the Lord of Hosts of Angels, with which He cometh to execute judgment.

St. James here takes up the prophetic warnings of Malachi (iii. 5), where God declares that He will "come near to them to judgment, and that He will be a swift witness against the adulterers and false swearers, and against those that oppress the hireling in his wages" (*τοὺς ἀποστεροῦντας μισθὸν μισθωτοῦ*: cp. Ecclus. xxxiii. 27), the widow and the fatherless (see above, i. 27), and "that fear not Me, saith The Lord of Hosts." "For I am the Lord, I change not" (see above, i. 17). And now we call the proud happy! (Mal. iii. 15.)

On this use of *ἀπὸ*, *on your part, by you*, after the passive verb *ἀπεστερημένος*, see above, i. 13, *ἀπὸ Θεοῦ πειράζομαι*, *Winer*, p. 332, note, and above on Luke vi. 18. Some expositors connect *κράζει* with *ἀφ' ὑμῶν*, *cries from out of your hands*, or coffers, in which it is detained; but this seems to be a forced interpretation, and not authorized by any Ancient Version.

5. *ἐτρυφήσατε ἐπὶ τῆς γῆς*] *ye revelled upon earth.* Ye have not had your treasure in *heaven.* Ye have not found delight in spiritual things, such as God's sabbaths (Isa. lviii. 13), and in the pleasures of His house (Ps. cxxii. 1; lxv. 4), and in doing His statutes (Ps. cxix. 72. 97), but in what is *earthly* and *perishable:* ye have had *your* good things in this life, and therefore ye will suffer loss and torment in the life to come. Luke xvi. 25.

— *ἐσπαταλήσατε*] instead of devoting your worldly wealth—which was God's gift—to God's service, *ye lavished it* in luxury and riot, and indulgence on yourselves.

On the word *σπαταλῶ*, from *σπάω*, *distraho*, *σπαθῶ*, *dissipo*, cp. 1 Tim. v. 6. Prov. xxix. 21. Amos vi. 4, and *Wetstein*, ii. p. 340.

— *ἐν ἡμέρᾳ σφαγῆς*] *in a day of slaughter.* A striking contrast. Ye feasted jovially as *in a day of sacrifice*, when abundance of flesh of the sacrificed animals is on the table at the sacrificial banquet. Ye ought to have offered *yourselves* a reasonable sacrifice to God (Rom. xii. 1), but ye sought not His glory, but your own gratification; Ye ought to have ruled the people gently and mildly; but ye "have fed yourselves and not the flock," ye *nourished* your *own hearts* and not those of your people; ye have sacrificed and devoured them like sheep or calves of the stall fatted for the pampering of your own appetites. Cp. Ezek. xxxiv. 1—10. *Cyril*, in Caten. p. 33.

Therefore your sacrifices are offensive to God; and *ye* yourselves are like *victims* appointed to be sacrificed in the day of the Lord's vengeance, which is often compared by Hebrew prophets to a sacrifice; see below on Rev. xix. 17. Cp. *Œcumenius* and *Theophylact* here.

This was signally verified by the event. The Jews from all parts of the world came together to the *sacrifice* of the *Passover*, A.D. 70, and they themselves were then *slain as victims* to God's offended justice, especially in the *Temple.* See above on Matt. xxiv. 1. 15; and particularly the *rich* among them, as recorded by *Josephus* in B. J. vi. *passim.* Their wealth excited the cupidity and provoked the fury of the factious zealots against them, and they fell victims in a day of slaughter to their own love of mammon; what was left of their substance was consumed by the flames which burnt the city. *Josephus* vii. 29. 32. 37.

Elz. inserts *ὡς*, *as*, before *ἐν ἡμέρᾳ*, but *ὡς* is not in A, B, and is rejected by *Lach.*, *Tisch.*, *Alf.*

6. *κατεδικάσατε*] *ye condemned, ye murdered the Just One;* Christ (*Cassiodor.*, *Œcumen.*, *Bede*, *Bengel*): this was your crowning sin, the cause of your coming woe: and after many years of long-suffering on God's part, ye have not been brought to repentance; "ye denied the Holy One and the Just, and killed the Prince of Life." (Acts iii. 14, 15.) Ye have also slain His faithful witness St. Stephen (Acts vii. 59), and St. James the brother of John (Acts xii. 2), and thus ye prove yourselves the children of your fathers who slew the prophets, who "preannounced to you the coming of the Just One (*τοῦ Δικαίου*) of whom ye became the betrayers and murderers" (*φονεῖς*, Acts vii. 52), as was said to the Jewish Sanhedrim by the first Martyr, St. Stephen, in the speech which seems to have been in the mind of St. James when he wrote these words.

It has been alleged by way of objection to this interpretation, that the Jews of the age in which this Epistle was written, could not be charged with having condemned and killed *Christ*, who had been crucified about thirty years before. But this objection is of little weight. Our Lord asserts that they who persecuted Him had even killed *Zacharias the son of Barachias*, slain many centuries before (Matt. xxiii. 35).

Those words, like many other sayings of Christ, especially these recorded in the Gospel of *St. Matthew*, seem to have been in the mind of St. James when he wrote this Epistle. The *just* blood of the *just* Abel, and of all the other just men slain from the beginning, were drops in their cup of guilt, which overflowed at the shedding of the blood of the Just One, typified by Abel, and by all the Martyrs to the days of Zacharias; see the note on that passage; *ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἀπὸ τοῦ αἵματος Ἀβὲλ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου ὃν ἐφονεύσατε*, whom *ye* slew. By clinging to the sins of their fathers the Jews *indentified themselves with them;* they committed *their* sins. They who persecuted the *Christians* after the Ascension persecuted *Christ* (Acts ix. 4, 5). Hence *Justin Martyr*, writing a century after St. James, says to the Jews, "*Ye* killed the Just One and His prophets before Him." Dialog. c.

7 [g] Μακροθυμήσατε οὖν, ἀδελφοί, ἕως τῆς παρουσίας τοῦ Κυρίου. Ἰδοὺ, ὁ [g] Deut. 11. 14.
γεωργὸς ἐκδέχεται τὸν τίμιον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ, ἕως ἂν
λάβῃ ὑετὸν πρώϊμον καὶ ὄψιμον· 8 μακροθυμήσατε καὶ ὑμεῖς, στηρίξατε τὰς
καρδίας ὑμῶν, ὅτι ἡ παρουσία τοῦ Κυρίου ἤγγικε.

9 [h] Μὴ στενάζετε κατ' ἀλλήλων, ἀδελφοί, ἵνα μὴ κριθῆτε· ἰδοὺ, ὁ Κριτὴς πρὸ [h] ch. 4. 11. Matt. 24. 33.
τῶν θυρῶν ἕστηκεν.

Tryphon. c. 16. The same may still be said to the Jews even at *this day*.

Observe the eloquent vehemence (δεινότης) of this grand appeal, made more forcible by the omission of all connecting particles; an example of *asyndeton* well deserving the notice of any Christian Longinus, who may write a treatise "on the sublime" (περὶ ὕψους), as displayed in Holy Writ, *Ye nourished your hearts in a day of sacrifice; ye condemned, ye murdered the* JUST ONE; *He doth not resist you.* Cp. above, *vv.* 4—9. *He doth not resist you.* His long-suffering is exhausted, He no longer strives with you. *He lets you alone* (Hos. iv. 17). This is the worst punishment of all; He leaves you to yourselves. *Your* house (no longer *His* house) *is left* to you desolate (Matt. xxiii. 38). He chooses your delusions (Isa. lxvi. 4), and chastises you by your own devices (Jer. ii. 19), and gives you over to a reprobate mind (Rom. i. 28), and your cup of guilt and punishment has now brimmed over, and all the righteous blood shed by your fathers will be required of this generation (Luke xi. 50, 51). A warning and prophecy rendered more striking by the fact that he who uttered it was called by the Jews "James the *Just*," and was murdered by them at Jerusalem at a time of sacrifice, as a victim at the *Passover* (as his Master was before him), when great multitudes came up to Jerusalem (A.D. 62).

Eight years after that murder, and also at a *Passover*, Jerusalem itself was destroyed. *Hegesippus*, ap. *Euseb.* ii. 23. Cp. *Euseb.* iii. 7, where he speaks of God's long-suffering toward the Jews for *forty years* after the death of Christ, and of His mercy to the Jews in allowing holy men to remain at Jerusalem, especially *James*, the first bishop of Jerusalem, the Lord's brother, who was to the city like a very strong bulwark (ἔρκος ἐχυρώτατον. Cp. his name *Oblias*, see above, *Introduction*, p. 5), while God's providence was still *bearing long* (μακροθυμούσης) with them if haply they would repent. By killing St. James they stripped themselves of that strong defence, and provoked the overflowing of God's wrath upon them.

The words of *Eusebius* (ii. 23), quoting the narrative of *Hegesippus*, concerning the death of St. James, deserve to be cited at large; they are thus rendered by *Lardner*, History of the Apostles (ch. xvi. vol. iii. p. 36), "When *Paul* had appealed to *Cæsar*, and *Festus* had sent him to *Rome*, the Jews being disappointed in their design against *him*, turned their rage against *James*, the Lord's brother, to whom the Apostles had assigned the episcopal chair of *Jerusalem*. And in this manner they proceeded against him. Having laid hold of him, they required him in the presence of all the people to renounce his faith in Christ. But he with freedom and boldness beyond expectation, before all the multitude, declared our Lord and Saviour Jesus Christ to be the Son of God. They not enduring the testimony of a man, who was in high esteem for his piety, laid hold of the opportunity when the Country was without a Governor, to put him to death. For *Festus* having died about that time in *Judea*, the province had in it no Procurator. The manner of the death of *James* was shown before in the words of *Clement*, who said that he was thrown off from the pediment of the temple (see on Matt. iv. 5. Luke iv. 9), and then beat to death with a club. But no one has so accurately related this transaction as *Hegesippus*, a man in the first age after the Apostles, in the fifth book of his commentaries, whose words are to this purpose,—James the brother of our Lord, undertook together with the Apostles the government of the Church. He has been called *the Just* by all from the time of our Saviour to ours. Some of the seven sects, which there were among the Jews, asked him, Which is the Door of Jesus: or, What is the Door of salvation? And he said: Jesus is the Saviour, or the way of salvation. Some of them therefore believed that Jesus is the Christ. . . . . And when many of the chief men also believed, there was a disturbance among the Jews and among the Scribes and Pharisees, who said that there was danger, lest all the people should think Jesus to be the Christ. They came therefore to *James* and said: We beseech thee, restrain the errour of the people. We entreat thee to persuade all that come hither at the time of Passover to think rightly concerning Jesus. For all the people, and all of us put confidence in thee. . . . . Stand therefore upon the pediment of the temple, in order that, being placed on high, thou mayest be conspicuous, and thy words may be easily heard by all the people. For because of the Passover, all the tribes are come hither and many Gentiles. Therefore the Scribes and Pharisees before named placed James upon the pediment of the temple, and cried out to him, and said: O just man, whom we ought all to believe, since the people are in an errour following Jesus who was crucified, tell us what is the door of Jesus? And he answered with a loud voice: Why do you ask me concerning the Son of Man? He Himself sitteth in heaven at the right hand of the great power, and will come upon the clouds of heaven. And many were fully satisfied, and praised God for the testimony of *James*, saying, Hosanna to the Son of David. But the Scribes and Pharisees said to one another: We have done wrong in procuring such a testimony to Jesus. Let us go up and throw him down, that the people being terrified may not give credit to him. . . . . They went up presently and cast him down, and said, Let us stone *James* the Just. And they began to stone him, because he was not killed with the fall. But he turning himself kneeled down, saying: I entreat thee, O Lord God the Father, forgive them, for they know not what they do. As they were stoning him one said, Cease, What do ye? the just man prayeth for you. And one of them, a fuller, took a club with which he was used to beat clothes, and struck him on the head. Thus he suffered martyrdom. And they buried him in that place, and his monument still remains near the temple. This *James* was a true witness to Jews and Gentiles that Jesus is the Christ. Soon after this *Judea* was invaded by *Vespasian*." So writes *Hegesippus* at large, says *Eusebius*, agreeably to *Clement*. James was so excellent a man, and so much esteemed by many for his virtue: that thoughtful men among the Jews were of opinion, that his death was the cause of the siege of Jerusalem which followed soon after his martyrdom. These are the things which are related of James, whose is the first of the epistles called catholic. (*Eusebius*, ii. 23.)

The narrative in *Josephus* (xx. 9. 1) contains several things at variance with this account, but it may admit of a doubt whether the words τὸν ἀδελφὸν Ἰησοῦ τοῦ λεγομένου Χριστοῦ, Ἰάκωβος ὄνομα αὐτοῦ are not interpolated. Cp. *Lardner*, c. xvi. They are enclosed in brackets in *Richter's* edition, Lips. 1826.

7. μακροθυμήσατε οὖν, ἀδελφοί] *be ye patient, therefore, brethren.* Remember what the Lord suffered, and how He was made perfect through suffering; and that He will soon come to visit those who persecute you.

St. James here turns himself from the Jews to the Christians; and preaches to them patience: an exhortation requisite in their circumstances; compare the similar language of St. Paul, Heb. xii. 1—28, which is like an enlargement of this admonition of St. James: and see also Heb. vi. 7. 11, 12, where St. Paul compares the hearts of the faithful to good soil which drinketh in the rain, and produceth herbage meet for the use of those for whom it is tilled (γεωργεῖται), and receives blessing from God; and exhorts them to show earnestness for the full assurance of hope unto the end; in order that they may be imitators of them who "through faith and *patience* (μακροθυμία) inherit the promise." Observe the repetition here of the word μακροθυμία, *v.* 8, and μακροθυμία, *v.* 10, as if the Apostle would leave this admonition to long-suffering and patience as a parting bequest to the faithful.

Probably St. Paul had St. James in his mind, and thought of *his* martyrdom, when he wrote to the Hebrews,—in the interval between the death of St. James and the destruction of Jerusalem, —"Remember your *spiritual Guides*, who spoke to you the word of God; whose faith follow ye (μιμεῖσθε), contemplating *the end of* their conversation." Heb. xiii. 7, where see note.

— μακροθυμῶν ἐπ' αὐτῷ] *bearing long with it; showing long-suffering towards it;* see Matt. xviii. 7.

— ὑετὸν πρώϊμον καὶ ὄψιμον] *the early and latter rain:* the early rain was that which fell in the autumn; the latter that of the spring about the end of April; see *Jerome* in Amos iv. 7, and the commentators on Ezek. xxvii. 17, and Joel ii. 23. Zech. x. 1. Hos. vi. 4, and the rabbinical citations in *Wetstein*, p. 678.

9. κριθῆτε] So the best MSS. and editions. *Elz.* has κατακριθῆτε.

— ἰδοὺ, ὁ κριτὴς πρὸ τῶν θυρῶν ἕστηκεν] *behold, the Judge standeth before the door.* Cp. Matt. xxiv. 33, ἐγγύς ἐστιν ἐπὶ θύραις, and in a different sense Rev. iii. 20, ἕστηκα ἐπὶ τὴν θύραν. Christ is at hand, He is even now *at the Door*, ready to

i Matt. 5. 12.
k Num. 14. 18. Job 1. 21, 22. & 42. 10. Ps. 103. 8. Matt. 5. 11.
l Matt. 5. 34, &c. 2 Cor. 1. 17, 18.
m 2 Chron. 33. 12. Ps. 50. 16. Eph. 5. 19. Col. 3. 16.
n Mark 6. 13. & 16. 18.

10 i Ὑπόδειγμα λάβετε, ἀδελφοί, τῆς κακοπαθείας, καὶ τῆς μακροθυμίας, τοὺς Προφήτας, οἳ ἐλάλησαν τῷ ὀνόματι Κυρίου. 11 k Ἰδοὺ, μακαρίζομεν τοὺς ὑπομένοντας. Τὴν ὑπομονὴν Ἰὼβ ἠκούσατε, καὶ τὸ τέλος Κυρίου εἴδετε· ὅτι πολύσπλαγχνός ἐστιν ὁ Κύριος καὶ οἰκτίρμων.

12 l Πρὸ πάντων δὲ, ἀδελφοί μου, μὴ ὀμνύετε, μήτε τὸν οὐρανὸν μήτε τὴν γῆν, μήτε ἄλλον τινὰ ὅρκον· ἤτω δὲ ὑμῶν τὸ ναὶ, ναὶ, καὶ τὸ οὒ, οὔ· ἵνα μὴ ὑπὸ κρίσιν πέσητε.

13 m Κακοπαθεῖ τις ἐν ὑμῖν; προσευχέσθω· εὐθυμεῖ τις; ψαλλέτω. 14 n Ἀσθενεῖ τις ἐν ὑμῖν; προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας· καὶ προσ-

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execute vengeance on the guilty city of Jerusalem for her sins (*Œcumen.*). This saying: The Judge standeth at the *Door*, suggests a reference to the remarkable incident recorded by *Hegesippus* (see on *v.* 6), that the religious sects at Jerusalem were accustomed to ask St. James "which is the *Door* of Jesus?" and that at a Passover (that of A.D. 62) they placed him on a lofty eminence of the temple and cried out, The people are gone wild after Jesus who has been crucified, tell us, which is the *Door* of Jesus?

This question was doubtless put in bitter irony and malignant mockery: as is proved by the murder of St. James perpetrated by those who uttered it. The saying is an enigmatical one. Perhaps this passage in this Epistle may explain it.

This latter portion of the Epistle contains a solemn prophecy of the woes coming on the Jews for the murder of the *Just One*; and denounces their sins and predicts their punishment (see *vv.* 1—6). It then proceeds to announce that the presence of the Lord is at hand, and that, behold, the *Judge* standeth at *the Door*.

This Epistle, published abroad throughout the world, and thus pre-announcing the doom impending on Jerusalem for the sin of its Rulers in crucifying Jesus, would be as offensive to Jews, especially the great and wealthy among them, as the prophetic roll of Jeremiah was to the King and Princes of Jerusalem (Jer. xxxvi. 10—32). And the language of this chapter may serve to explain their malignant menaces and blood-thirsty rage against the Apostle. It was to them what the speech of St. Stephen had been to the Sanhedrim; and probably St. James, as well as St. Stephen, was a victim of the wrath excited by his courageous rebukes of their sins, and by the constancy of his testimony to Jesus.

The words of St. James, "Behold! the Judge standeth at the *door*," perhaps became current among them. Perhaps those words may have also excited the question put in a tone of derision, "which is the *Door* of Jesus?" at *what* Door is He standing? By *what Door* will He come? show Him to us and we will go out to meet Him.

This supposition is confirmed by the reply of St. James, "Why do ye ask me concerning the Son of Man? He sitteth in heaven; and *will come* in the clouds of heaven." *There is His Door.* The words of the murderous flatterers to St. James, as recorded by *Hegesippus*, seem to contain another similar ironical reference to the rebukes of this Epistle, "Thou art *no respecter of persons*" (*πρόσωπον οὐ λαμβάνεις*). No, forsooth! thou hast preached to the world to make no difference between rich and poor, and to show no *respect* to *persons* (see above, ii. 1—9). Therefore doubtless *thou* wilt speak the truth.

Other interpretations of that saying, "Which is the Door of Jesus?" may be seen in *Bp. Pearson* on *S. Ignatius*, ad Philadelph. 9, *αὐτὸς ὢν θύρα τοῦ πατρὸς*, with reference to John x. 7—9. *Valesius* and others on *Euseb.* ii. 23. *Lardner*, Hist. of Apostles, ch. xvi. *Credner*, Einleit. ii. p. 580. *Gieseler*, Church Hist. § 31; and *Delitz*, on the Epistle to the Hebrews, p. 673.

10. *τοὺς προφήτας*] *the Prophets*, Elijah, Isaiah, Jeremiah, Daniel. Take them as an example of patient suffering of injuries. Thus he shows that the Gospel of Christ is in harmony with the Old Testament; and guards against the cavil of the Jews that it would undermine the authority of their Scriptures.

11. Ἰώβ] *Job*, the patriarch of the ancient Church, not of the stock of Abraham. Thus all unite—Prophets, Patriarchs, and Apostles—in teaching the duty of Patience. The Patriarch Job is propounded here as an example by the Apostle St. James. Hence we may conclude that the book of Job is *not* (as some have supposed) an *allegory*, but a *true history*, and this is further evident from the words of Ezekiel, combining Job with two other historical personages, Noah and Daniel. Ezek. xiv. 14. 20.

— *τὸ τέλος Κυρίου εἴδετε*] *ye saw the end of the Lord*, His dealings with Job, by which he "was more blessed at his latter end than at the beginning," Job xlii. 12: cp. *Augustine*, de Symbolo, 10.

12, 13. *πρὸ πάντων*] *but above all, my brethren, swear not.*

The connexion of this precept with the preceding may be stated in the words of *Bp. Sanderson* (Lectures on Oaths, vii. 11). "Set the examples of antient Prophets, and holy men before your eyes. If ye suffer adversity, imitate their patience. If in all things you cannot attain to that perfection, yet thus far at least, except ye be very negligent, you may go with ease; above all things, take heed lest too impatient of your grief, or too much transported with your joy, ye break forth into rash oaths, to the dishonour of God, and shame of Christian conversation. But rather contain yourselves, whether troubled or rejoicing, within the bounds of Modesty: mingle not Heaven and earth, let not all things be filled with your oaths and clamours; if you affirm a thing, let it be with calmness, and a mere affirmation or negation. But if either of these passions be more impetuous, and strive to overflow the narrow channels of your bosoms, it will be your wisdom to let it forth unto the glory of God. Do you demand by what means? I will tell you: *Is any amongst you afflicted?* Let not his impatience break forth into Oaths and Blasphemies, the Flood-gates of wrath; but rather let him pray; and humbly implore God that he would vouchsafe him Patience, till His heavy hand be removed. *Is any merry?* Let him not bellow it forth in Oaths, like a Bacchanalian, but rather sing it in Hymns and Psalms unto the Praise of God; who hath made his cup to overflow, and crowned him with happy days." *Bp. Sanderson.*

In these words St. James doth not mean universally to interdict the use of oaths: for that in some cases is not only lawful, but very expedient, yea needful, and required from us as a duty; but *that* swearing which our Lord had expressly prohibited to His disciples, and which thence, questionless, the *brethren* to whom St. James did write, did well understand themselves to forbear, having learnt so in the first catechisms of Christian institution; that is, *needless and heedless swearing in ordinary conversation*, a practice then frequent in the world, both among Jews and Gentiles; the invoking of God's name, appealing to His testimony, and provoking His judgment, upon any slight occasion, in common talk, with vain incogitancy, or profane boldness. From such practice the holy Apostle dehorteth in terms importing his great concernedness, and implying the matter to be of highest importance: for, *Before all things, my brethren, do not swear*; as if he did apprehend this sin of all other to be one of the most heinous and pernicious. Could he have said more? would he have said so much, if he had not conceived the matter to be of exceeding weight and consequence? *Dr. Barrow*, Serm. xv. vol. i. p. 329.

On the subject of Oaths, see above, notes on Matt. v. 34. Heb. vi. 16, and the expositors of Art. XXXIX. of the Church of England.

12. *μήτε τὸν οὐρανόν*] *neither by heaven, nor by earth*, lest ye give to the creature the honour due only to the Creator, see *Caten.* p. 36, for an oath is an act of *worship* to be paid only to God. Cp. Matt. v. 34.

14. *προσκαλεσάσθω τοὺς πρεσβυτέρους τῆς ἐκκλησίας*] *Let him call to himself the Elders of the Church, and let them pray over him.* Observe the *plural* "Elders;" let him call for them, in order that by *united* prayer they may prevail (Matt. xviii. 19), and that they may be *witnesses* of the *effects* of prayer.

Our Lord sent forth His twelve Apostles and His seventy Disciples *two* and *two* (Mark vi. 7. Luke x. 1), and St. James prescribes that the sick should send for the Elders of the Church.

Where, however, only *one* Elder can answer the call, this precept enjoins that he should be sent for; and it can hardly be supposed that in some cases the Elders would be summoned in a body to a sick room; but the precept is general, and the application of it in particular circumstances is left to be determined by the wisdom and piety of the faithful.

Here is remarkable evidence of the diffusion of the Gospel and extension of the Church, and of the existence of the order and Ministry of the Christian Priesthood in divers parts of the world in that early age. This Epistle was written before A.D.

εὐξάσθωσαν ἐπ᾽ αὐτὸν, ἀλείψαντες αὐτὸν ἐλαίῳ ἐν τῷ ὀνόματι τοῦ Κυρίου·
15 ° καὶ ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, καὶ ἐγερεῖ αὐτὸν ὁ Κύριος·
κἂν ἁμαρτίας ᾖ πεποιηκὼς, ἀφεθήσεται αὐτῷ.

° Isa. 33. 24. Prov. 15. 29. Gen. 20. 17. Num. 11. 2. Josh. 10. 12.

62, when St. James died; it was addressed to the twelve tribes dispersed throughout the world (i. 1), and it gives them this precept,—"Is any sick among you? Let him *send for the Elders of the Church.*"

This admonition would not have been given, if it could not be complied with. In the Acts of the Apostles we see St. James the Bishop of Jerusalem surrounded by, and presiding over, his *Presbyters*, or Elders, there (xxi. 18), and we may infer from his words in this place that Apostles and Apostolic men had now gone forth into a great part of the world (cp. Titus i. 5, and note before 1 Tim. iii.), and had ordained *Presbyters* in the principal cities.

In the Apocalypse we see in each case, *one Person* at their head (see on Rev. ii. 1); as their Angel, or Bishop.

The sick are enjoined to send for the *Presbyters* of the Church. It follows, therefore, that it is a necessary part of the Priest's duty to *visit the sick*. St. James had before asserted, not without reference to this duty, that "pure worship in the sight of God is to *visit* the orphans and widows in their affliction" (i. 27), and he here enjoins the sick to send for the *Presbyters* of the Church, and comforts the faithful with the assurance that the ministry of God's Priests, in prayer and other offices of religion, will be conducive to their comfort in soul and body.

Hence the Church of England prescribes, that "when any person is sick, notice shall be given thereof to the Minister of the Parish" (Order for the Visitation of the Sick); and she specifies it as part of "the Office of a Deacon, to search for the *sick*, &c., and to intimate their names unto the Curate." (Form, &c., of making Deacons.)

S. Polycarp, the Bishop of Smyrna, a disciple of St. John, and martyr, referring, it would seem, to the words of St. James, gives this ministerial direction (ad Philipp. c. 5), "*Let the Presbyters* be tender-hearted, merciful to all, converting the erring (see below, *v.* 19), *visiting all who are sick* (ἐπισκεπτόμενοι πάντας ἀσθενεῖς); not neglecting the *widow or orphan or needy* (see above, i. 27), and providing always what is good in the *sight of God*, abstaining *from all respect of persons* (see above, ii. 1. 9), not sharp in judgment, knowing that we *are all sinners*" (see above, iii. 2). These words of *S. Polycarp* show that he was familiar with this Epistle of St. James.

— προσευξάσθωσαν ἐπ᾽ αὐτόν] *let them* (the Presbyters) *pray over him*, the sick man. There is therefore a special efficacy in the prayers of those whom God has set apart for that office.

Every Priest being taken from among men is ordained for men in things pertaining to God (Heb. v. 1), that he may offer prayers; the prayers he offereth he offereth *out of his office*, and so, even in that respect there is, *cæteris paribus*, a more force and energy in them, as coming from him whose *calling* it is to offer them, than in those that come from another whose calling it is not so to do. *Bp. Andrewes*, Sermons, v. 230, 231.

The authority of the Priest's *calling* is a furtherance, because if God have so far received him into favour as to impose upon him by the hands of man that office of blessing the people in His Name, and making intercession to Him in theirs, which office He hath sanctified with His own most gracious promise, and ratified that promise by manifest actual performance thereof, when others before in like place have done the same; is not his very Ordination a seal, as it were, to us, that the self-same Divine Love that hath chosen the Instrument to work with, will by that Instrument effect the thing whereto He ordained it, in blessing His people, and accepting the prayers which His servant offereth up unto God for them? *Hooker*, V. xxv. 3.

— ἀλείψαντες αὐτὸν ἐλαίῳ] *anointing him with oil.*

A question here arises;

Why the Church of England has not retained the practice of Anointing the Sick, as here prescribed by St. James?

And if the Early Church discontinued doing so, when and why?

St. Mark says of the Apostles (vi. 13), "They cast out devils, and *anointed with oil* many that were sick, and healed them."

From a comparison of this passage with the parallel places in St. Matthew (x. 1—8) and St. Luke (ix. 1—6), it appears that they did this in the exercise of the *extraordinary* and *miraculous* powers of Healing bestowed on them by Christ.

The application of oil to the body of the Sick was a visible proof that they who applied it (viz. the Apostles) were Instruments employed by God for the conveyance of those benefits which accompanied its application.

It was a manifest evidence that Miracles of Healing were wrought by God through their agency; it was like a credential to their mission; and it served to call attention to the Doctrine taught by them, as coming from God.

The miraculous powers of Healing given to the Apostles were for some time continued in the Church.

Thus St. Paul says (1 Cor. xii. 8, 9), "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another the *gifts* of *healing*; to another prophecy; to another tongues;" and again (1 Cor. xii. 28), "God hath set some in the Church, first Apostles, secondarily Prophets, thirdly teachers, after that Miracles, then gifts of healing. . . . Have all the *gifts of healing?* Do all speak with tongues?"

Our Lord Himself promised this gift to His disciples (Mark xvi. 18): "They shall lay hands *on the sick, and they shall recover.*" This was done by the Apostles in the time of our Lord's ministry (says *Œcumenius* here): they anointed the sick with oil and *healed* them.

It appears that St. James is speaking with reference to this *miraculous power of healing* then existing in the Church, when he says (v. 14), "Is any sick among you? let him call for the elders of the Church; and let them pray over him, *anointing him with oil* in the name of the Lord; and the prayer of faith *shall save the sick*, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him." That is to say, If any one is sick, let him avail himself of the gifts which God has bestowed upon His Church; let him send for the Presbyters of the Church, and let them pray over him; and the prayer of faith (i. e. the faithful prayer made in full trust that God will do what *is best for the sick*) will (if it be God's good pleasure) save the sick, and God will *raise him up*, and restore him to health; and if he has committed sins, and if he is penitent for his sins, and has faith in Christ, they shall be forgiven him.

Whatever was instituted by Christ or by His Apostles, under His guidance and that of the Holy Ghost, for the purpose of *conveying grace* to the *soul*, and for the attainment of *everlasting glory*, is of *perpetual and universal obligation*; for all men need grace, and all men desire glory. Such things are the Two Sacraments and Confirmation. See on Acts viii. 16, 17.

But things which were practised and prescribed by Christ Himself and His Apostles are *not* of *perpetual* obligation, *unless* they are conducive to an *end* which is of *perpetual necessity*, namely, to the bestowal of *spiritual grace* to the soul, and to its everlasting salvation. If such is not their character, they are mutable, and may be omitted or foregone by the Christian Church, according to the wisdom and discretion with which God has endued her. See this proved at large by *Hooker*, I. xv., and III. x., and xi. 15—18.

This is evident from the non-use of *feet-washing*, a thing done and enjoined by Christ Himself (see on John xiii. 14), and from the discontinuance of the *holy kiss* prescribed by His Apostles. (1 Thess. v. 26. Rom. xvi. 16. 1 Pet. v. 14.)

There is no evidence that *anointing with oil* was ever used in primitive times as a *sacrament* for the conveyance of *spiritual grace* to the sick in danger of death.

For a considerable time the Church retained the gift of healing (*Irenæus*, v. 6. *Tertullian*, de Bapt. c. 10. *Euseb.* v. 7. *S. Jerome*, vit. *Sulp. Sever.* vit. Martini, c. 15), and the practice of anointing with oil, with a view *to recovery from sickness, was continued* in the Eastern and Western Churches. Indeed (as may be seen in the Greek Euchologium), it is continued in the *Eastern* Church to this day for *this purpose*; see *Dr. Covel* on the Greek Church, 308. 340.

The *Latin* Church has adopted a different course.

She perceived in course of time that the *effect* mentioned by St. James ("the Lord shall *raise up* the sick") did not ordinarily ensue from the anointing with oil; she saw that the *miraculous* and *extraordinary* powers of healing granted by Christ to the Apostles and other primitive disciples in the Apostolic ages, had gradually been withdrawn, as was the case with those *other* miraculous gifts, coupled with that of healing by St. Paul (1 Cor. xii. 28), viz., the gift of *tongues*.

But she would not lay aside the practice of anointing the sick. She *retained* the practice, but she abandoned the *design* for which the practice had been instituted.

At length, in the twelfth and thirteenth centuries, the Latin Church had diverted the practice into a direction quite contrary to the purpose for which it was originally prescribed.

The Apostle St. James had enjoined the practice with a view

16 Ἐξομολογεῖσθε ἀλλήλοις τὰ παραπτώματα, καὶ εὔχεσθε ὑπὲρ ἀλλήλων,
p 1 Kings 17. 1. & 18. 42, 45. Luke 4. 25. Acts 14. 15. ὅπως ἰαθῆτε· πολὺ ἰσχύει δέησις δικαίου ἐνεργουμένη. 17 p Ἠλίας ἄνθρωπος ἦν
ὁμοιοπαθὴς ἡμῖν, καὶ προσευχῇ προσηύξατο τοῦ μὴ βρέξαι· καὶ οὐκ ἔβρεξεν
q 1 Kings 18. 41, &c. ἐπὶ τῆς γῆς ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ· 18 q καὶ πάλιν προσηύξατο, καὶ ὁ
οὐρανὸς ὑετὸν ἔδωκε, καὶ ἡ γῆ ἐβλάστησε τὸν καρπὸν αὐτῆς.

to the recovery of the sick; as Cardinal *Caietanus* allows, in his note on the passage, where he says, "Hæc verba *non* loquuntur de Sacramentali unctione *extremæ unctionis*;" but the Church of Rome prescribes, in the Councils of Florence (A.D. 1438) and Trent (A.D. 1551), that the anointing should *not* take place *except* where recovery *is not* to *be looked for* (Council of Trent, Sess. xiv., "qui tam periculosè decumbunt ut in exitu vitæ constituti videantur"), and therefore she calls this anointing "*extreme* unction," and "sacramentum *exeuntium*," and she regards it as a *Sacrament* for conveying grace to the soul.

Thus, on the one hand, the Greek Church is a witness by her present practice, that the Anointing was designed with a view to *bodily recovery*; and the Roman Church, on the other hand, is a witness, that the *miraculous* effects on the *body*, which were wrought in primitive times by God through the instrumentality of those who anointed the sick, and which accompanied that unction, *have ceased*.

In the first Prayer Book of King Edward VIth, the Church of England (in her Office for the Visitation of the Sick) provided that "*if* the *sick man desired it*," he might be *anointed* with a view to his recovery. But on further consideration of the matter, and reflecting (it may be supposed) that the anointing of the sick implied something of a claim to the exercise of *miraculous* powers of healing, and might be chargeable with presumption, and with ignorance of God's dispensations in regard to miraculous powers, and might tempt men to rely for grace and pardon on an outward ceremony administered to them in a state of insensibility; she has thought fit to lay aside the sign, now that the thing signified has *ceased*, and to limit herself soberly and wisely to what is certain and indisputable, and what is the main thing for the sick man to consider, viz., that if he avails himself, as he ought to do in his sickness, of the ministry of his spiritual Guide, the prayer of faith will save the sick, and (if it be most expedient for him) God will raise him up; and if he has committed sins, they will, on his faith and repentance, be forgiven him, and that he will receive pardon, and grace, and peace, through the merits of Christ, and by the love and mercy of God, especially as conveyed, dispensed, and applied in the reception of the blessed and most comfortable *Sacrament of the Body and Blood of Christ*, which she enjoins, in a special Office, to be ministered to the sick.

Compare *Dr. Hammond* here and *Dean Comber's* remarks in his "Companion to the Temple," in the Introduction to the Office of Visitation of the Sick.

16. ἐξομολογεῖσθε ἀλλήλοις] *Confess your transgressions one to another.* Observe the word παραπτώματα, *offences, breaches* of law: here particularly the law of love: and ἀλλήλοις, *one to another*, as friends and brethren; and compare our Lord's precept, "If thy *brother trespass* against thee, rebuke him, and if he repent forgive him, and if he *trespass against* thee *seven times* in a day, and seven times in a day *turn again unto thee* saying, I repent, thou shalt forgive him" (Luke xvii. 3, 4).

The doctrine of *private* confession preparatory to the reception of the Holy Communion, and as a part of the discipline of Repentance, cannot rightly be grounded on this text.

Public confession of sins to Almighty God has ever been a necessary part of Christian religion and worship; but *private* confession to a Minister of the Church was never *enforced* in the earliest ages of the Church. The Church of England gives her *advice* to the penitent, in certain cases, and under certain circumstances, "to open his grief to some *discreet* and *learned* Minister of God's Word" (not indiscriminately to *any one* who may claim a right to hear confession, without due qualification for the difficult work of guiding the conscience aright), "that by the ministry of God's Holy Word he may receive the benefit of Absolution, together with ghostly counsel and advice, to the quieting of his conscience and avoiding of all scruple and doubtfulness." See *Hooker*, VI. iv. 4, and VI. iv. 6.

— ὅπως ἰαθῆτε] *that ye may be healed* in body and soul, Matt. xiii. 15. Luke iv. 18; ix. 2. Heb. xii. 13, where St. Paul seems to refer to this precept.

Observe the connexion of this sentence with what goes before. "The greatest thing that made men forward and willing to *confess* their sins, and in no wise to be withheld from this confession by any fear of disgrace or contempt which might ensue, was their fervent desire to be helped with the prayers of God's faithful people, wherein as St. James doth exhort unto *mutual confession*, alleging this for a reason, that *just men's devout prayers* are of great avail with God, so it hath been heretofore the use of penitents for that intent to unburthen their minds even to private persons and to crave their prayers." *Hooker*, VI. iv. 7, referring to *Tertullian* de Pœnit. c. 10, and *S. Ambrose* de Pœnit. ii. 10.

— πολὺ ἰσχύει] *Great is the efficacy of the prayer of a righteous man working inwardly.* Do not imagine, as many do, that prayer will avail without holiness of *life*. Some make long prayers and devour widows' houses (Matt. xxiii. 14), and therefore shall receive greater damnation (Luke xx. 47). The sacrifice of the wicked is abomination (Prov. xv. 8; xxi. 27), but the prayer of the *righteous* availeth much.

Again, some may suppose, that the prayers of the *lips* will avail, without the inner working of the *heart*. *They* draw nigh to God with their lips, but their heart is far from Him (Matt. xv. 8). "They use vain repetitions in prayer, and think that they will be heard for their much *speaking*." (Matt. vi. 7. Cp. Ecclus. vii. 14.) But ye shall not be so. It is the *inner working of the heart*, moved by a spirit of love, that prevails with God. The wrestlings of Jacob in prayer, the yearnings of Hannah's heart, these gain a blessing from Him. "Hæc vis Deo grata est." *Tertullian.*

On the word ἐνεργουμένη, *inwardly energizing* in devotion and love to God, so as to produce *external effects* in obedience; see 1 Thess. ii. 13. Gal. v. 6. 2 Cor. i. 6. Col. i. 29. Eph. iii. 20; and see the note of *Maximus* here (in Catenâ, p. 37), where he says the "power of prayer is not in words when it comes forth from the tongue in an empty sound of the voice;" such a prayer is ἀργὴ καὶ ἀνυπόστατος, but a prevailing prayer is that which is ἔνεργος καὶ ζῶσα, *energetic and living, animating obedience.*

Observe, therefore, how happily the two emphatic words δικαίου and ἐνεργουμένη are reserved for the *end of the sentence*, to give weight and force to the whole; and to make it sink into the ears and hearts of hearers and readers of the Epistle; and to teach the faithful of every age, that it is *holiness of life* and *devotion of heart* which give efficacy to Prayer.

The martyrdom of St. James himself affords a beautiful comment on these words (see *Euseb.* ii. 23, quoted above on *v.* 6), especially where it is related that after St. James had been cast down by his enemies from the pediment of the Temple, and they were stoning him, he fell on his knees and *prayed* for them, and some, who stood by, said, adopting the very words of this Epistle, —"Hold, what do ye? εὔχεται ὑπὲρ ὑμῶν ὁ δίκαιος," "the *just* man is *praying* for you."

17. Ἠλίας ἄνθρωπος ἦν ὁμ. ἡ.] *Elias was a man of like passions with us;* and once his *patience failed* him (1 Kings xix. 4. 10. 14), yet God heard his prayer; and gave him power to shut and open heaven (1 Kings xvii. 1; xviii. 42. 45. Cp. Rev. xi. 6). It is not indeed expressly affirmed in the Holy Scriptures of the Old Testament, that Elijah's prayers were the *cause* of the *drought* for three years and a half, and of the *rain* at their close; but his own declaration that there should not be *rain* but according to his *word* (1 Kings xvii.), and also his actions on Mount Carmel (xviii. 42), first praying to God for the acceptance of his sacrifice, and then casting himself down upon the earth, putting his face between his knees, though they might not lead an *uninspired* Expositor to the inference drawn here by the inspired Apostle St. James, yet they find a very apt exposition in that inference which we may thankfully accept at his hand.

When the prophet Elias said, that the gift of rain should depend on his word, he could not mean the word of *command*, but the word of *prayer*. Be not ye therefore disheartened. Serve God and Pray earnestly; and He will protect you.

— προσευχῇ προσηύξατο] *he prayed with prayer*, there was true ἐνέργεια in his prayer. This is marked by the Hebraistic addition of the substantive to the verb. Cp. on Acts iv. 17, and on 2 Pet. iii. 3.

— τοῦ μὴ βρέξαι] *that it should not rain.* On the infinitive see on Acts xxvii. 1, and on Rev. xii. 7, and on the word βρέχω, to *rain*, Matt. vii. 25. 27.

— ἐνιαυτοὺς τρεῖς καὶ μῆνας ἕξ] *three years and six months;* equal to 42 months, or 1260 days,—a chronological period of *suffering*. See above on Luke iv. 25, and below on Rev. xi., note at the end of the chapter.

19 r Ἀδελφοί, ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας, καὶ ἐπιστρέψῃ τὶς r Matt. 18. 15.
αὐτὸν, 20 s γινωσκέτω ὅτι ὁ ἐπιστρέψας ἁμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ, σώσει s Rom. 11. 14. 1 Cor. 9. 22. 1 Tim. 4. 16. 1 Pet. 4. 8.
ψυχὴν ἐκ θανάτου, καὶ καλύψει πλῆθος ἁμαρτιῶν.

19, 20. ἀδελφοὶ—ἁμαρτιῶν] *Brethren, if any man among you shall have strayed from the truth, and any one shall have converted him,*—brought him back to the way of the truth from which he had gone astray,—*let him know, that he who hath turned a sinner from the error of his way, shall save a soul from death, and shall cover a multitude of sins.*

20. γινωσκέτω] *let him know.* This is genuine γνῶσις, or *knowledge*, that by imitating Christ's love, we are made partakers in His work, and in His glory. By doing the work of Christ in seeking to save that which is lost (Matt. xviii. 11. Luke xix. 10), the Christian will be admitted to be a sharer in the dignity and office of Christ; *he will save a soul from death.* So Timothy is said by St. Paul to *save* those who hear him, i. e. by *applying* the *means* instituted by Christ for their salvation (1 Tim. iv. 16. Cp. Rom. xi. 14. 1 Cor. vii. 16; ix. 22. Jude 23). And so Christ Himself gave His own title to His ministers when He said "*Ye* are the *Light* of the world" (Matt. v. 14. Cp. John ix. 5). Therefore he who *has turned a sinner from the error of his way* will have a *saving* office and dignity, because he will have *applied* those means which God has instituted for the *salvation* of sinners. Cp. *Bp. Pearson* on the Creed, Art. ii. p. 139.

Nor is this all; he *will cover a multitude of sins*, and in this respect also will be admitted to be a fellow-worker with *Christ;* and have a share in another of His glorious titles. Christ alone is the true *Propitiatory*, or Mercy Seat; He is the *Covering of the* Ark on which God sits (Ps. lxxx. 1), as on a *Throne of Grace*, to which we must flee for *mercy* (Heb. iv. 16; cp. *Mather* on the Types, pp. 407, 408. 411), and which *covers* the sins of the *whole world.* Christ, and Christ alone, in that primary sense, *covers a multitude* of sins; see Heb. ix. 5, and on Rom. iii. 21—26, and Rom. iv. 7; which afford the best exposition of this text. "Blessed is the man whose *iniquities are forgiven*, and whose *sins are covered;* blessed is the man to whom the Lord will not impute sin." (Ps. xxxii. 1, 2.)

The contrast is in the words of Nehemiah, iv. 5, "O God, cover not their iniquity, and let not their sin be blotted out from before Thee."

That man, therefore, who has reclaimed a sinner from the error of his way, and has brought him back to Christ, and to the use of those means which God has instituted in the Church for his salvation in Christ, may be justly said to *cover a multitude of sins* by means of the Saviour's righteousness; and he who has thus done the work of Christ, according to the command of Christ, will hear the joyful speech at the great Day, "Well done, thou good and faithful servant, enter thou into the *joy of thy Lord.*" (Matt. xxv. 21.)

This *covering of a multitude of sins* by Christ, and the ministerial application of the means instituted by Him for the casting of this *covering of Christ's righteousness over a multitude of sins*, is a different work from that of *saving* the sinner, specified in the former clause.

For, if we suppose the *sinner* to be *pardoned* and *saved*, and yet the *remembrance* and *record* of his sins to be *not covered*, but to be ever *visible* to his own eyes, and to the eyes of men and Angels, and of God, in Eternity, this consideration would much abate his happiness in another world.

But the comfort which is administered by the words of the Psalmist, "Blessed is the man whose *iniquities* are *forgiven*, and whose *sins* are *covered*" (Ps. xxxii. 1, 2), and again (Ps. lxxxv. 2), "Lord, thou hast *forgiven* the *offence* of thy people, and *covered* all their *sins*," and which is here proffered in God's name by St. James, is this—that by reclaiming an erring brother from the ways of sin, and by bringing him to Christ, we may not only *save* an immortal *soul* from eternal *death*, but may be instrumental in casting over his *sins*—however great their *multitude*, and however foul their stains—the spotless robe of Christ's righteousness, so that they may be *covered* for ever, and be hidden from the sight even of God's Omniscience, by the mantle of Christ's merits.

Here is one of the strongest motives to the work of Christian love, in endeavouring to convert the sinner from the error of his way.

With this precept St. James ends his Epistle; and in the practice of it he ended his life, when, according to the example, and in the words of his Saviour, dying on the cross for the salvation of the souls of all men, and for the covering of their sins from the wrath of God, St. James prayed for his murderers, "I pray Thee, Lord, God and Father, forgive them, for they know not what they do." (*Euseb.* ii. 23. See above on *v.* 6.)

There are no salutations nor benedictions at the close of this Epistle for the reason stated above on i. 1.

INTRODUCTION

TO

THE FIRST EPISTLE GENERAL OF ST. PETER.

I. *On the place from which the Epistle was written: and on St. Peter's history and Apostolic acts.*

When the Holy Ghost came down from heaven, on the Day of Pentecost, St. Peter stood up with the Eleven, and preached to the Jews and Proselytes, who had come from all parts of the civilized world to Jerusalem for that Festival.

They whom he addressed are enumerated by the Historian of the Acts of the Apostles in the following order:

1. *Parthians, Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa.*
2. *Cappadocia, Pontus and Asia, Phrygia and Pamphylia.*
3. *Egypt, the parts of Libya towards Cyrene; and strangers of Rome, Jews and Proselytes, Cretes and Arabians.*

These Three Classes of persons, as has been shown in another place [1], represent the principal *Dispersions*, as they were called, of the Jews, scattered abroad in the countries to the East, North, West, and South of Jerusalem.

St. Peter was their Apostle, the Apostle of the Circumcision [2], as St. Paul was of the Gentiles. And as St. Paul performed the office of Apostle to the Gentiles, by preaching in person, and also by writing Epistles to the Gentile Churches, and by appointing others, such as Timothy and Titus,—his "own sons in the faith,"—to be Pastors and Bishops in their Cities, so St. Peter did to those of the Circumcision.

He did that work in *regular order*.

The Commission which had been given by Christ to His Apostles had specified certain stages of missionary progress; "ye shall be witnesses unto Me in *Jerusalem*," this was the first stage; "and in all *Judæa*," this was the second; "and in *Samaria*," this was the third; and, lastly, "unto the *uttermost part of the Earth* [3]."

The Apostle St. Peter had received from Christ a solemnly repeated charge, "Feed My sheep [4]." He discharged the duties of the pastoral office entrusted to him, and he performed them according to the *order* prescribed by Him who gave the charge.

He bore witness to Christ, first, in *Jerusalem*, and in *Judæa*; next, "in *Samaria* [5];" and, lastly, he bore witness to Christ unto the *uttermost part of the Earth*.

This final and extended witness, to the *uttermost part of the Earth*, is that which is presented to us in his Epistles, and in his Martyrdom.

He preached the Gospel and wrote his first Epistle in the *eastern* territory of the Roman world; and his Martyrdom took place *in the West*. This Epistle was written from the Eastern Babylon; and he bore witness to Christ by dying for Him in the Western Babylon,—Rome [6].

[1] See on Acts ii. 9—11, and below, 1 Pet. i. 1, and v. 13.
[2] Gal. ii. 7—9.
[3] Acts i. 8.
[4] John xxi. 16, 17.
[5] Acts viii. 14—25. Cp. ix. 32.
[6] See below, p. 39. Whether St. Peter was ever at Rome *before* the time of his *martyrdom* in that city is doubtful.

Justin Martyr (Apol. ii. c. 26) asserts that Simon Magus came to Rome in the time of *Claudius*; and after Justin Martyr it is said in the Chronicon of *Eusebius*, ad A.D. 42, that he was encountered there by St. Peter; and so *Euseb.* ii. 14. Cp. *Euseb.* ii. 15—17.

But the silence of Holy Scripture, and especially the absence of any reference to St. Peter in St. Paul's Epistles written to

Thus he completed his testimony to Christ, "*in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the Earth.*" (Acts i. 8.)

II. The place from which this Epistle is dated is *Babylon*[1].

Reasons will be assigned hereafter for adherence to the opinion, that the *literal* interpretation of that word is the *true* one; and that this Epistle was written from the site of the Assyrian City, on the river Euphrates; the city celebrated of old in the history of the Jewish nation.

Reserving the further details of the evidence on this point for the note on that passage, we may here content ourselves with observing that the Historian of the Acts places the *Parthians*, *Medes*, and *Elamites*, and dwellers in *Mesopotamia* as the *first* in order among those strangers scattered abroad, who had come up to Jerusalem for the Feast of Pentecost, and who were then addressed by *St. Peter*. No less a number than three thousand of them received his word and were baptized[2]; being the first-fruits of many similar spiritual Harvests which would be gathered in by St. Peter and others on many like occasions at Jerusalem, at the Jewish Festivals in succeeding years.

It might reasonably be anticipated that *St. Peter*, the Apostle of the Circumcision, would go in person and visit those to whom he had preached, and whom he had converted by his preaching, and see how they fared[3].

Among all the cities in the region of the *Parthians*, *Medes*, and *Elamites*, and dwellers in *Mesopotamia*, none had been so renowned as *Babylon*.

III. An announcement from St. Peter, that the Cross of Christ had been planted in *Babylon*, and that there was an *Elect*[4] Church,—a Christian Sion,—in that place, which had been the cause of so many woes to Jerusalem, would indeed be joyous tidings to the faithful Israelites throughout the world. "The land of Zebulun and the land of Naphtali, Galilee of the Gentiles," which had been the first to endure the calamities inflicted by the Assyrian invasion, were the first to enjoy the blessings of the Gospel, and the gracious presence of the Messiah; and "the people which sat in darkness saw a great light" in the glorious Advent of Him Who is the Light of the world[5]. And if now it could be said, that by the preaching of St. Peter, a Galilæan fisherman, Babylon, the land of the captivity of Judah, had heard the sound of an Evangelical Jubilee, this intelligence would be hailed with gladness by all faithful Israelites; and would impart consolation to them for the distresses which their forefathers had endured at Babylon; and would be like the opening of a door of hope, that all their brethren, wheresoever scattered abroad over the face of the earth, would find a home in the Gospel, and a Jerusalem in the Church of God; and it would be an earnest and a pledge of future victories to be achieved by the Cross of Christ over all the Babylons of this world.

There is a beautiful analogy in this respect between St. Peter and the Hebrew Prophet, from whose book St. Peter adopts his form of benediction in both Epistles (see on i. 2)—the prophet Daniel. Daniel wrote at Babylon, when the City and Temple of Jerusalem were in ruins, and the Jews were captives and exiles in Babylon, and in the neighbouring regions. He comforts them in their distress, with prophecies of Christ, of His first Advent, and finally of His Second Coming in Glory, and of the full and final establishment of Christ's kingdom,—the only kingdom that will never be destroyed. This blessed work of prophetic consolation commenced by the Hebrew Prophet

Rome and from Rome, and the scantiness and ambiguity of other testimony on that subject, render it at least very doubtful, whether St. Peter was at Rome before his last visit in the reign of Nero, which ended in his martyrdom there. Cp. *Basnage*, Annales ad A.D. 42, vol. i. p. 525.

It is probable that he encountered Simon Magus at *that* time; *Nicephorus* (Chronog. in Scaliger. Thesaurus Temp. p. 308) assigns two years to St. Peter's Episcopate at Rome, and those two years are, in all likelihood, coincident with St. Peter's visit to Rome at the close of Nero's reign, when St. Paul was also at Rome; and this opinion is confirmed by the testimony of some authors, *S. Cyril.* Cateches. 6. *Sulpic. Sever.* ii. p. 369, who represent that Simon Magus was encountered at Rome by St. Paul as well as St. Peter. See *Ittig*, Hæres. p. 28, and the testimony in the recently-discovered work of *S. Hippolytus*, which is of more importance from the author's connexion with Rome, p. 178. "This Simon," says he, "bewitched many in Samaria with his sorceries, and afterwards came as far as *Rome*, and entered into conflict with the *Apostles*; and *Peter* greatly resisted him when he was seducing many by his magical arts." Cp. *Basnage*, Ann. A.D. 64, vol. i. p. 731, and the authorities in *Winer*, R. W. B. ii. p. 238. *Davidson*, Intr. iii. pp. 352—362.

The *obscurity* in which the history of St. Peter is involved after his delivery from his imprisonment in A.D. 44 (Acts xii. 17) is very remarkable. It seems providential. It may be ascribable to the same causes as the *silence* of Holy Scripture with regard to the Blessed Virgin Mary. It is like a prophetic protest against the errors which grew up afterwards in the Church, and fastened themselves with a semblance of reverence on his venerable name; like ivy, which injures the tree which it dresses up with its foliage. *If* St. Peter had been the Supreme head of the Church of Christ, and had possessed sovereign authority over all the Apostles, it is not at all probable that his personal movements for a period of *twenty years* would have been involved in obscurity as they are. How much would the advocate of Papal Supremacy have made of the Acts of the Apostles, if the person who is there brought most prominently forward had been St. Peter, instead of St. Paul! If we knew as much of St. Peter's history as we do of St. Paul's, how many arguments would thence have been derived in favour of that Supremacy! There is therefore, it is probable, an eloquent significance in this silence.

[1] See below on this Epistle, v. 13.

[2] Acts ii. 41.

[3] This was the Apostolic rule. Acts xv. 36—41. Cp. Acts xviii. 23.

[4] See below in the notes on this Epistle, v. 13.

[5] Isa. ix. 1—3. Matt. iv. 13—16.

Daniel at Babylon, would be continued with peculiar force and propriety by the Christian Apostle, St. Peter, in the same City.

These and other considerations, which will be stated in the proper place[1], lead us to adopt the literal interpretation of St. Peter's words, and to believe that he was at *Babylon* when he wrote this Epistle.

IV. This interpretation, it will be found, imparts clearness and beauty to its contents.

To specify some particulars;

The Epistle itself is sometimes cited by ancient Authors, as "Epistola ad *Ponticos*[2]," an Epistle to those of *Pontus*. The reason is, that among the regions specified by the Apostle at the beginning of this Epistle, the *first* place is assigned to *Pontus*.

Pontus was the most *eastern* region of Asia Minor. This circumstance confirms the opinion above stated, that the place in which the Epistle was written, did *not* lie to the *west* of Asia Minor, —and therefore was *not Rome*, as some have supposed,—but lay to the *east* of Asia Minor.

Still further, on examining the *order* in which the Asiatic regions are arranged in the commencement of this Epistle, we find that they are placed in such a geographical series as that in which they would present themselves naturally to the mind of a person writing from the *east* of Asia Minor; and thus also we were confirmed in the opinion that the word *Babylon* at the close of the Epistle is to be received in its natural sense, and means the celebrated Assyrian City bearing that name.

V. If, again, we refer to the recital in the Acts of the Apostles concerning the preaching of St. Peter, on the day of Pentecost, to the Jewish strangers who had flocked to Jerusalem for that Festival, we find that *after* the mention of those who had come from Parthia and its neighbourhood, namely, from Babylonia and the regions about it, those who are *next* specified are the dwellers in *Judæa*[3], *Cappadocia*, *Pontus*, and *Asia*, Phrygia and Pamphylia.

St. Peter went forth from Jerusalem and preached in *Judæa*. Suppose him now to be at Babylon, which was then under the sway of the *Parthians*[4], and to have confirmed in the faith of Christ those believing Jews who were scattered in Media, Elam, that is Persia, and Mesopotamia. It was very reasonable that he should *next* turn his eyes and his thoughts toward those who formed the second group of the dispersed Israelites; namely, to those of *Pontus*, *Cappadocia*, *and Asia*, who were an offshoot of the Babylonish dispersion, and are placed next to it by St. Luke in the Acts of the Apostles.

What more natural, therefore, than that, being at *Babylon*, he should write an *Epistle* to those of *Pontus* and *Asia*?

He had received a charge to show his love to the Good Shepherd, Who had laid down His life for His sheep; and the manner in which that love was to be proved was by *feeding His sheep*[5]. "The lost sheep of the house of Israel" were committed to his special charge. They were *scattered* abroad throughout the world as sheep without a shepherd. But *they were gathered* together from time to time as in a sheepfold at Jerusalem at the three great annual Festivals. St. Peter *had* fed them *there*.

But he must also *go forth* to feed them.

It was ordered, providentially, that though the sheep of the house of Israel were scattered upon the mountains of the world, yet, if we may venture so to speak, there were certain great spiritual sheep-walks in which they ranged, like the nomad and migratory flocks of the Patriarchs in Arabia, stretching themselves in their pastoral encampments far and wide over the hills, and along the valleys. And when Christian folds had been formed in these great spiritual sheep-walks, ready means were afforded of spiritual communication among them; and they might in fine be gathered as one flock under one Shepherd[6] in the Church of Christ.

The *first* of these great spiritual sheep-walks was *in Babylonia* and the adjacent countries to which the Ten Tribes had been carried captive. There St. Peter was, when he wrote this *Epistle*.

The *second* of these spiritual sheep-walks was in *Asia Minor*.

The *third* was in *Egypt*[7].

Therefore, being at *Babylon*, and tending the sheep of the Good Shepherd there, St. Peter next directed his attention to those sheep of the house of Israel who were scattered abroad in *Asia Minor;*

[1] On 1 Pet. v. 13.
[2] See below on i. 1.
[3] Acts ii. 9.
[4] See below on 1 Pet. v. 13, and *Introduction* to the Second Epistle of St. John.
[5] John xxi. 16, 17.
[6] John x. 16.
[7] Acts ii. 9, 10

of whom not a few had heard his voice in Jerusalem, and had perhaps been already visited by him in the interval between the day of Pentecost and the date of this Epistle [1].

Thus he performed the double work enjoined him by Christ, that of *tending* and *feeding* His sheep. He *tended* them by his presence; and he *fed* them by his Epistles, which afford a constant supply of spiritual nourishment to the sheep of Christ [2].

VI. The mention of "*Marcus his son*," in the salutation from *Babylon* [3], supplies another illustration here.

"Marcus his son," is doubtless the Evangelist St. Mark, whose Gospel was written under the eye of St. Peter, his father in the faith [4].

This salutation itself proves, that St. Mark was known to the Asiatic Jewish Christians, whom St. Peter is addressing in the Epistle. This inference is confirmed by the mention of St. Mark by St. Paul, when writing from Rome in his Epistle to the Asiatic Church of Colossæ [5]. And it may probably be concluded from the request of St. Paul, writing from Rome to Timothy,—his own son in the faith, whom he had placed as Bishop at Ephesus,—to bring with him *Mark*, "for he is profitable to me for the ministry [6];" that Mark was afterwards again at Rome, before the martyrdom of that Apostle.

Subsequently, St. Mark is presented to our notice in Ecclesiastical History as Bishop of Alexandria, the capital of *Egypt*, and as having been sent thither by St. Peter [7]. Egypt and its neighbouring countries was the third great spiritual sheep-walk of the dispersed of Israel: and Alexandria was their central fold [8]. Accordingly, *Egypt and the parts of Libya toward Cyrene* are mentioned in the third place by the Historian of the Acts of the Apostles, in his enumeration of those to whom St. Peter preached on the Day of Pentecost.

St. Peter, as far as we know, never went in person into Egypt, nor did he ever write an Epistle to the inhabitants of that country; but he sent thither "Marcus his son," and fed the flock there by *his* instrumentality, both by his Gospel, written under St. Peter's superintendence, and by the pastoral ministrations of St. Mark, the first Bishop of Alexandria.

VII. Thus then, in another sense, St. Peter executed Christ's commission to him, "Feed My Sheep," "Tend My Sheep." And he did this in the same order as that which is set down by the Holy Spirit in the Acts of the Apostles, describing St. Peter's first preaching, as the Apostle of the Circumcision, when he had just been empowered to preach by the "Holy Ghost sent down from heaven [9]," and when he gathered in that spiritual harvest of souls, which may be regarded as the first-fruits of his labours.

The Tending of Christ's flock by personal presence, and preaching; the Feeding of Christ's flock with the healthful food of sound Doctrine, in the writing of Epistles, to endure for all ages after his decease [10]; the continual Oversight of Christ's flock by the appointment of Chief Pastors to be continued in succession;—these were the acts of this Apostolic Shepherd, done in obedience to the pastoral charge of the Chief Shepherd and Bishop of our souls [11]. And by doing these things St. Peter set an example to all Christian Bishops and Pastors, and ever cheers them with a blessed hope, that if they follow him, as he followed Christ, then, when "the chief Shepherd shall appear, they will receive a crown of glory that fadeth not away [12]." May we not say, that this view, which exhibits St. Peter, the Apostle of *Israel*, preaching at Babylon in *Assyria*, and also sending "Marcus his Son" into *Egypt*, to found a Church there,—a Church which flourished greatly for some centuries, and was a glorious light to Christendom,—displays a fulfilment in part of the remarkable prophecy of Isaiah, "In that day shall *Israel* be the third with *Egypt* and with *Assyria*, even a blessing in the midst of the land [13]?"

VIII. But the crowning act of St. Peter's pastoral Ministry still remained to be performed.

The Good Shepherd *layeth down His life for the sheep* [14], and Peter had received a commission from the Good Shepherd, "*Follow thou Me* [15]." He would imitate the Good Shepherd, and obey

[1] As is asserted by *Origen* in Euseb. iii. 1.

[2] Christ commanded St. Peter ποιμαίνειν and βόσκειν (John xxi. 16, 17). The word ποιμαίνειν, to *tend*, implies the *presence* of the ποιμὴν, or Shepherd. But βόσκειν is a work which he may perform when absent, as well as when present. St. Peter ἐποίμαινεν at Babylon; and when there he ἔβοσκεν those of Asia. He ἐποίμαινεν by his presence, and ἔβοσκεν by his writings. He *tended* Christ's sheep when he was alive; but he is *always feeding* them in his *Epistles*.

[3] 1 Pet. v. 13.

[4] See the authorities cited above in the *Introduction* to St. Mark's Gospel, pp. 112–114.

[5] Col. iv. 10. Philem. 24.

[6] 2 Tim. iv. 11.

[7] See *Euseb.* ii. 16. *Epiphan.* Hær. li., and the authorities quoted above in the *Introduction* to St. Mark, p. 112.

[8] See on Acts ii. 9—11.

[9] 1 Pet. i. 12.

[10] See 2 Pet. i. 15.

[11] 1 Pet. ii. 25.

[12] 1 Pet. v. 1—4.

[13] Isa. xix. 24.

[14] John x. 11—15.

[15] John xxi. 22.

His command. When he had become old, he had provided for the oversight of the lost sheep of the house of Israel, scattered abroad in Parthia, in Asia, and in Egypt. But his commission was not yet fulfilled. It extended to the *uttermost parts of the earth.* He had been to the *East,* to Chaldæa; he must also go to the *West,* to Italy; he had been to the *Eastern Babylon;* he must also go to the *Western Babylon;* he must visit *Rome.*

Here also he followed the order set down by the Apostolic Historian. There the mention of Mesopotamia is succeeded by the mention of Asia, and the mention of Asia is succeeded by that of Egypt, and the mention of Egypt is succeeded by that of Rome[1]. At Rome his course was to end.

Our Lord had charged him to prove his love to Him by feeding His lambs, and by tending His sheep, and by feeding His sheep[2]. And immediately after the delivery of this charge to St. Peter, Christ proceeded to utter a prophecy concerning the manner of St. Peter's *death:* "This He spake, signifying by what manner of *death* he would glorify God[3]. And when He had spoken this, He said, *Follow thou Me.*" So it came to pass. After St. Peter had tended Christ's sheep by his presence and preaching, and had fed Christ's sheep by his doctrine and writings, and by the ministry of Marcus his son, it remained only that he should perform the finishing work of a Christian Shepherd, in following Him Who is the Good Shepherd, and Who showed His love for His sheep by laying down His life for them[4]. "*Follow thou Me,*" were the words of Christ to him; and Christ pre-announced to Peter that he would have grace to follow His Master, not only in His death, but in *the manner of it*[5], and would thus prove his love for the Great Shepherd of the Sheep, and would glorify God.

This the blessed Apostle did, in the great city of the West, the Metropolis of the world[6]—Rome. St. Peter himself declares[7] that he foresaw his death approaching, and probably it was not without divine direction that he went to *that* place, where the evidence of his own love for Christ, in dying after His example, would be most edifying to the Christian Church. His Master had gone up to *Jerusalem to die;* St. Peter went for the same purpose to *Rome.*

Thus he fulfilled the pastoral commission which he had received from Christ, and completed the work which had been given him to do, and which had been delineated in outline by the divine record of his preaching on the Day of Pentecost, when he received the gifts of the Holy Ghost, which enabled him to feed the flock committed to his care.

IX. St. Peter's First Epistle derives special interest from his personal history.

One of its characteristics is its quiet tone of Christian gentleness and humility. This is the more remarkable, because the Author was distinguished among the Apostles by the eager forwardness and fervid vehemence of his character. This natural impetuosity seems to be subdued and chastened, in his Epistle, by an inward self-restraint. That self-restraint was probably produced by a recollection of the former confidence of his professions, and by the disastrous result of that self-reliance, in the hour of trial. He seems to write under the remembrance of the transactions of the High Priest's hall, at the arraignment of Christ[8]. His Epistle breathes the spirit of Christian meekness and humility, and of submission for Christ's sake. "If ye be reproached for Christ's sake, happy are ye[9]." "If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf[10]." Memorable words from one who had denied his Master.

The example of Christ's demeanour in the last days of His earthly ministry, which St. Peter had seen, seems to have wrought its full effect in his heart.

"Be ye *clothed* with humility," writes St. Peter[11]. The word there used[12] by the Apostle has been aptly illustrated by a reference to our Saviour's action and demeanour, when He took a towel and girded Himself, like a servant, and poured water into a basin, and washed His Apostles' feet[13]. St. Peter's language on that occasion, as recorded by St. John[14], shows that he was much affected by that gracious act of humility; and in his Epistle he seems to refer to it, and to commend it for imitation.

The patient bearing of our Lord before Caiaphas and the Sanhedrim, which St. Peter had

[1] Acts ii. 9, 10.
[2] John xxi. 15—17.
[3] *ποίῳ θανάτῳ*, John xxi. 19.
[4] John x. 15.
[5] John xxi. 18.
[6] Probably in A.D. 68. See the ancient authorities cited above at the end of the *Introduction* to the Epistles of St. Paul to Timothy and to Titus, pp. 423, 424.
[7] 2 Pet. i. 13, 14.
[8] Matt. xxvi. 69—75. Mark xiv. 66—72. Luke xxii. 57. John xviii. 25.
[9] For examples of this see iii. 8—10. 15; iv. 14; v. 5.
[10] iv. 14. 17.
[11] v. 5.
[12] *ἐγκομβώσασθε.*
[13] John xiii. 5.
[14] John xiii. 6—8.

witnessed, is also presented as a pattern to his readers. "Even hereunto were ye called: for Christ also suffered for us, leaving you an *example*, that ye should follow His steps; Who did no sin, neither was guile found in His mouth; Who being reviled was not reviling [1] again; when He was suffering, He was not threatening; but was committing Himself to Him that judgeth righteously [2]." And again, "It is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also once suffered for sins, just for unjust, that He might bring us to God [3]." And again, "Forasmuch then as Christ suffered for us in the flesh, arm ye yourselves also with the same mind [4]."

All these exhortations come with special force from him who was a witness of Christ's sufferings [5], and received a solemn charge from Him, "Follow thou Me;" and who had been commanded by Christ to "strengthen his brethren [6]."

X. Other characteristics also of this Epistle receive light from St. Peter's personal history.

The Epistle itself contains frequent intimations of the near approach of "a fiery trial" of severe persecution; and of the exposure of Christians to indignities and sufferings for Christ [7]. But the Apostle was not dismayed by what he foresaw. He not only manifests a spirit of resignation under suffering, but even of joy and exultation. The mention of trial is ever coupled in this Epistle with the language of triumph. The source of that language is to be found in his personal intercourse with Christ.

St. Peter had been with Christ on the Mountain of Transfiguration. Our Lord then talked with Moses and Elias, who appeared in glory. He conversed with them concerning that future event which, though sorrowful and shameful in itself, was to be His passage to *glory*. He talked of His death [8] which He should accomplish at Jerusalem. After the accomplishment of that decease, St. Peter was a witness of Christ's victory and majesty in His Ascension into heaven.

Accordingly, in his Epistle, St. Peter views all the *sufferings* of Calvary as *glorified* by triumph. He sees Christ's decease, he sees his own decease, he sees the decease of all Christ's faithful followers, as invested with a heavenly radiance, by the light of the Transfiguration. He writes his Epistle [9] in the joyful light of that prophetic Vision of Glory. And soon after the date of the Epistle [10] he went to Rome, and proved the sincerity of his words by dying joyfully for Christ.

At the time of the Transfiguration St. Peter had attempted to dissuade Christ from suffering [11], and in the hour of human frailty he had shrunk from bearing witness to Christ, and denied his Master. But when he wrote this Epistle, he rejoiced in the prospect of *suffering* for Christ, because he saw the "*glory* that would follow [12];" and he teaches others to do the same. Great indeed was the spiritual change which had now been wrought in him by the Holy Ghost; and we may thence derive a blessed assurance, that the same Divine Comforter, whose perpetual presence was promised to the Church by Christ [13], will never fail to shed His gracious influences on the soul, and inspire it with courage in distress.

XI. One of the most interesting characteristics of St. Peter's history is his connexion with *St. John*. In the Gospel history the riper age of St. Peter is blended in happy combination with the youthful years of St. John; and the ardour of the one is mellowed by the calmness of the other. The one is the Apostle of practical energy, the other of quiet contemplation. And both are joined together in tender bonds of fraternal love. What Mary and Martha were as sisters, St. John and St. Peter were as Apostles. By the side of the Lake of Galilee, after the Resurrection of Christ, they are seen together in the society of their risen Lord, Who uttered a prophecy concerning the future lot of both [14]. And in the Acts of the Apostles, this holy pair of Apostolic friends and brothers is joined together by the Holy Spirit in a sacred union. They go up to the Temple together; they pray together; they preach to the people together; they are sent to prison together; they are delivered together; they go to Samaria together [15]. Then, as far as the Sacred History is concerned, their union seems to cease. But there is reason to believe that this union subsists for

[1] The *imperfect* tenses,—used here in the original,—bring out more clearly than the aorist, the *sustained* meekness of our Great Exemplar, and show more forcibly the deep impression made thereby on the writer's mind.
[2] 1 Pet. ii. 21—23.
[3] 1 Pet. iii. 17, 18.
[4] 1 Pet. iv. 1.
[5] 1 Pet. v. 1.
[6] Luke xxii. 32.
[7] See i. 7; iii. 13; iv. 1, especially iv. 12—19; v. 8, 9. The Neronian persecution followed soon after the burning of Rome in the summer of A.D. 64. Compare the *Introduction* to St. Paul's Epistles to Timothy, and note below on 2 Pet. iii. 1.
[8] ἔξοδον, a remarkable word. See on Luke ix. 31. Compare St. Peter's use of this same word, 2 Pet. i. 15.
[9] Compare notes below on 1 Pet. i. 7, 8.
[10] See on 2 Pet. iii. 1.
[11] Matt. xvi. 22.
[12] 1 Pet. i. 11.
[13] John xiv. 16.
[14] See on John xxi. 18—22.
[15] See on Acts iii. 1; viii. 14.

ever in their Epistles in Holy Scripture. St. Peter wrote his Epistle from Parthia to the Churches of St. John's province—Asia Minor; and St. John, it would seem, wrote from Asia to the Christians of Parthia, after St. Peter's death. And if this was so, then this circumstance confirms the arguments already adduced, to prove that the Babylon of St. Peter's first Epistle is the Assyrian city of that name. The evidence of this Epistolary intercourse will be produced hereafter [1]; in the mean time, let it be enough to have submitted it here for the reader's consideration.

XII. This Epistle, also, possesses a special interest and value in regard to the relation of St. Peter, the Apostle of the Circumcision, to *St. Paul*, the Apostle of the Gentiles.

St. Peter received the Keys from Christ [2]: and he was the first to unlock the door of the Church to the Jewish and Gentile world.

He admitted the Jews of the Dispersions, by the ministry of the Word and Sacraments [3], on the Day of Pentecost. He afterwards admitted the Gentiles in the house of Cornelius at Cæsarea [4].

After this initiatory work had been performed by St. Peter, a division of missionary labour was made between him and St. Paul.

"He that wrought effectually in Peter to the Apostleship of the Circumcision," says St. Paul [5], "was mighty in me also toward the Gentiles [6]."

About five years after this partition, a difference arose between St. Paul and St. Peter, at the Syrian Antioch.

Whether St. Peter was Bishop of Antioch [7] at this time, is uncertain; but he had great influence in that city. In a moment of vacillation he yielded to the solicitations of those, who, in their zeal for the ceremonial Law, desired to impose it on the Gentile Christians; and he withdrew himself from the communion of those who declined to receive that Law as necessary to salvation.

In this critical emergency, St. Paul came forward to plead the cause of Evangelical Liberty, and to maintain the plenary and all-sufficient efficacy of Christ's Sacrifice, as the only cause of Justification, and to demonstrate the transitory and preparatory character of the Levitical Ritual, and its fulfilment in Christ; and he openly resisted and rebuked St. Peter [8].

About four years after this difference, St. Paul, in the vindication of his own Apostolic claims, and in the maintenance of the doctrine of Christian Liberty, and of Justification by faith in Christ, was constrained to make a report of the circumstances of that controversy in writing his Epistle to the Churches of Galatia; which had been seduced by Judaizing Teachers from the foundation, on which he had settled them, of faith in Christ Crucified [9].

Here was a severe trial for St. Peter.

He, to whom Christ had given the Keys; he who had been admitted to His nearest intimacy and most private retirements; he, whose house at Capernaum had harboured Christ [10]; he who had preached to the Jews and Jewish strangers on the Day of Pentecost; he whose preaching had been sealed with sanctions and benedictions from heaven; he who had been twice miraculously delivered from prison by an Angel; he who had opened the door of the Church to the Gentiles; he was publicly reproved at Antioch—perhaps his own Episcopal city—by one who had not been of the Twelve, and had been a Persecutor of the Church; and the narrative of this rebuke had been communicated to the world by his reprover in an Epistle addressed to the Churches of Galatia, and was openly read in Christian Congregations.

Yet further, many persons, especially the Judaizing Christians, were jealous of St. Paul's influence, and were zealous for St. Peter. They were desirous of claiming him as their champion, and of setting him up as a rival to St. Paul. And the fervid spirit and impassioned temper of St. Peter may have led them to expect that he would have been stung to the quick by the rebuke of St. Paul, and would be ready to accept the leadership which his partizans would have assigned to him.

What, then, was the conduct of the blessed Apostle St. Peter under these circumstances?

[1] In the *Introduction* to the Second Epistle of St. John.

[2] Matt. xvi. 19.

[3] Acts ii. 14—38. 41, 42.

[4] Acts x. 34—48. See also St. Peter's own statement at the Council of Jerusalem, Acts xv. 7.

[5] Gal. ii. 8.

[6] St. Paul's Ordination to the Apostleship to the Gentiles probably took place about five years after the Conversion of Cornelius, the first-fruits of the Gentile world. See the *Chronological Tables* prefixed to the Acts, and to St. Paul's Epistles.

[7] The testimonies concerning the Episcopate of St. Peter at Antioch may be seen in *Euseb.* iii. 22 and 36. *S. Hieron.* de Scr. Eccl. c. 1, and c. 16, and in Gal. ii. 11.

[8] See Notes above on Gal. ii. 11—14, and the Review of the controversy, in the note at the end of that chapter.

[9] See *Introduction* to that Epistle, and the note at the end of the Second Chapter.

[10] Matt. viii. 14. Mark i. 29. Luke iv. 38. 40. Cp. Matt. xvii. 24—27.

This is an interesting inquiry; and, happily, St. Peter's Epistles supply the answer.

The question debated between him and St. Paul was concerning Christian Liberty; and the circumstances of that debate had been narrated by St. Paul, the Apostle of the Gentiles, in his Epistle to the Gentile Christians of Galatia, and were doubtless familiar to other Churches of Asia.

St. Peter, the Apostle of the Circumcision, wrote this his First Epistle to the Jewish Christians *of Asia*—"Pontus, *Galatia*, Cappadocia, *Asia*, and Bithynia."

In it he delivers a memorable precept concerning Christian Liberty.

That sentence is as follows; it consists of three clauses—

1. "*As free;*
2. "*And not using your liberty for a cloke of maliciousness;*
3. "*But as servants of God*[1]."

Turn now to St. Paul's Epistle to the Gentile Christians of Galatia.

There also we find a precept concerning Christian Liberty. That sentence is as follows; it also consists of three clauses—

1. "*Brethren, ye were called to Liberty;*
2. "*Only use not your Liberty as an occasion to the flesh;*
3. "*But by love serve one another*[2].

Thus we see in both these Epistles the same triple division; the same assertion of Liberty; the same caution against its abuse; the same rule for its use.

The resemblance between these paragraphs from these two Epistles is more remarkable, because they were addressed by the two Apostles to the same Countries; and because they concern that very question of *Christian Liberty*, on which those two Apostles had formerly been *at variance;* and because the history of that altercation had been communicated by one of them, St. Paul, in his Epistle to the Galatians, who are also specially addressed by St. Peter in this Epistle.

St. Peter therefore, we see, did not manifest any resentment toward St. Paul for the rebuke given at Antioch, and for the publication of its history to the world. He frankly comes forward and adopts *St. Paul's own language* on that *very question* which had been the subject of their *dispute*.

Here is a noble specimen of victory over self, and of generous confession of error; here is a beautiful practical application of his own precepts concerning Christian humility, meekness, and gentleness, and of love for the sheep whom Christ purchased with His blood.

Would to God that they who call themselves St. Peter's successors would copy St. Peter's example!

Here also was clear evidence to the Jewish and Gentile Christians, and to the world in every age, that the two great Apostles, of the Circumcision and of the Gentiles, who had formerly differed at Antioch, were now in perfect unity with each other, in preaching the great doctrines of Evangelical Liberty, and of the all-sufficient efficacy of the Death of Christ; and in guarding their hearers against abusing that Doctrine, and in exhorting them to regulate their use of Liberty by the law of Love.

XIII. Again; *St. Paul* had addressed another Epistle to the greatest Gentile Christian city of those Asiatic regions to which St. Peter was now writing—the Epistle to the *Ephesians*.

The Holy Spirit, who had spoken by St. Paul in that Epistle, now speaks by St. Peter to the Jewish Christians of the same country. He proclaims here the same doctrines; and applies them in the same way to the inculcation of the same duties, and almost in the same language as He had done by the agency of St. Paul in the Epistle to the Ephesians.

He declares, that our Regeneration, and filial Adoption in Christ, by the Love of our heavenly Father, sending His only begotten Son to take our nature, and to incorporate us into Himself, and to reconcile us to God by His blood shed for us on the Cross, are the very source and well-spring of all Christian *Duty*, of man to God, and of man to man; of subjects to kings; of servants to masters; of wives to husbands; and of husbands to wives; and are the origin of all personal holiness, and of all comfort under sufferings on earth, and of all hope of future glory and endless felicity in heaven.

This great argument had been handled by the Apostle of the Gentiles, St. Paul, in his Epistle

[1] 1 Pet. ii. 16.

[2] Gal. v. 13.

to the Gentile Christians of Asia[1]; it is now treated by the Apostle of the Circumcision, St. Peter, in this Epistle to the Jewish Christians of the same country[2].

Thus the consent of Apostolic Teaching on the fundamental verities of Christian Faith and Practice is manifested to the world.

XIV. This brotherly unity exhibits itself also in incidents of a private character.

The person chosen by *St. Peter* to be the bearer of this Epistle to the Asiatic Churches is *Silvanus*[3]. *Silas*, or *Silvanus*, had been taken by *St. Paul* as *his* companion in his second missionary tour in Asia[4]; and he had been associated by that Apostle with himself in writing his two earliest Epistles[5].

St. Peter's choice of Silvanus as a messenger for the conveyance of this Epistle to the Jewish Christians of Asia Minor, and his designation of him "as the faithful brother," are happy expressions of his own love, not only to Silvanus, but to St. Paul.

The value of this testimony is enhanced by the addition of another name to that of Silvanus, at the close of this Epistle. Silvanus, "the faithful brother," is joined with "*Marcus* my son[6]."

Some years before, St. Paul had declined to take *Mark* with him into Asia, because Mark "had formerly departed from him in Pamphylia[7];" and the person who was then taken by St. Paul with him into Asia, *in the place of Mark*, was no other than *Silas*,—as he is called in the Acts,—or, as he is called by St. Paul, *Silvanus*[8]. But now St. Mark had returned to the work, and was in much esteem with St. Paul[9]; and he is honoured by St. Peter with the affectionate title—"Marcus my *son*."

Here then we have another indication of the fraternal relation of St. Peter to St. Paul; and of the graces of love, joy, and peace shed by the Holy Spirit on their hearts, and on those of their friends; graces which soothed every angry passion, and joined them together in Christ.

XV. The *Second* Epistle of St. Peter was written soon after the first, and it was addressed to the same persons as the First Epistle[10]; and the reference which he makes at its close to "all the Epistles" of his "beloved brother *Paul*," and the testimony which he bears to his wisdom, and to the divine inspiration of those Epistles[11], complete the evidence of St. Peter's affectionate regard for the Apostle of the Gentiles; and of his perfect agreement with him in the holy doctrine which he taught.

XVI. Finally, Almighty God, Who had called these two great Pastors of his flock, and had assigned to each of them his proper work, in tending and feeding the sheep which He had purchased to Himself with the precious blood of His dear Son, was pleased to bring them together in their old age to the same place[12].

That place was the capital of the world, Rome[13]. The Apostle of the Circumcision was united

[1] See above, *Introduction* to the Epistle to the Ephesians, p. 276.

[2] Compare, for example, their statements of fundamental doctrine;

1 Pet. i. 1—3.

Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς . . . κατὰ πρόγνωσιν Θεοῦ Πατρὸς ἐν ἁγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ· χάρις ὑμῖν καὶ εἰρήνη. . .

Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς.

Eph. i. 1—7.

Παῦλος ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς οὖσιν ἐν Ἐφέσῳ καὶ πιστοῖς ἐν Ἰησοῦ Χριστῷ· χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ Πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν Χριστῷ, καθὼς ἐξελέξατο ἡμᾶς ἐν αὐτῷ πρὸ καταβολῆς κόσμου . . . κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ . . . ἐν τῷ ἠγαπημένῳ ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ.

Compare also 1 Pet. ii. 4 and Eph. ii. 20—22.

Compare also the practical application of the doctrine;

1 Pet. ii. 13.

ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν Κύριον.

Eph. v. 22.

αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε ὡς τῷ Κυρίῳ.

1 Pet. v. 5.

πάντες ἀλλήλοις [ὑποτασσόμενοι].

Eph. vi. 1.

τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ.

Cp. vi. 7.—δουλεύοντες ὡς τῷ Κυρίῳ.

ii. 18.—οἱ οἰκέται ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις.

v. 21.—ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Κυρίου.

vi. 5.—οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις μετὰ φόβου.

iii. 1.—αἱ γυναῖκες ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν.

v. 22.—αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε.

[3] 1 Pet. v. 12. On his history see the notes on 1 Thess. i. 1. Phil. i. 1.

[4] Acts xv. 40. He is called *Silas* in the Acts; and *Silvanus* by St. Paul in his Epistles.

[5] The two Epistles to the Thessalonians, both commencing with the words "*Paul and Silvanus*."

[6] 1 Pet. v. 12, 13.

[7] See Acts xv. 38.

[8] Acts xv. 40.

[9] See Col. iv. 10. Philem. 24. 2 Tim. iv. 11. "Take *Mark*, for he is *profitable* to me," &c.

[10] See on 2 Pet. iii. 1.

[11] See below on 2 Pet. iii. 15, 16.

[12] As to St. Paul's age see Philem. 9, and as to St. Peter's, see John xxi. 18.

[13] The evidence concerning St. Peter's journey to Rome, and martyrdom there, may be seen in the testimony of Dionysius, Bp.

there with the Apostle of the Gentiles in a blessed martyrdom for Christ; and thus the great Head of the Church vouchsafed to manifest to the world their perfect brotherhood in life, doctrine, and death; and He commended their example to the imitation of all Pastors and People; and taught the world, by their means, that temporary failings of our frail humanity may, under the gracious influence of the Holy Ghost, be corrected by watchfulness and prayer, humility, gentleness, meekness, and charity, and be made occasions of spiritual victories; and He has displayed a cheering vision of that blessed consummation, when Jew and Gentile will be brought together into one fold under one Shepherd, Jesus Christ our Lord.

of Corinth, in the 2nd Century, in *Euseb.* ii. 25. *Irenæus* iii. 1; and in *Euseb.* v. 8, and *Tertullian* de Præscr. hær. c. 36; de Baptismo, 4; *Marcion* iv. 5; Scorpiac. 15; *Caius* in *Euseb.* ii. 25, and *Origen* in *Euseb.* iii. 1. *Cyprian* ad Antonianum, Ep. 55, and ad Cornelium, Ep. 59. *Lactantius*, Inst. iv. 21; De Morte Persecut. c. 2. *Euseb.* H. E. ii. 22. 25; iii. 2; Demonst. Evang. iii. p. 116. From these authorities it may be concluded that St. Peter came to Rome at the *end of* his Apostolic career, and there suffered martyrdom by crucifixion; see also above, *Introduction* to St. Paul's Epistles to Timothy, p. 424.

ΠΕΤΡΟΥ Α.

a John 7. 35. Acts 2. 5, 9, 10. James 1. 1. b Eph. 1. 4. ch. 2. 9. & ver. 14. Rom. 8. 29. & 16. 26. & 1. 7. 2 Thess. 2 13. Heb. 12. 24. 2 Pet. 1. 2.

I. [1] [a] ΠΕΤΡΟΣ, ἀπόστολος Ἰησοῦ Χριστοῦ, ἐκλεκτοῖς παρεπιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας, Ἀσίας, καὶ Βιθυνίας, [2] [b] κατὰ πρόγνωσιν Θεοῦ Πατρὸς, ἐν ἁγιασμῷ Πνεύματος, εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χριστοῦ, χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.

Ch. I. 1. Πέτρος ἀπόστολος] *Peter, an Apostle of Jesus Christ, to the elect sojourners of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia.*

Concerning the *authorship* and *design* of this Epistle see the *Introduction*.

They, to whom St. Peter writes, are addressed as *elect;*

The *Jews* gloried in being the *elect* people of God (see Deut. iv. 37; vii. 6. Ps. cv. 6. 43); and St. Peter assures them that by becoming *Christians*, they do not cease to be God's favoured people, but are a *chosen generation* in Christ. (See ii. 9.)

He also declares that they *are at home* in Christ's Church, although they are *sojourners* and *strangers* in the world (παρεπίδημος = πάροικος, *Hesych.*), being removed far away from Jerusalem and Judæa, as their fathers were, by their exile in Babylon, from which place St. Peter is now writing; and although they are *scattered* abroad in many *heathen* lands.

Upon this their condition as *pilgrims* in *this* world he grounds an admonition to them as *strangers* and *sojourners* (ii. 11; cp. Heb. xi. 13) to abstain from fleshly lusts, having their conversation, or intercourse, honest *among the Gentiles*, among whom they are commingled in their *Dispersions*, and to set their affections on their heavenly inheritance, their "promised land" above. Cp. Phil. iii. 20. Heb. xiii. 14.

He addresses them *all* as *elect, according* to the *foreknowledge of God;* and thus he teaches, that *all* members of the visible Church, who profess the Faith, and partake in the Sacraments of Christ, are to be regarded by men as *elect*, and *foreknown* by God in Christ. Vocation presupposes election; and wherever we see men called, we are to presume them to be elect.

In the same manner St. Paul addresses the Ephesian Christians, as chosen in Christ by God the Father, before the foundation of the world, and as *predestined* to the adoption of sons in *the Beloved*, according to the gracious purpose of God's will in Him. See on Eph. i. 3—5, and the *Introduction* to the Epistle to the Romans, p. 195.

But though the members of the Visible Church are *elect*, and are addressed by the Apostle as such, they are *not* yet *finally assured* of salvation; but they are exhorted by St. Peter "to give diligence to make their calling and *election sure*." (2 Pet. i. 10.)

— ἐκλεκτοῖς—διασπορᾶς] *to the elect—of the dispersion.* Observe the contrast: They are like seeds *scattered* (διεσπαρμένοι) every where among the Gentiles, and yet they are *picked out*, as it were, by the divine mercy, and gathered together as *a chosen Seed* in Christ.

— Πόντου] *of Pontus:* placed first among the Asiatic regions here specified; whence this First Epistle of St. Peter is cited by some ancient Fathers as addressed "*ad Ponticos.*" *Tertullian*, Scorp. c. 12. *Cyprian*, Lib. Test. iii. 36, 37.

— Πόντου, Γαλατίας, κ.τ.λ.] *of Pontus, Galatia, Cappadocia, Asia, and Bithynia.* The Jewish Christians to whom St. Peter writes in his two Epistles (as is affirmed by the ancient Expositors, *Euseb.* iii. 4, *Didymus* in loc., *Hieron.* Cat. Scr. i., *Œcumenius*, and others) are specially those of the *Asiatic dispersion* (see here and 2 Pet. iii. 1); and he enumerates them in *the order* in which they would occur to the mind of a writer addressing them from *the east.* (See below on v. 13.) This consideration confirms the opinion, that *Babylon*, from which this Epistle is dated (v. 13), is not any city *west* of Asia Minor, as Rome, but the literal, Assyrian, *Babylon.* See *Introduction*, p. 37.

This observation is illustrated and confirmed by a passage in the writings of St. Peter's brother Apostle, St. John. St. John, writing his Revelation from *Patmos* to the Christian Churches of Asia, specifies them in their geographical order, from *West* to *East* (see Rev. i. 11; ii. 1; iii. 14, inclusive). *Here* they are reckoned by St. Peter in the opposite order, i. e. from *East* to *West.* St. John was writing from the *West* of Asia, namely, from *Patmos;* St. Peter is writing from the *East*, namely, from *Babylon.* Hence the difference.

St. Peter, on the Day of Pentecost, at Jerusalem, had preached to the various *Dispersions* of Jews who had come up to Jerusalem to that Feast. (Acts ii. 9—14.) Those several Dispersions are thus enumerated in the Acts of the Apostles:—

(1) *Parthians, Medes*, &c., i. e. the *Babylonish* Dispersion.

(2) *Cappadocia, Pontus, Asia;* i. e. the *Asiatic* Dispersion.

(3) *Ægypt*, and the parts of *Libya* toward Cyrene; i. e. the *Alexandrine* Dispersion.

(4) Strangers of *Rome;* those especially which had been carried thither by Pompey the Great.

See above, note on Acts ii. 9—11.

St. Peter, as a wise master-builder, is now consolidating the work which, by the aid of the Holy Ghost, he had begun at Jerusalem on the day of Pentecost. He did this as follows:—

(1) He went in *person* to Babylon (v. 13), and edified the Assyrian Dispersion of *Parthians, Medes*, and *Elamites*, and dwellers in *Mesopotamia.*

(2) From Babylon, he wrote this Epistle to the *Asiatic* Dispersion of the *strangers scattered abroad in Pontus, Galatia, Cappadocia, and Asia*, i. e. Proconsular Asia. See above on Acts xvi. 6; xix. 10; and below on Rev. i. 4.

(3) He afterwards sent St. Mark, *Marcus his son* (v. 13), to preach to the *Ægyptian*, or Alexandrine, Dispersion. See above, *Introduction* to St. Mark's Gospel, p. 112.

(4) Finally, he himself strengthened the faith of the *Roman* Dispersion, by visiting Rome, and dying as a martyr there.

Thus St. Peter completed the work which he had begun on the day of Pentecost. Thus this Fisher of men (Luke v. 10) drew the net of the Gospel through the sea of the world to the shore of eternal life, and enclosed therein a large multitude, and finished the labour, symbolized by the miraculous draught of fishes, after the Resurrection of Christ. See above on John xxi. 1—14; and *Introduction* to this Epistle, pp. 35—40.

2. ἐν ἁγιασμῷ Πνεύματος] *by the sanctification of the Holy Spirit.* See next note.

— εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος] *unto hearkening* to the Gospel, and joyful acceptance of it (see Rom. i. 5; xv. 18; and below, *vv.* 14. 22), *and unto the sprinkling of the blood of Jesus Christ.* St. Peter had begun with a recital of privileges; here is a declaration of *duty.* Ye are *elect*, according to the *foreknowledge of God the Father*, Whose paternal love is the source of all

3 [c] Εὐλογητὸς ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν, 4 [d] εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς, 5 [e] τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους διὰ

c John 3. 3, 5. 1 Cor. 15. 20. 2 Cor. 1. 3. James 1. 18.
d Col. 1. 5. 2 Tim. 1. 12.
e John 10. 28, 29. & 17. 11, 12, 15. Jude 1, 24. Eph. 2. 8.

good to men; but ye are *elect*, not to any presumptuous self-assurance, much less to any recklessness of living; but ye are elect to *hearkening* unto His word; ye are elect to *obedience;* or, as St. Paul expresses it (Eph. i. 3—5), ye are elect and predestined to *holiness* in *love*, to the praise and glory of His grace; ye are elect to the *sprinkling of the blood of Jesus Christ*, which was once shed on the cross, and was actually and personally applied to you by the sanctifying operation of the Holy Spirit, and was sprinkled on you, the covenanted people of God; as the blood of bulls and goats, and the ashes of an heifer sprinkling the unclean under the Law, sanctified to the purifying of the flesh. See Heb. ix. 12—14, and compare x. 22. Exod. xxiv. 8.

That blood was sprinkled upon you, and was made effectual for your salvation, when you professed your *faith* in Christ, Who *sprinkleth many nations* (Isa. lii. 15), and cleanseth from all sin (1 John i. 7); and when you received the Sacrament of Baptism, which derives its efficacy from Christ's blood; and it is ever and anon sprinkled on you,—at your sincere repentance,—in the administration of the Holy Communion of His body and blood, and saves you, the true Israel of God, from the wrath to come, as the blood of the Paschal Lamb, when *sprinkled* on the lintels and door-posts of the Israelites, procured their deliverance from destruction (see Exod. xii. 22, 23); and it makes atonement with God for your sins, as the *sprinkling* of the *blood* of the *sin-offerings*, which was sprinkled seven times *before the Lord*, i. e. towards the veil (Lev. iv. 4—6); and on the great day of atonement was sprinkled *within* the Veil, upon, and before, the Mercy Seat. Lev. xvi. 14. For, as St. Paul says to the Ephesians, they have redemption *through His blood, even the forgiveness of sins*, according to the *riches of His grace*.

These blessings which flow *from* the love of God the Father, *through* the mediation of God the *Son*, are applied personally to each believer by *the sanctification of the Spirit*,—God the *Holy Ghost*. Thus, as is observed by *Cassiodorus*, each of the Three Persons of the *ever-Blessed Trinity* is here presented to us by the Apostle, as co-operating in the work of our salvation. Compare the words of St. Paul, 2 Thess. ii. 13, "God from the beginning chose you to salvation through sanctification of the Spirit and belief of the truth, whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ," and Eph. ii. 17, 18; and note on 2 Cor. xiii. 14.

The preamble of *St. Paul's* Epistle to the greatest Church of *Asia*, Ephesus, bears a remarkable resemblance, in the exuberant flow, and majestic splendour of its diction, and in the sublime grandeur of its substance, to that of this Epistle of his brother Apostle, *St. Peter*, to the Jewish Christians of the same country. These two Epistles throughout present clear evidence of the unity of teaching of the two Apostles on the doctrines of *Universal Redemption, Election*, and *Predestination*. See above on Eph. i. 1—8, and the *Introduction* to this Epistle of St. Peter, p. 43, and below, *Introduction* to the Second Epistle.

— χάρις—πληθυνθείη] *Grace to you and Peace be multiplied.* This salutation of the *Apostle* from *Babylon* recalls to the mind the greeting sent forth from the same City to all its provinces, by the *two Kings* of the two successive Dynasties,—the Assyrian and Medo-Persian,—under the influence of the Prophet Daniel, and other faithful men of the first Dispersion. They proclaimed in their royal Epistles *the supremacy* of the One true God, the God of Israel. "Nebuchadnezzar the king to all people . . . *to you Peace be multiplied*" (εἰρήνη ὑμῖν πληθυνθείη, Dan. iv. 1). Darius the king wrote to all people, "*to you Peace be multiplied.*" (Dan. vi. 25.)

Daniel and the three children turned the hearts of Nebuchadnezzar and Darius, and moved them to declare the glory of the true God in Letters written "to all people." The Apostle St. Peter now carries on the work of the ancient Prophets, and writes an Epistle from Babylon, by which he builds up the Christian Sion in all ages of the world (cp. 2 Pet. i. 1, 2, and below on v. 13), and proclaims to all, "Peace be multiplied unto you!" See above, p. 37. On this *Oriental* salutation, very suitable to be used in an Epistle from the East, see *Schoettgen* here. *Grace* is put before *Peace*, because *Peace* is the fruit of *Grace*.

3. εὐλογητός] *Blessed be God, Who is also the Father of our Lord Jesus Christ, and Who of His great mercy has begotten us again to a living hope, through the Resurrection of Jesus Christ from the dead.*

God the Father is the Fountain of all Blessing; and all Blessing descends *through* God the Son; and is applied *by* God the Holy Ghost; and so St. Paul teaches, Eph. i. 3—17; cp. note above, 2 Cor. xiii. 14.

St. Peter presents to us the three several ways in which we are sons of God. He is our Father—

(1) By *Creation*. (See *v.* 2.)

(2) By *our New Birth* in Baptism, when the Blood of Christ was sprinkled on us, and we were delivered from death. (See *v.* 2.)

(3) And now we, who have been already born again into a life of *Grace*, are born again into a living hope of future and *everlasting Glory*, by the *Resurrection of Christ*.

By *that* Resurrection, we, who are in Christ, our Representative and Head, were publicly declared by God to be pardoned and accepted; for *He rose again* for our *Justification*. (See on Rom. iv. 25.) We are already the sons of God, and "we know that, when He appears, we shall be like Him." (1 John iii. 2.) We have been baptized into His death,—that is, into conformity to it, and to a participation in its benefits; and if we have become *connate*, or *born together* (σύμφυτοι), with Him by the likeness of His Death, we shall also be born together with Him in the likeness of His Resurrection. See above on Rom. vi. 5. Cp. *Bp. Andrewes*, ii. pp. 198. 266. 322; and *Bp. Pearson* on the Creed, Art. i. p. 50; and on the analogies between *Birth*, and *Baptism*, and *Resurrection*, see below, Rev. xx. 5.

— εἰς ἐλπίδα ζῶσαν] *to a living hope;* to a *hope* that *liveth;* and which, as *living*, and *bearing fruit*, is contrasted with the state of *death* in which we once were, "*having no hope*, and being without God in the world" (Eph. ii. 12), "and having fellowship with the *unfruitful* works of darkness" (Eph. v. 11).

This is the hope which springs forth from the *Grave*, by the *Resurrection* of Christ our "First-fruits" (1 Cor. xv. 20), Who "was dead and is *alive*, and *liveth* for evermore" (Rev. i. 18).

This hope therefore never dies, as earthly hopes do; and it is not like the hope of those among your fathers, who looked only for an *earthly* Canaan (*Theophyl.*), but the hope of the true Israel is a hope which is ever growing, till it is consummated in everlasting fruition in the heavenly Jerusalem; and by "this hope we are saved" (Rom. viii. 24).

3, 4.] On these two verses see the exposition of *Bp. Andrewes*, Sermons, vol. ii. pp. 364—382.

4. εἰς κληρονομίαν ἄφθαρτον] *to an inheritance incorruptible, undefiled, unfading;* the first of these epithets concerns the inner *being* of the inheritance; the second, its *unalloyed* being; the third, the *continuance* of its *beauty*. The Heavenly Inheritance is perfect in every one of these three respects; but all *earthly* inheritances are imperfect in them all. Cp. *Bp. Andrewes*, ii. p. 378. The *inheritance* of the earthly Canaan was an object of earnest desire to your fathers; and they were settled in the allotments of their κληρονομία by Joshua; but you, though scattered abroad, have a better inheritance than they, an inheritance typified by theirs, and one in which the true Joshua will settle you for ever. *Didymus* (the master of S. Jerome) in his note on this passage says, "Since the inheritance which the Apostle here propounds to our desires is in *heaven*, and is *eternal*, surely they (the Millenarians), who put before us the hope of an *earthly* Jerusalem for a *thousand years*, propose to us what is unsatisfying and vain."

— τετηρημένην] *reserved in heaven for you*, or *unto you*.

The Inheritance is *reserved;* therefore do not look for it *now;* but wait patiently, and strive earnestly for it; and it is reserved *in heaven*, and therefore it is *safe* from all changes and chances of *earth* (cp. 2 Tim. iv. 8). God Himself is your portion. Here is another contrast to the hopes of those who have their portion in *this life*. Ps. xvii. 14. Cp. *Bp. Sanderson's* Sermons, i. p. 379. *Elz.* has ἡμᾶς here; but ὑμᾶς is in A, B, C, G, K, and is received by *Griesb., Scholz, Lach., Tisch., Alford*.

5. τοὺς ἐν δυνάμει Θεοῦ φρουρουμένους] *you who are being guarded by the power of God;* as sheep are safely guarded in a fold against the wolf; or, as citizens are securely garrisoned in a fortress against the enemy, so ye are protected from your ghostly Enemy by the power of God, in the Fold and City of His Church. "The name of the Lord is a *strong tower:* the righteous runneth into it, and is *safe*" (Prov. xviii. 10). *Salvation* will God appoint for *walls* and *bulwarks* (Isa. xxvi. 10). And ye are guarded, *not* as *prisoners* to be brought out εἰς ὕλεθρον, to *execution*, but ye are *guarded* for *salvation;* ye are caught and kept

f Rom. 12. 12. 2 Cor. 4. 17. ch. 5. 10. Wisd. 3. 5. g Prov. 17. 3. Isa. 48. 10. 1 Cor. 3. 13. James 1. 3. ch. 4. 12.

πίστεως εἰς σωτηρίαν, ἑτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ· [6] f ἐν ᾧ ἀγαλλιᾶσθε, ὀλίγον ἄρτι, εἰ δέον ἐστὶν, λυπηθέντες ἐν ποικίλοις πειρασμοῖς, [7] g ἵνα τὸ δοκίμιον ὑμῶν τῆς πίστεως, πολὺ τιμιώτερον χρυσίου τοῦ ἀπολλυμένου, διὰ πυρὸς δὲ δοκιμαζομένου, εὑρεθῇ εἰς ἔπαινον καὶ δόξαν καὶ τιμὴν, ἐν ἀποκαλύψει

in the Net of the Church, but ye are there *ζωγρούμενοι, caught* and *kept alive*, and *in order to live for ever* (see on Luke v. 10). And ye are kept *through faith;* if ye hold fast the beginning of your confidence unto the end. (Heb. iii. 14.) Faith is a second cause of your preservation; because it *applies* the *first* cause, which is the *power* of God. Cp. 1 John v. 4, and *Abp. Leighton* here.

6. *ἐν ᾧ ἀγαλλιᾶσθε*] *in which ye exult, though now for a little while, if need be*—for ye are not chastened by God without need, but for your profit—and He doth not afflict willingly, nor grieve the children of men (Lam. iii. 33. Heb. xii. 10),—*ye were grieved in manifold temptations.*

Ye exult in the *last season* (cp. *Œcumen.*), because ye do *not* live in the *present* season, but ye look *forward*, and dwell by faith on the glory that *shall be revealed in you hereafter* (cp. *v.* 8), and ye compare its greatness with the light afflictions of this transitory time (Rom. viii. 18), which lead you on to, and qualify you for, a far more exceeding and eternal weight of glory (2 Cor. iv. 17), and ye "rejoice and are exceeding glad," even in persecution, because "great is your reward in heaven" (Matt. v. 10). "Blessed are ye that weep now, for ye shall laugh" (Luke vi. 21).

— *ποικίλοις πειρασμοῖς*] *by divers temptations*, see James i. 2. By this phrase and by many others in the beginning of this Epistle, St. Peter connects his own Epistle with that of his brother Apostle, St. James. See *Introduction* to it, p. 12. Some of these parallelisms between the two Epistles may be cited here.

1 Pet. i.	James i.
v. 6, *ποικίλοις πειρασμοῖς.*	*v.* 2, *πειρασμοῖς ποικίλοις.*
v. 7, *τὸ δοκίμιον τῆς πίστεως.*	*v.* 3, *τὸ δοκίμιον τῆς πίστεως.*
v. 12, *παρακύψαι.*	*v.* 25, *παρακύψας.*

These are the only two passages in the Epistles of the N. T. where the word *παρακύπτω* occurs.

1 Pet. i. 17, *πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα . . .*	Compare James ii. 1, against *προσωποληψία.*
	v. 7, *τὸ ὄνομα τὸ ἐπικληθέν.*
	And against the practice of judging, as an invasion of the office of God, see James iv. 11; v. 9.
v. 23, *ἀναγεγεννημένοι διὰ λόγου ζῶντος . . .*	James i. 18, *ἀπεκύησεν ἡμᾶς λόγῳ ἀληθείας.*
v. 24, *πᾶσα σὰρξ ὡς χόρτος· . . . ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε.*	James i. 10, *ὡς ἄνθος χόρτου παρελεύσεται . . . ὁ ἥλιος ἐξήρανε τὸν χόρτον, καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε . . .*

Cp. also 1 Pet. ii. 11	James iv. 1.
ii. 12	iii. 13
iv. 8	v. 20.
iv. 12	i. 2.
v. 5	iv. 6.
v. 6	iv. 10.
v. 9	iv. 7.

St. Peter does *not* mention *St. James by name;* indeed the writers of Holy Scripture seem purposely to have abstained from lauding one another with personal eulogies. St. Peter's reference to St. Paul in his second Epistle (iii. 15), is an *exception*, produced by special considerations which render it more remarkable. See the note on that passage.

But St. Peter, in this Epistle, adopts much of the substance, and often the words, of St. James; and thus he shows his reverence for that Apostle, and commends his Epistle to the thankful acceptance and pious meditation of the Church; and gives a precept and example of unity to all Christians, and especially to Christian Ministers.

This remark may be extended to the allusions which St. Peter makes to *St. Paul's* Epistles.

Cp. i. 5	Gal. iii. 23.
i. 21	Rom. iv. 24.
ii. 1	Col. iii. 8.
ii. 6	Rom. ix. 33.
ii. 13, 14	Rom. xiii. 1—4.
ii. 16 (see note)	Gal. v. 13.
ii. 18	Eph. vi. 5.
ii. 21	Phil. ii. 25.
iii. 1	Eph. v. 22.
iii. 3	1 Tim. ii. 9.
iii. 8, 9	Rom. xii. 10.
iii. 22	Rom. viii. 34. Eph. i. 21, 22.
iv. 1, 2	Rom. vi. 7.
iv. 10, 11	Rom. xii. 6—8.
v. 1	Rom. viii. 18.
v. 8	1 Thess. v. 6.
v. 14	Rom. xvi. 16. 1 Cor. xvi. 20. 1 Thess. v. 26.

This silent interweaving of one Apostolic Epistle with another, and of one Gospel with another (see *Introduction* to the Four Gospels, p. xlv), may serve to remind the Christian reader, that all the Books of the New Testament form one harmonious whole. They are like the coat of Christ, woven throughout, without seam (John xix. 23). Although written by the instrumentality of different men, they come from the same Divine Author,—the Holy Ghost.

— *ἐστίν*] Not found in ℵ, nor in B.

7. *ἵνα τὸ δοκίμιον*] *in order that the trial of your faith, being much more precious than gold, which is perishing* (even in the using; cp. John vi. 27. Col. ii. 22), *but is tried by fire*, and is purified by it, and passes *through* the fire, and endures (cp. Job xxiii. 10. Prov. xvii. 3, and note above on 2 Cor. viii. 2), *may be found* to redound *to the praise, and honour, and glory* of God, the Giver of all the graces, by which you endure trial; and to your own *praise and honour, and glory, and endless felicity* in the day of the *revelation* of *Jesus Christ* the Judge of all.

A, C have *πολυτιμότερον* here, and so *Griesb.*, *Scholz*, *Tisch.*, *Lach.*, *Alf.* That form is, indeed, in harmony with the style of St. Peter, who loves composite words. But B (see *Mai*), G, K, and *Vulg.*, and the major part of the cursive MSS., and *Clement*, *Origen*, and the other Fathers, have *πολὺ τιμιώτερον*, and see the passage quoted below from *S. Polycarp's* Martyrdom.

Observe, it is the *trial* itself, *δοκίμιον*, which is said here to be more precious. Compare 2 Cor. viii. 2, and James i. 3, "*the trial* (*δοκίμιον*) *of your faith* by temptations *worketh patience.*" *Δοκίμιον* is the *test* or *touchstone by* which a thing is tried (see the examples in *Wetstein*, p. 682). Hence it describes afflictions and calamities which are the trials of virtue; as here.

Some Interpreters suppose *δοκίμιον* here to mean the *thing proved* and purged by trial; the *smelted ore* of faith, tested and cleansed by the fire of affliction. But this seems to be rather a strained exposition. *Δοκίμιον* is the trial; it is not the *residuum* after suffering, but it is the suffering itself, which tries and proves (*δοκιμάζει*) the faith. St. Peter's words seem to be formed on those of the Psalmist, "*Precious* (*τίμιος*) in the sight of the Lord is the *death* of His Saints" (Ps. cxvi. 15). The Apostle appears to allude here to that passage, and to adopt the word *τίμιος* from it. Our very *sufferings*, which are our trials, even *they* are *precious* in God's sight, Who knows to what they lead. The *trial*, says *Bp. Andrewes* (v. p. 443), of our faith is more *precious* than gold, as in Abraham; or when He trieth our patience, as in Job; for *while we live in this world*, we are made a *spectacle* to men and angels (1 Cor. iv. 9).

Do not therefore imagine, that even your present trials are not glorious. They make you like to Christ, they are seen and prized by God. He putteth all your tears into His bottle, they are all noted in His book (Ps. lvi. 8. 10), and will one day redound to your everlasting glory.

St. Peter acted in the spirit of this declaration when he departed from the presence of the Jewish Council, *rejoicing* that he was counted *worthy* to *suffer* for Christ's sake (Acts v. 41). For Christ had said, "*Blessed* are ye when men shall *persecute* you, *Rejoice*, and be exceeding glad" (Matt. v. 11, 12). And in a like spirit, Paul and Silas in prison, at midnight, *sang praises* to God (Acts xvi. 25), and St. Paul *glories* in *tribulations* (Rom. v. 3), and is exceeding *joyful* in them (2 Cor. vii. 4), and *takes pleasure* in *persecutions* for Christ (2 Cor. xii. 10). And St. Peter himself bids them *rejoice*, in that they are partakers of Christ's *sufferings*,—and if any one suffer as a Christian, let him *glorify God* (1 Pet. iv. 13—16).

In a like spirit of Evangelical piety, one of St. Peter's successors at Antioch, the Martyr *S. Ignatius*, calls his *chains*, his

Ἰησοῦ Χριστοῦ· [8] [h] ὃν οὐκ ἰδόντες ἀγαπᾶτε· εἰς ὃν, ἄρτι μὴ ὁρῶντες, πιστεύοντες δὲ, ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ, [9] κομιζόμενοι τὸ τέλος τῆς πίστεως ὑμῶν, σωτηρίαν ψυχῶν· [10] [i] περὶ ἧς σωτηρίας ἐξεζήτησαν καὶ ἐξηρεύνησαν προφῆται οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες, [11] [k] ἐρευνῶντες εἰς τίνα ἢ ποῖον καιρὸν ἐδήλου τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ, προμαρτυ-

h John 20. 29. 2 Cor. 5. 7. Heb. 11. 1, 27.
i Gen. 49. 10. Dan. 2. 44. & 9. 24. Hag. 2. 8. Zech. 6. 12. Matt. 13. 17. Luke 10. 24.
k Ps. 22. 7. Isa. 53. 3, &c. Dan. 9. 24. Luke 24. 26.

"spiritual *pearls*" (*Ignat.* Ephes. ii.), and *S. Cyprian*, speaking of the dress of *Virgins*, says, that when Christian women suffer Martyrdom with faith and courage, then their sufferings are like "pretiosa monilia," *costly bracelets*. The garb of suffering for Christ is a robe of beauty, precious in God's sight; far more lovely than any gilded attire; and therefore the *instruments* of *torture* by which the Martyrs suffered death (such as the sword of St. James the Great, and the fuller's club of St. James the Less, and the sword of St. Paul, the cross of St. Peter, and the lance of St. Thomas, and the gridiron of St. Laurence), are associated with them for ever in their pictures as the noblest badges of their glory. Cp. note below, *v.* 8.

This passage seems to be imitated by *Hermas*, "*Aurea* pars vos estis; sicut enim *per ignem aurum probatur*, et utile fit, sic et vos probamini; qui igitur permanserint et probati fuerint, ab eis purgabuntur; et sicut aurum emendatur, et remittit sordem suam, sic et vos abjicietis omnem tristitiam (ὀλίγον λυπηθέντες) et emendabimini in structuram turris." *Hermas*, Pastor, lib. i. Visio iv. p. 440, ed. *Dressel*.

See also *Martyr. Polycarp.* c. 15, and c. 18, where there is a description of the body of the holy Martyr in the flames, "like gold or silver tried in the furnace:" and after his decease his bones are gathered up as τιμιώτερα λίθων πολυτελῶν καὶ δοκιμώτερα ὑπὲρ χρυσόν.

The words of St. Peter are appropriately inserted by the Church of England in her Office for the Visitation of the Sick.

8. ὃν οὐκ ἰδόντες, ἀγαπᾶτε] *Whom though ye saw Him not* on earth, as I have done, *ye love*, as I do, John xxi. 15—17.

Elz. has εἰδότες with A, G, K, but ἰδόντες is in ℵ, B, C, and several cursives, and in the *Syriac*, *Æthiopic*, and *Arabic* Versions; and St. Peter seems to refer to our Lord's saying, "Blessed are they who have not seen, and yet have believed" (John xx. 29), which he himself heard; and *S. Polycarp* thus quotes this passage in his Epistle to the Philippians (cap. i.), εἰς ὃν, οὐκ ἰδόντες (where the old translation has *videntes*) πιστεύετε, πιστεύοντες δὲ ἀγαλλιᾶσθε χαρᾷ ἀνεκλαλήτῳ καὶ δεδοξασμένῃ, εἰς ἣν πολλοὶ ἐπιθυμοῦσιν εἰσελθεῖν, εἰδότες ὅτι χάριτί ἐστε σεσωσμένοι, οὐκ ἐξ ἔργων, ἀλλὰ θελήματι Θεοῦ διὰ Ἰησοῦ Χριστοῦ. Cp. Eph. ii. 8, 9. It is worthy of remark that this Apostolic father, S. Polycarp, a disciple of St. John, and a Bishop of a Church in Asia, Smyrna, blends together two passages from two Apostolic Epistles to the Christians in Asia,—namely, from this Epistle of St. Peter, and from St. Paul's Epistle to the Ephesians. On *S. Polycarp's* references to this Epistle, see further below on *v.* 13.

S. Irenæus (iv. 9. 2) also, in the West, refers to this passage, "*Petrus* ait in Epistolâ suâ, Quem non *videntes* diligitis." And again (v. 7), "Quem, quùm non *videritis*, *diligitis*; in quem, nunc quoque, non *videntes*, creditis, credentes autem exultabitis gaudio inenarrabili."

— χαρᾷ—δεδοξασμένῃ] *with joy unspeakable and glorified:* with joy *unutterable*,—so great is it; and with joy even now invested with *glory*; such as shone in the face of the first Martyr St. Stephen, at his passion (Acts vi. 15), and such as shone in the raiment and countenance of our Lord Himself, which St. Peter saw, when Christ was conversing with Moses and Elias concerning His Death. See on Luke ix. 31.

St. Peter throughout this Epistle represents the *present sufferings* of the Christian as occasions for *joy*; he seems to write the Epistle with a vivid recollection of the glory which he saw at the *Transfiguration*, which revealed the splendour of Christ made perfect by *sufferings*, and of all Christians who suffer for Him; and which is reflected upon them, even in *this life*, by lively Faith in Him. Therefore, he adds, that even *now* they are *receiving the end of their faith, the salvation of their souls*. Even whilst they are sowing in tears, they see, with the eye of Faith, the future harvest of joy; even now they reap it with the hand of Hope. See above, *Introduction*, pp. 40, 41.

He now proceeds to describe the blessedness of that Harvest *of salvation* through Christ; and proves its felicity by two arguments,

(1) that this salvation was the object of the earnest inquiries, and longing desire, of all the *Ancient Prophets*; and,

(2) that the *Angels* of heaven themselves desire to stoop down and look into it.

Be sure, therefore, that the Gospel of Christ is not, as some of your Jewish fellow-countrymen allege, a *novelty*. No, the Hebrew Prophets inquired after it, and foretold it. And it is a thing of surpassing excellence, because they were employed in ministering to it; and the Angels of heaven are engaged in admiring it. Cp. *Abp. Leighton* here.

9. σωτηρίαν ψυχῶν] *the salvation of your souls.* Your enemies imagine, that you *lose* your ψυχὰς (lives) by dying for Christ; but by so doing you *save* them. Matt. xvi. 25. Mark viii. 35. Luke ix. 24.

10. περὶ ἧς σωτηρίας] *Concerning which salvation the Prophets, who prophesied concerning the grace* of the Gospel which has come *to you, did seek and search diligently.* The Prophets of old *prophesied*, but were *not* enabled fully to *understand* and *interpret* their own *prophecies*. "To say that the Scriptures, and the things contained in them, can have no farther meaning, than those persons thought or had, who first recited or wrote them, is evidently saying that those persons were the original, proper, and sole *authors* of those books, that is, that they *are not inspired*." *Bp. Butler*, Analogy, Pt. ii. c. 7.

The question is not, what the *persons*, who wrote, meant, but what *God* meant, Who *wrote by them*.

God revealed Himself to the Prophets of old, not so much for the sake of *themselves*, but for *others* who were to come after them. Cp. *Hengstenberg*, Christology, §§ 238. 249, on the Nature of Prophecy, and the present Editor's Five Lectures on the Interpretation of the Bible, Lect. iii. See below on 2 Pet. i. 20, 21, which text is the best comment on this passage.

The Prophets had some intimation of the grace and glory which was to be revealed afterwards in the Gospel, which has been preached to you; and they were informed that they were ministering *to you*, and not to *themselves*, those things which are now declared to you by those who have preached the Gospel to you by the Holy Spirit Who spake of old in the Prophets, but has *now been sent down from heaven to us*. So great are *your* privileges. Cp. Matt. xiii. 17.

11, 12. ἐρευνῶντες] *searching.* So great is the blessedness of the salvation purchased for you by the sufferings of Christ, and to be obtained by you, treading in the road of suffering, which led Him to glory, that the ancient Prophets *searched* and *inquired diligently, what* season, and *what manner* of season (whether one of distress or joy, *Theophyl.*), the *Spirit of Christ that was in them was signifying, when it was testifying beforehand the* sufferings that were *appointed for Christ* (*Winer*, p. 174), and were to be laid *upon Christ* (εἰς Χριστὸν), on whom "God laid the iniquities of us all;" for, "He bare our griefs and carried our sorrows" (Isa. liii. 4—6); *and the glories* (*plural*, both of Him and of us) that would follow after, as *fruits* and *rewards* of *those* sufferings: see Phil. ii. 8, 9. Rom. xiv. 9. Col. ii. 15. Heb. ii. 9, 10. 14; ix. 7—13; and cp. the exposition of *Œcumenius*, *Erasmus*, *Hottinger*, *Knapp*, and others.

The Spirit of Christ, Who is the everlasting Logos, and declares God's will (John i. 1. 18) by the Holy Ghost, spake in the Prophets concerning His sufferings and glory. "The divine Prophets," says *Ignatius* (ad Magnes. 8), "lived according to Jesus Christ, being inspired by His grace." The Prophets pre-announced the Gospel, and had their hopes fixed on Christ, and waited for Him, and by belief in Him they were saved. They were in the unity of Christ; and were attested by Christ, and were numbered together with us in the Gospel, which is the common hope of all. *S. Ignatius* (ad Phil. 5). Cp. *Justin Martyr*, Apolog. i. p. 49; ii. p. 76; and compare *Didymus* here, who refers to Matt. xiii. 17. Heb. xi. 26.

Here therefore is a clear proof of Christ's Pre-existence and Godhead. "The very Truth itself, the Son of God, the Mediator of God and Man, the Man *Christ Jesus*, spake first by the *Prophets*, then by Himself, and afterwards by His Apostles," says *S. Augustine*, de Civ. Dei (xi. 2).

St. Peter here asserts the procession of the Holy Ghost from the *Son*, as well as from the Father. See *Bp. Pearson* on the Creed, Art. viii. pp. 601, 602, and notes; and above, notes on John xv. 26, and Gal. iv. 6. Rom. viii. 9.

The Holy Spirit presignified by the Prophets that the Messiah should *suffer*, and *so* enter into *His glory*. (Luke xxiv. 26.)

St. Peter himself had once been slow to admit this truth.

ρόμενον τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας· 12 l οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς, ὑμῖν δὲ διηκόνουν αὐτά, ἃ νῦν ἀνηγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς ἐν Πνεύματι ἁγίῳ ἀποσταλέντι ἀπ' οὐρανοῦ, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι.

13 m Διὸ ἀναζωσάμενοι τὰς ὀσφύας τῆς διανοίας ὑμῶν, νήφοντες τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ· 14 n ὡς τέκνα ὑπακοῆς, μὴ συσχηματιζόμενοι ταῖς πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίαις· 15 o ἀλλὰ κατὰ τὸν καλέσαντα ὑμᾶς Ἅγιον, καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε· 16 p διότι γέγραπται, Ἅγιοι ἔσεσθε, ὅτι Ἐγὼ ἅγιος.

17 q Καὶ εἰ Πατέρα ἐπικαλεῖσθε τὸν ἀπροσωπολήπτως κρίνοντα κατὰ τὸ

l Dan. 12. 9, 13. Acts 2. 4. Eph. 3. 10. Heb. 11. 13, 39. m Luke 12. 35. & 21. 34. Rom. 13. 13. Eph. 6. 14. 1 Thess. 5. 6. n Rom. 12. 2. ch. 4. 2. o Lev. 11. 44. & 19. 2. & 20. 7. Luke 1. 74, 75. 2 Cor. 7. 1. p Lev. 11. 44. & 19. 2. & 20. 7. q Deut. 10. 17. 2 Chron. 19. 7. Job 34. 19. Acts 10. 34, 35. Rom. 2. 10, 11. 2 Cor. 5. 6. & 7. 1. Eph. 6. 9. Gal. 2. 6. Col. 3. 25. Phil. 2. 12. Heb. 11. 13.

"That be far from Thee!" he had said to Christ, and had been rebuked by Him for that remonstrance. (Matt. xvi. 22, 23.)

But his eyes were now enlightened by the Holy Ghost; and he who had endeavoured to dissuade Christ from suffering, rose up after the day of Pentecost, and declared to all the people at Jerusalem, that "these things which God before had showed by the mouth of *all His Prophets* that Christ should *suffer*, He hath so *fulfilled*" (see Acts iii. 18). He now preaches this truth to the world; and he refers to his own illumination by the *Holy Ghost sent down from heaven on the day of Pentecost*, Who enabled him to *interpret* the Prophecies of the Old Testament (see below on 2 Pet. i. 20, 21), and to *preach* those things which the Prophets were ministering of old, not to *themselves*, but to the Church, and which they *desired to see* (Matt. xiii. 17); and which the *Angels themselves longed to look into*.

Thus St. Peter, the Apostle of the Circumcision, vindicates the Gospel of Christ from Jewish allegations that it was a new religion, and that it was contrary to the Law and the Prophets; as his brother Apostle St. Paul has done in the Epistle to the Romans (see *Introduction*, pp. 186—198), and in the Epistle to the Hebrews (see *Introduction*, pp. 366—368).

On the sense of the word παρακύψαι, *to bend aside, and stoop, and rivet the eyes down upon*, see James i. 25; and the citation of this passage by *S. Hippolytus*, who reads ἐγκύψαι, p. 220, *Mai*, p. 185, *Lagarde*. And on the wonderful announcement, that the *Angels* themselves derive heavenly knowledge from the *Holy Scriptures*, in the hands of the *Church*, see above on Eph. iii. 10; and cp. 1 Tim. iii. 16.

This high and holy Mystery, which represents the Angels themselves bending over the Word of God enshrined in the Ark of the Church, was symbolized by the figures of the Cherubim of glory spreading their wings, and bending their faces, and shadowing the Mercy seat, in the Holy of Holies, upon the Ark, in which were kept the Tables of the Law written by God (Exod. xxv. 18—22. Heb. ix. 4, 5); and by the side of which was the Pentateuch. Deut. xxxi. 24—26.

St. Peter's declaration that the Prophets *were ministering* to us (διηκόνουν), is adopted by *S. Hippolytus* (de Antichristo, c. 31), addressing the Prophets, τὰ τοῦ Θεοῦ λόγια διηκονήσατε πάσαις γενεαῖς. Cp. his Philosophumena, p. 336, in his imitation of 2 Pet. i. 20, quoted below on that passage.

12. ὑμῖν] So A, B, C, G, and *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Alf.* *Elz.* has ἡμῖν.

13. διὸ ἀναζωσάμενοι] *Wherefore*,—since the salvation purchased for you is so glorious a prize,—*gird up the loins of your mind*. He keeps up the metaphor of *pilgrims*, i. 1; see also ii. 11. Gird up the loins of your mind. Keep your affections from trailing on the earth (cp. Phil. iii. 20). *And be sober, and hope constantly*: run onward, as it were, on the wings of hope, in your Christian course, *unto the grace which is being brought to you*—it is not of your own earning, but a free gift of God, "to which ye bring nothing but thirst," cp. Rev. xxii. 17—*in the revelation of Jesus Christ*; cp. 2 Pet. iii. 12, σπεύδοντες τὴν παρουσίαν.

He addresses them as *strangers*, journeying onward in hope to their home, and exhorts them to *gird up the loins of their mind*, and to have a clear intellectual view of the glory which is before them, and a resolute endeavour of *volition* to attain it. On this twofold sense of διάνοια, see Matt. xxii. 37. Eph. ii. 3; iv. 18. Col. i. 21. Heb. viii. 10. 2 Pet. iii. 1. 1 John v. 20.

So *S. Polycarp*, writing to the Philippians, c. 2, ἀναζωσάμενοι τὰς ὀσφύας ὑμῶν δουλεύσατε τῷ Θεῷ . . . ἀπολιπόντες τὴν κενὴν ματαιολογίαν, πιστεύσαντες εἰς τὸν ἐγείραντα τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐκ νεκρῶν (see *v.* 21), καὶ δόντα αὐτῷ δόξαν . . . ὁ δὲ ἐγείρας αὐτὸν καὶ ἡμᾶς ἐγερεῖ, ἐὰν πορευώμεθα ἐν ταῖς ἐντολαῖς αὐτοῦ, ἀπεχόμενοι πάσης ἀδικίας.

It is interesting to observe, that *S. Polycarp*, the disciple of St. John, and Bishop of Smyrna, the great city of Asia, appears to have been familiar with the present Epistle of St. Peter (as *Eusebius* has observed, iv. 14), the beloved friend and companion of St. John, who governed the Asiatic Churches, and lived and died at Ephesus. (Acts iii. 1. 3. 11; viii. 14.) *S. Polycarp's* testimony to it is more important, because this Epistle is addressed to the Churches of Asia. He often adopts its words, and incorporates them in his own Epistle (see here and below, ii. 11, 12. 17. 22. 24; iv. 7); as he does also St. Paul's Epistle to the *Asiatic* Church of *Ephesus*. Cp. Eph. ii. 8, with *Polycarp*, Ep. c. 1; Eph. iv. 26, with *Polycarp*, c. 12; and Eph. v. 1, with *Polycarp*, c. 2.

— τελείως ἐλπίσατε] *hope ye perfectly*, without any wavering of doubt, and with perseverance to the end. Observe the *aorist*, ἐλπίσατε. Their whole life is to be *one act* of hope. On this use of the *aorist*, see below, v. 2.

— φερομένην] *being borne*: present tense. *Hope ye on to the grace that is being borne toward you*, in and by *the Revelation of Jesus Christ*. Christ is ever at hand; He is ever bringing grace and glory to you; and ye must ever be hastening on to Him with hope and desire.

14. τέκνα ὑπακοῆς] *children of obedience*; to whom Obedience is as a Mother, communicating her nature to yours; and thus ye are prepared to invoke God as your Father, *v.* 17; contrast κατάρας τέκνα, 2 Pet. ii. 14.

— μὴ συσχηματιζόμενοι] *not conforming yourselves to your former lusts*. An allusion probably to St. Paul's precept, Rom. xii. 2, which is further imitated below, ii. 5.

— ἐν τῇ ἀγνοίᾳ ὑμῶν] *in your ignorance*. See Eph. iv. 14. This word ἄγνοια, *ignorance*, may *seem* to intimate that this portion of the Epistle is addressed also to *Gentiles*. Many of St. Peter's readers were *proselytes*, and had been *Gentiles*. But *ignorance* is also predicated of the *Jews*. See Matt. xxii. 29; xxiii. 16—24. John ix. 39. Acts iii. 17. Rom. ii. 4; x. 3; xi. 25. 2 Cor. iii. 14. 1 Tim. i. 13. Indeed, *all*, whether Jew or Gentile, are in a state of *ignorance*, before they come to Christ. Cp. below on *v.* 18, and ii. 10.

15. ἀλλά] *nay, rather*.

16. ἔσεσθε] *ye shall be*. So A, B, C (and ℵ has ἔσεσθαι), and *Lach.*, *Tisch.*, *Alf.* *Elz.* has γένεσθε. ℵ has διότι ἔ. ἁ. καὶ εἰ —, and A, B* also have not εἰμι, which is added after ἅγιος by *Elz.*

17. καὶ εἰ Πατέρα ἐπικαλεῖσθε] *and if*—(as ye do in the Lord's Prayer: cp. on Acts xxi. 14, as to its primitive use)—*ye call upon Him as Father, Who judgeth without respect of persons according to each man's work, pass ye the time of your sojourning here in fear*. "Meditemur *timorem* Dei; Dominus *non acceptá personâ judicat mundum; unusquisque secundùm quod facit accipiet*." *S. Barnabas* (Ep. 4).

Here is a connected series of arguments and motives to holiness, derived from a consideration,

(1) Of the holy nature of Him Whom we invoke as *Father*, Whose *children* we are, Whom therefore we are bound to imitate and to obey.

(2) Of His office as *Judge*, rewarding every man according to his work; Whom therefore we ought to fear.

(3) Of Christ's office as *Redeemer*, and of His nature as an *all-holy* Redeemer, paying the costly price of His own blood to ransom us from a state of unholiness, and purchasing us to Himself with His blood. Therefore we are *not our own*, but His; and being His, bought by His blood, we owe Him, Who is the Holy One, the service of love and holiness. See above on 1 Cor. vi. 19, 20. Eph. i. 7. 14; and cp. *Clem. Rom.* i. 7, ἀτενίσωμεν εἰς τὸ αἷμα τοῦ Χριστοῦ, καὶ γνῶμεν ὡς ἔστι τίμιον τῷ Θεῷ πατρὶ αὐτοῦ, ὅτι διὰ τὴν ἡμετέραν σωτηρίαν ἐκχυθέν. Cp. *S. Augustine*, Serm. 36.

ἑκάστου ἔργον, ἐν φόβῳ τὸν τῆς παροικίας ὑμῶν χρόνον ἀναστράφητε, [18] [r] εἰδότες ὅτι οὐ φθαρτοῖς, ἀργυρίῳ ἢ χρυσίῳ, ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς πατροπαραδότου, [19] [s] ἀλλὰ τιμίῳ αἵματι, ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου, Χριστοῦ, [20] [t] προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτου τῶν χρόνων δι' ὑμᾶς, [21] [u] τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεὸν, τὸν ἐγείραντα αὐτὸν ἐκ νεκρῶν, καὶ δόξαν αὐτῷ δόντα, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα εἶναι εἰς Θεόν.

[22] [x] Τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδελφίαν ἀνυπόκριτον, ἐκ καθαρᾶς καρδίας ἀλλήλους ἀγαπήσατε ἐκτενῶς· [23] [y] ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς, ἀλλὰ ἀφθάρτου, διὰ Λόγου ζῶντος Θεοῦ καὶ

r 1 Cor. 6. 20. & 7. 23.
s John 1. 29, 36. Acts 20. 28. 1 Cor. 5. 7. Heb. 9. 12, 14. 1 John 1. 7. Rev. 1. 5. & 5. 9.
t Acts 2. 24. Rom. 3. 25. & 16. 25. Eph. 1. 9. & 3. 9. Gal. 4. 4. Col. 1. 26. 2 Tim. 1. 9. Tit. 1. 2. Heb. 1. 2. Rev. 13. 8.
u Acts 2. 33. Phil. 2. 9.
x Acts 15. 9. Rom. 12. 10.
y John 1. 13. & 3. 3, 5. James 1. 18. 1 John 3. 9

Eph. 4. 3. 1 Tim. 1. 5. Heb. 13. 1. ch. 2. 17.

(4) Of our *transitory* condition in this life. On the special allusion in παροικία, *sojourning*, see below, ii. 11.

(5) Of the gift of the Spirit of holiness.

(6) Of our new birth by the living Word of God.

18. ἐλυτρώθητε] *ye were redeemed* by the payment of a price of infinite value, namely, the blood of Christ, Who gave Himself to God as a λύτρον, ἀντίλυτρον, or *ransom*, for the *redemption* of you and the whole world. See Matt. xx. 28. Mark x. 45. Rom. iii. 24. Eph. i. 7. 14. Heb. ix. 12. 1 Tim. ii. 6.

Know you not that Christ redeemed you, not by silver or gold, but by His precious blood? You have been redeemed by Him, and therefore you owe Him service as your Lord and as your Redeemer. *S. Ambrose*, de Isaac, c. 3.

He is a Lamb without blemish and without spot; "*white*, and yet *ruddy*," says the spouse in the Canticles (v. 10); white in spotless innocency, red in His bloody death, and He is her well beloved, because He redeemed her thereby. Cp. *Abp. Leighton* here.

— πατροπαραδότου] *delivered by your fathers*—a passage which has been supposed by some to intimate that this Epistle, designed primarily for Jewish Christians, was intended for Gentile Christians also. Cp. ii. 10; iv. 3. Doubtless many of St. Peter's readers had been originally *Gentiles*, and had then become *Jewish Proselytes*, and so passed into the *Church*. The Proselytes were the "seminarium Ecclesiæ." See *Introduction* to the Acts, p. 9. But this statement of the Apostle may also have been designed to declare to the Jewish Christians that all their ἀναστροφὴ, or conversation, as delivered to them by tradition from their fathers, was *vain* without Christ, Who redeemed them from the curse of the Law (see Gal. iii. 13), and delivered them from the yoke which, as St. Peter himself says (Acts xv. 10), neither they nor their fathers were able to bear. Cp. above on *v.* 14.

The numerous quotations in this Epistle from the *Hebrew Scriptures* (cp. *v.* 24), show that it was not addressed to *Gentiles*. Cp. note above, on 1 Thess. i. 9.

19. ἀμώμου] *without blemish*: as the sacrifices offered under the Law were required to be. Levit. iii. 1. 6; xiv. 10; xxi. 18; xxii. 20. Num. vi. 14. He tells them that this *Lamb* without *blemish*, the Lamb of God, was anterior to all sacrifices of the Levitical Ritual; that He was fore-ordained before the foundation of the world (cp. Rev. xiii. 8); and that therefore the Gospel is *not a new religion* (as the Jews alleged), but older than the Law; and he declares that they are delivered by the blood of Christ the true Passover (John xix. 36. 1 Cor. v. 7), as their fathers were from the destroying Angel by the blood of the Paschal Lamb. Exod. xii. 13.

Observe the distinction between ἀμώμου and ἀσπίλου. Christ, the true Passover (1 Cor. v. 7), had no *blemish* of sin in Himself, nor did he contract any *stain*, or *spot* of sin, from the world.

20. προεγνωσμένου] *foreknown*. Cp. St. Peter's language on the same subject in his speech in Acts ii. 23.

— ἐσχάτου] So A, B, C. On this *substantive* sense of ἐσχάτου, see Acts i. 8; xiii. 47. *Elz.* has ἐσχάτων.

Christ was manifest in the last times (see Heb. i. 2), in the end of the world (Heb. ix. 26). The Paschal Lamb was slain in the *evening*. (Exod. xii. 6.)

21.] See the passage of *S. Polycarp* quoted above on *v.* 13.

On the meaning of πιστοὺς εἰς Θεὸν, see on Matt. xviii. 6. James ii. 19.

22. ἀληθείας] *Elz.* has διὰ Πνεύματος, not in A, B, C, nor in ℵ.

— ἐκτενῶς] *earnestly, intensely*. Let your love for one another be ἐκτενὴς, *stretched out continuously and intently*, without interruption or relaxation. See below on iv. 8.

23. ἀναγεγεννημένοι] *having been born again, not of corruptible seed, but of incorruptible, through the Word of God which liveth and endureth for ever.*

Λόγου is not to be coupled with Θεοῦ, but with ζῶντος (so *Didymus*, *Luther*, *Bengel*, *De Wette*, *Huther*, and others), in contrast with σπορᾶς φθαρτῆς, *corruptible seed*; and the participles are thus placed for the sake of *emphasis*, to declare that the Word here mentioned, is not like *man's* word, a thing that dies and disappears, but that it is the Word of God; the Word that *liveth* and *abideth*. So ii. 4, λίθον ζῶντα, the *stone* that *liveth*: namely, Christ.

St. Peter reminds them that they had been born again of incorruptible seed, even of God Himself; as St. John says, "they were the sons of God, because they believed on His Name, and had been born, not of blood, nor of the will of man, but of God." (John i. 12, 13.)

God had made them His own children in Christ by virtue—

(1) Of Christ's eternal Sonship;

(2) Of His Incarnation; and

(3) Of their Faith and baptismal Incorporation in Him.

For Christ was sent "that He might bring many sons to God" (Heb. ii. 10); so that Christ says to the Father, "Behold, here am I, and the children which God hath given Me" (Isa. viii. 18); and so "*per Filium filii*," by this Son they are sons. *Bp. Andrewes* (i. p. 298). Thus was Christ born in Sion (Ps. lxxxvii. 4), and He is even born in the Morians' Land; for in every place that receiveth the Word of Him Who is the Incarnate Word of God, there is He born. (See *ibid.* pp. 298, 299.) Cp. 1 John iii. 1.

They are born again of God, διὰ λόγου ζῶντος, *through the living Word*; that is, through the *Word preached*, and especially through *Christ* the *Incarnate Word*. As *Didymus* here says, "The *Word* is *living* and abiding; that Word which was in the beginning with God, the Word of God." Our first birth is by Adam, our second birth is by Christ.

Some Expositors here *limit* the Word to the Word written or preached.

But though this sense was doubtless in the Apostle's mind when he wrote this passage, yet it seems an error to suppose that this was *all* that was in his mind.

Christ is the Word (John i. 1). "His Name is the Word of God." Rev. xix. 13. By virtue of His Eternal Sonship, and by the condescension of the Word to become flesh, and to pitch His tent in our Nature (John i. 14), and to become our Emmanuel, God manifested in our flesh (1 Tim. iii. 16), and by our faith and baptismal incorporation in Him, *we are born again*. As to our *flesh*, considered in itself, we are but *grass*, and all *our glory is as the flower of grass*. But since our flesh has become the flesh of Him Who is the *Word of God*, and *Who liveth* for ever, we are partakers of the divine nature (2 Pet. i. 4); and if we endeavour to be holy as He is holy, we shall be partakers of His glory.

On examining carefully the chapter of Isaiah—the fortieth—which St. Peter is quoting here, we see reason for believing that these truths were in St. Peter's mind when he wrote these words; and we shall be confirmed in this opinion by the consideration that one of the main purposes of this Epistle is to show the benefits which result to all mankind from the Eternal Sonship of the Word of God, and from His susception of our Flesh. Isaiah is first pre-announcing the preparatory witness of "the *Voice* crying in the wilderness," and he contrasts that transitory testimony of the *Voice* with the permanence of Him Who is the *Word*; he contrasts the ministry of him who *prepared the way* of our God with the Eternity of Him Who is the *Way* (John xiv. 6); he is contrasting the perishable nature of human flesh, which is as grass, and the goodliness of it as the flower of the field, with the *glory of the Lord*—the glory of Him Who is the only-begotten of the Father, full of grace and truth (John i. 14), and with the glory of the salvation which *all flesh* should see revealed in Him. . . Behold *your God!* *v.* 9.

μένοντος· [24] [z]διότι πᾶσα σὰρξ ὡς χόρτος, καὶ πᾶσα δόξα αὐτῆς ὡς ἄνθος χόρτου· ἐξηράνθη ὁ χόρτος, καὶ τὸ ἄνθος ἐξέπεσε· [25] [zz]τὸ δὲ ῥῆμα Κυρίου μένει εἰς τὸν αἰῶνα.

Τοῦτο δέ ἐστι τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς.

II. [1] [a]Ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον, καὶ ὑποκρίσεις, καὶ φθόνους, καὶ πάσας καταλαλιὰς, [2] ὡς ἀρτιγέννητα βρέφη, τὸ λογικὸν ἄδολον

z Ps. 103. 15. Eccles. 14. 18. Isa. 40. 6. 1 Cor. 7. 31. James 1. 10. & 4. 14. 1 John 2. 17.
zz Ps. 102. 12, 26. Isa. 40. 8. Luke 16. 17.
a Matt. 18. 3. Rom. 6. 4. 1 Cor. 14. 20. Eph. 4. 22, 25. Col. 3. 8.

He then passes on to describe Him as a Judge, and the Shepherd of His flock (*vv.* 10, 11).

That portion of Holy Scripture, which is fitly appointed by the Church as the Epistle for St. John Baptist's Day, is a prophecy of the Incarnation of Christ, the Everlasting God, and of His offices to us, and of our blessedness in Him. St. Peter, in citing that prophecy here, doubtless intended that it should serve as a commentary on his own words, and be used to elucidate them; and that his words, on their part, should also illustrate that prophecy. It would seem, therefore, to be a narrow view of his meaning, to imagine that he intended here to speak *only* of God's Word as *preached* or *written*.

It is, unhappily, a characteristic of modern Biblical interpretation, to pare down the rich exuberance and beautiful efflorescence of Holy Scripture, and to lop off and amputate its ramifications of meaning, and if we may venture so to speak—to reduce them to the bare trunk and stunted pollard of a single sense.

In this way, much of the goodliness and fruitfulness of Scripture is in danger of being lost to the present generation.

The Apostles and Evangelists proceeded on a very different plan in interpreting the Old Testament, and in expounding our Lord's words. They do not *confine* them to *one* sense only. Thus St. Matthew applies the prophecy of Isaiah (liii. 4) to Christ's acts of mercy to the body; and St. Peter adapts it to His vicarious and expiatory sufferings for the salvation of their souls. (Cp. Matt. viii. 17. 1 Pet. ii. 24.) Cp. Acts xiii. 33, with Heb. i. 5; v. 5.

St. John quotes our Lord's saying, which the Evangelist himself had recorded (John xvii. 12), "Those whom Thou gavest me I have kept, and none of them is lost," and which was spoken of their faith and adherence to Him; and applies it to the care which Christ took of the safety of His disciples, when He Himself was arrested in the Garden. (John xviii. 9.)

The primitive Interpreters of Holy Scripture pursued a similar method of exposition, and many of our own Divines, who were reared under their discipline, followed in their steps.

Thus *Dean Jackson*, commenting on this passage, says, "If *Christ's flesh* and *blood* be the *seed* of Immortality, how are we said to be born again *by the Word of God, which liveth and abideth for ever?* Is this Word, by which we are born, the same with that immortal seed of which we are born? It is the same, not in nature but in Person. May we not, in that speech of St. Peter, by the Word, understand the word preached unto us by the Ministers who are God's seedsmen? In a *secondary* sense we may, for we are begotten and born again by preaching, as by the instrument or means. Yet born again we are by the *Eternal* Word (that is, by Christ Himself), as by the proper and efficient cause of our new birth . . . And Christ Himself, Who was put to death for our sins, and raised again for our justification, is *the Word* which we all do or ought to preach.

"The Son of God manifested in the flesh, was *that Word* which, in St. Peter's language, *is preached by the Gospel*. And if we do not preach *this Word* unto our hearers,—if all our sermons do not tend to one of these two ends, either to instruct our auditors in the articles of their creed concerning Christ, or to prepare their ears and hearts that they may be fit auditors of such instructions, we do not preach the Gospel unto them, we take upon us the name of God's ambassadors, or of the ministers of the Gospel in vain." (*Dean Jackson* on the Creed, book vii. ch. xxviii. vol. vii. p. 270.)

See also *A Lapide* here, who says, "This sense is a genuine and sublime one; because in our Regeneration, Christ Himself is personally communicated to us, so that the Deity thenceforth dwells in us as in a Temple, and we are made partakers of the Divine Nature, 2 Pet. i. 4." Cp. note above on James i. 18—21.

The *Word preached* is the preparatory instrument for the conveyance of the divine principle of life, which, flowing from God in Christ, is infused into the heart of man by means of the Holy Sacrament. It is the Ministry of the Word which brings men to the Sacraments; as was shown in the example of St. Peter himself, who preached to the Jews of the dispersion on the day of Pentecost, and then in answer to their question, "What shall we do?" he said, "Repent, and be *baptized* every one of you, in the Name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts ii. 38.)

This order of things is not in any way at variance with what was done in the extraordinary case of Cornelius the first-fruits of the Gentiles, when the Holy Ghost fell on all them which heard the word; and Peter said, "Can any *forbid water, that these should not be baptized?* and he commanded them to be *baptized* in the Name of the Lord." (See note above on Acts x. 44—48.) See also the case of St. Philip and the Ethiopian, who having heard the word, asked, "What doth hinder me to be baptized?" (Acts viii. 36.)

This is what is briefly expressed by St. Paul in the Epistle to the Ephesians; which St. Peter appears to be studiously imitating and confirming in this Epistle (see above, i. 1, 2). Christ loved the Church, and gave Himself for it, that He might sanctify it, having cleansed it by the washing of *Water* with the *Word*. Eph. v. 25, 26, where see note.

After *μένοντος Elz.* has *εἰς τὸν αἰῶνα*, but this is not in A, B, C, and is rejected by *Griesb., Scholz, Lach., Tisch., Alf.*

24. *πᾶσα σάρξ*] *all flesh is as grass.* The life of flesh considered as flesh, is contrasted here with the *spiritual* life imparted to the sons of God, by their adoption into the "*Word* made *flesh*," and by their participation in the divine nature, in Him. See above on *v.* 23. Cp. John i. 12. 14, and 2 Pet. i. 4.

The *ὡς, as*, before *χόρτος* is not in A, and has been erased from ℵ.

For *αὐτῆς Elz.* has *ἀνθρώπου*, but *αὐτῆς* is the reading of A, B, C, G, K, and is received by *Griesb., Scholz, Lach., Tisch., Alf.* The quotation here is almost literally from the *Septuagint*, Isa. xl. 6—8. And this is the case with almost all the quotations from the Old Testament in this Epistle, see

ii. 6 . . . . . cp. Isa. xxviii. 16,
ii. 7 . . . . . Ps. cxviii. 22,
ii. 9 . . . . . Exod. xix. 6,
iii. 10—12 . . . . Ps. xxxiv. 12—16.

25. *τὸ δὲ ῥῆμα*] But the thing *spoken* by the Lord endureth for ever. (Cp. Matt. iv. 4. Luke i. 37.) *Λόγος* is the Word, coming forth from God, and energizing by His Divine Power; and hence is applied to the everlasting Son of God.

This entire passage may be compared with, and is best illustrated by, the words of the same Apostle St. Peter, in his speech at Cæsarea, see Acts x. 36, where is a similar transition from *λόγος* to *ῥῆμα*.

The transition from the Incarnate Word to the spoken or written Word, and *vice versâ*, is, as might be anticipated, of not unfrequent occurrence in Holy Writ: see on Heb. iv. 12. James i. 18—23. Observe, also, that St. Peter here *returns* to the principal Person, Christ, and speaks of Him, who is the *Living Word*, as being also the *Living Stone*, ii. 4.

Ch. II. 1. *ἀποθέμενοι οὖν*] *Put away, therefore, all malice and all guile:* which ye renounced in your baptism, when ye *put on* the new man; see Eph. iv. 22. Col. iii. 9, 10, and James i. 2, imitated by *Clemens Romanus*, i. 13.

On the difference of these words *S. Augustine* says, "*Malitia* malo delectatur alieno; *invidia* bono cruciatur alieno; *dolus* duplicat cor; *adulatio* duplicat linguam; *detractio* vulnerat famam."

2. *ὡς ἀρτιγέννητα βρέφη*] *as new-born babes.* He had been speaking of their baptismal *new birth* from the divine seed of immortality in Christ (i. 23), and he now exhorts them to crave *earnestly* the *unadulterated rational* (not *carnal*) *milk*, as babes yearn for the milk of their mothers' breasts, and to suck it in with eagerness; *in order that they may grow thereby to salvation.* The words *εἰς σωτηρίαν* are omitted by *Elz.*, but are in A, B, C, K, and are received by *Griesb., Scholz, Lach., Tisch., Alf.*

On the word *λογικὸν* cp. Rom. xii. 1, *λογικὴν λατρείαν*, interpreted by *Chrys.* as *πνευματικὴν, spiritual.*

By this mention of *milk*, as contrasted with strong meat, he teaches them a lesson of *humility*. Cp. 1 Cor. iii. 2. Heb. v. 12, 13.

This metaphor from *milk*, and its *adulteration*, is adopted by an ancient writer quoted by *S. Irenæus* (iii. 17), "In Dei *lacte gypsum* malè miscetur" (cp. *Routh*, R. S. i. pp. 48. 62). Here

γάλα ἐπιποθήσατε, ἵνα ἐν αὐτῷ αὐξηθῆτε εἰς σωτηρίαν· [3] [b] εἴπερ ἐγεύσασθε ὅτι χρηστὸς ὁ Κύριος.

[4] [c] Πρὸς ὃν προσερχόμενοι, λίθον ζῶντα, ὑπὸ ἀνθρώπων μὲν ἀποδεδοκιμασμένον, παρὰ δὲ Θεῷ ἐκλεκτὸν, ἔντιμον, [5] [d] καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματικὸς, ἱεράτευμα ἅγιον, ἀνενέγκαι πνευματικὰς θυσίας, εὐπροσδέκτους τῷ Θεῷ διὰ Ἰησοῦ Χριστοῦ. [6] [e] Διότι περιέχει ἐν τῇ γραφῇ, Ἰδοὺ, τίθημι ἐν Σιὼν λίθον ἀκρογωνιαῖον, ἐκλεκτὸν, ἔντιμον· καὶ ὁ πιστεύων ἐπ' αὐτῷ οὐ μὴ καταισχυνθῇ. [7] [f] Ὑμῖν οὖν ἡ τιμὴ τοῖς

b Ps. 34. 9.
c Ps. 118. 22. Eph. 2. 20.
d Isa. 61. 6. & 66. 21. Hos. 14. 2. Mal. 1. 11. Rom. 12. 1. Eph. 2. 21, 22. Phil. 4. 18. Heb. 3. 6. & 12. 28. & 13. 15. Rev. 1. 6. & 5. 10.
e Isa. 28. 16. Rom. 9. 33.
f Ps. 118. 22. Isa. 8. 14. Matt. 21. 42. Luke 2. 34. Acts 4. 11. Rom. 9. 33.

is implied a protest against *adulterations* of the pure nourishment of divine truth, by the admixture of human corruptions, and a precept of vigilance against them. Cp. 2 Cor. ii. 17.

3. εἴπερ ἐγεύσασθε] *if indeed*—as it is to be supposed that ye did, when ye drank in the milk of the divine Word; see this use of εἴπερ Rom. viii. 9. 2 Thess. i. 6—*ye tasted that the Lord is gracious*. Cp. Ps. xxxiv. 9, LXX.

Observe the *aorist*, ἐγεύσασθε, pointing to a *particular time*, viz. their baptism, when they tasted the goodness of the Lord. And on this spiritual application of the word γεύσασθαι, see note above on Heb. vi. 4. Therefore an ancient Bishop, commenting on St. Peter's words, thus addressed those who had been just *baptized*: "These words are specially applicable to you, who are yet fresh in the infancy of spiritual regeneration. For to you mainly the Divine Oracles speak, by the Apostle St. Peter, *Having laid aside all malice, and all guile, as new-born infants, earnestly desire ye the* 'rationabile et innocens lac, ut in illo crescatis ad salutem,' if ye tasted that the Lord is gracious (dulcis). And we are witnesses, that ye have tasted it. . . . . Cherish, therefore, this spiritual infancy. The infancy of the strong is humility. The manhood of the weak is pride." *S. Augustine*, Serm. 353.

Hence an argument may be derived for *Infant* Baptism. These converts of St. Peter are compared to ἀρτιγέννητα βρέφη, *new-born babes*. They had been conceived by nature of unclean seed (Job xiv. 4), in a sinful womb (Ps. li. 5), and there is not an infant of a day old, who needs not the *baptismum lavacri*. "Let them all be baptized, men and infants all." *Bp. Andrewes*, iii. p. 244.

4. λίθον ζῶντα] *a stone that liveth*, even by Death; and giveth life, making others also to be *stones that live*, by union with Him, and participation in His life, and death; for He says, "Because *I live, ye* shall *live* also" (John xiv. 19).

Thus, by a prophetic protest, Peter disclaims all notion of being what some would represent him to be, *the Rock* of the Church (see Matt. xvi. 18). He was indeed a true *Petros*, hewn out of the Divine *Petra*, and founded upon it (cp. 1 Cor. iii. 11). He was one of the Apostolic foundations of the heavenly city (Rev. xxi. 14), whose builder and maker is God (Heb. xi. 10).

Tertullian, speaking of the twelve wells at Elim, and the Twelve precious stones on the breast-plate of *Aaron*, and the *Twelve stones* taken from Jordan by Joshua, as typical of the *Twelve Apostles*, says that Christ gave to Simon the name *Peter*, as a derivative from His own name; because *Christ is the Rock* (Petra) and *Stone*: and is set for a *stone of stumbling* and *rock of offence*. *Tertullian* (c. Marcion. iv. 13). See further, *v.* 8, and *Introduction* to this Epistle, and above, notes on Matt. x. 1, 2, and on Matt. xvi. 18.

5. οἰκοδομεῖσθε] *ye are being built*. Observe the present *indicative*. The work of building is still going on, ye are *not* yet *finally* established, as are the stones in the heavenly Temple; Rev. xxi. 14. 19. Eph. ii. 22; and cp. the *present* participle σωζομένους, Acts ii. 47, and *S. Ignatius*, ad Ephes. c. 9, ὄντες λίθοι ναοῦ Πατρὸς ἡτοιμασμένοι εἰς οἰκοδομὴν Θεοῦ. The *literal* Jerusalem is tending towards *destruction*, but *ye*, who compose the true Sion, are being *built up*.

— οἶκος πνευματικὸς, ἱεράτευμα ἅγιον] *a house that is spiritual, a priesthood that is holy*. Observe the position of the substantive. In Christ ye are not only *living stones*, making a *spiritual temple*,—far more glorious than the *material* house at Jerusalem,—but ye are also a *holy priesthood* (see below, *v.* 9), ministering to God in the oblation of *spiritual sacrifices*, which are more precious than the carnal victims of the *Levitical* Temple at Jerusalem, and are acceptable to God in Christ.

These sacrifices are offered by you in prayer and praise, and in the oblation of the *Holy Eucharist* (see on Heb. xiii. 10. 15), and in the offering of your *alms* (Heb. xiii. 16), and in the presentation of *yourselves*, your souls and bodies, as a *living sacrifice, holy, acceptable to God*, which is your *rational worship and service* (Rom. xii. 1, 2).

Therefore be not dismayed because ye are cut off from the service and worship of the *literal Temple* at Jerusalem, which will soon be destroyed: for ye yourselves are a *spiritual Temple*, ye are a *holy Priesthood*, ye offer sacrifice and oblations well-pleasing to God through Christ the One Mediator, and Everlasting High Priest. See Heb. xiii. 15. Col. iii. 17.

Some persons (the *Schwenckfieldians* and others of modern days) have perverted this text into an argument, that *all Christians are Priests*; and that there ought to be *no Priests* or *distinct orders of Ministers* in the Christian Church.

But to this allegation it may be replied, that the words "*ye are a holy priesthood*," were applied also to the *Jews* in the Old Testament (Exod. xix. 6), and yet, "*Korah and his company*" were punished by God for saying that "*all the congregation is holy*," and for invading the office of the Priesthood (Num. xvi. 3—40). And Uzziah the King was smitten for presuming to offer incense (2 Chron. xxvi. 18), and the Apostle St. Jude declares that the sin of the gainsaying of Korah may be committed in Christian times (Jude 11).

The *special* ministration of God's Word and Sacraments is committed to certain persons, who accordingly have, in Scripture, special designations, as being *separated* for the work whereunto they are called (Acts xiii. 2); and "*Ecclesia* non est," says *S. Jerome* (adv. Lucif.), "quæ non habet *Sacerdotes*" (cp. *S. Ignatius*, ad Trall. 3), χωρὶς τούτων Ἐκκλησία οὐ καλεῖται. Christ gave not *all*, but *some* to be Apostles, and *some* to be Prophets, for the work of the *ministry* (Eph. iv. 11, 12). "Are *all* Apostles? are *all* Prophets? are *all* Teachers?" (1 Cor. xii. 29.) No, every one in his own order. And St. James would not have commanded Presbyters to be sent for (James v. 14), and St. Peter would not have enjoined Presbyters to feed the flock committed to their care (1 Pet. v. 1), if *every one* was a Priest. And if all men are equally Priests, then *all* men are equally *Kings*. For the Scripture says that Christ hath made us *Kings* and *Priests* (Rev. i. 6), and according to this notion all civil order must be abolished.

But the true exposition is, that all Christians *are to be distinguished* from the world, as the Jews were distinguished from other nations, and as Priests *are distinguished* from those to whom they minister; and that *all* persons who are Christians, and distinguished as such from those who are not Christians, are to be a holy priesthood, and to consecrate their souls as altars to God, and to offer themselves as living sacrifices to Him. See *Augustine*, Tract. in Joan. 51.

6. περιέχει ἐν τῇ γραφῇ] *it is extant in the Scripture*: περιέχει is used in a middle sense, as many other verbs in the N T. (see on Mark xiv. 72. Luke xv. 12), and so περιέχει in *Josephus* (Ant. xi. 4. 7), καθὼς ἐν αὐτῇ ἐπιστολῇ περιέχει. *Winer*, p. 225. The verb ὑπερέχω in ii. 13, is an example of similar usage, and παραδίδου in ii. 23.

— λίθον] *stone*. See Ps. cxviii. 22, LXX. Matt. xxi. 42. Cp. *Barnabas* (Epist. 6, p. 10, *Dressel*), who appears to imitate these verses of this Epistle.

Here also is another parallel between this Epistle of St. Peter (ii. 4—8) and St. Peter's speeches as recorded by St. Luke in the Acts. See there, iv. 10—12.

7. ὑμῖν οὖν ἡ τιμή] *to you therefore, who believe in Him, the worth* of this stone is imparted. The sense is well expressed in the *Syriac Version*, "Vobis igitur datus est hic *honor*," and so the *Vulg.* and *Arabic*, "Vobis igitur est *honor*." That is to say, *ye* are not put to shame as unbelievers will be (*v.* 6), but are made *sharers* in the *honour* and value (τιμὴ) which belongs to this living stone, Christ, which is precious and *honourable* (ἔντιμος).

This honour and value are *imparted to you on your profession of faith*, in your baptism, by which ye are cemented in Him; and by your stedfast adherence and continuance in belief in Him, you, coming to Him who is the *Living Stone*, became also *living stones*. See *Didymus* here.

Ye are not *dead stones*, like the stones of the material Temple at Jerusalem, which will soon be cast down, and not "one stone be left upon another" (Matt. xxiv. 2. Luke xix. 44). And ye are not *diseased* stones, like the stones infected with leprosy,

πιστεύουσιν· ἀπειθοῦσι δὲ, λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας, καὶ λίθος προσκόμματος καὶ πέτρα σκανδάλου, [8] [g] οἳ προσκόπτουσι τῷ λόγῳ ἀπειθοῦντες, εἰς ὃ καὶ ἐτέθησαν.

[9] [h] Ὑμεῖς δὲ γένος ἐκλεκτὸν, βασίλειον ἱεράτευμα, ἔθνος ἅγιον, λαὸς εἰς περιποίησιν, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς· [10] [i] οἱ ποτὲ οὐ λαὸς, νῦν δὲ λαὸς Θεοῦ· οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες.

[11] [k] Ἀγαπητοὶ, παρακαλῶ ὡς παροίκους καὶ παρεπιδήμους, ἀπέχεσθε τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς, [12] [l] τὴν ἀναστροφὴν

g 1 Cor. 1. 23.
h Exod. 19. 5, 6 Deut. 7. 6. & 14. 2. & 26. 18. Eph. 1. 14. & 5. 8. Col. 1. 13. Rev. 1. 6. & 5. 10.
i Hos. 1. 10. & 2. 23. Rom. 9. 25.
k 1 Chron. 29. 15. Ps. 39. 12. & 119. 19. Rom. 13. 14. Gal. 5. 16, 24. Heb. 11. 15. James 4. 1.
ch. 1. 17.
l Rom. 12. 17. 2 Cor. 8. 21. Phil. 2. 15. Tit. 2. 8. ch. 3. 16. Matt. 5. 16. Luke 1. 38. & 19. 44.

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which were to be taken out of the wall of the house (Lev. xiv. 40—44). Ye are *living*, *healthful* stones, joined together in unity, and compacted and *growing* in Christ; and being built up in Him ye have been made to be sharers and partakers of His glory, so that by your inedification on Him, who is set in *Sion* as the *Stone elect*, *precious*, ye become like the *jewels* and *precious* stones in the wall of the heavenly Jerusalem (Rev. xxi. 19). Thus His honour and *worth* (τιμὴ) *is given to you, who believe*; it is given to you by virtue of your faith in Him; for those who serve Him will His Father *honour* (John xii. 26).

As to the sense of the dative participle, cp. *Winer*, p. 485.

— ἀπειθοῦσι δέ] *But to those who are disobedient, the stone which the builders rejected, this became the head of the corner.* That is, it was exalted and glorified, *notwithstanding* their rejection of it; nay, more, even *by means* of their rejection of it, it became more glorious; for the *glory* of Christ is due to His *suffering*, and He cements His Church with His own *blood*, shed on the cross, and by His Death He lives, and overcame Death, and delivers us from Death, and gives eternal life to all who believe. See Phil. ii. 9. Heb. ii. 14.

— εἰς κεφαλὴν γωνίας] *to the head of the corner.* See Matt. xxi. 42. 44. Acts iv. 11, *St. Peter's* own speech: cp. Eph. ii. 20.

— καὶ λίθος προσκόμματος] *and a Stone of stumbling, and Rock of offence to them who stumble at the word*, i. e. at the preaching of the cross (ὁ λόγος τοῦ σταυροῦ), which is to the Jews a *stumbling-stone*. (1 Cor. i. 18.)

8. εἰς ὃ καὶ ἐτέθησαν] *to which they were also set*, or appointed. Christ is the Stone who is *set* for the fall, and for the rise, of many in Israel. (Luke ii. 34.) Christ is *set for the rise* of all who *believe* in Him; and He is *set for the fall* of all who disobey Him.

No man is set *for disobedience*: but all, who are *disobedient*, are set for a *fall*; and whosoever *falleth* on *this stone* shall be broken, and on whomsoever it shall *fall*, it shall grind him to powder. (Matt. xxi. 44.) Cp. Jude 4, and *Didymus* here, who says, that their *voluntary unbelief* was the cause of their *appointed fall*; and see the remarks above, *Introduction* to the Epistle to the Romans, p. 194; and *Dr. Hammond* here.

9. ὑμεῖς δέ] *but ye*, who are believers in Christ, are Israelites indeed, and enjoy all the titles and privileges which are promised by God in the Old Testament to His chosen People. (See above, i. 2.) The *literal Israel* who reject Christ have fulfilled the prophecies, which declared that the *elect corner stone* (Isa xxviii. 16) would be also a *stone of stumbling*, and *a rock of offence* to some (Isa. viii. 14); *and that the stone which the builders*, or chief workmen in God's Temple in Jerusalem, *refused, should become the Head of the corner.* Do not therefore be staggered by that rejection; nor imagine that ye have *forfeited* any *privileges* by embracing the Gospel. Ye are now God's people *indeed, a chosen generation*, a royal priesthood, being members of the mystical body of Him Who is the everlasting *Priest* and *King*, and being partakers of the holy unction of His *Royalty* and *Priesthood*: ye are a *holy nation, a peculiar people*, λαὸς εἰς περιποίησιν (from LXX, Exod. xix. 5. Deut. vii. 6. Cp. Isa. xliii. 21. Mal. iii. 17); i. e. literally, *a people for a purchasing*, or acquisition, סְגֻלָּה (segullah, *peculium*), and specially for the purchase effected by the precious blood of Christ.

The peculiar people, or people *for the purchase*, is the Universal Church which Almighty God has purchased to Himself by the precious blood of His dear Son. Cp. Acts xx. 28; and see above on Titus ii. 14, and Eph. i. 14.

— ἀρετάς] *virtutes*, God's attributes and works of love and mercy to you in Christ. Cp. 2 Pet. i. 3. St. Peter is adopting the language of Isaiah (xlii. 12), τὰς ἀρετὰς αὐτοῦ ἐν ταῖς νήσοις ἀπαγγελοῦσι.

10. οἱ ποτὲ οὐ λαός] *who were formerly not a people*: for ye are scattered in all lands, and have no king or country; but *now ye are a people*, for ye have a home in the Church, and a King in Christ. St. Peter is appropriating the words of Hosea (ii. 23), where God is pre-announcing His reconciliation with *Israel*; a circumstance which may serve as an evidence that these words do not show (as some have supposed) that this Epistle was written to *Gentiles*. See above, i. 14. 18.

— οἱ οὐκ ἠλεημένοι, νῦν δὲ ἐλεηθέντες] Observe the difference of *tense* in these two participles, the perfect and aorist; the former describing a *state*, the latter an *act*. *Ye were formerly not* ἠλεημένοι, not pitied by God; ye were *continuing* in that *state*, one of remoteness from God's mercy; but ἠλεήθητε, ye *were made* an object of mercy by His *act* of free grace to you in Christ. Cp. *Winer*, § 45, p. 307.

11. ἀγαπητοί] *Beloved, I beseech you as strangers and pilgrims.* He had been speaking of their new birth in Christ (i. 23), and had just been describing them as a people redeemed and purchased by God to Himself; redeemed from the captivity of Satan, and purchased by the blood of Christ to Himself, and to the hope of an eternal inheritance in the heavenly Canaan.

The mercies they now enjoy are the antitypes of those vouchsafed to their fathers, the Israelites of old, when they were *redeemed* out of the house of bondage in Egypt, and saved from the destroying angel by the blood of the Paschal Lamb; and became God's peculiar people, dedicated to Him, and were made inheritors of the land of Promise. Cp. 1 Cor. x. 1—6.

St. Peter had exhorted them to sing praises to God for their deliverance *out of darkness into light* (ii. 9), as Moses and Miriam sang praises to Him for the salvation of the people out of Egypt, after their passage through the Red Sea (Exod. xv. 1—22), the type of Baptism. And now by a happy connexion he exhorts them to *march onward* in their journey, as the Israelites did in their pilgrimage through the wilderness; and to abstain from *fleshly lusts*, which they had renounced in their baptism, and which *war against the soul*: and to be warned by the fate of their fathers, whose carcases fell in the wilderness; and to remember the fires of Taberah, and the judgments of Kibroth-hattaavah, the graves of them that *lusted*. Num. xi. 4—34. Ps. cvi. 14. 1 Cor. x. 6.

This address to them as *strangers* and *pilgrims* was specially pertinent to the first readers of this Epistle (see above on i. 1 and 17); but is also applicable to *all*, who have no continuing city here, and seek for a home above. See Heb. xi. 13—15. Cp. Phil. iii. 20. 1 John ii. 15.

— ἀπέχεσθε] *abstain ye.* The imperative mood. *Elz.* has the *infinitive* here, ἀπέχεσθαι, and so B, K, and most editors. But the imperative, ἀπέχεσθε, is sanctioned by A, C, G, and many Cursives, and the *Syriac*, *Coptic*, and *Æthiopic* Versions; and *Didymus*, *Cyprian*, and *Leo*; and this *direct* address gives more life and force to the appeal. Compare the similar passage of St. Paul, Rom. xii. 2, and note there; and the like structure in this Epistle, v. 1, παρακαλῶ τοὺς ἐν ὑμῖν πρεσβυτέρους, ποιμάνατε.

— αἵτινες] *quippe quæ*—more expressive than *which*: it implies the *reason why* we are to abstain from them; viz. *because* they war against the soul. On this use of ὅστις, see Rom. i. 25. 32; ii. 15; vi. 2. 1 Tim. i. 4; vi. 9.

— στρατεύονται] *are warring*: he refers to James iv. 1, "*lusts warring* in your members."

12. τὴν ἀναστροφὴν] *having your conversation* (social intercourse and behaviour, Gal. i. 13. Eph. iv. 22. James iii. 13) *honest among the Gentiles*, among whom ye are dispersed and scattered abroad, as a holy leaven to leaven the world, *in order that* in the very respect *in which* (ἐν ᾧ, see iii. 16) *they speak against you as evil-doers*, by calling you disloyal to Rulers, but

ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν, ἵνα ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν,
ἐκ τῶν καλῶν ἔργων ἐποπτεύοντες δοξάσωσι τὸν Θεὸν ἐν ἡμέρᾳ ἐπισκοπῆς.

13 [m] Ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει διὰ τὸν Κύριον, εἴτε βασιλεῖ, ὡς [m] Rom. 13. 1. Tit. 3. 1.
ὑπερέχοντι, 14 [n] εἴτε ἡγεμόσιν, ὡς δι' αὐτοῦ πεμπομένοις εἰς ἐκδίκησιν κακο- [n] Rom. 13. 3, 4.
ποιῶν, ἔπαινον δὲ ἀγαθοποιῶν· 15 [o] ὅτι οὕτως ἐστὶ τὸ θέλημα τοῦ Θεοῦ, ἀγαθο- [o] Tit. 2. 8.

finding you when tried most loyal to them (see *v.* 15), *they may, from your good works*, of which they are *spectators* (ἐποπτεύοντες, so B, C), *glorify God in the day of visitation;* that is, in the day when *ye are visited* by God, the Inspector and Judge of all, and when ye are tried by afflictions (see Luke xix. 44. Isa. x. 3. Jer. vi. 15; viii. 12), and are manifested in your true light by Him, in the eyes of the world, especially of your slanderers and detractors; then in "the time of *visitation* shall ye *shine*, for grace and mercy is to His saints and ἐπισκοπὴ to His elect." Wisd. iii. 7. 9; iv. 15. Ecclus. ii. 14; xviii. 20.

The *day of Visitation* may also be understood more generally as describing God's Judicial Visitations, such as the impending War in Judæa, and other *Wars*, *Famines*, *Earthquakes*, *Plagues*, and *Pestilences*. Matt. xxiv. 7.

In such trials as those, the faith and love of the *Christians* were displayed in striking contrast with the *Jews* and *Heathens*.

A memorable instance of this may be seen in the history of the Plague at Carthage, in S. Cyprian's Episcopate, as described by his Deacon, Pontius, p. 6. "The majority of our brethren," says Pontius, "took care of every one but *themselves;* by nursing the sick, and watching over them in Christ, they caught the disorder which they healed in others, and breathed their last with joy; some bare in their arms and bosoms the bodies of dead saints; and, having closed the eyes of the dying, and bathed their corpses, and performed the last obsequies, received the same treatment at the hands of their brethren. But," he adds, "the *very reverse* of this was done by the *Gentiles:* those who were sinking into sickness, they drove from them; they fled from their dearest friends; they threw them expiring into the streets, and turned from their unburied corpses with looks of execration." See also *S. Cyprian's* words in his treatise published on that occasion, De Mortalitate, sive Peste, capp. 9, 10, "Mortalitas ista, ut Judæis et Gentilibus et Christi hostibus pestis est, ita Dei servis salutaris excessus est."

The words ἐποπτὴς and ἐποπτεύειν are applied to spectators of actors in a drama, or of wrestlers in athletic games, or who are admitted to view some sacred Mysteries. See above on 1 Cor. ii. 6, and *Wetstein*, p. 687.

The Christians in their sufferings were a *spectacle* (θέατρον) to the world (1 Cor. iv. 9), and the heroism and patience with which they endured them, excited the admiration and elicited the applause of the Heathen; and this applause redounded to the *glory of God*, Who gave them grace to suffer as they did. Thus the Martyrdoms of Christians were instrumental in the conversion of Heathens, and in the Propagation of the Faith.

This passage is quoted by *S. Polycarp*, ad Phil. c. 10, "omnes vobis invicem subjecti estote (1 Pet. v. 5), conversationem vestram irreprehensibilem habentes in gentibus, ut ex bonis operibus vestris et vos laudem accipiatis, et Dominus in vobis non blasphemetur."

13. ὑποτάγητε οὖν] *be ye subject therefore.* A practical application of the general precept just enunciated.

— ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει] *be ye subject, submit yourselves, to every power, to every ordinance* appointed by man.

The ruling Power, to which they are to submit, is called here κτίσις ἀνθρωπίνη, an *ordinance* of *man;* because the choice of the particular *form* of Government in a State, whether it is to be Monarchical or Republican, is commonly determined by *men;* and the *persons* who are appointed to govern,—whether by *hereditary succession*, or election,—are often designated by *men*.

But the *Authority* (ἐξουσία) itself, which Rulers have and exercise, when they have once been appointed by men, is not *derived from man*, but it is from *God* alone. (See Rom. xiii. 1—3.)

This important proposition, which is plainly set forth in Holy Scripture, by St. Peter here, and by St. Paul (Rom. xiii. 1—4), and which declares the true grounds of all allegiance and obedience to Rulers and all in authority, may be thus illustrated;

Water may be made to assume different *forms*, in fountains and cascades, and be made to flow in different *channels* or *aqueducts*, by the *hand* of *man;* but the *Element* itself, which flows in them, is from *God*. So again, *Marble* may be hewn by man's hand into different *shapes;* under the sculptor's chisel it may become a statue, a frieze, or a sarcophagus; but the *Marble* itself is from the *quarry*, it is from the creative hand of *God*.

So it is with *Civil Power*. The *Form* which Power may assume, and the *Person* who may be appointed to exercise it, may be κτίσεις ἀνθρώπιναι, ordinances of *man:* but the *Authority* itself (ἐξουσία) is from *God*.

Consequently, as St. Peter teaches, we are bound to *submit* to every *ordinance* of *man*, "*for the Lord's sake*," Whose ministers and vicegerents our Rulers are; and as St. Paul declares, "he that resisteth the Authority, resisteth the *ordinance* of *God*, and they that resist, shall receive to themselves damnation." See notes above on Rom. xiii. 1—3.

"All the Kingdoms and Governments of the whole earth are Thy ordinance, O Lord (Rom. xiii. 2), albeit an institution of man (1 Pet. ii. 13)," says *Bp. Andrewes* (Private Devotions, p. 48, ed. 1830). Cp. *Bp. Sanderson*, Præl. vii. 15. *Abp. Bramhall* and *Bp. Horsley* in Christian Institutes, iii. 39. *Abp. Leighton* here, and *Hooker* (VIII. ii. 6), who says, "Unto kings by *human right*, honour by very *divine right* is due."

Obedience therefore is to be paid to Authority in all commands that are *not contrary to divine law*. As to our duty in those cases where the human Governor *commands* any thing which is *forbidden by God*, or *forbids* any thing which God *commands*, St. Peter's own conduct may be our guide. See above, Acts iv. 19, 20; v. 29.

There is a particular emphasis in the word πάσῃ here, *every* ordinance of man; because some Jewish Christians, and especially the Gnostics, held and taught that they were exempt from submission to human rule, particularly *to heathen rule*. See on 1 Tim. ii. 1—3. Titus i. 10; iii. 1, and below, ii. 16, and on 2 Pet. ii. 10, and Jude 16, for corrections of this notion.

St. Paul uses the same word, in order to teach that *no one* is exempt from the duty of subjection to Rulers. "Let *every* soul" (πᾶσα ψυχὴ), he says, "be subject to the higher powers." (Rom. xiii. 1.)

St. Peter himself here teaches the duty of submission to lawful authority. But they who call themselves "*successors of St. Peter*," have set themselves *above*, and in *opposition to*, lawful authority, and have often encouraged others to rebel against it. See above, on 2 Thess. ii. 4, and below, on Rev. xiii. 15, 16; xvii. 3. How much misery would the World have been spared, if they who profess to revere the name of St. Peter, and to be successors of St. Peter, had listened to the precepts of St. Peter, and had followed the example of St. Peter!

— βασιλεῖ] *the King*—the Roman Cæsar. So βασιλεὺς is used by *Josephus*, B. J. v. 13. 6. Cp. *v.* 17. The regions to which this Epistle was sent were provinces of Rome.

— ὑπερέχοντι] *as being over* you. See on Rom. xiii. 1.

14. ἡγεμόσιν] *governors*. In our Lord's Ministry and Country Cæsar was βασιλεὺς (John xix. 15), but Pilate was ἡγεμὼν (Matt. xxvii. 2). He submitted *to both*. (Matt. xxii. 17. John xix. 11.)

15. ὅτι οὕτως] *for so is the will of God, that by well-doing we may stop the mouth* (φιμοῦν, *to muzzle*, Matt. xxii. 12. 34. Mark i. 25; iv. 39. 1 Tim. v. 18) *of the ignorance of foolish men*. We Christians may be maligned by the heathen, as if we were ill affected to Cæsar; but when we are put to the test, it will be found, that we Christians are loyal subjects, and in fact almost the *only* loyal subjects of Cæsar; because it is our religion alone which teaches men to regard Cæsar as the Minister of God. Cp. *Œcumen.* here, and see this doctrine eloquently preached by *Tertullian* in his Apology, § 28—37.

This admonition of St. Peter to the *Jewish* Christians was very seasonable at this time, when the Jews at Jerusalem, and in various parts of Europe and Asia, were preparing to rise in that Rebellion against Rome which ended in the destruction of Jerusalem by the Romans, about five years after this Epistle was written; and which produced its fatal results in the slaughter of many thousands of Jews collected in Jerusalem from all parts, and in the unutterable woe and final dispersion of their nation.

The *Christians* were rescued from those calamities by the prophecies and exhortations of Christ and His Apostles, particularly St. Peter and St. Paul.

Christ was crucified by the power of Rome, as He had foretold that He would be (Matt. xx. 19). St. Peter and St. Paul, as they also foreknew, were martyred by Rome; but yet they preached submission to Rome.

ποιοῦντας φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνωσίαν· 16 p ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς δοῦλοι Θεοῦ. 17 q Πάντας τιμήσατε, τὴν ἀδελφότητα ἀγαπᾶτε, τὸν Θεὸν φοβεῖσθε, τὸν βασιλέα τιμᾶτε. 18 r Οἱ οἰκέται, ὑποτασσόμενοι ἐν παντὶ φόβῳ τοῖς δεσπόταις, οὐ μόνον τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν, ἀλλὰ καὶ τοῖς σκολιοῖς. 19 s Τοῦτο γὰρ χάρις, εἰ διὰ

p John 8. 22. Rom. 6. 18. 1 Cor. 7. 22. Gal. 5. 1, 13. 2 Pet. 2. 19.
q Matt. 22. 21. Rom. 12. 10. Eph. 4. 3. Phil. 2. 3. Heb. 13. 1. ch. 1. 22. & 5. 5. 2 Pet. 1. 7.
r Eph. 6. 5. Col. 3. 22. 1 Tim. 6. 1. Tit. 2. 9.
s Matt. 5. 10. 2 Cor. 7. 10.

16. *ὡς ἐλεύθεροι*] *as free*, and yet,—although free by reason of that liberty, with which Christ has made you free (Gal. v. 1), —*not using your liberty as a cloke* (or specious pretext) *for maliciousness.*

He had exhorted them to *be subject to every human ordinance for the Lord's sake*; and he now obviates the objection of those Christians who—following the example of the Pharisees, and others among the Jews, who pleaded that they were *God's peculiar people* (see *v.* 9), and that, as children of Abraham, and *subjects of Jehovah*, they ought *not* to be in bondage to any man (John viii. 33), and especially ought not to submit to any *heathen* rule, and could not in conscience pay *tribute to Cæsar* (see Matt. xxii. 17—21)—alleged, that since they had been *made free by Christ*, they could not obey any other rule, especially a heathen power, without treachery to Him.

It is well observed by *Bp. Sanderson*, that *St. Paul*, the Apostle of the *Gentiles*, usually treats the question of Christian Liberty in reference to the duty of using it in such a manner as not to *give offence* to *weak brethren*; and that *St. Peter*, the Apostle of the *Circumcision*, generally handles it in such a manner as to guard it against being abused into an occasion of *insubordination* to *Authority*. The one guards against the danger of scandal; the other inculcates the duty of obedience.

The reason of this was, that St. Peter had to do with Jews "who could not brook subjection and were of all nations under heaven the most impatient of a foreign yoke." "Seditiosissima gens." *Scaliger*. *Bp. Sanderson*, iii. 273. St. Paul dealt with mixed communities of Jews and Gentiles, and had a delicate and difficult part to perform, in preventing the one from giving offence to the other, and from rashly judging the other; and in endeavouring to unite them all by the bonds of Love.

St. Peter asserts their *freedom*, and exhorts them to live *as free*; but he also warns them against making their freedom a mask for maliciousness, and against falling into the sins of licentiousness and rebellion, under the sacred guise of liberty, and religion; and against forfeiting their freedom, by making themselves slaves of evil passions.

This twofold duty has been well inculcated in a sermon on this text by *Bp. Sanderson*. To do God and ourselves right it is necessary that we should with our utmost strength *maintain* the doctrine and power of that Liberty wherewith Christ hath endowed His Church, without either usurping the mastery over others, or subjecting ourselves to their servitude, so as to surrender either our judgments or Consciences to be wholly disposed according to the opinions or wills of men, though of never so excellent piety or parts.

But yet, lest while we shun one extreme, we fall into another, as we are very apt to do; and lest, while we seek to preserve our Liberty, we lose it; the Apostle, therefore, in the next clause, putteth in a caveat for that also, *not using your liberty for a cloke of maliciousness*. We must so maintain our Liberty that we abuse it not, as we shall, if, under the pretence of Christian Liberty, we either adventure the doing of some unlawful thing, or omit the performance of any requisite duty. *Bp. Sanderson*, v. p. 289. On the grounds and nature of Christian Liberty, and on the rules for its right use, see also note above, on 1 Cor. iii. 4. 22, 23; vi. 12; ix. 19, and Gal. v. 1 and 13.

As free, and not using your liberty as a cloke of maliciousness, but as servants of God.

It is observable, that *St. Peter* imitates and adopts *here St. Paul's* language to the *Galatians* (v. 13).

(1) St. Peter's words "*as free*," correspond to St. Paul's words, "*brethren, ye are called to liberty.*"

(2) St. Peter's words, "*and not using your liberty as a cloke of maliciousness*," correspond to St. Paul's words, "*only use not your liberty as an occasion to the flesh.*"

(3) St. Peter's words, "*but as servants of God*," correspond to St. Paul's, "*by love serve one another.*"

Thus these two Apostles unite in teaching,

(1) The duty of *maintaining Christian Liberty*.

(2) The need of caution against *its abuse*.

(3) The *Law* by which it is to be *regulated*, and the manner in which it is to be *used*.

Observe also, that *St. Peter*, the *Apostle* of the *Circumcision*, in this Epistle, which is addressed to *Jewish Christians* of *Galatia*, (i. 1), refers here to that Epistle of St. Paul—the *Apostle* of the *Gentiles*,—the Epistle to the *Galatians* (v. 13), in which St. Paul had specially inculcated the duty of maintaining Christian Liberty against the usurpations of Judaizing teachers, who endeavoured to bring them into bondage (Gal. i. 7; v. 1), and in which St. Paul had recorded his own public opposition to *St. Peter* at Antioch, when, in a moment of weakness, he connived at those Judaizing teachers who would have imposed the yoke of the Levitical Law on the Gentile Christians (Gal. ii. 11—21).

Thus St. Peter now declares his entire concurrence with St. Paul on that matter which had then produced a difference between them; and in which his conduct had exposed him to the rebuke of his brother Apostle. And by the adoption of the language of the Epistle of St. Paul to the *Galatians*, and by incorporating it in his own Epistle to the Jewish Christians of *Galatia*, he presents a noble example of recovery from error, and of generosity and love of truth. Compare note below, 2 Pet. iii. 15, 16, and *Introduction* to this Epistle, pp. 42, 43.

17. *πάντας—τιμᾶτε*] *Honour all men, Love the brotherhood.* On this text see *Bp. Sanderson's* Sermon, i. pp. 54—81.

— *τὴν ἀδελφότητα*] *the brotherhood* (see v. 9). So *Clemens R.* i. 2, *ἀγὼν ἦν ὑμῖν ὑπὲρ πάσης τῆς ἀδελφότητος εἰς τὸ σώζεσθαι*, and so *S. Polycarp* (c. 10), in the old Latin Version, "*fraternitatis* amatores."

Love the brotherhood; sympathizing with them in grief, succouring them in trouble, rejoicing in their graces, as if they were your own. There is the same blood in your veins; the same Head of the whole brotherhood; the same Spirit knitting all together in one. Cp. *Abp. Leighton* on i. 22.

— *τὸν βασιλέα τιμᾶτε*] *Honour the King*, even Nero. See above, *v.* 13. Mark the difference between *τιμήσατε* and *τιμᾶτε*.

The union of these two Apostolic precepts arranged in this order, "*Fear God, Honour the King*," shows that Loyalty is to be grounded on Piety; that in order to be good Citizens men must begin with being good Christians; that honour to Kings is to be based on the fear of God, by Whom Kings rule, and Whose ministers they are. St. Peter follows Solomon (Prov. xxiv. 21), *φοβοῦ τὸν Θεὸν, υἱὲ, καὶ βασιλέα.*

18. *οἱ οἰκέται*] *ye domestics*,—a milder word than *slaves*. This is the only place in the Apostolic Epistles where the word *οἰκέτης* occurs in this sense.

This fact may thus be accounted for;

St. Peter is writing specially to *Jewish* Christians, who would not regard *their* domestics, especially those of their own *nation*, in the same light as the *Heathen* Masters did theirs, namely, as slaves. See Lev. xxv. 39—44, where the Jews are forbidden to reduce any poor man of their own nation to the state of a *bondsman*, and they might not *purchase* as *bondsmen* any of their *own nation*, but of the *heathen* only.

St. Paul, the Apostle of the *Gentiles*, and writing specially to them, always uses the word *δοῦλος* (*bondsman, slave*) in his precepts concerning household service (1 Cor. vii. 21. Eph. vi. 5—8. Col. iii. 11. 22; iv. 1. 12. 1 Tim. vi. 1. Tit. ii. 9).

Many Jewish Rabbis taught, that a Jew might not serve a Heathen (see *Lightfoot* on 1 Cor. vii. 23. Cp. John viii. 33). Therefore this precept of St. Peter, the Apostle of the Circumcision, exhorting servants to be *subject* to their Masters, was a necessary caution to Jewish Christians; and it proves his courage and honesty; he would not ingratiate himself with them by flattery, and by concessions to their national prejudices. Cp. on Tit. i. 10—12.

19. *τοῦτο γὰρ χάρις*] *for this is acceptable.* Properly, this is an act of *grace, freely* and *cheerfully* laid up on your part, as a deposit with God, and favourably *accepted* by Him, and requited to you with praise and benefit. See *v.* 20, where *κλέος* explains it; and cp. 1 Tim. ii. 3. Col. iii. 20. Hence *Œcumen.* renders it by *ἀποδοχὴ*, and *χάρις* in Luke vi. 32 is represented in the parallel place of St. Matt. v. 46 by *μισθός*.

συνείδησιν Θεοῦ ὑποφέρει τὶς λύπας πάσχων ἀδίκως. 20 [t] Ποῖον γὰρ κλέος, εἰ ἁμαρτάνοντες καὶ κολαφιζόμενοι ὑπομενεῖτε; ἀλλ' εἰ ἀγαθοποιοῦντες καὶ πάσχοντες ὑπομενεῖτε, τοῦτο χάρις παρὰ Θεῷ. 21 [u] Εἰς τοῦτο γὰρ ἐκλήθητε, ὅτι καὶ Χριστὸς ἔπαθεν ὑπὲρ ἡμῶν, ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ, 22 [v] ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ, 23 [x] ὃς λοιδορούμενος οὐκ ἀντελοιδόρει, πάσχων οὐκ ἠπείλει, παρεδίδου δὲ τῷ κρίνοντι δικαίως· 24 [y] ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον, ἵνα ταῖς ἁμαρτίαις ἀπογενόμενοι τῇ δικαιοσύνῃ ζήσωμεν· οὗ τῷ μώλωπι αὐτοῦ ἰάθητε. 25 [z] Ἦτε γὰρ ὡς

t ch. 3. 14. & 4. 14, 15.
u Matt. 16. 24. John 13. 15. 1 Thess. 3. 3. Phil. 2. 5. ch. 3. 17, 18. 1 John 2. 6.
v Isa. 53. 9. 2 Cor. 5. 21. Heb. 4. 15. & 7. 26, 27. & 9. 28. 1 John 3. 5.
x Matt. 27. 39. John 8. 48, 49.
y Isa. 53. 4, 5. Matt 8. 17. Rom. 6. 2, 11. & 7. 6.
z Isa. 53. 6. Ezek. 34. 6, 23. & 37. 24. Luke 15. 4. John 10. 11. Heb. 13. 20.

20. *ποῖον γὰρ χάρις*] *for what glory is it?* A passage quoted by *Tertullian*, Scorpiac. c. 12, where he calls this an Epistle of St. Peter *ad Ponticos*. See above, i. 1.

— *κολαφιζόμενοι*] *buffeted*,—as Christ was (see Matt. xxvi. 67): "*alapæ*, pœna *servorum*, eaque *subita*" (*Bengel*); inflicted on *slaves* by their masters in outbreaks of passion; cp. note below, *v.* 24.

— *τοῦτο*] A, B add *γὰρ*, and some Cursives, and so *Lach.*, *Tisch.*, *Alford*.

21. *ἔπαθεν ὑπὲρ ἡμῶν*] *He suffered for us*: for our *benefit*, and in our *behalf*. See Rom. v. 7, 8. 1 Cor. i. 13. Matt. xx. 28, and the words of Isaiah, liii. 4, 5. 12, to which St. Peter is referring.

— *ἡμῖν ὑπολιμπάνων ὑπογραμμόν*] *leaving to us* (when He went away to heaven) *a copy*, for us to imitate; properly an *exemplar* or *model*, *τύπος* (2 Thess. iii. 9), to be followed in writing or painting (see *Wetstein*, p. 688), that we *should follow His steps*.

This saying has a peculiar force in the mouth of this blessed Apostle, who had been an eye-witness of our Lord's patient bearing, and meek demeanour, when He was arrested in the Garden of Gethsemane; and when He stood before Caiaphas and the Sanhedrim, on the morning before the crucifixion; and to whom our Lord, after His Resurrection, in reply to his question, "What shall this man do?" (viz. St. John,) said, "*Follow thou Me*" (John xxi. 22), and who *did follow Him* even to the *cross* as a Martyr; and having received the charge, "Feed My sheep" (John xxi. 15—18), laid down his life for them, as Christ, the good Shepherd, had laid down His life for the sheep. Cp. 1 John iii. 16, and *Augustine* in Joan. Tract. 84.

This passage is also imitated by *S. Polycarp*, c. 8, Χριστὸς Ἰησοῦς *ἀνήνεγκεν ἡμῶν τὰς ἁμαρτίας τῷ ἰδίῳ σώματι ἐπὶ τὸ ξύλον, ὃς ἁμαρτίαν οὐκ ἐποίησεν, οὐδὲ εὑρέθη δόλος ἐν τῷ στόματι αὐτοῦ· μιμηταὶ οὖν γενώμεθα τῆς ὑπομονῆς αὐτοῦ . . . . τοῦτον ἡμῖν τὸν ὑπογραμμὸν ἔθηκε δι' ἑαυτοῦ.*

Christ is our Example of patience; as *Tertullian* says, He Who is God stooped to be born in the womb of His Mother, and waited patiently, and grew up; and when grown up was not impatient to be recognized as God. He was baptized by His servant; and repelled the Tempter only by words. When he became a Teacher, He did *not strive nor cry, nor did any one hear His voice in the streets*; He did not *break the bruised reed nor quench the smoking flax*. He scorned no man's company; He shunned no man's table. He conversed with publicans and sinners. He poured out water and washed His disciples' feet. He would not injure the Samaritan village which did not receive Him, when His Disciples desired to call fire from heaven to consume it. He cured the unthankful; He withdrew from those who plotted against Him. He had the Traitor constantly in His company and did not expose him. And when He is betrayed, and is brought to execution, He is *like a sheep which before his shearers is dumb, and a lamb that doth not open its mouth*. He Who was Lord of Angelic Legions did not approve the sword of Peter drawn in His defence. He is spit upon, scourged, mocked. Such long-suffering as His, is an example to all men, but is found in God alone. *Tertullian*, de Patientiâ, c. 3. Cp. *Augustine*, Serm. 114 and 284.

22. *ὃς ἁμαρτίαν—αὐτοῦ*] *Who did not commit sin* in act; *no, nor even* (*οὐδὲ*) *was any guile found in His mouth*. He was so far from *doing* any evil, that He did *not even speak* any guile.

23. *ὃς λοιδορούμενος οὐκ ἀντελοιδόρει*] *Who being reviled, was not reviling again; when suffering, He was not threatening*. Observe the *imperfect* tenses here, *ἀντελοιδόρει, ἠπείλει, παρεδίδου, was committing*, i. e. Himself and His cause (see *v.* 6). *Clem. Alex.* here, and *Winer*, § 64, p. 521.

24. *ὃς τὰς ἁμαρτίας*] *Who His own self carried up our sins in His own body on to the tree*. The preceding *imperfect tenses* (see the last note) give more significance to the subsequent transition to the *aorist* in *ἀνήνεγκεν*, He *Himself* willingly and alone (*αὐτὸς*) *carried up* our sins by *one* act alone, done *once for all*; namely, by His death on the cross. He was Himself without sin; but He bare in Himself the sins of those for whom He offered Himself as a sacrifice. *Severus* (in Catenâ, p. 58).

He Who took the Nature of us all, and incorporates us all in Himself, *carried*, *lifted up*, our sins, collected together, as a weight laid upon Him, in *His own body*, as our proxy, substitute, and vicarious sacrifice, *on to the tree* on which He *offered* Himself as an expiatory and propitiatory *sacrifice* to God (Heb. vii. 27); and on which He became *a curse for us*, for it is written, "Cursed is every one that hangeth on a *tree*." (Gal iii. 13.) Thus He took away the curse in which we were involved by the sin of our first parents eating the fruit of the *forbidden tree*; and by His perfect obedience took away the *curse of the Law for disobedience*; for it is written, "Cursed is every one that continueth not in all that is written in the Law to do it." (Gal. iii. 10.)

The *Vulgate* has "pertulit" here, and the *Syriac* still more fully, "bajulavit omnia peccata nostra, eaque sustulit in corpore suo ad crucem."

The Socinian exposition of this passage is, that Christ displayed a noble *example* of patience in our nature, and took away our sins by instructing us in *patience*.

It is true that the Apostle is here representing Christ as our *pattern* of *patience*. But he compares Him also to *sacrificial victims*, the offerings of the Law, who are described in Scripture as *bearing* the *sins* of those who offer them, see Lev. x. 17; and whose blood was to be carried into the holy place, because the blood is the life of man. (Lev. xvii. 11—14.)

St. Peter uses the word *ἀνήνεγκε* to describe the act of carrying the sins *up*, i. e. to the cross; as *victims* (to whom the sins were transferred and laid as a burden upon them, Lev. i. 4; iii. 2; iv. 15) were carried *up* and offered on an altar. See below on iii. 18; and compare Isa. liii. 12. Heb. ix. 28, *ὁ Χριστὸς ἅπαξ προσενεχθεὶς εἰς τὸ πολλῶν ἀνενεγκεῖν ἁμαρτίας.*

Christ is here propounded as an example of patience in His act of *bearing* and *carrying*, not in His act of *taking away*, as some Socinians misinterpret the word *ἀναφέρειν*.

Christ's sufferings *were exemplary*; but they were also something much more than exemplary, they were also *propitiatory*. This Scripture is happily connected, as an Epistle, with the Collect for the Second Sunday after Easter, where the doctrine of that double character of Christ's sufferings is taught.

St. Peter goes on to declare that the *effect* of Christ's patience in *taking up our sins* in His own body on the cross was to *liberate* us from the penalty of sin; for St. Peter adds, "by whose *stripes* ye were *healed*." See *Irenæus*, iii. 16. 9. *Origen* (in Levit. 3), "peccata nostra portavit; vitulum immaculatum, hoc est, carnem incontaminatam obtulit Deo;" so *Cyprian*, Ep. 8, and Ep. 63, "Christus *peccata* nostra *portabat*;" and other citations from ancient Christian Fathers on this subject at the end of the treatise of *Grotius*, de Satisf. Christi, pp. 229—267, and his own remarks, pp. 14—16, ed. 1675; and *Bp. Pearson* on the Creed, Art. ii. p. 140, and the note below on 1 John ii. 2; iv. 10.

On the genitives *οὗ—αὐτοῦ*, see Matt. iii. 12; the *αὐτοῦ* adds to the emphasis. Cp. *Winer*, p. 134. *He*, and He *alone*, is our Healer.

On the word *μώλωψ*, *vibex*, *livor*, *wound* or *weal*; especially made by scourging, see *Wetstein*, p. 689.

Here is an Apostolic paradox: ye were *healed* by His *wounds*. (*Bengel*.)

The *μώλωψ* is the wound produced by the *chastisement of slaves*, and the *ξύλον* is the instrument of the *death of slaves*. Mark the Humility of Him, Who, being Lord of all, stooped to be the servant of all, and to suffer scourging and the cross as a *slave*; and was especially exemplary to that class which St. Peter is here addressing. Cp. *κολαφιζόμενοι*, *v.* 20.

— *ἵνα—ζήσωμεν*] Christ died for our sins, not that we might

πρόβατα πλανώμενα· ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν.

a Gen. 3. 16. 1 Cor. 7. 16. & 14. 34. Eph. 5. 22. Col. 3. 18. Tit. 2. 5. b Isa. 3. 18. 1 Tim. 2. 9. Tit. 2. 3. c Ps. 45. 14. Rom. 2. 29. & 7. 22. 2 Cor. 4. 16.

III. [1] [a] Ὁμοίως αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσι τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς, ἄνευ λόγου, κερδηθήσωνται, [2] ἐποπτεύσαντες τὴν ἐν φόβῳ ἁγνὴν ἀναστροφὴν ὑμῶν. [3] [b c] Ὧν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος, [4] [c] ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ ἡσυχίου πνεύματος· ὅ ἐστιν ἐνώπιον τοῦ Θεοῦ πολυτελές. [5] Οὕτω γὰρ ποτὲ καὶ αἱ ἅγιαι γυναῖκες, αἱ ἐλπίζουσαι εἰς Θεὸν, ἐκόσμουν ἑαυτὰς, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν· [6] [d] ὡς Σάρρα ὑπήκουσε τῷ Ἀβραὰμ κύριον αὐτὸν καλοῦσα· ἧς ἐγενήθητε τέκνα ἀγαθοποιοῦσαι, καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

d Gen. 18. 12. e 1 Cor. 7. 3. & 12. 23. Eph. 5. 25, &c. Col. 3. 19.

[7] [e] Οἱ ἄνδρες ὁμοίως, συνοικοῦντες κατὰ γνῶσιν ὡς ἀσθενεστέρῳ σκεύει τῷ

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continue in them, but in order that we might *die* to them, and *live* to God. Cp. Rom. vi. 1—12.

Thus St. Peter obviates all *Antinomian* perversions of the *Doctrine* of the *Atonement*.

25. *ἦτε γὰρ ὡς πρόβατα*] *for, ye were as sheep going astray, but have now returned to the Shepherd and Bishop of your souls:* a reference, it would seem (as *Bede* remarks), to our Lord's parable of the *Lost Sheep*. St. Peter had been speaking of Christ, meek and patient as a sheep (*vv.* 22—24), and tender-hearted and vigilant as a Shepherd, laying down His life for the Sheep; bearing *our sins in His own body on to the tree*, as the good Shepherd in the Parable "came to seek and save the sheep that was lost," and "when he had found it, *laid it upon his own shoulders*, rejoicing, and said, Rejoice with me, for I have found My sheep that was lost." Luke xv. 5.

The Lost Sheep of the house of Israel were now scattered in all countries of the world; but Christ the Good Shepherd, stretching forth His hands upon the cross, and laying down His life for them, had borne them all on His shoulders, and brought them all home to the one fold.

A, B have *πλανώμενοι*, and so *Lach.*, *Tisch.*, *Alf.* *Elz.* *πλανόμενα* (agreeing with *πρόβατα*, *sheep*), with C, G, K, and most *Cursives*, and *Theoph.*, *Œcumen.* And this reading seems to be confirmed by Ps. cxix. 176. Isa. liii. 6, where the sinners are compared to *sheep* that are *lost*, as in our Lord's Parable (Luke xv. 6); and compare Matt. xviii. 12. The reading therefore of *Elz.*—the *textus receptus*—seems preferable.

Ch. III. **1.** *ὁμοίως, αἱ γυναῖκες*] *In like manner, ye wives, submitting yourselves to your own husbands*, for the Lord's sake (ii. 13). He had been exhorting subjects to submit to their Rulers (ii. 14), and servants to their Masters (ii. 18), *so do ye;* for so, by your meek and gracious demeanour, ye may win your own Husbands, if heathen, to the faith in Christ, and save their souls. See 1 Cor. vii. 16.

3. *ὧν ἔστω*] *of whom, let not that outward* adornment of *braiding of hair, and of putting round* (the head, neck, wrists, &c.) *of golden ornaments*, be the adornment, on which ye pride yourselves. Cp. *Clemens Alexandr.* (Pæd. iii. 4), who says, the women that pride themselves in *wearing gold*, and *plaiting their hair*, have not the image of God in the *inner man . . . but let it be the hidden man* of the heart.

St. Peter does not here prohibit a decorous apparel, suitable to the station of the wearer, but he exhorts women to take heed, *first*, to the *dress* of the *heart*, as being ever in the eye of God, who readeth the heart. Then they will never err as to the dress of the body. See *Augustine*, Epist. 73.

— *ἐμπλοκῆς τριχῶν*] *of the weaving of hair* in knots, &c., *κόρυμβοι* or *σκόρπιοι*, by means of the *pecten*, *calamistrum*, and *acus crinalis*, used for such purposes. Cp. 1 Tim. ii. 9, *ἐν πλέγμασιν*, joined with *ἢ χρυσῷ*, as here. *Juvenal*, vi. 491, "Altior hic quarè cincinnus? taurea punit Continuò flexi crimen facinusque capilli . . . pectitque comas, et *volvit in orbem;* Tot premit *ordinibus*, tot adhuc *compagibus* altum *Ædificat caput;*" and see *Wetstein*, p. 324.

6. *Σάρρα*] *Sarah*, "who by *faith* received strength to conceive seed, and was delivered of a child, when she was past age, because *she judged Him faithful Who had promised.*" Heb. xi. 11. Sarah is also described as speaking by divine inspiration, when her son Isaac was persecuted by Ishmael. See on Gal. iv. 28, 29. And the faithful seed are exhorted to look to Abraham and *Sarah* that bare them (Isa. li. 2); and her name was changed from Sarai to *Sarah*, because *God* made her a *Princess*, and a Mother of Nations (Gen. xvii. 15); and God said to Abraham, "Hearken unto Sarah's voice; for in Isaac, her son, shall thy seed be called." (Gen. xxi. 12.)

— *κύριον αὐτὸν καλοῦσα*] *calling him Lord*, as the Rabbis observe on Gen. xviii. 12. *Wetstein;* although she was herself *Sarah*,—a princess.

— *ἧς ἐγενήθητε τέκνα*] *whose* (Sarah's) *children ye became* (*ἐγενήθητε*) *by doing well, and not being afraid with any trepidation; πτόησιν, terror, panic, alarm*, shown by crouching like a hare, and attempting to fly (*πτοέω, πτήσσω, πτώξ*). The word is used in this sense by *Philo*, p. 516 (*ἡ ἔκπληξις πτόησιν ἐμποιεῖ*).

On the cognate accusative after *φοβούμεναι*, see the examples in *Estius* here, and *Winer*, § 32, p. 201. Cp. Mark iv. 41. Luke ii. 9. 1 Tim. vi. 12. 2 Tim. iv. 7. Rev. xvii. 6, and below, iv. 14.

Or the words may be translated, "not being affrighted *by* any *terror*," i. e. by any *object* of terror from without, as in Prov. iii. 25, *οὐ φοβηθήσῃ πτόησιν ἐπελθοῦσαν.*

This admonition of St. Peter was very necessary for Christian women, specially those who were married, who were subject to vexations and persecutions from Heathens, and even from their own husbands. See *Tertullian*, ad Uxor. ii. 4, 5. *Prof. Blunt*, Early Church, ch. v. p. 98.

This Apostolic precept, to *do good* and *fear not*, was exemplified by *St. Peter's wife*, who had probably seen the Lord (Matt. viii. 14), and was St. Peter's companion in his Apostolic journeys (1 Cor. ix. 5), and went before her husband to Martyrdom, and was cheered by him in her way, by the consideration suggested here; namely, by the recollection of the *sufferings* of *Christ*. "Seeing his wife led to death, Peter rejoiced, because she was being called by God, and returning home; and he, calling her by name, comforted her, saying, *O woman, remember the Lord!*" (*Clemens Alex.* apud Euseb. iii. 30.)

Wives become like to Sarah by obedience. Their authority rests on their subjection to their husbands. They become like Sarah,—whose name signifies *princess*,—by "calling their husband lord." See above on 1 Cor. xi. 10, and cp. *Bede*, Homil. xxii. in Fest. Circumcisionis.

7. *συνοικοῦντες κατὰ γνῶσιν*] *cohabiting* (with your wives) *according to knowledge* (not in the lust of concupiscence), *rendering honour* (*τιμὴν*, reverent regard and modest forbearance in conjugal intercourse) to them *as to the weaker vessel, as being heirs together with them of the grace of life, so that your prayers* (that is, the prayers of you and your wife) *may not be interrupted.*

B, G have the *dative συγκληρονόμοις*, and so *Tisch.*, *Alf.*

This is a general precept—as the ancient Expositors observe—to regulate the use of the marriage bed with reverential regard to the spiritual welfare of husband and wife, as fellow-heirs of life eternal; and in such a manner, as may be conducive to mutual edification, and to conjugal union in holy offices of prayer and praise to God. Compare St. Paul's precept, 1 Cor. vii. 5, and Eccles. iii. 5, and *S. Jerome* c. Jovinian, i. 4, and *S. Augustine* in Ps. cxlvi., and *Œcumenius* here.

On the use of the word *σκεῦος*, *vessel*, compare 1 Sam. xxi. 5, and see the note above on 1 Thess. iv. 4. Every man ought to regard his own body as a *vessel* sanctified to the Lord (2 Tim. ii. 21); like those holy vessels for divine service in the Temple (Heb. ix. 21). He ought also to regard the body of his *wife* as an holy *vessel*, and as one of more delicate and fragile structure than his own; and to treat it with modest reserve and reverential tenderness and honourable love.

St. Peter's words here are best illustrated by those of St.

γυναικείῳ ἀπονέμοντες τιμὴν, ὡς καὶ συγκληρονόμοι χάριτος ζωῆς, εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

[f] Τὸ δὲ τέλος, πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὔσπλαγχνοι, ταπεινόφρονες, [9] [g] μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ, ἢ λοιδορίαν ἀντὶ λοιδορίας, τοὐναντίον δὲ εὐλογοῦντες, εἰδότες ὅτι εἰς τοῦτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε. [10] [h] Ὁ γὰρ θέλων ζωὴν ἀγαπᾷν, καὶ ἰδεῖν ἡμέρας ἀγαθὰς, παυσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, καὶ χείλη αὐτοῦ τοῦ μὴ λαλῆσαι δόλον. [11] [i] Ἐκκλινάτω ἀπὸ κακοῦ, καὶ ποιησάτω ἀγαθόν· ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν. [12] [k] Ὅτι οἱ ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά. [13] Καὶ τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε; [14] [l] ἀλλ', εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι· Τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, μηδὲ ταραχθῆτε· [15] [m] Κύριον δὲ τὸν Χριστὸν ἁγιάσατε ἐν ταῖς καρδίαις ὑμῶν. Ἕτοιμοι δὲ ἀεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος, ἀλλὰ μετὰ πραΰτητος καὶ φόβου·

f Rom. 12. 16. & 15. 5. 1 Cor. 1. 10. Phil. 2. 2. & 3. 16.
g Lev. 19. 18. Prov. 17. 13. & 20. 22. & 24. 29. Matt. 5. 39. & 25. 34. Rom. 12. 17. 1 Cor. 6. 7. 1 Thess. 5. 15. 1 Tim. 4. 8.
h Ps. 34. 13, &c. James 1. 26.
i Ps. 37. 27. Isa. 1. 16. 3 John 11.
k Ps. 33. 18. Job 36. 7. John 9. 31. 1 Isa. 3. 12, 13.
l Jer. 1. 8. Matt. 5. 10. & 10. 28. ch. 2. 20. & 4. 14.
m Ps. 119. 46. Acts 4. 8. Col. 4. 8. 2 Tim. 2. 25.

Paul (1 Thess. iv. 3—5. Col. ii. 23), especially as to the word *τιμὴ, honour*, which means reverent regard for the body (whether it be our own body, or that of another), as contrasted with *πάθη ἀτιμίας, lusts* by which the body is *dishonoured*. See the Apostle's words, Rom. i. 24—26.

This Apostolic precept, to render *honour* to the wife, as the weaker vessel, is a scriptural warrant for the sentence, against which some have excepted, in the plighting of troth in the office of Holy Matrimony in the Book of Common Prayer,—"With my *body I thee worship*," i. e. I render thee *honour*. "Habere uxorem non in servæ loco, neque meretricis, sed ut sororis in Christo, et cohæredis regni cœlorum, viri est Christiani." To render due *honour* to the body by keeping it in subjection, and by abstinence from fornication and uncleanness; and to pay due *honour* to the body of the wife, by sobriety, modesty, and love, are conjugal offices, requisite for the maintenance of due regard for that holy Ordinance of God, which was instituted by Him in the time of Man's innocency, and by which is represented and signified the spiritual Marriage and Unity betwixt Christ and His Church. (Eph. v. 25—32.)

8. *ταπεινόφρονες*] *lowly-minded*. So A, B, C. *Elz.* has *φιλόφρονες*.

9. *ἵνα εὐλογίαν κληρονομήσητε*] *in order that ye may inherit blessing*, from the lips of your future Judge, saying, "Come, ye *blessed* of My Father, *inherit* the *kingdom*" (Matt. xxv. 34).

10. *ὁ γὰρ θέλων ζωὴν ἀγαπᾷν*] *For he whose will it is to love life*: that is, who sets himself by a deliberate act of volition to love *that* life which is true life; cp. Matt. xvi. 25, *ὃς ἂν θέλῃ ψυχὴν σῶσαι*, Luke ix. 24, and see *S. Basil* in Catenâ here.

St. Peter thus gives additional emphasis to the Psalmist's words (*ἄνθρωπος ὁ θέλων ζωὴν, ἀγαπῶν ἰδεῖν ἡμέρας ἀγαθὰς*, Ps. xxxiii. 12), and shows that love itself (*ἀγάπη*), in the true sense of the word, is not a mere *appetite*, but requires a sustained effort of the *will*.

13. *τίς ὁ κακώσων ὑμᾶς, ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ γένησθε;*] *who is he that will harm you, if ye become zealots for that which is good?* Many among the Jews and Jewish Christians had *zeal*, but not according to knowledge (Rom. x. 2), and were not *zealots in a good thing* (Gal. iv. 17). Many were called *ζηλωταὶ, zealots*, and under plea of zeal for God were guilty of enormities (see on Matt. xxiv. 15). Be ye *zealots*, says the Apostle, but let it be for that which *is good*. Such a *Zelotes* was St. Peter's fellow-Apostle, *Simon*, called the *Cananite* for his *zeal* (see on Matt. x. 4); and on his history see Introduction to *St. Jude's* Epistle.

The oldest uncial MSS., A, B, C, have *ζηλωταὶ* here: but *Elz.*, G, K, and many cursive MSS. have *μιμηταὶ, imitators*, and this reading (which is received by *Tisch.* in his last edition) deserves attention.

If it is the true one, the sense is, *Who is he that will harm you, if ye become imitators of Him that is good?* The word *μιμητὴς* is used in six other places of the N. T. (1 Cor. iv. 16; xi. 1. Eph. v. 1. 1 Thess. i. 6; ii. 14. Heb. vi. 12), and in all it is followed by a *person* who is to be *imitated* (see on 1 Cor. xi. 1), and a Person is here proposed for imitation, namely, Christ (*v.* 18; iv. 1). And then He, who is *the Good One*, is here represented as a Defender of those who imitate Him, against the assaults of any person, man or Devil, who would harm them.

14. *τὸν φόβον αὐτῶν μὴ φοβηθῆτε*] *Do not ye fear their fear*, that is, the fear with which they would inspire you; but sanctify the Lord of Hosts Himself, and let Him be your fear. Isa. viii. 12, 13. See Ps. lxiv. 1, "Preserve my life from fear of the enemy," and above, *v.* 6, and cp. Phil. i. 28.

15. *Κύριον δὲ τὸν Χριστὸν* (so A, B, C. *Elz.* has *Θεὸν*) *ἁγιάσατε*] *but sanctify the Lord Christ in your hearts*. Even Moses and Aaron were excluded from the promised land, because they did *not sanctify the Lord* among the children of Israel at the waters of strife (Deut. xxxii. 51), but claimed to themselves some of that honour which belongs to Him alone. Cp. *Bp. Andrewes*, ii. p. 386, "on sanctifying God's Name."

Christ is to be worshipped as God, in the Temple of our hearts, and all that appertains to Him must be treated with reverential awe. His glory is to be the aim and end of all our actions; His word our law; His grace our strength; His blessed Self the object of our desires.

This precept, "to sanctify the *Lord Christ* in our hearts," especially when compared with the parallel passage, "*Fear ye not their fear, but sanctify the* LORD *of* HOSTS *Himself, and let him be your fear*" (Isa. viii. 12), is a clear demonstration of the *Divine* Nature of *Christ*.

When we say, "Hallowed be Thy Name," in the Lord's Prayer, we pray for the sanctification of the Name of our *Lord Christ*. Cp. *Clemens Alex.* here.

We may be thankful, therefore, for the testimonies of the most ancient MSS., and of the *Vulgate*, *Syriac*, *Armenian*, *Coptic*, *Sahidic*, and *Arabic* (Erpenian) Versions, which are followed here by *Lachmann*, *Tisch.*, *Alford*, for the restoration of this important reading (*Χριστὸν*) to the Text.

— *ἕτοιμοι δὲ ἀεί*] *but being always ready to give an answer*, *ἀπολογίαν*, an *apology*, in the theological sense of the term, viz. *refutation* of objections on the part of Jews and Heathens; and a clear logical statement in behalf of Christianity; in reply to *every man who asketh you a reason*, or *account*, *of the hope that is in you*.

Here (says *Didymus*) is a caution to those who imagine that it is enough for us to lead what is called a *moral life*, without a sound foundation of *Christian faith*; and here (he adds) is a special admonition to the Clergy, to be able to solve doubts and remove difficulties which may perplex their people, and to stop the mouth of gainsayers (Tit. i. 11), and render a satisfactory *reason* of whatever they *do*, or *teach*.

On the duty of *examining* the *evidences* of Religion, and of being able to render an account of the *reason* of the hope that is in us, see above, 1 Thess. v. 21. 1 Cor. x. 15.

— *ἀλλά*] *but*: not in *Elz.*, but in A, B, C. This caution was necessary, and it is made more emphatic by the *ἀλλά*. Be *always* ready to *render* to every man a *reason* or *account* of the Christian *hope* that is in you; *but* (*ἀλλὰ*) take good heed to do this with *meekness*, and not with insolence, or presumption.

Some of the *interpolated* "*Acts of* the *Martyrs*,"—for example, those of *S. Cæcilia*,—afford a comment on this text. In the Acts of her Martyrdom, as recently published, the Christian Virgin is transformed into a bold virago, venting the language of insult against her Roman Judge sitting on the seat of authority. Very different, doubtless, was the real demeanour of S. Cæcilia in the hour of trial. Very different was the demeanour of all genuine Martyrs imitating the example of Christ, who, when He was reviled, reviled not again (Isa. liii. 7. 1 Pet. ii. 23); and obeying this precept of St. Peter.

n Tit. 2. 8. ch. 2. 12, 15, 19.

16 n συνείδησιν ἔχοντες ἀγαθήν, ἵνα, ἐν ᾧ καταλαλοῦσιν ὑμῶν ὡς κακοποιῶν, καταισχυνθῶσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφήν.

o Rom. 1. 4. & 5. 6. 2 Cor. 13. 4. Heb. 9. 15, 28.

17 Κρεῖττον γὰρ ἀγαθοποιοῦντας, εἰ θέλοι τὸ θέλημα τοῦ Θεοῦ, πάσχειν, ἢ κακοποιοῦντας· 18 o ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθε, δίκαιος ὑπὲρ ἀδίκων, ἵνα ἡμᾶς προσαγάγῃ Θεῷ· θανατωθεὶς μὲν σαρκὶ, ζωοποιηθεὶς δὲ πνεύ-

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16. *συνείδησιν ἀγαθήν*] *a good conscience* (see Acts xxiii. 1. Heb. xiii. 18). A *good conscience* is one which governs itself by sound Reason, and applies to itself, for its own regulation, the Rule of God's will, especially as revealed in His *Word*. This is the conscience which produces *καλὴν ἀναστροφὴν*, *good conversation*. See *Bp. Sanderson*, iv. pp. 10. 65—90.

— *καταλαλοῦσιν ὑ. ὡς κ.*] So *Elz.*, with A, C, G, K. B has καταλαλεῖσθε, and so *Tisch.*, *Alf.*

18. *ὅτι καὶ Χριστὸς*] *because even Christ suffered once on account of sins* (περὶ ἁμαρτιῶν, cp. Rom. viii. 3. 2 Cor. v. 21), *a just person on behalf of unjust* (see above, ii. 24. Rom. v. 6), *in order that he might present us to God.*

The *Sin-offerings* in the Old Testament are styled above sixty times in the LXX τὰ περὶ ἁμαρτιῶν. Therefore the Jews, to whom the Apostle writes, would understand his words here to mean, that Christ suffered to make *atonement* for sins, by suffering the punishment of sin *in the stead* of those for whom He offered Himself a sacrifice on the Cross.

— *θανατωθεὶς μὲν σαρκί*] *having been put to death in the flesh.* St. Peter thus guards his readers against the heresy of *Simon Magus*, and the *Docetæ*, who said that Christ's flesh was a phantom; and against that of the *Cerinthians*, and other false teachers, whose errors were propagated in Asia, who alleged that the *Christ* was only an Æon or Emanation, which descended on the *man Jesus* at His Baptism, but departed from Him before His Passion. See *S. Iren.* i. 26, and *Ittig*, Hæres. c. v., and below, preliminary note to 2 Pet. ii., and *Introduction* to the First Epistle of St. John.

18—22.] The important statements contained in these verses will be best considered collectively in one note.

Christ suffered, a just person on behalf of the unjust, in order that He might present and bring *us* near *to God* (see Rom. v. 2. Eph. ii. 18; iii. 12), Who before was alienated from us; *having been put to death in* His human *flesh*, but *quickened in spirit* (i. e. in His disembodied human spirit), *in which* (human spirit) *He went and preached* even (*καὶ*) *to the spirits* (disembodied human spirits) which were then *in prison* (φυλακῇ), which spirits disobeyed (did not hearken, Rom. xi. 30, 31. Heb. iii. 18) *formerly, when the long-suffering of God was waiting* (ἀπεξεδέχετο, which is the reading of the best MSS. and Editions. *Elz.* has ἅπαξ ἐδέχετο; compare Rom. viii. 25) *in the days of Noe, when the Ark was preparing, into which* (εἰς ἣν) *few persons* (ὀλίγοι A, B), *that is, eight souls*, entering, *were saved effectually* (διεσώθησαν; as to the accusative cp. Gen. xix. 19, διασωθῆναι εἰς τὸ ὄρος. *Thucyd.* i. 110, ἐς Κυρήνην διεσώθησαν) *by means of water*, which overwhelmed the rest of the world. And so δι' ὕδατος may have also a *secondary* sense, and mean, "*through* the water," which drowned the disobedient, while Noah had a *refuge* and means of *escape* from and *through* it, in the Ark.

St. Peter is here exhorting his readers to suffer patiently for doing well; and for this purpose he presents to them the example of Christ; first in *suffering*: then in the *fruits* of suffering; namely, in the collation of infinite good to others, *on earth, under the earth*, and *in heaven*: so *filling all things* with His power and love; and in the acquisition of eternal sovereignty and glory to His own *Humanity* in *heavenly places*, by virtue of His sufferings in His own human body upon earth.

St. Peter's language is best illustrated by that of St. Paul in Phil. ii. 5—11, where, like St. Peter, he is exhorting to humility and patience by a consideration of the *condescension, sufferings*, and subsequent *exaltation* of Jesus Christ; "Let this mind be in you, which was also in Christ Jesus, who, when subsisting in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even to the death of the Cross. Wherefore God also highly exalted Him, and gave Him *the* name, which is above every name, that at the name of JESUS every knee should bow, of things in *heaven*, and things in *earth*, and things *under the earth*, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

St. Peter shows, that Christ, Who is God (*v.* 15), and *just*, and *sinless* (i. 19), condescended in His love to suffer for sins; that, in His love for us, He vouchsafed to suffer for *us*, in order to bring us near to God; that He, Who is perfectly just, and therefore not liable to any punishment, consented to suffer for *us*, when we were *unjust*; and that He suffered *once*, and *once only*.

Here is our pattern and example.

Here also is our comfort.

Christ's sufferings, which were endured *once for all* (ἅπαξ), were the means of everlasting *blessedness to others*, and of eternal *glory to Himself*.

For, says the Apostle, although He was *put to death in the flesh*, yet *that death* itself was the occasion of new *honour* to Himself; and of great *good* to others, to whom *He went* after death.

When Christ was on the cross, He breathed forth His human *spirit*, and gave up the ghost, and died. (Matt. xxvii. 50. Luke xxiii. 46.)

At His death, His human *spirit* was severed from His human *flesh*. His human flesh was taken down from the cross, and was laid by Joseph of Arimathæa in a new tomb. (Matt. xxvii. 57—60.)

But His human *spirit*, being liberated by death from the burden of the flesh, acquired *new life by death*; it gained new powers of motion; it *went forth* on a journey (ἐπορεύθη); it *travelled* on a blessed mission to the region of *departed spirits* (πνεύματα), and entered the place where they were detained *in prison* (φυλακῇ).

Christ then went in His human *spirit*, and preached (ἐκήρυξε) to *those spirits in prison, which were disobedient formerly*, and did not hearken to the preaching of Noah, *when the long-suffering of God was waiting* for the space of one hundred and twenty years (Gen. vi. 3), *in the days of Noe, when the Ark was preparing*, into which *only eight* persons entered, and were *saved by water*; and the rest perished in the flood.

Few indeed were they, who were thus saved in the Ark; but we Christians, adds the Apostle, *we* are *now being saved by Baptism*, which was typified by the Flood. We are *being saved by Baptism, through the Resurrection of Jesus Christ*, whose *spirit*, having gone into the place of departed spirits, preached to those who had been disobedient *formerly* in the days of Noah, when the Ark was a *preparing*, but not yet built, more than 2000 years before the days of *Christ*, by whom the Church Universal, typified of old by the Ark, has now been built for *all nations*; and Who, having gone in His spirit to the lower region of departed spirits, has now raised Himself from the Grave, and has become the pledge and first-fruits of our Resurrection (1 Cor. xv. 20), and having reunited His human body to His human spirit, *went* on another *journey*, even to the highest regions of *heaven, and is at the right hand of God, Angels and Authorities and Powers having been made subject unto Him.*

These important statements may be compared with St. Peter's speech on the Day of Pentecost, Acts ii. 23—36.

St. Peter, in using the word πνεῦμα (*v.* 18), is not speaking of the *Holy Spirit*, as has been supposed by some; but he is speaking of the action of Christ's *human spirit* (πνεῦμα), when it departed from His human *flesh* at His death on the cross.

The word πνεῦμα, or *spirit*, is here contrasted with the word σὰρξ, *flesh*: the former being that higher and nobler part of human nature, by which we are akin to *God*, and recipients of *His Spirit*; whereas σὰρξ, *flesh*, represents that side of our nature by which we appertain to earth. See Matt. xxvi. 41. Mark xiv. 38. John vi. 63. Col. ii. 5. Heb. xii. 9; and note above on 1 Thess. v. 23. And see the passages in which the πνεῦμα, or *human* spirit of *Christ*, is mentioned, Mark viii. 12. Luke x. 21; xxiii. 46. John xiii. 21; xix. 30.

This is the meaning assigned to the word πνεῦμα, *spirit*, here, by ancient Expositors, who cited this text in refutation of the Apollinarian heresy, which denied the reality of our Lord's human *spirit*. Thus *S. Athanasius* (c. Apollinar. ii. c. 8) says, "If the soul is only carnal, why does it not die with the body, and why does St. Peter call the souls detained in prison *spirits?*" And so the *Vulgate*, *Syriac*, and *Arabic* Versions, and many of the best modern interpreters from the times of *Estius*.

And *S. Hilary* says (on Ps. cxxxviii.), "This is the condition of our humanity; after our death our bodies are buried, but our *souls* descend to their appointed place below (*ad inferos*). And our Lord Himself, in order that He might fulfil all the laws of a real humanity, did not decline that Descent."

ματι· 19 p ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεὶς ἐκήρυξεν, 20 q ἀπειθήσασι ποτὲ, ὅτε ἀπεξεδέχετο ἡ τοῦ Θεοῦ μακροθυμία, ἐν ἡμέραις Νῶε, κατασκευαζο-

p Eph. 2. 17. ch. 4. 6.
q Gen. 6. 3, 5, 14. & 7. 7. & 8. 18. Matt. 24. 38. Luke 17. 26. Rom. 2. 4. 2 Pet. 2. 5.

Elz. has τῷ before πνεύματι here; but this is not in A, B, C, G, K, and is rejected by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Alf.*

Christ was *put to death* in His σὰρξ, *flesh* (see iv. 1, cp. iv. 6), the *earthly* part of our nature; but in His human *spirit* ἐζωοποιήθη, He was endued with new life by death. During His lifetime on *earth* He was restrained by the *earthly* conditions of His *flesh*: He preached in person to only a few of His own age and country. He delivered them from the captivity of sin and Satan; He proclaimed *liberty to the captives*; He preached to them *deliverance from prison*, and an Evangelic Jubilee. (Luke iv. 18.)

But *after death* He went in His disembodied *spirit* to the nether world. Death opened to Him a new sphere of missionary enterprise. He went and preached to the *spirits* in *prison*—to spirits of a by-gone generation, to spirits which had lived upon earth in the days of the Patriarch Noah, more than two thousand years before.

Thus Satan's malice recoiled upon himself. He had instigated Judas to betray Christ, and the Jews to kill Him. But by Christ's *death* new *life* accrued to Christ, and new comfort was ministered to spirits, which were held in prison in the lower world.

Observe here the word πορευθεὶς, and again in *v.* 22. It describes an *actual journey* of Christ. He is here (in *v.* 19) described as *going* to the lower world of Spirits, and He is described there (*v.* 22) as *going* into *heaven*. There is a local transition in both passages. Christ made *two journeys*: one downward in His human spirit to the nether world of disembodied spirits; and another upward in His risen body, reunited to His spirit, to the heavenly world of angels, and to the right hand of God.

Observe also the word καὶ before πνεύμασιν. Christ, who before had preached *on earth* to men, in bodily presence, now, after His removal from them by death, preached *also*, or *even*, to human spirits in the region *under the earth*, in the time between His Death and Resurrection.

After the Incarnation, no portion of Christ's time has ever been without benefit to mankind. Wherever He goes, whether on *earth*, or *under the earth*, or *in heaven* (cp. Phil. ii. 10), He carries blessings with Him. He fills *all things* with *His love*. He suffers, and conquers by suffering. He dies, and lives by Death, and brings eternal life to others, and everlasting glory to Himself.

Next, remark the word ἐκήρυξεν. Thus placed it cannot be understood in any other sense than *He preached*—preached *the Gospel*. This word κηρύσσω is placed thus in about fifteen other passages of the New Testament, and in every one it means to *preach* the Gospel or preach Christ. See Matt. iii. 1; iv. 17; x. 7. 27; xi. 1. Mark i. 7. 38, 39; iii. 14; v. 20; xvi. 20. Luke iv. 44. Rom. x. 14. 1 Cor. ix. 27; xv. 11.

Accordingly, this is the sense assigned to the word κηρύσσω here by the ancient Greek Fathers, e. g. *S. Irenæus* (iv. 37. 2, p. 347, *Grabe*), "Dominum in eâ quæ sunt sub terrâ descendisse *evangelizantem* adventum suum."

And in another place (iii. 33), *S. Irenæus* speaks of Christ as going down to *Hades*, and says, "Primogenitus enim mortuorum natus Dominus, et in sinum suum recipiens pristinos patres, regeneravit eos in vitam Dei." And a little after, "Hic illos in evangelium vitæ regeneravit."

These phrases are a comment on the text of St. Peter, *He went and preached to the spirits in prison*; as is observed by *Wall* on Infant Baptism, I. ch. iii.

So *Clemens Alex.*, Strom. vi. 6, ὁ Κύριος δι' οὐδὲν ἕτερον εἰς ᾅδου κατῆλθεν, ἢ διὰ τὸ εὐαγγελίσασθαι. So *S. Cyril Alex.* in John xvi. 16, and his Homil. Paschal. xx. Cp. *A Lapide* here, p. 214.

Also the word φυλακὴ can hardly have any other sense than *prison*. See Matt. v. 25; xiv. 3; xviii. 30; xxv. 36. 39. 43, 44. Mark vi. 17. 27. Luke iii. 20; xii. 58; xxi. 12; xxii. 33; xxiii. 19. John iii. 24. Acts v. 19; xii. 4; and in thirteen other places; and 2 Cor. vi. 5; xi. 23. Heb. xi. 36. Rev. ii. 10; xx. 7.

Lastly, in the history of Joseph in *prison*, and in his *deliverance* and exaltation, we have a type of Christ's Burial and Resurrection, and Ascension. See *Bp. Pearson* on the Creed, Art. v. p. 475; Art. vi. p. 515; and note above on Acts vii. 1.

The time in which Joseph was ἐν φυλακῇ, *in prison* (see LXX in Gen. xl. 3), was signalized by a remarkable exercise of his prophetic office in the revelation of deliverance from punishment. Cp. Gen. xli. 43. May not that incident, which is recorded with so much circumstantiality in Holy Writ, concerning Joseph, the type of Christ in His Burial, Resurrection, and Ascension, have some reference to the preaching of Christ to the spirits in prison?

On the whole, then, we arrive at this result,—

Christ in His human spirit *preached* to spirits in prison; and having done this, He raised His own body from *the dead, and went* in that body, reunited to His spirit, *into Heaven*, where He is now in His glorified manhood, at the *right hand of God, Angels and Principalities and Powers being made subject unto Him.*

Here is the climax of all. Well, then, may the Apostle proceed to add, *Since* then CHRIST *suffered in the flesh*, and thus conferred blessings upon mankind *on earth*, and *under the earth*, and thus entered into His glory in *heaven, arm ye yourselves with the same mind.*

Let the same mind be in you which was in Christ Jesus, Who, as St. Paul speaks, first descended into the *lower parts of the earth*, and then *ascended* into heaven *that He might fill all things* (Eph. iv. 9, 10), and being God from Eternity, took on Him the form of a slave, and became obedient unto death, even the *death of the cross*, and thus obtained the *Name that is above every name, that at* the name of JESUS every knee should bow, of beings not only *in heaven* and *on earth*, but also *under the earth* (καταχθονίων), "and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. ii. 5—11.)

In like manner, St. John, in the Apocalypse, speaks of beings *under the earth* (ὑποκάτω τῆς γῆς) as joining with those *in earth*, and in *heaven*, in ascribing praise and glory to the *Lamb who had been slain.* (Rev. v. 12, 13.)

This then is the scope of St. Peter's argument;

He is delivering an exhortation to suffer gladly for well-doing after the example of Christ, God Incarnate, suffering death for man, procuring benefits for all by suffering, and thus entering into His heavenly glory; and by virtue of His Incarnation and Passion, His Resurrection and Ascension, exalting all, who suffer for Him, to bliss eternal.

In this argument the Apostle asserts that our Lord in His *human spirit went and preached to the spirits in prison*, who were formerly disobedient *in the days of Noah.*

He states the *fact*, but he does not declare the *subject* of the preaching, nor its *result.*

Our duty therefore here is to receive with reverence what is revealed, and not to aspire "to be wise *above what is written.*" (1 Cor. iv. 6.)

Much consolation and instruction may be derived from what is here revealed.

It is a comfortable thing to know, that the *human spirit* of Christ was not in any way impaired by death. Hence we receive a blessed assurance, that *our* own human spirits, on their dissolution from the body, will not lose any of their energies.

It is a joyful thing to know, that *Christ's human spirit* was *quickened* by death; thus we learn, that our human spirits, if we die in the Lord, will acquire *new life by death.* This is also clear from other scriptures, especially from the conveyance of the spirit of Lazarus, on his death, into *Abraham's bosom* (see on Luke xvi. 22, 23), and from the transition of the spirit of the penitent thief from the cross to *Paradise.* See on Luke xxiii. 43, and *Justin Martyr* (c. Tryphon. c. 5), where he says that the "souls of the righteous abide in a better place, and the souls of the wicked in a worse place—awaiting the future judgment," which is quite consistent with the assertion of *Lactantius* (Inst. vii 21), that "disembodied spirits are in one region," inasmuch as that region has two distinct compartments, between which "a great gulf is fixed."

By this journey of Christ's spirit to the nether world of disembodied spirits, Death has been despoiled of its terrors, and the Grave has become to us a Passage to peace, and a Gate of light and joy.

It is also a comfortable thing to know, that the disembodied spirit of our adorable Redeemer was full of tenderness to *men.* That love extended even *to by-gone generations*, whose names are unknown to us. He *went* and *preached*—preached to spirits *in prison*; to those spirits which had been disobedient *formerly*, when the Ark was a preparing, and which had not entered into the Ark, and which were now in a place of confinement.

So much the Holy Spirit reveals to us by St. Peter. And in this revelation he affords us abundant cause for gratitude to Christ, and for stedfast trust in Him, and for patient suffering for Him, and for a lively hope of a glorious Resurrection and Ascension to Him, and of an eternity of glory with Him.

Let it not, however, be imagined that He here gives any

μένης κιβωτοῦ, εἰς ἣν ὀλίγοι, τουτέστιν ὀκτὼ ψυχαί, διεσώθησαν δι' ὕδατος·
r Eph. 5. 26. ch. 1. 3. 21 r ὃ καὶ ἡμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου,

ground for presumption, that, if we do *not do well*, and are not ready to *suffer* for Christ, and if we die in disobedience and impenitence, there remains for *us* any message of comfort after death.

For, be it observed, the circumstances of the persons here mentioned are unique, and can never again be paralleled. Christ, says St. Peter, suffered *once* for sin. He died once, but He dieth no more. He went in His human spirit after His Death, and before His Resurrection, and He preached to spirits in prison. But He is now *risen* from the dead; He has now ascended into Heaven.

The incidents of *that* preaching, therefore, *can never recur*.

It was fit, that, as the hour of His *Crucifixion* was marked by an extraordinary miracle of mercy, the rescue of the spirit of the *penitent thief* confessing Him in that crisis of shame, and by the translation of that *spirit* to *Paradise*, so His descent into the nether world should be marked by some special extraordinary overtures of mercy to *spirits in prison*.

Besides, the circumstances of the spirits in prison, to whom He is here described as preaching, were also *unique and unparalleled*.

They likewise *can never recur*.

God has pledged His word, that He will never more send a Flood of waters to drown the earth. (Gen. ix. 11. 15.) Other judgments were local, the Flood was universal.

Besides, though they who lived then, had the benefits of the preaching and example of Noah, and the *long-suffering of God waited* for one hundred and twenty years while *the Ark was a preparing*, yet their condition was very different from that of all generations of men since the Death of Christ.

The men of Noah's age had only the example of a single godly family (Gen. vi. 7, 8. 11—13; vii. 1), and, as far as appears, Noah alone and his house had a direct invitation to come into the Ark; and God looked upon the earth, and *all flesh had corrupted his way upon the earth* (vi. 12), and the result was, that *all flesh died* (vii. 21), and only *eight persons* were saved in the Ark. But, after Christ's Resurrection, He gave a commission to His disciples to preach the Gospel to *all nations* (Matt. xxviii. 19) and to *baptize all*.

The waters of Baptism are as universal as the waters of the Flood. They are now *saving us* (*v.* 21); their saving power never ceases. God will never more send the destroying waters of a Flood; and He will never dry up the saving waters of Baptism. The Ark of Noah was fixed in one place, and in fine it received only eight *persons*. But the antitype of the Ark, the Christian Church, is universal in time and place. He pours out His Holy Spirit *on all flesh* (Acts ii. 17), and His Gospel will be preached as a witness every where (Matt. xxiv. 14), and His words will never pass away. (Matt. xxiv. 35.)

Thus the circumstances of the generation of those who perished *in the Flood*, *differed widely* from those of *all* generations since the coming of Christ even to the end of the world. There appear therefore to be special reasons for special mercy to them. There seem to be also special reasons for a reference here to *their case*.

Many ancient Heretics, especially the Marcionites and Manichæans, and their predecessors, even in the days of the Apostles, asserted the doctrine of *dualism*, that is, of *two* opposite principles in the world. They represented the Law as contrary to the Gospel (see *Epiphanius*, Hæres. lxvi.; *Bp. Pearson*, Art. i. p. 120, note). They said, that the God of the Old Testament was at variance with the God of the New. They alleged that the God of the former was of a stern disposition, different from the God of the Gospel. They introduced two antagonistic deities, and undermined the doctrine of the unity and sovereignty (μοναρχία) of God. This *theory* of *dualism* was the groundwork of almost all the Gnostic heresies of the Apostolic times.

This theory derived some arguments from the history of the Flood. (Cp. *Aug.* c. Adv. Legis, i. 45.)

St. Peter's Epistle was probably written in the East (see v. 13.) There the belief in *two opposite principles*, a Good and Evil, was widely disseminated by the religion of Zoroaster, and by the Magi of Persia (see on Isa. xlv. 3—7). There also the Ark rested after the Waters of the Flood.

The author of this Epistle, written in the East, may have heard the objections raised on the history of the Flood, against the Divine Benevolence, and the unity of the Godhead; and he appears to be answering such objections as those, and to be vindicating that history. He shows the harmony of God's dispensations, Patriarchal and Evangelical. He teaches us to behold in the Ark a type of the Church, and in the Flood a type of Baptism. He thus refutes the Manichæan Heresy. He says that God was merciful even to that generation. He speaks of God's *long-suffering*, *waiting for them while the* Ark was preparing. He states boldly the *objection*, that *few*, *only eight souls*, were saved in the Ark, and he contrasts the condition of those who were drowned in the Flood with the condition of those who have now offers of salvation in Baptism. He says, that the rest disobeyed, while the Ark was preparing. He uses the aorist tense (ἀπειθήσασι). He does *not* say, that when the Ark *had been prepared*, and when the Ark was *shut*, and when the Flood came, and it was too late for them to reach it, they all remained impenitent. Perhaps some were penitent at the eleventh hour, like the thief on the cross. Every one will be justly dealt with by God. There are *degrees* of *punishment* as there are of *reward*. (See on Matt. x. 15. Luke xii. 48.) God does not quench the smoking flax (Matt. xii. 20). And St. Peter, by saying that they did *not* hearken *formerly*, while the Ark was preparing, almost seems to suggest the inference, that they *did* hearken *now* when One, greater than Noah, came in His human spirit, into the abysses of the deep of the lower world; and that a happy change was wrought in the condition of some among them by His coming.

In the words of *S. Hilary* (on Ps. cxix. 82), "When wilt thou comfort me?" The soul (of the faithful) knows, on the witness of the Apostle Peter, that when the Lord went down into Hades, words of comfort were preached even to those who were in prison, and were formerly unbelieving in the day of Noah, and did not enter the Ark, but may probably have had some strong penitential emotions, and have put up some hearty penitential prayers to God, and may have had some earnest desires, and made some eager but fruitless efforts to enter the Ark, when the Flood came and destroyed them. And *S. Cyril* answers an objection to the *lateness* of Christ's Incarnation, by saying, that many, who would have profited by his preaching, if He had been incarnate in their age, derived benefit from His manifestation to the region of departed souls. See the ancient valuable testimonies recently published by *Dr. Cramer*, Catena, pp. 66—70, and cp. *Greg. Nazian.*, Orat. Pasch. xlii.; and *Theophylact* here, p. 372, ed. Bened.; and *Œcumen.*; and an excellent note by *Estius* on this passage.

The Church of England in one of her Articles published in the fourth year of King Edward VI., declared that the body of Christ lay in the grave until His Resurrection; but His *spirit* which He gave up, was with the *spirits detained in prison*, and preached to them, as the place of St. Peter testifieth; and she has wisely appointed this portion of St. Peter's Epistle (1 Pet. iii. 17—22) to be read as the Epistle on *Easter Even*.

By connecting this passage with that Day, she supplies a practical commentary on the meaning of this portion of Holy Writ: and she suggests to the faithful a profitable and consolatory meditation on the work of mercy and love, in which the disembodied spirit of our adorable Saviour was employed at that solemn time when His human body was lying in the grave.

Such appears to be the most probable interpretation of this very interesting portion of Holy Scripture. Expounded in this sense, it harmonizes with the Apostle's argument concerning the blessedness of suffering for doing well in imitation of Christ.

A view of the various expositions of this subject may be seen in *S. Augustine's* Epistle to Euodia, Ep. 164, al. 99. *Bp. Pearson* on the Creed, Art. ii. p. 211; and Art. v. pp. 425—455. Cp. *Milton*, Par. Lost, xi. 723; *Abp. Leighton* here; *Bp. Beveridge*, and especially *Professor Harold Browne* on the Third Article of the Church of England; *Bp. Horsley*, vol. i. serm. xx.; *Bp. Middleton* here; and in the notes of *De Wette*, *Huther*, pp. 129—134, and *Dean Alford* on this passage.

21. ὃ—ἀντίτυπον—βάπτισμα] *which* (water) *also is now saving us*, being an *antitype* of the water of the Flood; and being ministered to us as *Baptism*.

"Τύπος est res præfigurans, ἀντίτυπον est res præfigurata." *Raphel. Elz.* has ᾧ here in the dative case; but ὅ, the nominative, *which* (i. e. *water*), is the reading of A, B, C, G, K, and is adopted by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Alf.*

The word βάπτισμα, *Baptism*, is placed emphatically at the end, and stands in contrast with *Circumcision*, which some of St. Peter's Jewish readers were disposed to *enforce* as necessary to salvation; and the absence of all reference to Circumcision in this Epistle is a silent protest against the Judaizing notions, at which he himself had once been tempted to connive. See Gal. ii. 11—17.

St. Peter affirms that Baptism *saveth us*; that is, God therein does His part effectually for the salvation of all who come to

ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς Θεὸν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ, 22 [s] ὃς ἐστιν ἐν δεξιᾷ τοῦ Θεοῦ, πορευθεὶς εἰς οὐρανὸν, ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

IV. 1 [a] Χριστοῦ οὖν παθόντος ὑπὲρ ἡμῶν σαρκὶ, καὶ ὑμεῖς τὴν αὐτὴν ἔννοιαν ὁπλίσασθε, ὅτι ὁ παθὼν ἐν σαρκὶ πέπαυται ἁμαρτίας, 2 [b] εἰς τὸ μηκέτι ἀν-

s Ps. 110. 1. Rom. 8. 34, 38. Eph. 1. 20. Col. 3. 1.
a Rom. 6. 2, 7.
b Rom. 14. 7. 2 Cor. 5. 15. Eph. 4. 24. Gal. 2. 20. 1 Thess. 5. 10. Heb. 9. 14.

Him therein. Compare St. Paul's words in Titus iii. 5, where, for a like reason, the aorist tense is used, ἔσωσεν ἡμᾶς, "He *saved* us by the *laver of regeneration*, and by the renewing of the Holy Ghost."

Thus St. Peter shows the harmony of God's dealings with mankind. He teaches that the Ark, "in which Noah and his family were saved from perishing by water," is a type of the Church of Christ, in which all who are "stedfast in faith, joyful through hope, and rooted in charity, pass the waves of this troublesome world, till they finally come to the land of everlasting life;" and that in their double character the waters of the Flood were symbolical of the water of Baptism, *salvific* to all who obey God and enter the Ark which He has built for them, and abide therein; and *destructive* to them who *disobey* Him; and thus they have a double office, as Christ Himself and all His dispensations have. See Luke ii. 34. 2 Cor. ii. 16. Rev. ix. 14—20, and *S. Augustin.* c. Faustum, xii. 17, "Præter Arcam omnis caro diluvio consumpta est; quia præter Ecclesiæ societatem, *aqua Baptismi* quamvis eadem sit, non solùm non valet ad salutem, sed etiam valet *ad perniciem*."

The mystery of salvation, says *Justin Martyr*, was manifest in the Flood. The righteous Noah, the *eighth* person, a preacher of righteousness, in whom the new generation arose, as it were, from the dead, after the Flood, seems to have had a figurative relation to the *eighth day*, the day of the Resurrection of Christ (see above on Luke xxiv. 1, and below on 2 Pet. ii. 5), the first-begotten of every creature and the Origin of the new race born again of Him through Water and Faith. See *Justin Martyr* c. Tryphon. c. 138. *S. Aug.* c. Adv. Legis, i. 45. Cp. *Jerome* c. Jovinian. ii. p. 214; adv. Lucif. p. 303.

At the *Creation*, the Holy Spirit moved on the face of the waters, and all things were created out of the *Water* by the *Word* of God. (Gen. i. 6. 9. 2 Pet. iii. 5, 6.)

At the *Deluge*, Noah and his family were saved by water, in which the world was drowned; and a new generation arose in Noah and his family, to people the world after its Baptism by Water.

At the *new Creation* of mankind in Christ, Who is the Second Adam, the Holy Ghost came down from heaven to sanctify Water in the Baptism of Christ, Who had been conceived by the Holy Ghost. Thus the Holy Ghost, the "Author of the first *genesis* or birth, was also the Giver of *Palingenesia* or *New Birth*" (see *Tertullian*, de Baptismo, c. 3; *Bp. Andrewes*, iii. 250); and He has sealed that New Birth to us by the *Resurrection* of Christ our Head from the Grave, which is represented to us in Baptism, "wherein Justification and a title to eternal life are exhibited to us, as the Death and Burial of Christ are symbolically undergone by us" (*Dr. Barrow*, v. p. 70); wherein we are born anew and grafted into the body of Christ, and our life is hid with Him in God. (Col. iii. 3.)

Thus "Baptism represents to us our profession, which is to follow the example of our Saviour Christ, and to be made like unto Him, that as He died and rose again for us, so we who are baptized and buried with Christ in His death, should be dead to sin and live unto righteousness," "continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living," in order that we who are "baptized into His death may pass through the grave and gate of death to our joyful Resurrection, through His merits who died, and was buried and rose again for us, Jesus Christ our Lord."

— *οὐ σαρκὸς ἀπόθεσις ῥύπου*] *not the putting away the filth of the flesh.* St. Peter contrasts the *Christian* Baptism (*βάπτισμα*) with the *Jewish* washings (*βαπτισμοί*). "What is the use of that baptism which only cleans the *flesh?* Be ye baptized in your *souls*," says *Justin Martyr* to the Jew Tryphon, capp. 14 and 18.

— *ἐπερώτημα*] *an interrogatory. The baptism which saveth us* is not, as legal purifications were, a cleansing of the flesh from outward impurity, but it is *ἐπερώτημα*, an *interrogative trial* of a good conscience towards God. *Hooker*, V. lxiii.

St. Peter lays stress here on the *ἐπερώτημα*, or *questioning*, rather than on the *answering*, because to *save* is the act of *God*, and it is God Who *originates* the work of the Baptismal covenant by His *interrogation*, "Dost thou believe?" "Wilt thou obey?"

But St. Peter also marks *man's* part as necessary, by saying that it is the interrogation of a *good conscience*, *εἰς Θεὸν*, *towards God*, Who reads the heart; this it is which *saveth*, i. e. which is the instrument in God's hand for saving man.

The interrogatory examinations and trials of the Faith and Obedience of Catechumens before the Administration of the Sacrament of Baptism are described in the primitive records of the Church. See the address of St. Philip to the Eunuch, Acts viii. 37. *Justin Martyr*, writing in the second century, says (Apol. i. c. 61), "As many persons as believe that the things which we preach are true, and who *promise* to live accordingly . . . . are brought to a place where is water, and are made *regenerate* by the same way of Regeneration as we ourselves are regenerate, and are baptized in water in the name of the Father of all, and of Jesus Christ our Saviour, and of the Holy Ghost." *Tertullian*, in the same century, describes the *baptismal interrogatories* and *vow* of Renunciation, Faith, and Obedience; De Spectac. c. 4, De Coronâ Milit. c. 3, and De Resurrectione Carnis, c. 48, where he says, "Anima non lavatione sed *responsione* sancitur." Cp. *Cyprian*, Epist. 70. 76. 85. *S. Hippolytus*, Theophan. c. 10. *Origen*, Exhortatio ad Martyr. c. 12, and *Vales.* in Euseb. vii. 8, and *Euseb.* vii. 9, where *Dionysius*, Bp. of Alexandria, in the third century, speaks of a person who was present at the baptism of some who were lately baptized and heard the *questions* and *answers*, *τῶν ἐπερωτήσεων καὶ ἀποκρίσεων*. It is of these baptismal *ἐπερωτήσεις* that St. Peter is here speaking.

The reading of the Vulgate is "interrogatio bonæ conscientiæ in Deum," and the Greek Expositors interpret the word *ἐπερώτημα* by *ἐξέτασις* or *ἐκζήτησις* (*Theophyl.* p. 373), and by *ἀρραβὼν*, *ἐνέχυρον*, and *ἀπόδεξις*, a *pledge* or *stipulation* (*Œcum.*). Cp. *Estius* and *Grotius* here, and *Bingham*, Antiquities, xi. chap. vii., and *Dr. Waterland* on Justification, p. 440, who says, "St. Peter assures us that Baptism saves: that is, it gives a just *title* to salvation, which is the same as to say that it conveys *justification*. But then it must be understood, not of the *outward washing*, but of the *inward lively faith stipulated* in it and by it; Baptism concurs with Faith, and Faith with Baptism, and the *Holy Spirit* with both; and so the merits of Christ are savingly applied. Faith *alone* will not ordinarily serve in this case, but it must be a *contracting* faith on *man's part*; contracting in form corresponding to the federal promises and engagements on *God's part*; therefore *Tertullian* rightly styles Baptism *obsignatio fidei, testatio fidei, sponsio salutis, fidei pactio*, and the like." See note above, on Heb. x. 21.

De Wette also and *Huther* understand the word *ἐπερώτημα* in this sense, and so Professor *Blunt* (Early Church, pp. 36, 37), who observes that "it is certain that there was a public form of Baptism of the most primitive, even of an Apostolical date," for which he cites this passage, and Heb. vi. 1, 2; cp. Rom. x. 10; and thence we may recognize the scriptural and primitive character of the Interrogatories and Vows of Renunciation, Faith, and Obedience in the Office for the Administration of Baptism in the Book of Common Prayer of the United Church of England and Ireland. Cp. *Palmer's* Origines Liturgicæ, chap. v. sect. ii.—iv.

For a reply to the Anabaptist objection that interrogatories ought not to be addressed to *Infants* who cannot answer them with their own mouths, see *Hooker*, V. lxiv.

22. *ὑποταγέντων αὐτῷ ἀγγέλων*] *Angels being subjected to Him.* A protest against the heresies of the Apostolic age which subordinated Christ to Angels. See on Col. ii. 8, and *Tertullian* (Præscr. Hær. 33), speaking of Simon Magus, "Simonianæ magiæ disciplina *Angelis* serviens, utique et ipsa inter idololatrias deputabatur, et à *Petro* Apostolo in ipso Simone damnabatur." On St. Peter's encounter with Simon Magus, see above, *Introduction*, p. 37, and to the Second Epistle; and Acts viii. 9, 10.

Ch. IV. 1. *ὑπὲρ ἡμῶν*] *for us:* not in B, C, but in A, G, K, and most cursive MSS., and in the Syriac and Coptic Versions, and many Greek Fathers.

— *ὁπλίσασθε*] *arm ye yourselves*—as soldiers, against the lusts, which *war* against the soul; ii. 11.

1, 2. *ὅτι ὁ παθὼν ἐν σαρκὶ*] *because he that suffered*, as Christ suffered, *in the flesh, hath rested* (*πέπαυται*) *from sin*, as Christ rested in the grave on the sabbath of His burial; he who has thus suffered, rises again from the grave of sin by a spiritual Resurrection; *not to live* any longer in subserviency to the *lusts of man, but to the will of God.* See below, on Rev. xx. 6.

θρώπων ἐπιθυμίαις, ἀλλὰ θελήματι Θεοῦ, τὸν ἐπίλοιπον ἐν σαρκὶ βιῶσαι χρόνον.

c Ezek. 44. 6. & 45. 9. Acts 17. 30. Eph. 4. 17. d Isa. 8. 18. Acts 13. 45. ch. 3. 16. e Acts 10. 42. 1 Cor. 15. 51, 52. f John 5. 25. ch. 3. 19. g Matt. 26. 41. Luke 21. 34, &c. Rom. 13. 12. Phil. 4. 5. Col. 4. 1. ch. 5. 8. 2 Pet. 3. 9, 11. 1 John 2. 18. h Prov. 10. 12. 1 Cor. 13. 7.

3 c Ἀρκετὸς γὰρ ἡμιν ὁ παρεληλυθὼς χρόνος, τὸ βούλημα τῶν ἐθνῶν κατειργάσθαι, πεπορευμένους ἐν ἀσελγείαις, ἐπιθυμίαις, οἰνοφλυγίαις, κώμοις, πότοις, καὶ ἀθεμίτοις εἰδωλολατρείαις· 4 d ἐν ᾧ ξενίζονται μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, βλασφημοῦντες· 5 e οἳ ἀποδώσουσι λόγον τῷ ἑτοίμως ἔχοντι κρῖναι ζῶντας καὶ νεκρούς· 6 f εἰς τοῦτο γὰρ καὶ νεκροῖς εὐηγγελίσθη, ἵνα κριθῶσι μὲν κατὰ ἀνθρώπους σαρκὶ, ζῶσι δὲ κατὰ Θεὸν πνεύματι.

7 g Πάντων δὲ τὸ τέλος ἤγγικε· σωφρονήσατε οὖν, καὶ νήψατε εἰς προσευχάς. 8 h Πρὸ πάντων δὲ τὴν εἰς ἑαυτοὺς ἀγάπην ἐκτενῆ ἔχοντες, ὅτι ἀγάπη καλύπτει

He that has been crucified *with Christ in his flesh* (Rom. vi. 6; viii. 2. Gal. vi. 14), that is, he that is crucified and dead to carnal lusts (Gal. ii. 19, 20), has been buried with Christ unto death, and has "put off the body of sin in the flesh," in baptism, and has found in this baptismal burial a spiritual *rest* or *sabbath* from sin; and as Christ was raised from the dead on the first day of the week, so he rises again to God, in order to serve in newness of life. He is dead unto sin, and "his life is hid with Christ in God." Col. iii. 3. See above on i. 21, and *Gerhard* and *Calvin* here.

3. χρόνος] *Elz.* adds τοῦ βίου,—not in A, B, C.

— βούλημα] *desire.* So A, B, C. *Elz.* has θέλημα, *will.* On the difference between θέλω and βούλομαι see 1 Thess. ii. 18. Philem. 13, 14. There is a force in the contrast here. Formerly they were subservient to the *desire* (βούλημα) of the *Heathen*, but now they are obedient to the *will* (θέλημα) of God. See ii. 15; iii. 17; iv. 2. 19.

— κατειργάσθαι] *to have wrought.* So A, B, C, a reading much preferable to that of *Elz.*, κατεργάσασθαι.

— οἰνοφλυγίαις] "temulentiis;" *swillings of wine:* from οἶνος and φλύω, φλύζω, to swell, as it were, with boiling heat (φλέγω, φλόξ). See *Wetstein*, p. 693.

4. ξενίζονται] *they are surprised*, as by some *strange* apparition. Cp. Acts xvii. 20, ξενίζοντα εἰσφέρεις: below, *v.* 12. The word is used in this sense by *Polybius*, *Plutarch*, *Philo*, and *Josephus*; see the passages in *Wetstein*, pp. 566 and 694. Compare the use of ξενισμὸς, *surprise*, in *Ignatius* ad Ephes. c. 19, and *Dr. Jacobson's* note. The servant of God seems like a strange prodigy to the world. Even the Heathen writers of the post-apostolic age could thus speak, "Rari quippe boni, numero vix sunt totidem quot Thebarum portæ . . . Nunc si depositum non inficietur amicus, . . . *Prodigiosa* fides, et Tuscis digna libellis, . . . Egregium sanctumque virum si cerno, bimembri Hoc monstrum puero, vel mirandis sub aratro Piscibus inventis, et fetæ comparo mulæ." *Juvenal*, xiii. 24. 60—66.

— μὴ συντρεχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν] *because you do not run together*, like foul streams flowing together *into one and the* same sink, or sewer (*sentina*), *of licentiousness.*

A strong and expressive metaphor; especially in countries where after violent rains the gutters are suddenly swollen and pour their contents together with violence into a common sewer. Such is the Apostolic picture of vicious companies rushing together in a filthy confluence for reckless indulgence and effusion in sin. Cp. *Juvenal* iii. 63, "Jam pridem Syrus in Tiberim *defluxit* Orontes," &c., and *G. Dyer's* description of the Ruins of Rome, *vv.* 62—66.

5. κρῖναι ζῶντας καὶ νεκρούς] *to judge the quick* (i. e. those who will be alive at His second coming) *and the dead;* and thus to judge *all.* See above, on 1 Thess. iv. 17. 1 Cor. xv. 51.

6. νεκροῖς] *dead* in sins. See Eph. ii. 1. Col. ii. 13. Rev. iii. 1. "Animâ mortuis," *Aug.* Epist. 164. *Clemens Alexand.* and *Cassiodorus* here. No valid objection to this interpretation of νεκροῖς is to be found in the allegation, that in the preceding verse νεκροὺς means men *physically* dead. Precisely the same transition from one meaning of νεκρὸς to another, is found in our Lord's saying, "Let the dead bury their dead," Matt. viii. 22, and cp. John v. 25—29, where see the notes.

The argument of the Apostle is clear; They who revile you with blasphemous words for not running together with them in their godless and riotous excesses, will be required to *render an account* (of this their reviling and blasphemy) to Him who is *ready to judge the quick and the dead. For* (γὰρ) *the Gospel was preached even to men dead in sin* (as ye yourselves sometimes were, *vv.* 2, 3), *for this purpose, in order that they might be judged or condemned* (vilified by the world, as you are) *according to men, in the flesh; but should live to God in the Spirit.*

Therefore, since your *godly life* in the *spirit* is the end and design of the preaching of the Gospel of God, and since the mockery you encounter, and the condemnation you endure from ungodly men in the flesh, were consequences contemplated by Him, even in the publication of the Gospel—which is man's moral probation, an odour of life to some, and an odour of death to others (2 Cor. ii. 16)—it is certain that they who revile and condemn you for accepting the Gospel of God will have to *render an account to Him who is the judge of quick and dead.*

— ἵνα] *in order that they may be judged*, condemned *indeed according to men* (that is, according to human judgments and in human respects), *in the flesh* (see on this use of κατὰ, 1 Cor. iii. 3; xv. 32. 2 Cor. vii. 9. *Winer*, p. 358), but should live according to God, that is, in God's eye, with a view to God and by His power and love, in life eternal, *in the spirit.*

On this use of ἵνα, *in order that*, see John ix. 39; xii. 38. 1 Cor. xi. 19. *Winer*, p. 406.

Christ was condemned and crucified in the flesh by men,—Pilate, the Chief Priests, and People;—but He *was quickened in His spirit* even by death (see iii. 18, 19), and He liveth for ever *to God* (Rom. vi. 10). So, subsequently, St. Peter himself was judged and killed by Nero, *according to men in the flesh;* but by death he gained new life in the *spirit;* his death was gain to him, for it was his passage to life eternal.

This may be predicated of all those who suffer for Christ in the flesh; they live by dying; they are judged and condemned by the world, but they receive power to "sit on thrones," and to "judge the world:" see below, on Rev. xx. 4—6.

In a certain sense also, this act of *judging* the righteous by worldly trials may be called an act of the judicial power of *God*, who uses even evil men to try and judge the good in this world, for their probation, and for his glory. See below, *v.* 17.

This is the condition of all, who were once dead *in spirit*, and alive in carnal respects, but who have been raised from the death of sin by Him who is the Life. Their lot is to be condemned by worldly judgments, to suffer in carnal respects; but their privilege and reward it is, to live in the spirit the life of God here, and to dwell with Him in life eternal hereafter. *S. Augustine* (Epist. 164. 21) thus expounds these words; "For this cause the Gospel was preached to the *unbelieving*, in order that when they had believed they might be judged in divers tribulations, and even in the death of the flesh, but might live according to God in the spirit, in which spirit they were dead, as long as they continued in sin."

8. ἐκτενῆ] *intense;* stretching itself forward to the end without interruption: an epithet applied to Prayer, made *continuously*, Acts xii. 5; and also to Love, above, i. 22.

There is always to be a *habit* of *prayer* in the soul, and a *habit* of *love* in the heart—it is to reach continuously from the beginning of life to the end; although there may not always be an opportunity of exercising it in the outward acts specified in the foregoing precepts.

— ἀγάπη καλύπτει] *Love covereth a multitude of sins.* A general expression, describing the virtue of Love, which renders the merits of Christ applicable to the covering of the sins of *others* and also our own. See note on James v. 20, and Matt. xxv. 35—46, where *Love* to men in Christ is represented as the future test at the day of Judgment.

St. Peter's words are quoted by *Clemens Rom.* i. 49. *Tertullian*, Scorp. c. 6, and *Augustine* (in Joann. Epist., Tract. i.), who says that Love alone covers sins, because Love is the fulfilling of the law, and is the opposite of all sins; and he often applies this argument in extenuation of the error of S. Cyprian, in the matter of heretical baptism. See *Aug.* de Baptismo, ii. c. 1; iv. c. 6; vi. 2: c. Gaudent. ii. 8.

St. Peter had spoken of Love, *stretching itself* out without

πλῆθος ἁμαρτιῶν· [9] [i] φιλόξενοι εἰς ἀλλήλους, ἄνευ γογγυσμοῦ. [10] [k] Ἕκαστος καθὼς ἔλαβε χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες, ὡς καλοὶ οἰκονόμοι ποικίλης χάριτος Θεοῦ. [11] [l] Εἴ τις λαλεῖ, ὡς λόγια Θεοῦ· εἴ τις διακονεῖ, ὡς ἐξ ἰσχύος ἧς χορηγεῖ ὁ Θεός· ἵνα ἐν πᾶσι δοξάζηται ὁ Θεὸς διὰ Ἰησοῦ Χριστοῦ, ᾧ ἐστιν ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

[12] [m] Ἀγαπητοί, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμὸν ὑμῖν γινομένῃ, ὡς ξένου ὑμῖν συμβαίνοντος· [13] [n] ἀλλὰ, καθὸ κοινωνεῖτε τοῖς τοῦ Χριστοῦ παθήμασι, χαίρετε, ἵνα καὶ ἐν τῇ ἀποκαλύψει τῆς δόξης αὐτοῦ χαρῆτε ἀγαλλιώμενοι. [14] [o] Εἰ ὀνειδίζεσθε ἐν ὀνόματι Χριστοῦ, μακάριοι· ὅτι τὸ τῆς δόξης καὶ τὸ τοῦ Θεοῦ Πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται· κατὰ μὲν αὐτοὺς βλασφημεῖται, κατὰ δὲ ὑμᾶς δοξάζεται. [15] [p] Μὴ γάρ τις ὑμῶν πασχέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιὸς, ἢ ὡς ἀλλοτριοεπίσκοπος· [16] εἰ δὲ ὡς Χριστιανὸς, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν Θεὸν ἐν τῷ ὀνόματι τούτῳ· [17] [q] ὅτι ὁ καιρὸς τοῦ ἄρξασθαι τὸ

i Rom. 12. 13. Phil. 2. 14. Heb. 13. 2.
k Prov. 3. 28. Matt. 25. 14. Luke 12. 42. Rom. 12. 6. 1 Cor. 4. 1, 2. & 12. 4. Eph. 4. 11.
l Rom. 12. 6—8.
m Isa. 48. 10. 1 Cor. 3. 13. ch. 1. 7.
n 2 Cor. 4. 10. Phil. 3. 10. Col. 1. 24. 2 Tim. 2. 10.
o Matt. 5. 10, 11. ch. 2. 20. & 3. 14.
p ch. 2. 20.
q Isa. 10. 12. Jer. 25. 29. & 49. 12. Luke 23. 31. & 10. 12.

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interruption; and the passage of St. James (v. 20), considered together with the context here, where St. Peter is presenting Christ as their example, may suggest a belief, that he is comparing the act of Love to that of the Cherubim *stretching out* their wings on the Mercy Seat, and forming a part of the Mercy Seat (Exod. xxv. 18—20), the emblem of Christ's propitiatory *covering* of *sins* (see on Rom. iii. 21—25).

It is observable that the LXX use the words ἐκτείνειν τὰς πτέρυγας to describe the act of the Cherubim stretching out their wings, which touched one another, and reached continuously from one wall of the Holy of Holies to the other. Exod. xxv. 20; xxxvii. 9. Cp. 2 Chron. iii. 7—13; v. 7, 8.

The office of Love may also be compared to the act of the Patriarch's two dutiful sons, stretching out the garment on their shoulders, with their eyes averted from him, and covering the nakedness of their father. Gen. ix. 23.

Elz. has ἡ ἀγάπη καλύψει, charity *will* cover; but the reading in the text is that which has the preponderance of authority, and is adopted by *Lach.*, *Tisch.*, *Alford*. Cp. Prov. x. 12, LXX.

10. χάρισμα] *a gift*, of the Holy Ghost; see 1 Cor. i. 7. St. Peter appears to be studiously imitating and enforcing here St. Paul's admonition, Rom. xii. 6—8.

11. εἴ τις λαλεῖ, ὡς λόγια Θεοῦ] *if any one speaks*, in teaching, let him speak *as do the oracles of God*. The words λόγια Θεοῦ are used without any definite article, to designate the *Holy Scriptures* of God, as being sufficiently definite in themselves, and having the distinctness of a *proper name*. See *Winer*, § 19. Rom. iii. 2. Cp. 2 Tim. iii. 15, 16. Gal. i. 8.

Hence the *Holy Scriptures* are called simply τὰ λόγια by *S. Polycarp*, ad Phil. c. 7.

This precept of St. Peter deserves the consideration of those who claim to be his successors, and profess great reverence for his authority, and yet derogate from the dignity of the *oracles of God*, and set up oracles of their own, in place of the Scriptures, and against them. See on 2 Tim. iv. 3. Rev. xi. 3—10.

The delivery of this precept was very appropriate at a time when almost the whole Canon of the New Testament was *complete*. See 2 Pet. iii. 16.

12, 13. ἀγαπητοί] *beloved, be not surprised*, as by some strange thing (see *v.* 4), by the fire of persecution kindled for your trial.

Here is a caution against another dangerous error of the Gnostic Teachers, who said, that provided men had *knowledge*, they need not be *martyrs*; and allowed men to comply with the requirements of their persecutors, and to eat meats offered to *idols*, rather than to suffer martyrdom. Cp. Rev. ii. 20, and the *Introduction* to the Second Epistle of St. Peter.

On the contrary, St. Peter, in his Epistles, declares the blessedness of suffering for Christ. This is one of their characteristics, probably derived from the writer's personal view of Christ's *Glory*, when Moses and Elias spake with Him of His *Passion* (Luke ix. 31) in the Transfiguration (Matt. xvii. 2). Cp. *Tertullian*, Scorp. 12, who quotes this passage, *vv.* 12—16.

The *glory* and *happiness* of *suffering* for God in the *fire* of *persecution* might also well occur to his mind at *Babylon*, where he is writing, and where he would be cheered by a remembrance of the three faithful children walking unhurt in the *fiery furnace*, with the Son of God. (Dan. iii. 1—25.)

This mention of the near approach of a fiery trial, intimates that this Epistle was written a short time before the Neronian persecution, A.D. 64. See above, *Introduction* to this Epistle, p. 41, and the *Introduction* to St. Paul's Epistles to Timothy, pp. 417. 423, and below, *v.* 17.

15. μὴ γάρ] Cp. James i. 7.

— ἀλλοτριοεπίσκοπος] one who sets himself up as an *overseer* and censor of what belongs to *others*; a judge of other men's servants. Cp. Rom. xiv. 4. James iv. 12. "Alieni speculator," *Tertullian*, Scorp. 12.

This word is applicable to those who assume spiritual functions which do not belong to them, and intrude into other men's dioceses; and it may be applied to those who call themselves successors of St. Peter, and yet, in contravention of his precept, claim to be "Episcopi Episcoporum."

16. Χριστιανός] *a Christian*; the name given first to believers at Antioch (Acts xi. 26), of which city St. Peter was Bishop. See note there, and *Euseb.* iii. 36.

— ὀνόματι] *name*. So A, B, and many Cursives, Versions, and Fathers. *Elz.* has μέρει. Cp. *Polycarp*, Ep. 8, who says, "If we suffer for His *name*, let us glorify Him."

17. ὅτι ὁ καιρός] *for it is now the season of the beginning of judgment at the house of God*. Here is another proof that this Epistle was written on the eve of Persecution, see *vv.* 12, 13. The time is now arrived for it: we are ripe for Persecution. Let no one, therefore, be perplexed or cast down, for it is now the *season* of the beginning of judgment at the house of God. Ye are tried by Him with *temporal* judgments, in order that ye may not be condemned with the world (1 Cor. xi. 32), but be purified by the furnace of trial, as silver and gold in the fire, i. 7. Observe, he calls it a *season*, καιρὸς, not χρόνος, and thus suggests the comfortable reflection, that the *tyranny* of the enemy will soon be *overpast*. Ps. lvii. 1. Κρῖμα is properly the *sentence*, or *doom*, pronounced by the Judge; and so differs from κρίσις, which is the *act* of judging. See Heb. vi. 2.

"When holy men are punished," says *Augustine*, "this also proceeds from the *just judgment of God*. It is part of His discipline, which no righteous man is permitted to escape in this world. 'He chasteneth whom He loveth, and scourgeth every son whom He receiveth' (Heb. xii. 6). Hence the Apostle Peter, when exhorting the brethren to endure sufferings for the Name of Christ, thus speaks (*vv.* 15—18); and by these words he shows that the sufferings of the *righteous* proceed from the *judgment* of God, which *begins* with the *house of God*; whence we may infer, how awful will be the sufferings which are reserved for the *ungodly*: and so St. Paul says, 'we glory in you for your patience and faith in the persecutions and tribulations which ye endure, as a specimen of the *just judgment of God*'" (2 Thess. i. 4, 5. *S. Augustine*, Epist. ad Rom. i. 10).

Judgment must *begin* at *the house of God*, who out of His tender care for their well-doing will *sooner* punish—*temporally* I mean—His own children (when they take pride in their own inventions, and soothe themselves in their own devices) than He will His professed enemies, that stand at defiance with Him, and openly fight against Him. *These* He suffereth many times to go on in their impieties, that he may make use of this oppression for the scourging those of His *own household*, and in the end get Himself the more glory by their destruction. But then however judgment may *begin* at the *house* of *God*, most certain it is, that it shall not *end* there; but reach the house of the *wicked* oppressor also; and that, *not* with *temporal* judgments, as He did correct His own, but, without repentance, evil shall hunt them to their everlasting destruction (Ps. cxl. 11). God delighteth to get Himself honour, and to show the strength of His arm by scattering such proud Pharaohs in the imagination of their hearts (Exod.

κρῖμα ἀπὸ τοῦ οἴκου τοῦ Θεοῦ. Εἰ δὲ πρῶτον ἀφ' ἡμῶν, τί τὸ τέλος τῶν ἀπειθούντων τῷ τοῦ Θεοῦ εὐαγγελίῳ; 18 r καὶ εἰ ὁ δίκαιος μόλις σώζεται, ὁ ἀσεβὴς καὶ ἁμαρτωλὸς ποῦ φανεῖται; 19 s ᵍ Ὥστε καὶ οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ Θεοῦ, ὡς πιστῷ κτιστῇ παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιΐαις.

V. 1 a Πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων, ὁ καὶ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοινωνός· 2 b ποιμάνατε τὸ ἐν ὑμῖν ποίμνιον τοῦ Θεοῦ ἐπισκοποῦντες μὴ ἀναγκαστῶς, ἀλλ' ἑκουσίως· μηδὲ αἰσχροκερδῶς, ἀλλὰ προθύμως· 3 c μηδ' ὡς κατακυριεύοντες τῶν κλήρων, ἀλλὰ τύποι γινόμενοι τοῦ ποιμνίου· 4 d καὶ φανερωθέντος τοῦ Ἀρχιποίμενος κομιεῖσθε τὸν ἀμαράντινον τῆς δόξης στέφανον.

5 e Ὁμοίως, νεώτεροι ὑποτάγητε πρεσβυτέροις· πάντες δὲ ἀλλήλοις τὴν ταπεινοφροσύνην ἐγκομβώσασθε· ὅτι ὁ Θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσι χάριν. 6 f Ταπεινώθητε οὖν ὑπὸ τὴν κραταιὰν χεῖρα τοῦ Θεοῦ, ἵνα ὑμᾶς ὑψώσῃ ἐν καιρῷ· 7 g πᾶσαν τὴν μέριμναν ὑμῶν ἐπιῤῥίψαντες ἐπ' αὐτὸν, ὅτι αὐτῷ μέλει περὶ ὑμῶν.

8 h Νήψατε, γρηγορήσατε· ὁ ἀντίδικος ὑμῶν, Διάβολος, ὡς λέων ὠρυόμενος

r Prov. 11. 31.
s Ps. 31. 6. Luke 23. 46.
a Luke 24. 48. Rom. 8. 17, 18.
b Acts 20. 28. 1 Tim. 3. 3. Tit. 1. 7.
c 1 Cor. 3. 5. 2 Cor. 1. 24. Phil. 3. 17. 2 Thess. 3. 9. 1 Tim. 4. 12. Tit. 2. 7.
d Isa. 40. 11. Ezek. 34. 23. John 10. 11. 1 Cor. 9. 25. 2 Tim. 4. 8. Heb. 13. 20. James 1. 12. ch. 1. 4. & 2. 25.
e Prov. 3. 34. Rom. 12. 16, 18. Eph. 5. 21. Phil. 2. 3. James 4. 6.
f Job 22. 29. Prov. 29. 23. Matt. 23. 12. Luke 1. 52. & 14. 11. & 18. 14. James 4. 10.
g Ps. 37. 5. & 55. 23. Matt. 6. 25, 26. Luke 12. 22. Phil. 4. 6. 1 Tim. 6. 8. Heb. 13. 5.
h Job 1. 7. Luke 21. 16. & 22. 31. 1 Thess. 5. 6. ch. 1. 13. & 4. 7.

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xiv. 17. Luke i. 52. Rom. ix. 17), when they are arrived at the highest pitch of their designs; then how suddenly do they consume, perish, and come to a fearful end! (Ps. lxxiii. 18.) *Bp. Sanderson*, iii. p. 342. See also above, on Acts ix. 3.

19. παρατιθέσθωσαν] *let them commit:* our Lord's own word on the cross. Luke xxiii. 46.

Ch. V. 1. πρεσβυτέρους] *the Presbyters:* an indication of the organization of the Christian Church under a settled ministry in Asia Minor at this time. Cp. above, Acts xiv. 23, and on James v. 14.

— ὁ συμπρεσβύτερος] *your co-presbyter:* the *Apostle* St. John calls himself the *presbyter* (2 John 1. 3 John 1), and in the third century *S. Hippolytus* calls his master, S. Irenæus (who was *Bishop* of Lyons), the blessed *Presbyter* (Philos. pp. 202. 222). A Presbyter is not called a Bishop by ancient Ecclesiastical writers, but a Bishop is often called a Presbyter.

2. ποιμάνατε] *tend ye* the flock that is among you: do not leave *your own* flock, in order to tend *other people's* flocks, as ἀλλοτριοεπίσκοποι (iv. 15), but tend *the* flock that is *in you*, ἐν ὑμῖν; make *that* your care. Observe the *Aorist*, which, as *Dean Alford* well observes, gathers together the whole work of teaching, feeding, watching, leading, into *one act*, occupying the entire life. On the sense of ποιμαίνειν see above, *Introduction*, p. 38, note.

— ἐπισκοποῦντες] *overseeing* the flock. The πρεσβύτεροι, *presbyters*, are said ἐπισκοπεῖν, to *oversee*; they are *presbyters* in age, and they are ἐπίσκοποι, *overseers*, as to office.

Hence, after the death of the Apostles, they who succeeded them in the Apostolic office, not presuming to take the name of *Apostles*, were called *Episcopi*; and thenceforth the name of *Episcopus*,—which in the *Apostolic* age had been often applied, as here, to designate those who had the oversight of a ποιμνίον or *flock*,—was *reserved* for those who had the oversight of *Pastors* as well as of flocks; and who are now called *Bishops*. Cp. Acts xx. 17. 28, and see above, Note prefixed to the Third Chapter of St. Paul's first Epistle to Timothy, and notes on 2 Tim. ii. 1, 2.

3. μηδ' ὡς κατακυριεύοντες τῶν κλήρων]

There is a slight *paronomasia*, or play upon the words, which gives an edge to this precept.

He had just said, *Ye Presbyters, tend the flock of God that is among you, overseeing it, not of constraint, but willingly* (1 Cor. ix. 16, 17), *not for filthy lucre, but of a ready mind*; and he now warns them not to behave themselves as *lords* over the Churches committed to their charge, which are not the heritages of *man*, but of the *Lord*. See on our Lord's words to St. Peter himself, Matt. xvi. 18, Μοῦ τὴν ἐκκλησίαν. Consequently the usurpation of *dominion* and *lordship* over them is an encroachment on the prerogative and inheritance of the Lord Himself.

The word κλῆροι does not mean here *Clergy* apart from the Laity, nor does it mean Laity apart from the Clergy; but it signifies the Clergy and Laity, or People, united together. It designates Christian Churches, which are the κλῆροι or heritages of God, as the Israelites of old were, and are so entitled by Himself in His Holy Word, Deut. iv. 20, and ix. 29, and see *Grotius* here.

St. Peter happily uses the plural κλῆροι; for, in Christian times, it is not *one* nation, as it had been of old, which is the chosen people and heritage of God, but *all national Churches, all congregations* of Pastors and People are *heritages* of the Lord: each "Church and each congregation," which every Pastor serves, is, in a mystical sense, as the English Ordinal declares, the "Spouse and Body of Christ." By the word κλῆροι, therefore, we may understand here the faithful people of Christ, distributed in regular order into various dioceses, parishes, churches, and congregations, like the companies to which our Lord distributed the loaves and fishes by the hands of His Apostles. Mark vi. 40: cp. *A Lapide* here.

St. Peter appears to have written these words in a grateful remembrance of those which had been spoken to him by the Lord Himself; "Simon, son of Jonas, *lovest* thou Me?" . . . "*Feed My sheep*" (John xxi. 16). And he and others were warned against usurping *lordship* over the heritage of the Lord by Christ's language; "On this Rock (i. e., Myself) I will build of *Me* the *Church*." Let no man therefore treat it as *his own*. It is the Church of *Me*; and *of Me only* (Matt. xvi. 18). I have purchased it with My blood (Acts xx. 28). Let no man *lord* it over what belongs to the Lord.

Here is another caution from St. Peter's mouth, which may be commended to the consideration of those who call themselves his successors. "The Apostle forbiddeth *dominari in cleris*." But they who claim to be his successors are not afraid to "teach that their own judgments are infallible, and to make their definitions an universal Rule of Faith, and to require subjection to their laws and persons, as of necessity to salvation, and to be called 'Dominus Deus noster Papa'" (*Gloss.* in Extrav. Papæ, Johann. xxii. Tit. xiv. 4), &c., all which and much more is professed by the Popes, and in their behalf. No modest man can deny that this amounts to as much as St. Peter's *dominari in cleris*, even to the exercising of such lordship over the Lord's heritage, the Christian Church, as will become none but the Lord Himself, whose heritage it is. *Bp. Sanderson*, iii. p. 283.

4. ἀμαράντινον] *amaranthine;* literally, woven of the flower called *amaranth*. (*Bengel.*)

5. ἐγκομβώσασθε] *clasp ye on humility;* submitting yourselves *one to another* (cp. Eph. v. 21, ἀλλήλους as here) in the fear of God. Clasp it on as a garment (properly, a *servile* garment, ἐγκόμβωμα, *Pollux* iv. 119) clasped with a περόνη, *fibula*, or with a *knot* or *belt*; see *Eustath.* on *Homer*, Il. κ. 133, and *Suicer* in *v.* p. 995, and *Wetstein* here. *Bp. Pearson*, Vind. Ignat. ii. cxiv. p. 579, ed. *Churton*; and *Fritz*, Opuscula, p. 259.

In illustration of this word we may refer to the reverential action of St. Peter, described John xxi. 7. But, as *Alford* well remarks, The action which best illustrates this precept is that of our Blessed Lord Himself girding Himself with a napkin, as a servant, and pouring water into a basin and washing His Apostles' feet, in which St. Peter had a special part. See on John xiii. 4, 5, and our Lord's precept there, *v.* 14.

8. Διάβολος] *the devil.* At the time which St. Peter is pre-announcing, the Devil was, in the strictest sense of the term, a

περιπατεῖ ζητῶν τίνα καταπίῃ· 9 [i] ᾧ ἀντίστητε στερεοὶ τῇ πίστει, εἰδότες τὰ αὐτὰ τῶν παθημάτων τῇ ἐν κόσμῳ ὑμῶν ἀδελφότητι ἐπιτελεῖσθαι. [i] Eph. 4. 27 & 6. 11, 13. James 4. 7.

10 [k] Ὁ δὲ Θεὸς πάσης χάριτος, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ, ὀλίγον παθόντας, αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει· 11 αὐτῷ ἡ δόξα, καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν. [k] 2 Cor. 4. 17. Heb. 10. 37. & 13. 21. ch. 1. 6.

12 [l] Διὰ Σιλουανοῦ ὑμῖν, τοῦ πιστοῦ ἀδελφοῦ, ὡς λογίζομαι, δι' ὀλίγων [l] Heb. 13. 22.

Devil, a Διάβολος, a *false accuser*. For he devised all manner of calumnies against the primitive Christians, and instigated even their friends to bring them before the heathen tribunals, that they might be put to death. He was then especially "the false accuser of the brethren." Cp. Rev. xii. 10. The Lion goeth about seeking those who may be made the victims of his διαβολαί, and be cast "*ad Leones*." See next note.

— ὡς λέων ὠρυόμενος] *as a lion roaring*. This was the first form in which the Devil showed his enmity against the Church of Christ; and he was now about to wreak his fury on the two Apostles, St. Peter and St. Paul.

He was now "rugiens ut *leo*," *roaring as a lion*; but he was afterwards about to change that shape, and appear in a more specious semblance, "insidians ut draco," *lurking* in ambush as a *dragon*. See below on Rev. vi. 3, 4.

Well might he now be compared to a Lion. Many of the first martyrs, e. g. St. Peter's successor at Antioch, S. Ignatius (cp. 2 Tim. iv. 17), were cast to the Lions; and the popular cry at Rome was now soon to be, "Christianos ad Leonem!" (*Tertullian*, Apol. 40.) The devil went about as a Lion roaring, in the days of the first persecutions of the Church, and he *will go about* again *roaring as a Lion* in the last age—at the eve of the end. See Rev. xii. 12; xx. 7—9.

— περιπατεῖ] *he walketh about*, Job i. 7. Therefore, the Devil is *not* yet *confined to Hell*. See above on Matt. viii. 29.

9. εἰδότες] *knowing that the same* kinds *of sufferings are being filled up by the brotherhood that is in every part of the world*. "No temptation hath taken you but such as is common to man," 1 Cor. x. 13. Do not be cast down, as if the sufferings, which ye are called upon to endure, were new, perpetual, or partial. They are only a continuation of the sufferings of Christ (see Col. i. 24), and they will soon be consummated, and they are shared by all your brethren in the Churches of God, throughout the world: *therefore resist the Devil*, who is the author of these persecutions; standing fast and solidly grounded *in faith*, by which ye will be more than *conquerors*. Eph. vi. 16. 1 John v. 4.

10. καταρτίσει—θεμελιώσει] *will perfect—will stablish*: in the *future* tense. So A, B, and *Griesb.*, *Lach.*, *Tisch.*, *Alf.* *Elz.* has the aorist optative here, καταρτίσαι.

This assurance of divine support comes very appropriately from St. Peter, in compliance with Christ's precept to him, "When thou art converted, *strengthen thy brethren*." Luke xxii. 32. *Bengel.*

12. διὰ Σιλουανοῦ] *By Silvanus, the faithful brother, as I reckon*, or count him to be (Rom. viii. 18), *I write to you in few words*.

This is said to assure them, and the Churches at large, of the *genuineness* of the Epistle. It would be brought to them by *Silvanus*, the *faithful brother*, who would certify them from whom it came. This practice of the Apostles to send their Epistles to the Churches by the hands of tried and faithful friends, has been of signal use in establishing the Canonical authority of the New Testament. Cp. Eph. vi. 21.

There was something significant in this choice of *Silvanus* for the purpose here described, especially in connexion with the mention of St. Mark. *Silvanus*, or *Silas*, had been chosen by St. Paul at Antioch, about thirteen years before, in the place of *St. Mark*, who had left him in Pamphylia, and was a near kinsman of St. Barnabas (Col. iv. 10), who was led into an altercation with *St. Paul*, on account of his refusal to take Mark; and who also had before been led away by the influence of *St. Peter* at Antioch, in opposition to St. Paul, contending for the Evangelical liberty of the Gentile Christians. See on Acts xv. 37—40. Gal. ii. 12, 13.

Silas, being chosen by St. Paul in place of Mark, accompanied that Apostle in his missionary tour in Syria and Cilicia, and in divers other parts of Asia Minor, especially *Phrygia*, *Lycaonia*, and *Galatia*, to *Troas*, and into Greece. He would therefore be known, in connexion with the Apostle St. Paul, to those *Asiatic* Churches which are addressed by St. Peter in the present Epistle, i. 1.

Silas had also been associated with St. Paul in writing the two Epistles to the Thessalonians, which had been published about *ten* years before the date of the present Epistle, and had, probably, by this time been circulated in Asia.

After the date of these two Epistles to the Thessalonians, the name of Silas, or Silvanus, vanishes for a time from the pages of the New Testament.

It does not occur after that time in the Acts of the Apostles, or in any of St. Paul's other Epistles.

But it *re-appears* in this present passage (1 Pet. v. 12), at the close of the ministry of *St. Peter* (see 2 Pet. iii. 1), which coincided in time with the close of the ministry of *St. Paul*.

It here re-appears in company with the name of *St. Mark*. Cp. note above, Phil. i. 1. And the name of Silas is here characterized by St. Peter with the honourable appellation "*the faithful brother*, as I reckon."

Here then we have a happy intimation of the harmony which subsisted among the Apostles and first preachers of Christ.

They were not exempt from human infirmities. The Apostle St. Peter faltered for a time through fear at Antioch, and had then been boldly resisted by St. Paul (see on Gal. ii. 11—14). The Evangelist *St. Mark*, the son of St. Peter in the faith (*v.* 13), and the kinsman of St. Barnabas (Col. iv. 10), had also faltered once for a season through fear, and had once forsaken St. Paul. (Acts xiii. 13; xv. 38.) St. Paul and St. Barnabas had formerly striven so sharply at Antioch on St. Mark's account, that they departed asunder for a time (Acts xv. 39), and St. Paul had chosen Silas, or Silvanus, as his companion in the room of St. Mark.

All these infirmities are recorded in the Holy Scriptures. The New Testament does not disguise the frailties of the first preachers of Christianity. Here is an evidence of its truth.

But this is not all. We are left to gather from incidental notices *scattered* in *different parts* of the New Testament, that by the grace of God all these frailties and infirmities were corrected and amended; and that they were graciously overruled by God's Providence to the victory of Christian virtue, and to the good of the Church, and to His glory.

As has been already shown in another place, the strife of St. Paul and St. Barnabas had now been healed, and Mark had been restored to the favour of St. Paul, and he afterwards was chosen to be the writer of a Gospel, under the inspiration of the Holy Ghost, and with the aid of his spiritual father St. Peter, and he became the founder of the Church of Alexandria. See above, Acts xv. 39. Col. iv. 10, and *Introduction* to St. Mark's Gospel.

St. Peter now employs *Silas* to be the bearer of his Epistle to the *Jewish* Christians of Asia. He calls him *the faithful brother*, and he associates him with *St. Mark*, whom he calls "his son;" his son in the faith.

A happy combination. Silas had been chosen by St. Paul in lieu of St. Mark, and had preached with him in Asia, and had been associated with him in writing his first Epistle. And St. Paul, in writing to the Galatians, who are addressed in this Epistle of St. Peter (see 1 Pet. i. 1), had recorded his own contention with St. Peter, on account of his conduct toward the *Gentile* Christians, and had related that his own friend St. Barnabas had been formerly drawn away from him by St. Peter. (Gal. ii. 13.)

But now all differences are at an end. St. Peter, the Apostle of the Circumcision, chooses Silas, St. Paul's friend and fellow-labourer in preaching and writing, to carry this Epistle to the Jewish Christians of Asia, where Silas had formerly preached in company with St. Paul. And by this choice, and by his reference to the Epistles of his "beloved brother Paul," as a part of divinely inspired *Scripture* (see 2 Pet. iii. 15), he proclaims to the Jewish Christians his own perfect union in Christian faith and in Christian love with the great Apostle of the Gentiles.

Here was a noble example of repentance, and of generous self-sacrifice, and of love for Christ and the Church.

St. Peter avouches to his readers that St. Paul's fellow-labourer among them, Silas, is "their faithful brother." He calls St. Mark his son, who had once faltered in the faith, but who had afterwards preached to them in Asia (see on Col. iv. 10. Philem. 24), and whom St. Paul, writing from Rome to the Churches of Phrygia, mentions as being there among his own tried and trusted friends, and calls him "sister's son to *Barnabas*."

St. Paul, as well as St. Peter, now also at the close of his career, writes to Timothy about the same time as the date of this

ἔγραψα παρακαλῶν καὶ ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ Θεοῦ εἰς ἣν ἑστήκατε.

m Acts 12. 12, 25. n Rom. 16. 16. 1 Cor. 16. 20. 2 Cor. 13. 12. 1 Thess. 5. 26.

13 m Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτὴ, καὶ Μάρκος ὁ υἱός μου.

14 n Ἀσπάσασθε ἀλλήλους ἐν φιλήματι ἀγάπης.

Epistle of St. Peter, and bears witness that Mark "is *profitable to him* for the ministry." (2 Tim. iv. 11.) And St. Peter here joins Mark with Silas, who had once been preferred in his room.

So may all wounds be healed, and all differences cease in the Church of Christ. So may all falterers be recovered, and Christian charity prevail, and God's glory be magnified in all persons and in all things, through Jesus Christ!

— δι' ὀλίγων ἔγραψα] *I write in few words;* with δι' ὀλίγων, cp. διὰ βραχέων, Heb. xiii. 22. The Epistle is *short*, relatively to the importance of the subject; and the Apostle might perhaps design to prepare them by these words to receive a *second* Epistle from him, on the *second* or *polemical* portion of the subject which now occupied his thoughts. See *Introduction* to that Epistle, below, pp. 71—74, and 2 Pet. iii. 1.

— ἔγραψα] *I write:* ἔγραψα is the *epistolary aorist;* a graceful mode of expression, by which the *writer* puts himself in the place of the *reader*, and looks at the thing written from the *reader's* point of view. See Rom. xvi. 1. Eph. vi. 21. Col. iv. 7.

— ἑστήκατε] *ye stand.* So *Elz., Tisch.* A, B have στῆτε, *stand ye*, and so *Lach., Alf.*

13. ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτή] *the co-elect* (feminine) *which is in Babylon, saluteth you.* At the beginning of this Epistle St. Peter had written thus, "To the *elect* strangers of the *dispersion* of *Pontus*, *Galatia*, *Cappadocia*, *Asia*, and *Bithynia*." As we have already seen;

(1) They are there called *elect;*

(2) They are there called strangers of the *dispersion*, i. e. of the Jewish dispersion, scattered throughout Asia Minor.

(3) They are there enumerated in a particular geographical order, i. e. from *East to West.*

(4) They are greeted in the name of Christ, with the words, "*Grace to you, and Peace be multiplied.*" (1 Pet. i. 1, 2.)

Hence we may infer,

That the *co-elect* who is here mentioned at the *close* of the Epistle, *in Babylon*, is of the same character as those persons who had been designated as *elect* at the beginning of this Epistle. That is to say, this word (συνεκλεκτὴ) *co-elect* designates a Christian *congregation* gathered principally from Jews of the *dispersion*, and thus associated, as *co-elect* in Christ, with those whom St. Peter at the beginning of this Epistle had addressed as the *elect* strangers of the dispersion of *Pontus*, *Galatia*, *Cappadocia*, *Asia*, and *Bithynia*. The preposition σὺν is a link which connects the elect at Babylon with the elect in Asia.

Accordingly we find, that in the *Vulgate*, *Syriac*, and *Arabic* Versions the word *Church* or *Congregation* is *supplied* here, to agree with συνεκλεκτὴ; and so our English *Authorized Version*, "The *Church* that is at Babylon, elected together with *you*, saluteth you." The word συνεκλεκτὴ is also understood in this sense by most Ancient Expositors.

The word seems to be left purposely elliptical, i. e. without a substantive adjoined. St. Peter would thus leave it to the reader to supply either ἐκκλησία, *Church*, or διασπορὰ, *Dispersion;* each of those two words being admissible and suitable, and neither to be excluded.

They to whom he writes are *elect*, and they are also the *dispersion*. The *co-elect* is a dispersion also; yet though she is *dispersed* and *in Babylon*, yet she is gathered together as a *congregation* in the Christian Sion, or Church Universal, and is *co-elect* with other *dispersed* brethren who are *gathered together* in *Christ*.

— ἐν Βαβυλῶνι] *in Babylon.*

What city is this Babylon?

(1) The reader's first impression is, that it is the Babylon of Assyria, the Babylon on the Euphrates; and this seems to be the right interpretation.

(2) It is true that another great City in the *West* was called *figuratively* among Jews by the name of *Babylon;* namely, *Rome.* See on Rev. xvii. 1—10.

(3) It is also true that some ancient writers supposed Babylon to mean *Rome* here. See *Papias* in *Euseb.* ii. 15, and *Vales.* there.

(4) It is also probable, that this Epistle was written a short time only before St. Peter's death (cp. 2 Pet. iii. 1), and that he died at *Rome* (see *Euseb.* ii. 25).

(5) But these considerations seem to be overbalanced by others of greater weight.

Rome was called Babylon *figuratively.* But tropes are scarcely admissible in dates, especially in Epistles like the present, which is remarkable for its quiet tone. In details of fact, the *literal* meaning seems to be the true one: and if the literal meaning will stand, it ought not to be abandoned for a metaphorical one.

(6) The fact, that Rome was sometimes called Babylon figuratively, and that St. Peter was martyred at Rome, may probably have induced some in ancient and modern times to suppose, that the Babylon here mentioned is Rome; and may serve to account for that opinion.

(7) The City of Rome is mentioned in other places of the New Testament, and always by the *name* of *Rome* (Acts xviii. 2; xix. 21; xxiii. 11; xxviii. 14. Rom. i. 7. 15. 2 Tim. i. 17), except only in a poetical and prophetical book, the Book of Revelation, where a *figurative* name is in its proper place; and there though the word is used six times, yet it is never placed singly as *Babylon*, but always with an epithet, Babylon *the Great* (Rev. xiv. 8; xvi. 19; xvii. 5; xviii. 2. 10. 21).

(8) It has been alleged, indeed, that Babylon was *deserted* when St. Peter wrote this Epistle, and that it is not probable that the Apostle should have gone thither, and have sojourned there.

This opinion has been supported by high authorities, e. g. by *Bp. Pearson* (de successione Rom. Episcop. i. c. viii. vol. ii. pp. 348—53, ed. *Churton*), who supposed that the Babylon here mentioned is a Babylon in *Egypt.* Cp. *Professor Blunt*, Early Church, p. 59, and *Hengstenberg* on Rev. xiv. 8.

But it may be proved, that there were at this time large numbers of Jews resident in the province of Babylon, and not a few in Babylon itself. See *Josephus*, Ant. xv. 2. 2; xv. 3. 1; xvii. 2. 1—3; xviii. 9. 1; and xviii. 9. 7—9. *Philo*, Legat. ad Caium, § 36, p. 587. *Theodoret* (on Isa. xiii.) says that in his age Babylon was inhabited by Jews. *Scaliger* (in Euseb. p. 205) observes that from "the days of Salathiel even to the seventieth year after Christ, a Chief of the captivity was elected from the stock of David and resided at Babylon." Cp. *Basnage*, Annal. Pol. Eccles. A.D. 46, pp. 561—3, and *Dr. Lightfoot's* Sermon on this text, Works, ii. pp. 1144—6, where he says, "Babylon was one of the greatest knots (i. e. centres) of the Jews in the world. Need I tell you that there were multitudes of Jews in Babylon that returned not with Ezra? That there were in that country three Jewish Universities, and that there were ten tribes scattered in Assyria?" And it has been shown from Jewish usage, that the word Babylon need not be limited to the precise site of the ancient ruined *city*, but may be extended to its neighbourhood. See *Wetstein*, p. 698, and *Vitringa* in Rev. xviii. 2, "*Judæi* maximè Babylonem occupabant." *Rennel*, Geogr. of Herod. sect. xv., "So great a number of *Jews* was found in *Babylonia*, as is astonishing; they are spoken of by Josephus as possessing towns and districts in that country about forty years after Christ; they were in great numbers in Babylon itself." *Biscoe* on the Acts, i. p. 88. *Wieseler*, Chronol. p. 557. *Mayerhoff*, p. 128. *Dr. Davidson's* Introduction, iii. pp. 362—366. Cp. *Huther*, Einleitung, p. 23, and on this passage, p. 180, and *Dean Alford*, p. 387.

(9) There does not seem, therefore, to be any cause for discarding the *literal* meaning of the word Babylon here. On the contrary, there are strong reasons why, with many learned and able expositors, we should adhere to it.

If St. Peter had been writing from *Rome* or from any place to the *west* of Asia, he would not, in his enumeration of the Asiatic districts at the beginning of his Epistle, have mentioned *Pontus* first, the *most eastern* region of Asia. He would not have begun his enumeration with the most distant eastern district, and have proceeded, as he does, in a *westerly* direction, till he ends with *Bithynia;* but he would have reversed the order; he would have *begun* with *Bithynia* at the *west*, and would have *ended* with *Pontus* in the *east.*

This is what *St. John* does in the Apocalypse in writing from Patmos on the *west* of Asia. He begins with Ephesus on the west, and proceeds in an easterly direction, and ends with Laodicea in the east. Rev. i. 11; ii. 1; iii. 14.

A similar order is observed by St. Paul, writing from Rome. See Col. iv. 13. 16.

There is no *exception* to this principle in the enumeration in the Acts of the Apostles, ii. 9—11. There the Parthians, and Medes, and Elamites, and dwellers in Mesopotamia are placed *first*, for special reasons; the writer is not addressing an epistle *to* them, but he is speaking of the region *from* which they came to Jerusalem, and he naturally begins with those at a distance

Εἰρήνη ὑμῖν πᾶσι τοῖς ἐν Χριστῷ Ἰησοῦ· ἀμήν.

from it, and with those who were *first expatriated* from it. See the note there.

The Geographical order adopted by St. Peter is precisely that which would naturally occur to a person writing from Mesopotamia, and sending forth an Epistle to be *read* in *succession* by Christian communities in different regions of Asia. He begins with Pontus, because (if we suppose him in Mesopotamia) that region was nearest to him, and his Epistle would reach Pontus first, and pass on from it to other regions in order,—*Galatia, Cappadocia, Asia, and Bithynia.*

Therefore the date of the Epistle being *Babylon*, we are led to conclude, that it was written in the literal or eastern Babylon, on the Euphrates; and not in the figurative or western Babylon, on the Tiber, Rome.

(10) There were also some special reasons for a mission of *St. Peter* to the *east*, especially to the Jewish Christians of those parts. He was the *Apostle of the Circumcision* (Gal. ii. 7). Assuredly it was fit that he, who had a special charge to feed Christ's flock (John xxi. 16), should go and seek the lost sheep of the house of Israel; that is, the remnant of the Two Tribes at Babylon, and the Ten Tribes in Assyria.

Besides, the Jews of those parts, who had come to Jerusalem for the great annual festivals, and had heard him preach at Jerusalem on the day of Pentecost after the Ascension of Christ, and many of whom had been baptized by him on that day, and many doubtless had been led from those regions to Jerusalem on other great festivals in succeeding years, were well acquainted with the name and person of the Apostle of the Circumcision.

Among those devout Jews who are enumerated by St. Luke in the Acts as present at the day of Pentecost, the first mentioned are *Parthians*, Medes, and Elamites, and the dwellers in Mesopotamia, that is, those who dwelt in the neighbourhood of *Babylon*. For as is well said by one of the best historians and geographers among Poets, Milton, describing the condition of the East in our Lord's age:—

> "There *Babylon*, the wonder of all tongues,
> All these the *Parthian* holds."
> (*Paradise Regained*, iii. 280.)

See on Acts ii. 9—11. They had come from their own land to Jerusalem, and had been evangelized by St. Peter there. Surely it was very reasonable that St. Peter should go from Jerusalem to Babylon to confirm those in the faith, who had come from the neighbourhood of Babylon to Jerusalem, and had been received into the Christian Sion there, by the ministry of the word of God preached by the Apostle St. Peter. See above on i. 1.

There were also special reasons why such an Epistle as the present should be written from *Babylon*. Babylon is Babel. It had been the source of confusion of tongues. Its very name means confusion. But now, under the influence of divine grace, the curse of Babel is removed. The Holy Spirit, who came down at Pentecost at Sion, reverses the curse of Babel. At Babel mankind was scattered abroad, with a jargon of tongues. At Pentecost the Holy Ghost came down in fiery tongues, and preached the one Gospel in all tongues. He enabled the Apostle St. Peter, who received the gift of tongues at Pentecost (1 Pet. i. 12), to preach the one Gospel to the dispersed of Israel in Babylonia and the East. Thus Sion was built up in Babylon; the city of Confusion became a city of Peace.

Besides, Babylon had been the enemy and persecutor of Sion. It had carried Judah into captivity. But now it has become subject to Christ. It is His captive. It submits to His mild sway and easy yoke. He has His *elect* there. His Apostle preaches there. This is in perfect unison with all God's dispensations.

The Syrian Antioch was the city of Antiochus, the persecutor of God's people, the type of Antichrist. But in course of time, Antioch became the place where the faithful were first called Christians (see on Acts xi. 26). At Antioch Paul and Barnabas had been ordained to the Apostleship, and had been sent forth to evangelize the Gentile world (Acts xiii. 1, 2). And there St. Peter himself had presided as Bishop of the Church: see above, *Introduction*, p. 42.

Rahab or Egypt had also been the persecutor of God's people. But Christ was sheltered there in His Infancy, and in His own time God made a *highway* in Egypt for Christ (Isa. xix. 31), especially by the preaching there of *St. Peter's son* in the faith, *St. Mark*, at Alexandria. *Euseb.* ii. 16.

In like manner, Babylon is now visited by St. Peter, and has heard the Gospel of Christ, and is the place whence this Epistle goes forth to the Churches of Asia and the world. From the city of Nebuchadnezzar and Darius, who wrote to the provinces of the Assyrian Empire, "Peace be multiplied to you," now proceeds the word of the Apostle, "to the elect strangers of Asia; Grace and Peace be multiplied unto you." (See i. 2.)

Thus the prophecy is fulfilled; "The Egyptian shall serve God with the *Assyrian*, and Israel shall be the third with Egypt and Assyria (Isa. xix. 24); and I will make mention of Rahab and Babylon with them that know me" (see Ps. lxxxvii. 4).

Finally, the Apostle of the Circumcision, St. Peter, is thus seen to have carried the Gospel to the eastern limits of the Roman Empire. Thence he goes westward in order to seal his preaching with his blood (see *Tertullian* c. Marcion. iv. 5. *Euseb.* ii. 25; above, *Introduction* to this Epistle, p. 44). He goes from the Eastern Babylon in Assyria, to the Western Babylon in Italy. He goes from Babylon to Rome. He thus gives evidence of God's love to His own people, and having followed Christ to the end, and having finished his course with joy, like the Sun from East to West, he is associated with the Apostle of the Gentiles, his beloved brother St. Paul, in dying a martyr's death in the capital of the Heathen world, and having there gone down in a glorious sunset he will rise to bliss in Christ.

— Μάρκος ὁ υἱός μου] *Marcus, my son.* See above on i. 1, and on Acts xv. 39. Col. iv. 10. *Introduction* to the Gospel of St. Mark, p. 111.

14. φιλήματι ἀγάπης] *with a kiss of love.* See on 1 Thess. v. 26. Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12.

INTRODUCTION

TO

THE SECOND EPISTLE GENERAL OF ST. PETER.

On the Genuineness of the Epistle.

I. The First Epistle of St. Peter was written at a time when a Persecution of the Church was imminent, as appears from internal evidence; and for this and other reasons already stated, the date to be assigned to that Epistle is probably the year A.D. 64 [1].

The Second Epistle is addressed to persons dwelling in the same countries as the First, and seems to have been written soon after it [2]; and was composed at a time when St. Peter was anticipating his death [3]. St. Peter died A.D. 68 [4].

The date of this Epistle may therefore be placed in A.D. 66, or A.D. 67.

II. To this conclusion there have been made the following *objections*:—

(1) It is not probable—it is alleged by some persons—that St. Peter would write two Epistles to the same inhabitants of the same regions at nearly the same time.

(2) Nor is it probable, it is said, that the same Author would write in so *different* a *style* as that of the Second Epistle, compared with the First, especially if he were writing to persons living in the *same countries* at nearly the *same time*.

The First Epistle, which was generally acknowledged in primitive times to be a genuine work of St. Peter, is composed in a quiet and subdued tone; but the second is characterized by impassioned vehemence, and poetic exuberance of language. This is more remarkable, because if this Epistle is genuine, it was written by him when he was old, and looking forward to the near approach of death [5].

This Second Epistle is rarely quoted by primitive writers; even in the third and fourth centuries some doubts were expressed concerning its genuineness [6]; and in later days many Critics have denied it to be a work of St. Peter [7].

III. Let us consider these objections.

1. It cannot be doubted, that there is great diversity of feeling and style between this Epistle and that which was generally received as St. Peter's, namely, his First Epistle.

But there were good reasons for this difference.

[1] See above, *Introduction* to that Epistle, pp. 40, 41.

[2] See below, on iii. 1.

[3] See i. 14.

[4] See *Introductions* to the First Epistle, and to the Epistles of St. Paul to Timothy, pp. 423, 424.

[5] See 2 Pet. i. 14.

[6] It is reckoned among the ἀντιλεγόμενα, but γνώριμα τοῖς πολλοῖς, by *Eusebius*, iii. 25; and in another place he says, τὴν φερομένην αὐτοῦ (of Peter) δευτέραν οὐκ ἐνδιάθηκον μὲν εἶναι παρειλήφαμεν· ὅμως δὲ πολλοῖς χρήσιμος φανεῖσα μετὰ τῶν ἄλλων ἐσπουδάσθη γραφῶν. *S. Jerome* is more explicit as to his *own belief* (Scr. Eccl. c. 1): "Simon Petrus *duas* Epistolas, quæ catholicæ nominantur, quarum secunda à plerisque (by many persons) ejus esse negatur, *propter styli* cum *priore* dissonantiam." And Epist. 120, he says, "*Duæ* Epistolæ, quæ feruntur Petri, stylo inter se discrepant, structurâque verborum; ex quo intelligimus pro necessitate rerum diversis eum usum Interpretibus." And Epist. 50, he says, "Jacobus, Petrus, Joannes, Judas Apostoli septem Epistolas ediderunt, tam mysticas quàm succinctas, et breves pariter et longas, breves in verbis, longas in sententiis."

As to the statement of S. Jerome's master, *Didymus* (in Bibl. Patrum Max. iv. 236, or in Gallandi Biblioth. Patr. vi. p. 294), "Non est ignorandum, præsentem Epistolam esse *falsatam*:" if the words are genuine, they mean only, that this Epistle νοθεύεται, i. e. is *accounted* spurious by some. But these words, ascribed to Didymus, are probably not genuine, but added by a later hand, as *Wolf*, *Pott*, *Mayerhoff*, *Guerike*, and others suppose. See *Guerike*, p. 465, and *Davidson's* Introduction, iii. p. 415.

[7] The genuineness of this Epistle is questioned by *Eichhorn*, *De Wette*, *Schott*, *Neander*, *Credner*, *Mayerhoff*, *Richter*, *Reuss*, and others; but its genuineness is maintained by *Michaelis*, *Pott*, *Augusti*, *Storr*, *Hug*, *Flatt*, *Dahl*, *Windischmann*, *Heydenreich*, *Guerike*, and others.

St. Peter had a twofold work to do; first, to *declare the truth*, next, to *refute error*.

He had executed the first of these two tasks in his former Epistle; he performs the second in the latter.

In the first Epistle he had proclaimed the great goodness and infinite love of God the Father to all mankind, in giving His own Son, to redeem the world by His death, and to open the gate of everlasting life to all; and on this basis of Christian doctrine, he had reared a superstructure of moral duty. He had stated the obligations, under which all men lie, by reason of Christ's Incarnation, and their inedification as living stones in Him Who is the Living Stone; and he had urged the motives which ought to constrain all to imitate Him Who died for all, in order that, being dead to sin, they may live to righteousness, and Who has left us "an example, that we should follow His Steps[1]."

St. Peter had applied these principles, in a practical and didactic manner, to the inculcation of various precepts, concerning civil, social, and domestic duties. As a wise master-builder he had thus completed a solid work of *construction*.

If the Church of Christ had not had any enemies, who assailed her doctrinal foundations, St. Peter might have been content with having executed this work of *building up* the fabric of Christian Life, grounded on Christian Faith.

But his position was like that of the valiant and wise leader of God's ancient people, Nehemiah, in building up the Holy City after the Babylonish captivity. He and his associates were encountered by Sanballats and Ammonites, who interrupted the work, and endeavoured to overthrow it[2].

They had therefore a double work to do: they must *fight* as well as *build*.

This was also the case with St. Peter; he had likewise a double work to do; first, to build up the Church; and next, to fight against the foes of the faith, who scoffed at the work, and were eager to destroy it[3].

False Teachers were stirred up by the Evil One to assail the Apostolic builders of the spiritual Sion, and to hinder the work, as Sanballat, Tobiah, and the Ammonites, had conspired to attack and harass Nehemiah and his comrades when building up the fortifications of Jerusalem. As then Nehemiah and his friends carried in one hand an instrument for building, and had in the other hand a weapon for defence[4], so it was with St. Peter. In his First Epistle he had raised up the fabric of Christian Faith and Duty. In his Second Epistle he represents that foundation as already laid, and he comes forward to contend against those who would destroy it. In the one Epistle he is a Christian Builder raising up the fabric of truth; in the other he is a Christian Soldier repelling its assailants.

Here is the solution of the supposed difficulties that have been just stated. Here is an answer to the objections, grounded on the alleged improbability, that two Epistles, of different styles, would be addressed by the same person to the same parties about the same time.

2. We have a striking parallel here in the Epistle of St. Peter's "*beloved brother Paul*[5]," as he is called in this Epistle.

St. Paul had recently written two Epistles at about the same time from the same place, Rome, to the inhabitants of the same country; *first*, the Epistle to the *Ephesians;* and, *secondly*, that to the *Colossians*[6].

Those two Epistles of St. Paul correspond in a remarkable manner with the two Epistles of St. Peter. They treat of the same doctrines: the Love of God to man in the Incarnation and Death of Christ, and of the Christian privileges and duties growing therefrom.

The Epistle to the *Ephesians* is of a *constructive* and *didactic* character, and is similar to St. Peter's First Epistle.

The Epistle to the *Colossians*, with its *polemical protests* and *denunciatory warnings* against those heresies[7] which impugned the doctrine of the Divinity of Christ, and His Incarnation and Atonement, and the immoral consequences of those heresies, resembles the Second Epistle of St. Peter.

There was great wisdom in this arrangement, adopted by *both* these Apostles, distributing their work *into two parts*, in two Epistles respectively; the one Epistle of each being designed for the *statement of truth;* the second, for the *refutation of error*.

Many there were then in the Christian Church, as there ever have been, and are now, who were

[1] See the passages cited above in the *Introduction* to the First Epistle, p. 44.

[2] Neh. iv. 7, 8.

[3] Especially the Simonians, Ebionites, Cerinthians, and Nicolaitans. See them described more fully in the note below, on 2 Pet. ii. 1.

[4] Neh. iv. 17.

[5] 2 Pet. iii. 13.

[6] See above, *Introduction* to the Epistle to the Colossians, and on Col. iv. 16.

[7] See Col. ii. 8. 16—23.

imbued with a loving and reverent spirit, and dwelt devoutly on the attributes of their Heavenly Father reconciling the World to Himself by His well-beloved Son; and who rejoiced to sit, like Mary, in quiet gentleness and meek docility at the feet of Jesus, and to learn their duty from His teaching and example; and who would shrink with feelings of pain, distress, and horror, as from a withering pestilence, from all heretical cavils, which might seem to cast any disparagement on the glorious Name of their adorable Redeemer, Who of His infinite love and mercy had condescended to take their Nature and to die for them on the Cross.

For such pious and loving minds as these, the two Holy Apostles have provided divine food: *St. Peter* in his *First* Epistle, *St. Paul* in his Epistle to the *Ephesians*. The former Apostle wrote particularly for the use of Jewish believers, the latter for Gentile Christians. They both taught the same truth, as it is in Christ, in those two Epistles; they taught it clearly and simply, without any reference to the Heresies by which it was assailed.

3. But these two Apostles knew, that it is *not enough to teach the Truth;* it is *necessary also to repel error*. The Christian Builder must be a Christian Soldier. While he works with the trowel, he must be girded with a sword [1]. He must build up himself and others upon our most holy faith [2]; and he must also contend earnestly for it [3].

They saw false Teachers speaking proud and swelling words against the Truth, and vaunting their own knowledge, and undermining the Doctrines of Christ's Divinity, Lordship, Incarnation, and Atonement, and denying the Lord that bought them, and scoffing at the doctrine of a Resurrection and Judgment to come [4]. They beheld the anarchical lawlessness which followed from these heresies; and the impure and dissolute practices [5], which were the fruits of the teaching of those, who, like Balaam, were seducers of others to works of lust, and who, on the plea of Christian Liberty, destroyed the foundations of Christian Truth, Christian Holiness, and Christian Charity, and turned the grace of God into lasciviousness [6]; and they foresaw, that the same errors in doctrine would produce the same evil consequences in succeeding ages of the Church. Therefore each of these two Apostles, having declared severally the true doctrine in one Epistle, proceeds to complete his work, in another Epistle, by delivering also an Apostolic protest and caution against error.

This is done by *St. Paul* in his Epistle to the *Colossians*, and by *St. Peter* in his *Second* Epistle.

Thus these two Apostles, the one the Apostle of the Gentiles, the other of the Jews, are seen united in proclaiming to every age the love of God in Christ; and in warning the Church against the dangerous and deadly errors of those, who impugn the Doctrine of His Divinity and Humanity, and of the Sacrifice offered, and of the Atonement made, by Him on the Cross.

4. When these circumstances are considered, it will not seem surprising that the feeling and language of the Second Epistle of St. Peter should be very different from that of the First.

This difference is seen specially in the *second* Chapter of the second Epistle, where the Author is describing the erroneous and strange doctrines of the heretical teachers. That chapter of the second Epistle is very different in tone from the first Epistle; but it also differs from the two other chapters of the second Epistle [7].

There are also many points of *resemblance* between those two Chapters and the first Epistle of St. Peter [8].

The reasons of this difference between the second Chapter of the Second Epistle and the First Epistle may be thus stated. In the first Epistle St. Peter had been like a faithful and affectionate Shepherd, feeding and tending Christ's sheep and lambs; but in the second Epistle he is like the same Shepherd driving away the Wolves, who were ready to tear and devour those sheep and lambs, which Christ had purchased with His own blood [9], and had specially committed to his care [10].

[1] Neh. iv. 17, 18.
[2] Jude 20.
[3] Jude 3.
[4] 2 Pet. ii. 1. Cp. Jude 4.
[5] 2 Pet. ii. 13—15. 17. 19.
[6] Jude 4. Cp. 2 Pet. ii. 10.
[7] As is well observed by *Bp. Sherlock*, Dissertation on the Authority of this Epistle, Discourses, vol. iv. p. 130.
[8] Thus, for example, in the *First* Epistle, St. Peter dwells on the *sufferings* of Christ and of Christians as the appointed path to *glory* for Him, and through Him, for them. See i. 7. 11. 21; ii. 12; iv. 12—14. 16; v. 1. 4. 10, 11. So likewise in the Second Epistle, i. 3. 17; ii. 10; iii. 18. Compare his language on the nature of the Christian calling, in the First Epistle, i. 15; ii. 9; v. 10, with the language on the same subject in the Second Epistle, i. 5. The word ἀναστροφή, of frequent occurrence in the First Epistle (i. 15. 18; ii. 12; iii. 1, 2. 16), occurs twice in the Second (ii. 7; iii. 11). The word ἐπιθυμία, used four times in the First Epistle (i. 14; ii. 10. 18; iii. 3), occurs also four times in the Second (i. 4; ii. 11. 18; iv. 2, 3). So ἴδιος, used in an equivalent sense to the Latin *suus* in the First Epistle (iii. 1. 5), and in the Second (i. 20; ii. 16. 22; iii. 3..16, 17), and the word ἀπόθεσις in the First Epistle (iii. 21), and in the Second Epistle (i. 14), and nowhere else in the N. T. These and other paralellisms are noticed by *Windischmann*, Vind. Petrinæ, pp. 18, 19. *Guerike*, p. 466. *Davidson*, iii. pp. 435—440; and *Alford*, Proleg. pp. 153. 157.
[9] Acts xx. 28.
[10] John xxi. 15—17.

The gestures and features of the Shepherd, when, like David, he is killing the bear and the lion[1], or when, like the Shepherd described by Amos, he is taking out "of the mouth of the lion two legs or a piece of an ear[2]," are very different from the Shepherd's aspect, when watering his flock at the well in the evening, or when with the pastoral crook in his hand he is leading his sheep into green pastures and beside the waters of comfort.

If we consider St. Peter's natural temperament, eager, vehement, impassioned; if we contemplate the fervent and courageous Apostle, such as he was after the Day of Pentecost, and when he opened his mouth in the Sanhedrim at Jerusalem against the Chief Priests and Rulers, and preached to them Jesus of Nazareth, "whom *ye* crucified;" and "this is the Stone set at nought by you builders, which is become the headstone of the corner[3];" if we remember his ardent love to Christ, a love intensified by remorse[4]; if we bear in mind the pastoral commission given him by Christ, and the prophecy of Christ, that he would follow his Master in laying down his life for Him[5]; if we recollect that he did glorify God by following Him in the manner of his death; if we remember the evidences which Christ had given to St. Peter of His tender love to him, by admitting him to the secret retirements of His Transfiguration, and His Agony; if we recollect all the personal proofs that St. Peter had of Christ's gentleness and kindness, and also of His Divine Truth, and Power, and Glory, in His Teaching, His Miracles, His Passion, His glorious Resurrection, and Ascension into Heaven, and in His sending down the Holy Ghost with the wind and fire from heaven, Whom St. Peter had as a Divine Guest living and dwelling in his heart; surely, we may say without fear of contradiction, that St. Peter would *not* have been St. Peter, if,—when viewing as he does in his Second Epistle the audacious boasting and outrageous contumelies, and insolent scoffings, and impious blasphemies of the Heretics, "who denied the Lord that bought them," and renewed the indignities of the Crucifixion, and rejected as a cunningly-devised fable the doctrine of the Union of the two Natures of God and Man in the Person of Jesus Christ, Who died for our sins, and rose again for our justification, and derided the promise, and defied the Majesty of His Second Coming to Judgment, and when he saw the sensuality and debauchery in life and manners, which flowed like polluted streams from the impure source of these Heresies,—he had stood quietly by, and looked on with calmness, and had spoken in unimpassioned language, such as he uses in his first Epistle.

The *difference* of style between the two Epistles is a natural consequence of the *difference* of their *matter;* and of the *identity* of their *Author.*

There is the *same St. Peter* in both. And *if* the second Epistle had not been *very different* in tone from the former, if it had been composed in the same equable and tranquil style as the First Epistle, every judicious critic, who has studied the character of St. Peter, and the history of the heresies of the Apostolic age, would have been reluctant to believe that the Second Epistle is from him.

The style of the Second Epistle is precisely that, which might have been anticipated from an enlarged and clear view of the circumstances of the writer. St. Peter, ardent by nature, and inspired by the Holy Ghost, speaks here with the oratorical vehemence and impassioned energy and holy indignation, and with the poetic enthusiasm of an inspired Hebrew Prophet. He becomes like a Jeremiah rebuking the errors and corruptions of the False Prophets[6], or like an Ezekiel looking through the hole of the wall in the Temple, and seeing the abominations wrought in the Sanctuary, and what the idolatrous Priests did in the chambers of their imagery[7].

The force of the Holy Spirit, stirring within him, vents itself in bold comparisons and imaginative metaphors, and in an impetuous flood of words. Nor was his old age any bar to this poetic outpouring of his soul. What Moses was in his old age, when he sang his last song[8], what David was in his old age, when he chanted his last Psalm[9], full of ardour and energy imparted by the Holy Ghost, Who inspired him; such was the aged Apostle, St. Peter, when he wrote his Second Epistle, before his martyrdom for Christ.

IV. There remains another point to be considered.

As has been already observed, the Second Epistle of St. Peter was not universally received in *primitive times* as a genuine work of the Apostle, and as a part of Canonical Scripture. If it was written by St. Peter and is an integral portion of Holy Writ, how is this to be accounted for?

[1] 1 Sam. xvii. 36.
[2] Amos iii. 12.
[3] Acts iv. 8—12.
[4] John xxi. 15—18.
[5] John xiii. 36; xxi. 22.
[6] Jer. v. 31; xiv. 14.
[7] Ezek. viii. 1—12.
[8] Deut. xxxii., one of the noblest poems in the Hebrew Scriptures; written when Moses was one hundred and twenty years of age.
[9] 2 Sam. xxii., and probably Ps. xviii.

1. Here is a question of great importance, and which concerns some other of the Catholic Epistles[1], and therefore is entitled, on general grounds, to a full and serious consideration.

We, who live now, see all the books of the New Testament collected in one printed Volume. And thus we are prone at first to form erroneous notions with regard to them. But let us divest ourselves of modern prepossessions. Let us imagine ourselves living in the second or third century. The several parts of the New Testament were originally given to the world, singly, as different Volumes, at different times, and in different places. If we had lived then, those books would have reached us one by one, and in Manuscript. Each book was to be examined separately, before it could be received as inspired. A serious question was then at issue. Is this book the work of him whose name it bears? Is it the writing of an Apostle or no? Is it the Word of God, or not?

Such questions as these were to be asked and answered with respect to each of the Twenty-seven Books which now compose the New Testament. They were to be asked by each particular Church in succession, before a book could be said to be received by the Church Universal, which is formed of all particular Churches throughout the world. Such an examination demanded much caution, and much time was requisite before it could be completed.

However, in course of time this process *was* performed. *Each* book *was* scrutinized. Each in succession passed through this searching ordeal. *Some* Books of the New Testament were immediately received by *all* Churches. This was the case with the Four Gospels and the Acts of the Apostles, and with thirteen Epistles of St. Paul, and with the *first* Epistle of St. Peter, and with the first Epistle of St. John. No doubts were entertained with respect to any of those books by any Church. They were received at once by all as genuine, and as the Word of God. And thus the New Testament, as we now possess it, was, *as to its main substance*, received in the Apostolic age, and was acknowledged to be the Word of God.

2. It was received as such, *as to its main substance*. For doubtless, there were some few other and smaller books, which are now received by us as integral parts of the New Testament, and which were indeed received as genuine and inspired by *some* Churches as soon as they were written; but *other* Churches suspended their judgment concerning them for a time.

One of *those* Books was this Second Epistle of St. Peter.

Some Churches of Christendom, in the second and third centuries, did not know this Epistle, and some reserved their judgment, and entertained *doubts* with regard to its genuineness and inspiration.

3. Let us consider how this happened.

This Epistle claims to be by St. Peter. It bears his name at the beginning. The Author speaks of an event, the Transfiguration, of which he professes to have been a witness, and at which St. Peter, with only two others of the Apostles, were present[2]. But it was not therefore safe to conclude that it was written by St. Peter. Writings were forged in early times by heretics in the names of *Apostles*, especially in the name of *St. Peter*[3]. It was therefore incumbent on Christian Churches to be on their guard, and not to receive any book as written by an Apostle, and as dictated by the Holy Spirit, before they were convinced by irrefragable proofs that it was Apostolic and inspired. Little harm would arise from a temporary suspension of judgment. *If* the Epistle *was* what it professed to be, viz., a work of the Apostle St. Peter, then, in due time, it would not fail to be universally received as such. But *if* it was *not* what it claimed to be, then perhaps Heresy might steal into the Church under the venerable guise of an Apostolic name, and the Church might be convicted of reading a forgery as the Word of God; and then the Credibility and Inspiration of those *other* Books, viz., the four Gospels, the Acts of the Apostles, and the thirteen epistles of St. Paul, which *had been already received* by the Church, would be impugned; they too might be exposed to suspicion; and thus the foundations of the faith would be in danger of being overthrown.

It was therefore the *duty* of all Churches to *take time* to consider, before they received any book as the writing of an Apostle. It was their *duty* to *doubt*.

[1] "Among those writings which are controverted (ἀντιλεγόμενα) but are recognized by the majority of persons (τοῖς πολλοῖς), are the Epistles of James and Jude, and the Second of Peter, and the Second and Third of John." *Eusebius*, iii. 25, where he distinguishes these writings from the ὁμολογούμενα on the one side, and the νόθα on the other.

[2] 2 Pet. i. 18.

[3] Namely, "the Acts of Peter," and "the Gospel of Peter," and "the Apocalypse of Peter," and "the Preaching of Peter," and "the Circuits (περίοδοι) of Peter," and "the Epistle of Peter to James." See *Eusebius*, iii. 3, and iii. 38, and vi. 12, and *Epiphanius*, Hæres. xxx. § 15, and *Grabe's* Spicilegium, i. 55—80, ed. Oxon, 1698, where fragments from these "*Petri Apocrypha*" are collected, and *Cotelerii* Patres Apostolici, i. p. 608, ed. Amst. 1724, where the so-called "Epistle of Peter to James" is printed. Cp. *ibid.* p. 755.

4. Let us now proceed to observe, that there were some special circumstances in the case of *this Second Epistle of St. Peter* which made such doubts in the first instance not unreasonable.

Suppose for argument's sake the Epistle to be genuine. Then this Epistle, it would appear, was published a very short time before St. Peter's death. The Author there speaks of himself as about to *put off his earthly tabernacle*, as *the Lord had showed* him. Suppose this to be the case. Then soon after the publication of it, the Apostle would be no longer at hand, to assure the Churches in person of the genuineness of this Epistle. The testimony of the Author himself could no longer be had concerning the Authorship of the Epistle: he was no longer on earth to give it. That testimony must be collected from other quarters—from his surviving friends, such as St. Mark and others, who were scattered by Persecution into different parts of the world. It would require time to collect their evidence, and to communicate it throughout Christendom; and the Book must wait for reception, till this evidence could be procured.

Hence *a delay* would arise in the reception of the Epistle.

Besides: the Church had already received *one* Epistle of St. Peter—the *first* of the two Epistles. *It* was universally recognized as genuine and inspired. And when this *second* Epistle came under review, it was found that it *differed in style*—or at least some portion of it, viz., the second chapter of it,—*differed in style* from the first Epistle, known to be by St. Peter. This discrepancy of style caused doubts and demurs in some quarters[1]. If the *first* Epistle was St. Peter's (and it was universally acknowledged to be so), could the other, which differed from it in style, be St. Peter's also? And if the second was his, might not some doubts be cast on the genuineness of the first?

Hence also it came to pass, that delays arose, which retarded the general reception of *this* Epistle.

5. Here we may observe two circumstances, which suggest reasons for thankfulness to Almighty God, watching over Holy Scripture.

Some persons have deduced *objections against* Scripture from the comparative lateness of the general reception of some few and smaller portions of the New Testament—particularly this Second Epistle of St. Peter.

But the fact is—this comparative *lateness* of reception furnishes a strong argument *in favour* of Scripture.

For, whence did this lateness of reception arise? From the wise caution and deliberation of the Church in this important matter. May we not say, it was due to the inspiration of the Holy Spirit Himself, preventing and restraining her from receiving any portion of His own Word without due evidence of its Genuineness and Inspiration? *If* she had acted with less caution, if she had received at once any book which presented itself bearing an Apostolic name, she might have received forgeries, she might have received heretical writings, she might have been deceived by emissaries of the Evil One, disguised as Angels of Light.

She was warned by the Holy Ghost not to *believe every* spirit, but to *try the spirits* whether they are of God[2]. Some are praised in the Apocalypse because they *tried* them that *said* they *were Apostles*, and *were not*, and *found them liars*[3]. She would therefore make every Book pass through a period of probation, and a strict and severe ordeal;—she would summon witnesses to give evidence on its authorship; she would collect the suffrages of the Churches with regard to it, before she would pronounce her verdict, and acknowledge any Book to be the work of an Apostle, and receive it as the Word of God.

Shall we murmur or cavil because this was the case? No. Rather we may thank God that it was so. For we here see an additional reason for trust and confidence in His Holy Word. It is precisely this wise caution of the Church, this lingering prudence, or rather let us say, it is the gracious influence of the Holy Spirit Himself, to which we owe the fact, that no Book, which has gone through that probationary scrutiny, and has once been received by the Church Universal as genuine and inspired, has ever been proved to have been erroneously received as such. In two or three cases, as was before observed, the judgment of the Church was delayed, and wisely delayed, for a time, according to the sound maxim, "Deliberandum est diu, quod statuendum est semel."

But in no case, when once given, has that judgment been reversed. The Canon of Scripture once formed has been stereotyped for ever.

[1] See *S. Jerome's* Observations, Cat. Script. c. 1, and Ep cxx. c. 11.

[2] 1 John iv. 1.

[3] Rev. ii. 2.

6. Next, it may be observed, that the circumstances, which delayed the reception of certain books for some time, *corroborate* the evidence in *favour of their reception*, now that they *are received.*

Thus, for example, the difference in diction between the Apocalypse and Gospel of St. John, confirms our belief that writings so different in character *would not have been received* as the works of *one person, and as divinely inspired*, unless the primitive Churches, which received them as such, had been firmly persuaded that they were what they acknowledged them to be.

So again, as to the discrepancy of style that has been noticed between the First Epistle and part of the Second Epistle of St. Peter. This delayed the reception of this Second Epistle. But now that it is received by the Church of Christ, this very discrepancy *strengthens* the argument in *favour* of its reception. For it is evident that the Apostle St. Peter, who was enabled by the Holy Ghost to speak with tongues of various nations, could *write* in different styles: and reasons have been already adduced to show, that, from the difference of the circumstances under which the two Epistles were written, and from the difference of the design of each, and from the peculiar character, temperament, and position of the Author himself, St. Peter could not have done otherwise than adopt, in the Second Epistle, a very different tone from that of the First; and it is also clear, that *another* person, wishing to palm upon the world a forgery in the name of St. Peter, would have taken good care to imitate the style of St. Peter, as seen in his First Epistle, and would also have taken good care *not* to write a chapter so different in diction from the First Epistle of St. Peter, as the second chapter of the Second Epistle is.

7. But an objection may be urged here.

The circumstances just stated may explain, *why* this Second Epistle was *not* received at once by *all* Churches of Christendom in the first and second centuries. But it may be said; *If* this Epistle is the work of St. Peter, if it is inspired Scripture,—it was so in the first Century. A book cannot *become* Scripture by lapse of time. No number of years can *make* a writing to be Apostolic, which is not Apostolic; no number of years can make a writing to be inspired which was not inspired from the first. Eternity itself cannot change the word of man into the Word of God. And this Epistle, if it is an inspired work of St. Peter, must have been *known* by *some* persons in the first century to be an inspired work of St. Peter; and must have been received by some persons as such.

Was this the case?

Certainly, it was.

8. Let us remember that the Author claims to be *St. Peter*[1]. *If* this Epistle was not written by that Apostle, it is a shameless forgery; and there is good reason to believe, that such a forgery as this could not have escaped detection and exposure.

There *were* doubts concerning the genuineness and inspiration of this Epistle; and in consequence of these very doubts, its claims to be received as a canonical work of St. Peter would be scrutinized more closely. If on the one hand the Epistle was not what it professed to be, then it would certainly have been *rejected;* but if it passed through this scrutiny, and was finally recognized as genuine and canonical, then these doubts only strengthen our belief that it is what it claims to be, a work of the Apostle St. Peter.

What then is the evidence here?

9. Beginning with Apostolic times, we find that there are numerous passages[2] in the Epistle of St. Jude, which coincide almost word for word with passages in the Second Epistle attributed to St. Peter.

Either St. Jude's Epistle was written *before* this Epistle, or *after* it.

If it was written *before*, then it is not at all likely, that a forger should have transcribed so many paragraphs from the Epistle of one Apostle, St. Jude, and have ascribed them to another, St. Peter.

If St. Jude's Epistle was written *after* this Epistle, as is most probable[3], then this Epistle must have *existed* in *Apostolic times*, and it must have been exposed and rejected as a forgery; and it is certain, that a forgery would not have been copied by the Apostle St. Jude; or rather we may say, the words of a forger would not have been repeated by the Holy Spirit, writing by the Apostle St. Jude.

Next, let us recollect, that the literary remains of the first and second centuries of the Christian Church which have been preserved to us, are very scanty, and that it is probable that this Epistle was quoted in Ecclesiastical writings which do not now survive.

[1] See i. 1, and on i. 17.

[2] Twelve passages at least. See below, *Introduction* to St. Jude's Epistle.

[3] See the *Introduction* to that Epistle.

This inference may reasonably be derived from *later* writings.

Melito, Bishop of Sardis in the second century, in a recently discovered passage, appears to refer to this Epistle [1]. This evidence is the more important, because Melito dwelt in the country to which this Epistle purports to be addressed.

The same may be said of another testimony to which we may now refer.

Firmilian [2], Bishop of Cappadocia, who wrote in the *third* century, speaks of Epistles by St. Peter. This testimony shows that the Church of Cappadocia had received more than one Epistle by St. Peter. And this evidence is of more value, because both these Epistles which we receive as St. Peter's are addressed to the Churches of Cappadocia and Asia [3]. Firmilian's Church and its neighbour Churches had received two Epistles from St. Peter. We have no evidence of the existence of any other Epistles by St. Peter than those which we possess. They are addressed to the Churches of *Cappadocia* and *Asia*. Therefore here is a strong presumption that these two Epistles were written by St. Peter.

S. Hippolytus, the scholar of Ignatius, and Bishop of Portus near Rome in the earlier part of the third century, quotes this Epistle as a genuine work of St. Peter [4].

We have an earlier testimony from Alexandria: Clement, the celebrated Presbyter of that Church and teacher in the catechetical school there, commented on this Epistle [5]; and Origen, his scholar, the famous teacher of that School in the second century [6], mentions *two* Epistles by St. Peter. This testimony is the more important as coming from that country, in which St. Mark, the son of St. Peter in the faith [7], had governed the Church.

Origen, indeed, mentions that the authority of this Epistle is questioned by some [8]. Doubtless the Heretics, who are so severely censured in it, would have spared no effort to discredit and disparage it; they would have moved heaven and earth to destroy its Apostolic authority. These very doubts therefore confirm the proof in its favour.

We have seen *why* it was doubted by some—on account of discrepancy of style from the first. The fact of *doubts* existing in some places with respect to it, is a proof that it would *not* be received by them *before* its claims were scrutinized and settled. It would never have been generally received, before all doubts on this subject were cleared up.

10. And what was the *result* of the inquiry?

Eventually all doubts concerning its genuineness and inspiration *were* cleared up. It was received as an inspired work of St. Peter by *all* the Churches of Christendom. Thus these *doubts* of *some* Churches have served a most important purpose. They have been, under God's Providence, what the doubts of St. Thomas were concerning the resurrection of Christ. The result of these doubts is, that we need never doubt.

When we arrive at the fourth and fifth century after Christ, we find that at that time this Epistle was universally received throughout Christendom as an inspired writing of St. Peter. It was recognized and cited as such by S. Cyril at Jerusalem, by S. Athanasius at Alexandria, by the Council of Laodicea, by S. Gregory Nazianzen at Constantinople, by S. Epiphanius in Cyprus, by S. Augustine in Africa, by Ruffinus and Philastrius in Italy [9]. These venerable men were in earnest. They understood the importance of the question at issue,—Is this the work of an Apostle, is it the Word of God? They possessed many written documents for determining that question which *we* do not now possess. They all received this Epistle [10]. And let us consider,—to what did this reception amount? It amounted to no less than this—that this Epistle was to be read in Christian Churches to Christian congregations as the work of an Apostle; it was to be read as Canonical Scripture, as of equal Authority with the writings of Moses and the Prophets,—as the Word of the Holy Ghost.

[1] See note below, on 2 Pet. iii. 6.

[2] *Firmilian* ap. Cyprian., Epist. lxxv., "Infamans *Petrum* et Paulum beatos Apostolos, qui in Epistolis suis *hæreticos* execrati sunt, et ut eos evitemus monuerunt." The reference is to 2 Pet. ii. 1, and there is no mention of heresies or heretics in the *First* Epistle.

[3] 1 Pet. i. 1. 2 Pet. iii. 1.

[4] See *Hippolytus* de Consummatione Sæculi, § 10. It is probable that this work is interpolated, but there are also references to this Second Epistle in the recently-discovered treatise of *S. Hippolytus*, pp. 290. 292, 293. 296. 299, in the present Editor's Volume on *S. Hippolytus*; or pp. 337—339, ed. Miller.

[5] *Euseb.* vi. 14.

[6] *Origen* in Jesu Nav., hom. 8, "Petrus *duabus* Epistolarum personat tubis."

[7] 1 Pet. v. 13.

[8] ἀμφιβάλλεται, *Origen* in Euseb. vi. 25.

[9] The original words of these writers may be seen in the Appendix to the Author's Lectures on the Canon of Scripture, pp. 349—378, 2nd edit. 1851. Cp. *Kirchofer*, Quellensammlung, p. 281.

[10] To this may be added the testimony of the Ancient Uncial Manuscripts. In A and C the First Epistle is inscribed Πέτρου Α′, and also in the Codex Sinaiticus; and in B it is inscribed πρώτη. These inscriptions show that the copyists of those very early documents knew a *Second* Epistle, and in A, ℵ, and B the *Second* is contained, with the inscription Πέτρου Β′. It is also described as the *Second* Epistle of St. Peter in C, G, K.

How could such a reception have taken place? Only from the concurrent persuasion of all those Fathers and Churches—that this Epistle is indeed the work of St. Peter, and the Word of God.

11. If, as has been alleged by some in recent times, this Epistle was not known in the age of St. Peter, if it is the production of a later generation, how could this general suffrage have been obtained, and this universal reception have ever been effected? The question was not concerning a various reading, or a single verse, but a whole Epistle, claiming to be from the pen of an Apostle. Suppose now that the Bishops and Clergy of the Churches in all parts of Christendom had been able or willing to palm a forgery upon the people, suppose that they had all conspired to invite them to receive the work of an Impostor as the Word of God, can we imagine that the many thousand Congregations would have connived at such an act of impiety? Would no single voice have been raised to denounce it? And this not in a dark age,—not in mediæval twilight, when ignorance prevailed, and superstitions stole into the Church; but in the meridian splendour of the fourth and fifth centuries,—in the most brilliant age of Ecclesiastical learning, in the age of S. Athanasius, S. Basil, S. Cyril, and the Gregories, and S. Chrysostom, and S. Jerome, and S. Augustine. All these received this Epistle. It was read,—as it is now read,—in all Churches, as the work of St. Peter, and as the Word of God. It never would have been so received, it never would have been so read, unless they had been satisfied by irresistible proofs that it is, what it professes to be, the work of St. Peter, and that it is, what they declared it to be, the Word of God. Their reception of it affords practical demonstration that such proofs were given. We may safely appeal to *their reception* of it as a sufficient reason for *our* reception of it. If such evidence as this does not convince us, no evidence will. There is scarcely a single writing of all Antiquity, sacred or profane, which must not be given up as spurious, if the Second Epistle of St. Peter be not received as a genuine writing of the Apostle, and as a part of Holy Writ.

12. Let us consider also the nature of this testimony,—the testimony of the Universal Church. The Universal Church is formed of all the Churches of Christendom. The testimony of the Churches of Christendom, regarded merely as *human societies*, guided by reason and experience, is assuredly of great weight. But the Church of Christ Universal is not to be regarded as a mere human association. It is not like a legal Tribunal, or a civil Assembly; it is not like a literary Institution, or a scientific Society. It is the Spouse and Body of Christ, enlightened by the Holy Ghost. It is the seven-branched Golden Candlestick, set in the Tabernacle of this World, to illumine it with the Light of His Holy Word. It is the Guardian and Keeper of Holy Writ. *If* any Book which the Church universal propounds to us as Scripture, be not Scripture; if any Book, which she reads as the Word of God, is not the Word of God, but the Work of an Impostor, then, with reverence be it said, Christ's promise to His Church has failed, and the Holy Spirit has not been given to guide her into all truth. But Christ is the Truth. He is the Alpha and Omega. His Word is Yea and Amen. And therefore what He promised, that He performed. He has been, He is, and He ever will be, with His Church. He is the same yesterday, to-day, and for ever. He has sent His Spirit to teach her all things. And therefore the testimony of the Universal Church of Christ, declaring that the Epistles, which we receive as such, are Epistles of St. Peter, and are the Word of God, is not *her* testimony only,—it is the testimony of Christ, Who is present with her. It is the Witness of the Holy Spirit, Who is in her. Therefore that witness is true. And we may rest firmly assured, that the Second Epistle of St. Peter, which has been received by the Universal Church of Christ for fourteen hundred years, is indeed what she affirms it to be, a genuine work of the Apostle, and a part of the Holy Scriptures given by Inspiration of God[1].

[1] After this Introduction had been finished, the Writer was favoured by the kindness of the *Rev. Francis Procter*, M.A., Author of the History of the Book of Common Prayer,—with access to some papers of the late lamented *Archdn. Hardwick*, in vindication of the genuineness of this Epistle. The learned Author designed to have written a Treatise on this question, and to have added it to those valuable works which he bequeathed to the world as Christian Advocate in the University of Cambridge. He did not live to execute his design; but enough is preserved to show his strong conviction of the genuineness of this Epistle. An extract from his papers will be found below, p. 80, and some use has been made of them in the Synopsis of the Contents of the Epistle.

V. *Summary of the Contents of the Epistle.*

In addition to what has already been said above on the design of this Epistle, the following brief summary of its contents may be inserted here :—

The doctrines which constitute the groundwork of this Epistle are those of the Eternal Sonship, Divine Majesty, and glorious Re-appearing of Christ our Saviour and Lord.

The opening salutation is addressed to all who are represented by the Apostle as partakers of the same precious faith as that which animated the writer and his Jewish fellow-Christians ; and he prays that Grace and Peace may be multiplied to them in the mature knowledge [1] of God and of Jesus our Lord.

He then proceeds to recall to the minds of his readers, in a hortatory form, certain fundamental truths of religion, as already known to them.

1. The divine gift of Regeneration, bestowed upon them by God, and making them partakers of the divine Nature.

2. The consequent obligation on their part to add to their faith virtue, and to virtue knowledge, and other graces, till their Christian life is consummated in Love.

3. The glorious recompense, which is laid up in store for those who cherish these evangelical graces, and "bring forth the good fruit of them in their lives ; and this recompense is the entrance, that is richly furnished to them, into the Eternal Kingdom of our Lord and Saviour Jesus Christ [2]."

St. Peter had dilated on these truths in his First Epistle ; and the reference to them here indicates the connexion of this Epistle with the former one, and confirms the arguments for its genuineness

He warns them that wherever these graces and virtues are *not*, there the doctrine of Christ is not duly known. Whosoever does not grow in grace, and bring forth good fruit, is blind to the true nature of the Gospel, and forgets the purging away of his former sins, and cannot hope for admission into the holy and blessed presence of their Saviour and King.

The Apostle reminds them, that these truths have already been made known to them, and supposes that "they are well grounded and settled in them [3];" but he deems it right, while he is spared to them, which will be but for a short time, to stir up their minds by calling these doctrines and truths to their remembrance. Truths like these, he implies, deserve the most earnest attention ; and we must be solicitous for their maintenance. For it was no fable, such as misbelievers devise, which we followed, when we made known to you the Power and glorious Re-appearing [4] of Christ. Our eyes saw some gleams of that glory in His Transfiguration on the Holy Mount, and we heard with our ears the voice from heaven proclaiming Him to be the well-beloved Son of God.

We have, also, other confirmations of these truths in the prophetic Word ; to which ye give heed, and in doing so, ye act wisely—however the false Teachers may disparage it [5]—until the day dawn, and the light in all its fulness breaks in upon you.

But with regard to Prophecy, you need some cautions. The true Prophecy must be distinguished from the false : and you must remember, first of all [6], that true Prophecy is a far higher thing than the utterance of the Prophet's own knowledge ; and though he utters prophecy, it surpasses his powers of interpretation ; for they who uttered it, did not utter it as mere men, but as men of *God*, who were *borne along* by the Holy Ghost [7].

Besides, as there were *false* prophets among the people of Israel, who were a type of the Christian Church, so there will be false Teachers among *you*. The writer places himself, without any misgiving, among the *true* Prophets, and proceeds to unveil the future. He pre-announces that false Teachers will arise in the Church, and he describes the character of those Teachers, and the evil fruits of their teaching, with the prophetic fire and pathos of an ancient Hebrew Prophet. The chief characteristic of these false Teachers is, that they will "deny the Lord that bought them [8]." Here is the source of the misery which will overflow from them upon the Church. Starting forth from this destructive heresy, they will seduce many by their licentious doctrines, and will trade and traffic therewith, for love of lucre. Yet the destruction of these destroyers is at hand. They may

[1] ἐπιγνώσει, i. 2.
[2] i. 11.
[3] ἐστηριγμένους, *v.* 12.
[4] παρουσίαν, *v.* 16.
[5] See *v.* 19.
[6] *v.* 20.
[7] *v.* 21.
[8] ii. 1.

boast of angelic intelligence and power, but He who spared not the rebel Angels, will not spare them. He who overwhelmed the world with a flood, will overwhelm them. He who consumed Sodom with fire from heaven for its filthiness, will consume them for their licentiousness. And as certainly as God destroyed the ungodly, will He save you, if you are true to Him. He who saved Noah, He who delivered Lot, will rescue you, and all the righteous with you.

After this warning and encouragement, the Apostle goes on with the prophetic vehemence and indignation of a true seer of God, to complete his description of the impiety and profligacy of the false Teachers. He beholds them as present before him. They follow the flesh in the pollutions of lust. They speak evil of Dominion, and blaspheme Glories [1]. And yet they call themselves Christians; they associate with you in your assemblies; and like Balaam, once a true prophet, but tempted to swerve from the right way by love of money and worldly honour, they leave the path of righteousness; and while they boast their superior intelligence, they degrade themselves beneath the brute creatures, whose lusts they imitate, and become like the false prophet, whose madness was rebuked by the ass upon which he rode [2].

The false teachers, as described by the writer, bear a striking resemblance to those with whom Simon Peter himself, as we know from the Acts of the Apostles [3], and from other sources, had a personal conflict—especially Simon Magus [4]; and this consideration supplies another argument in favour of the genuineness of this Epistle.

Like Balaam, these false Teachers cast a stumbling-block in the way of God's people. They carry away with them many others, especially new converts, who had only just escaped the errors and vices of Heathenism. They allure them with the promise of liberty, being themselves slaves of licentiousness. Their latter end is worse than the beginning; for it were better for them not to have known the way of righteousness, than when they had known it to turn away back from it, like the sow, that has been washed, to her wallowing in the mire [5].

The Apostle now reverts to those whom he had addressed in his First Epistle [6]. He reminds them again of the warnings uttered by the Prophets, and of the charge delivered to them by the Apostles. They well knew, that errors such as he was denouncing had been reprobated by anticipation. They knew that in the last days would arise scoffers, striking at the root of their Christian hopes, and asking, "Where is the promise of His Coming?" Where is the end of all things? "All things remain as they were from the beginning." He refutes these mockers by pointing to the Sacred History of the Creation, and by affirming, that, as the Heaven and Earth were not from eternity, but were *made by God's Word;* so they would not remain for ever, but would be *destroyed by the same Word;* and as the antediluvian world was destroyed by water, ministered from the internal reservoirs of its own Heavens and Earth, so it will be consumed by fuel and combustion supplied and set on fire by its own Elements. He reminds them that God's ways are not as our ways; that his measure of Time is not like ours; that what is slow to us, is speedy to Him, with Whom a thousand years are as one day. But, in fine, the Day of the Lord will come. The conflagration of the World will be universal. But the faithful will survive it, and will inhabit the new heavens and the new earth, wherein dwelleth righteousness [7].

On this assurance he grounds a concluding exhortation to earnestness, circumspection, and holiness. God delays His coming in long-suffering, which is salvation: for who otherwise would

[1] See on ii. 10.

[2] ii. 16.

[3] Acts viii. 17—25, and below, on this Epistle, ii. 1.

[4] This is thus stated by the late *Archdn. Hardwick*, in the Manuscript note already referred to:

"The same Peter (*Symeon* Peter) who professes to have written this Epistle, had himself confronted Simon Magus (Acts viii.) in the province of Samaria, where the soil, half heathen and half Jewish, was peculiarly prepared for such a conflict; and though stories told of their subsequent encounters are in many cases altogether fabulous, especially those recorded in the *Pseudo-Clementines*, the vast importance which the Early Church attributed to Simon Magus, is receiving fresh corroboration from inquiries of the present day.

"If Simon Magus himself was not *the* patriarch of all the Gnostic heresies, he was at least their first patron and great precursor. He put forth the earliest counterfeit of Christianity, and in the time of Justin Martyr he was worshipped as the first God (ὡς ὁ πρῶτος θεὸς) by nearly all the Samaritans.

"When we find him in the Acts of the Apostles, Simon, not devoid it would seem of religious sensibility, is borne along by the popular excitement; he believes and is baptized (viii. 13). Yet like the man depicted in the first chapter of our Epistle, he does not add to his faith virtue, nor place knowledge in subordination to moral goodness; he forgets that he was purged from his old sins (2 Pet. i. 9), and his last state is worse than the first (2 Pet. ii. 20).

"We cannot positively affirm indeed from what has been recorded in the Acts, that Simon, immediately after his relapse, proceeded to build up a system of belief, commensurate in every point with the heresy imputed to him by *Irenæus* and *Hippolytus*. But evidence exists to prove, that most, if not all, the ingredients of Simonianism had been projected, and were actively fermenting, in the Apostolic age. The founder of this system wished to be regarded as the highest emanation of the Deity ('sublimissima virtus'). He was consequently a false Christ, and even if it could be shown that he adopted Christian phraseology, he used the Gospel as a kind of magical agent, but neglected its moral power. He respected (so to say) its supernatural gifts and revelations, but threw off its salutary discipline, and did not scruple to prostitute its holy maxims to the basest and most selfish ends. This latter circumstance excited, as we know, the most emphatic reprobation of St. Peter."

[5] ii. 22.

[6] iii. 1.

[7] iii. 12.

be saved? Such also had been the teaching of "his beloved brother, St. Paul," who had been represented by some[1] as a rival and opponent of the writer, and whose writings had been perverted by some, in favour of Antinomian licentiousness[2], as the rest of the Scriptures had been wrested by the unlearned and unstable, to their own ruin. Be ye therefore on your guard, for ye are forewarned. Do not swerve from your own stedfastness, but grow in grace and the knowledge of our Lord and Saviour Jesus Christ, to whom be Glory, both now and for ever. *Amen.*

[1] Especially the Simonians and Ebionites.

[2] See on iii. 16, and above, pp. 1—4.

ΠΕΤΡΟΥ Β΄.

I. [1] ΣΥΜΕΩΝ Πέτρος, δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ, τοῖς ἰσότιμον
ἡμῖν λαχοῦσι πίστιν ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ·
a John 17. 3. Rom. 1. 7. 1 Pet. 1. 2. Jude 2. [2] [a] χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη ἐν ἐπιγνώσει τοῦ Θεοῦ, καὶ Ἰησοῦ τοῦ
Κυρίου ἡμῶν.
[3] Ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσέβειαν
b Isa. 56. 5. John 1. 12. Rom. 8. 15. 2 Cor. 3. 18. Eph. 4. 24. Heb. 12. 10. 1 John 3. 2. δεδωρημένης, διὰ τῆς ἐπιγνώσεως τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ,
[4] [b] δι' ὧν τὰ μέγιστα ἡμῖν καὶ τίμια ἐπαγγέλματα δεδώρηται, ἵνα διὰ τούτων
γένησθε θείας κοινωνοὶ φύσεως, ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς·
[5] καὶ αὐτὸ τοῦτο δὲ, σπουδὴν πᾶσαν παρεισενέγκαντες, ἐπιχορηγήσατε ἐν τῇ

Ch. I. 1. Συμεών] שִׁמְעוֹן (*Shimeon*), the Aramaic form of *Simon;* used by St. James at Jerusalem, when speaking of Simon Peter. Acts xv. 14. Its use here is an evidence that the Writer is addressing *Jewish* Christians.

— ἐν δικαιοσύνῃ τοῦ Θεοῦ ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ] *in the righteousness of our God and Saviour Jesus Christ*, Ye have *obtained faith* by the free gift and grace of God. *Faith* itself is a *gift* of God, and *your* faith is equally precious in His sight with *our faith*. On this use of ἡμῖν, compare Rev. xiii. 11, κέρατα ὅμοια ἀρνίῳ. *Winer*, § 66, p. 549.

Ye obtained "this faith *in* and *by* the righteousness of Christ, Who is the Lord our Righteousness" (Jer. xxiii. 6; cp. 1 Cor. i. 30. 2 Cor. iii. 9. Rom. iii. 21—26; v. 20); and by virtue of His Incarnation and your Incorporation in Him, ye receive all grace from God. John i. 16.

The words τοῦ Θεοῦ καὶ Σωτῆρος Ἰησοῦ Χριστοῦ are best rendered, *of our God and Saviour Jesus Christ*. That they may be thus rendered, cannot be doubted (cp. *Winer*, p. 118, note, and *De Wette* here). And they are rendered thus by *Beza*, *Hemming*, *Gerhard*, *Dietlein*, and others here; and by the Greek and Latin Fathers in the similar place of St. Paul, viz. Titus ii. 13, τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, where see the note, and *Wiesinger's* commentary there.

This declaration of the *Godhead* of Christ was very suitable to the commencement of this Epistle, in which the Author is speaking of the gracious dispensation by which we have become "partakers of the *divine* nature," *v.* 4; a participation effected by the Incarnation of the Eternal Word (John i. 14), *God* manifested in the *flesh* (1 Tim. iii. 16), "*God* with *us*" (Matt. i. 23).

This declaration was also very pertinent here, because this Epistle was designed to refute the errors of those who separated *Jesus* from *Christ*, and *denied the Lord that bought them*, and rejected the doctrine of His Divinity. See the *Introduction*, and below on ii. 1.

It is observable, that this Epistle *ends* in the same terms. See note below, iii. 17, 18.

St. Peter's usage of the article (τοῦ) and copula (καὶ) in *other* places of the Epistle confirms this interpretation. Compare *v.* 11, τοῦ Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ, and ii. 20, and iii. 18; so that there appears to be good ground for the assertion of *Bp. Middleton*, p. 595, that "this passage is plainly and unequivocally to be understood as an assumption that *Jesus Christ* is our *God* and Saviour," and it may be coupled with the testimony of St. Paul to the same effect, in Titus ii. 13.

2. χάρις—πληθυνθείη] *Grace to you and Peace be multiplied.* The same salutation as in the *First* Epistle of St. Peter, and not found, in the same terms, in any other Epistle. See 1 Pet. i. 2.

— ἐν ἐπιγνώσει] *in the mature knowledge of God and of Jesus our Lord.* St. Peter inculcates this word ἐπί-γνωσις (*v.* 3. 8; ii. 20) in this Epistle, directed against the falsely called γνῶσις, or *knowledge* (1 Tim. vi. 20), of the *Gnostic* Teachers.

The same thing is done by his brother Apostle St. Paul, in the Epistle to the *Colossians* (Col. i. 9, 10; ii. 2; iii. 10), an Epistle which, in many respects, is the best commentary on this Epistle of St. Peter. See above, *Introduction*, p. 71.

3. ὡς] *seeing that, forasmuch as*, God has done *His* part for your salvation, therefore now do *ye yours*. On this sense of ὡς, see *Winer*, § 65, p. 543.

— εὐσέβειαν] *godliness;* a word repeated in this Epistle (see *vv.* 6, 7; iii. 11) in opposition to the ἀσέβεια of the false Teachers; and for similar reasons, reiterated by St. Paul in his Epistle to the Bishop of Ephesus, see 1 Tim. ii. 2; iii. 16; iv. 7, 8; vi. 3. 5, 6. 11; and 2 Tim. iii. 5, where he describes false Teachers as having μόρφωσιν εὐσεβείας, *a form of godliness*, but denying its power. Cp. Titus i. 1. It occurs only in one other place of the New Testament. Acts iii. 12.

— δεδωρημένης] *having given* as a δῶρον, *gift*,—active; so δεδώρηται, *he hath given as a gift*, *v.* 4. Cp. Rom. iv. 21, ὃ ἐπήγγελται. *Winer*, § 39, p. 234.

— ἰδίᾳ δόξῃ καὶ ἀρετῇ] *by His own Glory and Virtue.* So A, C, and *Lach.*, *Tisch.*, *Alford.*—*Elz.* has διὰ δόξης καὶ ἀρετῆς. Δόξα is the *Glory* of the Godhead in its own Essence and Nature. Ἀρετὴ is the *excellence* of its moral attributes energizing in acts of Power, Wisdom, Justice, and Love. Cp. 1 Pet. ii. 9.

This use of ἴδιος for *suus* is characteristic of St. Peter. See here, ii. 22; iii. 3. 16, 17; and 1 Pet. iii. 1. 5.

This passage is cited as from "the Catholic Epistles," by *Athanasius*, Dialog. de Trin. i. p. 164.

4. θείας κοινωνοὶ φύσεως] *partakers of the Divine Nature*, by the Incarnation of the Eternal Word, and by your filial Adoption and baptismal Incorporation in Him. See John i. 12. This passage appears to be imitated by *S. Hippolytus*, Refut. Hæres. p. 339, γέγονας θεὸς . . . ὅσα παρακολουθεῖ Θεῷ, ταῦτα παρέχειν ἐπήγγελται Θεὸς, ὅτι ἐθεοποιήθης ἀθάνατος γενηθεὶς . . . σοῦ πτωχεύει Θεὸς, καὶ σὲ θεὸν ποιήσας εἰς δόξαν αὐτοῦ. *S. Hippolytus* in that treatise, especially at the close, seems to have had this Epistle in his mind, see p. 338, and cp. below, ii. 4; and in his inculcation of the true ἐπί-γνωσις in opposition to the false *gnosis* of heretical teachers; cp. pp. 338, 339, with i. 3. 8; ii. 20.

This passage is cited by *Origen* in Levit., hom. 4, as from a genuine writing of St. Peter. See also below, *vv.* 16. 19; and so *Athanasius*, c. Arian., orat. ii. 1, p. 323.

5. αὐτὸ τοῦτο δέ] *But for this very reason.* The δὲ has an adversative force, as usual, which must not escape notice. The

πίστει ὑμῶν τὴν ἀρετὴν, [6] ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν, ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατείᾳ τὴν ὑπομονὴν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσέβειαν, [7] ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. [8] [c] Ταῦτα γὰρ ὑμῖν ὑπάρχοντα καὶ πλεονάζοντα οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν· [9] [d] ᾧ γὰρ μὴ πάρεστι ταῦτα, τυφλός ἐστι, μυωπάζων, λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτιῶν.

[c] Tit. 3. 14.

[d] Isa. 59. 10. Wisd. 1. 17. 1 John 2. 9, 11.

[10] [e] Διὸ μᾶλλον, ἀδελφοὶ, σπουδάσατε βεβαίαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιεῖσθαι· ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητέ ποτε· [11] οὕτω γὰρ πλουσίως

[e] 1 John 3. 19.

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false Teachers may abuse God's *grace* as a plea and occasion for *sin; but* (δὲ) do *you* regard it as a reason and encouragement for *holiness*. On καὶ—δὲ see 1 John i. 3. As to αὐτὸ τοῦτο, *for this very reason*, cp. *Xenophon*, Anab. i. 9. 21. *Plato*, Protag. 310. See *Winer*, § 21, p. 129. *Matthiæ*, § 470. 7. *Kühner*, § 278. 2.

The abundance of God's *grace* to us is represented by St. Peter as the reason for our *diligent labour* in *working* out our own salvation. *God works* with us, in us, and for us, *in order* that *we* may *work* for His glory and our own eternal good. Cp. Phil. ii. 12.

For this very reason, of God's bounty to you, do you also do your part, *contributing* on your *side* (παρ-εισενέγκαντες) all *diligence*.

— ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετήν] *contribute*, or *furnish forth, in your faith, virtue*.

Ἐπιχορηγεῖν is, literally, to *contribute*, or *furnish*, the requisite resources for the outfit, equipment, and training of a dramatic *chorus;* and perhaps ἐπὶ may here imply *addition*. Hence it means to *supply* means and resources generally. Cp. Gal. iii. 5. 2 Cor. ix. 10. Col. ii 19, and *Wetstein* here.

The preposition ἐν, *in*, indicates that the Virtues here specified are to be linked one to another, as in a chain. *Seven* Christian graces are here joined together hand in hand. Faith leads the Chorus, and Love completes it. St. Peter's *seven* correspond to St. Paul's *three*. (1 Cor. xiii. 13.) In each Apostolic group Faith leads, and Charity ends.

To adopt another metaphor, suggested here by St. Peter's words. *Faith*, the *gift* of God (see *v.* 1), is the *groundwork*, on which all Christian virtues are to be built up, so as to be *in* it as in their original and actuating principle. (*Theophylact.*) Compare the use of ἐν in Eph. ii. 21, 22, ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὔξει εἰς ναὸν ἅγιον ἐν Κυρίῳ, ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.

God has laid the foundation of *faith;* but remember, it is *your* faith (πίστις ὑμῶν), it is to be *yours* by being moulded into the whole framework of your life. God has laid this foundation, do you *supply in addition* (ἐπιχορηγήσατε) on your part, the materials requisite for the structure and furniture of the Christian life. Faith is the foundation; *that* is laid by God. Man must do his part in rearing the superstructure; he must add the successive stages of spiritual masonry, one upon another, till the fabric is complete.

Another figure also, taken from the natural world, seems to have been in the Apostle's mind. The Christian believer must put forth his spiritual energies, till the Tree of Christian Life reaches its full maturity. See note above on Luke xvii. 5, where Christ represents *faith* as the *seminal* principle from which all Christian Virtue grows. So here St. Peter.

If this is done, then they will not be either like *useless* heaps of rubbish, or like *barren* trees; they will be neither ἀργοὶ nor ἄκαρποι (*v.* 8; 1 Tim. v. 13. Titus i. 12; iii. 14), but the *entrance to the everlasting* kingdom will be richly *supplied* also (ἐπιχορηγηθήσεται) to them (*v.* 11); they will be built up in the heavenly City; they will also be like Trees planted by the side of the living Water, which flows from the throne of God. Rev. xxi. 19; xxii. 1. Cp. *Dr. H. More* on the Mystery of Godliness, b. viii. c. 3, pp. 261, 262.

— τὴν ἀρετήν] supply in your faith *virtue*, blended with your faith. Let not your faith be a barren speculative faith, but a *faith* that *worketh by love*. Gal. v. 6. Titus iii. 8. Supply also *in your virtue, knowledge;* let your zeal be *according to knowledge*. (Cp. Rom. x. 2.) And in *knowledge* join *temperance;* let not your knowledge be a γνῶσις, which puffeth up, such as that of those who, to gratify the carnal appetite, did not scruple to eat things offered to idols, and professed to have more intelligence than others, whom they condemned as weak brethren. 1 Cor. viii. 1, 2. Cp. Rom. xiv. 20.

7. ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην] *and in your brotherly kindness do ye supply, in addition, love*. Ἀγάπη is more expressive and diffusive than φιλαδελφία. It extends not only to the *brotherhood* (1 Pet. ii. 17), but to all men, even *enemies*. Therefore Love is the crown of Christian Virtues. As *S. Ignatius* says (ad Ephes. 14), ἀρχὴ μὲν πίστις, τέλος δὲ ἀγάπη.

Thus the *cornu-copiæ* of Christian fruits and flowers will be filled up and flow over in plentiful abundance.

8. εἰς τὴν—ἐπίγνωσιν] *to the mature knowledge of our Lord Jesus Christ*. Knowledge is the fruit of Virtue, see John vii. 17. By Christian obedience and Christian fruitfulness ye will attain to the clear *knowledge* of our Lord Jesus Christ, *v.* 8; or as it is expressed by St. Paul in his parallel Epistle, that to the Colossians, "*rooted* and *built up* in Him, and *stablished* in the *faith*" (ii. 7), being *fruitful* in every good work, and *growing into the clear knowledge* (ἐπίγνωσιν) *of God* (i. 10).

With this exhortation of St. Peter, compare St. Paul's to the Colossians, "Put on, as the *elect* of *God*, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; and over all put on *Charity* (Love, ἀγάπην), which is the bond of perfectness; and may the Peace of God rule in your hearts, to which also ye *were called*." (Col. iii. 12—14.)

9. ᾧ γὰρ μὴ πάρεστι ταῦτα] *for, whosoever hath not these* graces, that man, whatever may be his professions of *knowledge*, is in fact *blind;* and he is μυωπάζων. He is *blind, because* he is μυωπάζων (observe the *participle*), that is, because, having the inner optic nerve clouded with the films of carnal lusts, he is unable to see those heavenly things which are the true objects of spiritual vision (2 Cor. iv. 18), and which are too bright for his hazy eyesight; and he is dazzled by them, as Saul was by the glory of the light of heaven. Acts xxii. 11. And they are too *distant* for the range of his feeble ken, so that he cannot descry them, but they are far above out of his sight. (Ps. x. 5.)

On this sense of μυωπάζω, *to blink*, to be *purblind, weak-sighted*, and *short-sighted*, see *Aristot.* Probl. 31, who says, that old men's vision differs from that of the μυωπάζων in this respect,—that they see things at a distance but not near, and he sees things near and not far off. *Wetstein*, p. 700.

The γὰρ, *for*, in this text brings out the important doctrine, that unholiness is the cause of spiritual blindness; and that, consequently, increase of holiness enlarges the range of spiritual vision. See Rom. i. 22.

— λήθην λαβών] *receiving forgetfulness*, by a deliberate act of his own *will*. Cp. iii. 5, λανθάνει αὐτοὺς τοῦτο θέλοντας. The opposite to this is ὑπόμνησιν λαβὼν, 2 Tim. i. 5

10. διὸ μᾶλλον] *Wherefore*, since some have fallen away from their first faith, and have forgotten the vows and privileges of their Baptism, in which they were *once enlightened* (see Heb. vi. 4; x. 32); and since their eyes are now *blinded* (*v.* 9), *do ye the rather* on this account, taking warning from their downfall, *earnestly endeavour to make your calling and election sure*.

St. Peter places our *calling* before our *election*, for so it is to *us*. *God* from the beginning sees us *in Christ;* and He *foresees* who will persevere to the *end*. But *we* can only infer *election* from *vocation*. By Baptism men are visibly declared to be *called* of God. And from the *fact* of their being *called*, and ingrafted into the body of Christ, we may suppose them to be *elect*.

God has done His part; it remains for us to do ours; namely, so to use His grace, as to make our *calling* and *election* sure. See above, 1 Pet. i. 1, and on Rom. viii. 30, and *Introduction* to that Epistle, p. 194.

11. οὕτω γάρ] *For thus the entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ will be richly supplied unto you*. If *you supply your* part (see *v.* 5, ἐπιχορηγήσατε), *God will richly supply His*, not only in abundance of grace, but of glory also. On this text see *Bp. Bull's* Sermon (vii. vol. i. p. 168), who hence concludes that according to our *different degrees* of improvement of God's *grace* here, will be our *different degrees* of participation in His everlasting *glory* hereafter. Cp. above, on Matt. x. 15. Luke xix. 17. John xiv. 2. 2 Cor. ix. 6.

ἐπιχορηγηθήσεται ὑμῖν ἡ εἴσοδος εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ.

12 Διὸ μελλήσω ἀεὶ ὑμᾶς ὑπομιμνήσκειν περὶ τούτων, καίπερ εἰδότας, καὶ ἐστηριγμένους ἐν τῇ παρούσῃ ἀληθείᾳ. 13 [f] Δίκαιον δὲ ἡγοῦμαι, ἐφ' ὅσον εἰμὶ ἐν τούτῳ τῷ σκηνώματι, διεγείρειν ὑμᾶς ἐν ὑπομνήσει· 14 [g] εἰδὼς ὅτι ταχινή ἐστιν ἡ ἀπόθεσις τοῦ σκηνώματός μου, καθὼς καὶ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἐδήλωσέ μοι. 15 Σπουδάσω δὲ καὶ ἑκάστοτε ἔχειν ὑμᾶς μετὰ τὴν ἐμὴν ἔξοδον τὴν τούτων μνήμην ποιεῖσθαι.

16 [h] Οὐ γὰρ σεσοφισμένοις μύθοις ἐξακολουθήσαντες ἐγνωρίσαμεν ὑμῖν τὴν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ δύναμιν καὶ παρουσίαν, ἀλλ' ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος· 17 [i] λαβὼν γὰρ παρὰ Θεοῦ Πατρὸς τιμὴν καὶ

f ch. 3. 1.
g John 21. 18, 19. 2 Tim. 4. 6.
h Matt. 17. 1—5. John 1. 14. 1 Cor. 1. 17. & 2. 1, 4, 13. & 4. 20. 1 John 1. 1. & 4. 14.
i Matt. 3. 17. & 17. 5. Mark 1. 11. & 9. 7. Luke 3. 22. & 9. 35. Col. 1. 13.

12, 13. μελλήσω] This is the reading of A, B, C, and *Vulg.*, *Copt.*, *Sahidic*, *Armenian* Versions, and several cursives, and is approved by *Mill* and *Bengel*, and received by *Lach.*, *Tisch.*, *Alford*. *Elz.* has οὐκ ἀμελήσω.

The future, μελλήσω, is found in Matt. xxiv. 6, μελλήσετε ἀκούειν. The word signifies what is future, and often implies an *intention*, as (Matt. ii. 13), μέλλει Ἡρώδης ζητεῖν τὸ παιδίον. Cp. Luke xxii. 23. Acts xii. 6; xvi. 27; xx. 13. Rev. ii. 10; x. 4. Hence *Hesychius* interprets μελλήσω by σπουδάσω.

The sense is, *I shall be about to remind you always of these things*, by means of this Epistle, which will be read in your ears, in your churches, after my decease; and thus I shall *always* remind you; and I write with this *design*, in order that, being soon about to be *absent* from you, and from this world, I may yet continue for ever to exhort you thereby, although *you know these things, and have been established in the truth present with you*, and therefore may seem to have less need of admonition from *me*, when *absent* from you. *But* (δὲ) I *deem* it *right, as long as I am in this* mortal *tabernacle* of the flesh (2 Cor. v. 1), *to stir you up in reminding you*. Cp. iii. 1. I do not profess to teach you any thing new, but I endeavour to stir you up to *recollect* those things which you already know, and in which you have been already settled. Cp. note above on St. Paul's language, 2 Cor. viii. 10.

14, 15. εἰδώς] I deem it right to stir you up, as long as I am in this tabernacle, because I *know* that my time is short, and that *speedy is* (ἐστιν) *the putting off of my tabernacle*. Compare *St. Peter's* similar language in Acts ii. 26, ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι. My departure is at hand, it is now fast approaching; I have no time to lose; *As also our Lord Jesus Christ declared to me*. Observe the *aorist* here: St. Peter is showing that the writer is referring to *the particular* occasion, recorded by St. John, when our Lord revealed this: Christ then said, that "when thou shalt *grow old*," literally, when thou shalt have *begun* to be old (ὅταν γηράσῃς, *quùm consenueris*), "another shall gird thee, and carry thee whither thou wouldest not" (John xxi. 18). I *have* now begun to *grow old*, and I therefore know that my dissolution is *speedy* (ταχινή); cp. ii. 1. Isa. lix. 7. Hab. i. 6.

St. Peter pre-announces his own death, lest his friends and readers should be perplexed and dismayed by the sufferings of an aged and faithful servant of Christ; and lest they should be tempted thereby to falter in the faith. He therefore tells them that the *Lord Jesus Christ* had *declared to him* the manner of his death. But he has not therefore failed in his love to Christ; he is not terrified by the prospect; he describes the martyrdom which awaited him by crucifixion, whereby he would *follow* Christ (John xxi. 19. Cp. *Euseb.* iii. 1), as a *putting off of his tabernacle*.

He describes that death by ■ double figure; it is the *putting off* of a garment, to be reassumed in a more glorious form. It is also the removal of ■ *tabernacle*, to be replaced by a glorious Temple in the heavenly Sion; as the itinerant Tabernacle in the Wilderness was succeeded by the stationary Temple in Jerusalem. So, in like manner, when the *earthly house of this tabernacle*, of our mortal bodies, in which we sojourn for a short time in this our earthly pilgrimage, *shall be dissolved, we have a building from* (ἐκ) *God, a house not made with hands, eternal in the heavens* (see 2 Cor. v. 1).

In this double figure he imitates his brother Apostle, St. Paul, who had said, "we know that if our earthly house of this *tabernacle* shall have been dissolved, we have a *building* of God, a house not made with hands, eternal in the heavens; for in this we groan, earnestly desiring to be *clothed upon* with our *house* from heaven: for we, that are in this *tabernacle*, do groan, being burdened; not for that we would be *unclothed*, but *clothed upon*, that mortality might be swallowed up in life." (2 Cor. v 1—4.)

He speaks of his *departure* under these terms, as well knowing that by following Christ in *putting off* the tabernacle of the body of humiliation (see Phil. iii. 21), he will *follow* Him also in *putting on* that *body of glory*, which he had seen at the Transfiguration in the *holy mount*. He had then craved leave to make three *tabernacles*, and to detain Christ *there* (Matt. xvii. 4. Mark ix. 5. Luke ix. 33), but he had there heard Christ talking of his own *departure* (ἔξοδος, Luke ix. 31), and he had seen that ἔξοδος followed by the *glory* of the *Resurrection* and *Ascension*.

The word ἔξοδος may perhaps be derived by St. Peter from St. Luke's narrative of the Transfiguration (Luke ix. 31), and is happily here applied to describe *his own* ἔξοδος in which he *followed* his Master according to His precept (John xxi. 22), even in the *manner* of his death. Here is a silent note of the genuineness of this Epistle. The same word (ἔξοδος) appears to be applied to designate the *death* both of St. Peter and St. Paul, by *S. Irenæus* (iii. 1), μετὰ τὴν τούτων ἔξοδον, Μάρκος, ὁ μαθητὴς καὶ ἑρμηνευτὴς Πέτρου, καὶ αὐτὸς τὰ ὑπὸ Πέτρου κηρυσσόμενα ἐγγράφως ἡμῖν παραδέδωκεν: and perhaps St. Peter's design that his hearers should have it *in their power on every occasion*,—in every emergency and need, when they would require admonition and comfort,—*to exercise the remembrance of these things* (cp. Rom. i. 9. Eph. i. 16), *after his own decease* (μετὰ τὴν ἔξοδον), may have been realized, not only in writing the present *Epistle*, but in the composition of the *Gospel* of "*Marcus* his son" (1 Pet. v. 13).

16. οὐ γὰρ σεσοφισμένοις] *for we did not follow cunningly devised fables*—fables sophistically invented (πλαστοῖς λόγοις, ii. 3), with fraudulent purpose, like those fabricated by others, *when we made known to you the power and* future *coming of our Lord Jesus Christ*, but we did this, *having been made spectators of His Majesty*. The preposition ἐξ in ἐξακολουθήσαντες indicates that the followers of these fables had gone *out* of the way of truth.

He contrasts his own preaching with that of those whom he refutes in this Epistle. The Gnostic teachers followed *cunningly devised fables*. The system of St. Peter's adversary, the Father of the Gnostics, *Simon Magus*, was grounded on *cunningly devised fables*: viz., that he himself was the great Power of God (Acts viii. 10), and that from him and his paramour, Helena, the Angels were born, who made the world. See *S. Iren.* i. 23. 1. *S. Hippolyt.* Refut. hæres. vi. p. 174. *Epiphan.* hær. 21. *Philastr.* hær. c. 29. *Tillemont*, ii. p. 17. *Ittig*, de hæres. pp. 23—34. *Bp. Pearson*, Vind. Ign. ii. 6. The impious fables of Simon, asserting that he himself was the "sublimissima virtus" of the Deity, the "super omnia Pater," and that he (Simon) was the δύναμις μεγάλη of God (see on Acts viii. 10), and that the Son of God was another apparition of himself, dwelling in the man Jesus for a time, are here confuted by St. Peter's declaration concerning the δύναμις and μεγαλειότης of Jesus Christ; and the heavenly witness of the Father to Him in the Mountain of Transfiguration (cp. Matt. xvii. 1—6. Mark ix. 2—7. Luke ix. 29—35. John i. 14).

— ἐπόπται] *spectators*, as of a great Mystery, see above, 1 Pet. ii. 12; iii. 2. The three disciples, of whom St. Peter was one, were admitted to the nearest view of the *arcana* of that great Mystery of Godliness, God manifest in the Flesh. 1 Tim. iii. 16.

17. λαβὼν γ. π. Θ. Π. τιμὴν καὶ δόξαν] *for, having received from God the Father honour and glory*. Jesus Christ received *honour*, when the voice from Heaven said, "This is My beloved Son; hear ye Him;" and He received *glory*, when His face shone like the sun, and His raiment was white as the light (Matt. xvii. 2), and St. Peter, James, and John beheld His *glory*, "the *glory* as of the only Begotten of the Father." John i. 14. On the *nominative* λαβὼν, cp. 2 Cor. v. 5, 6; vii. 5. *Winer*, § 45, p. 314, and on ὑπὸ see *ibid.* § 47, p. 330.

δόξαν, φωνῆς ἐνεχθείσης αὐτῷ τοιᾶσδε ὑπὸ τῆς μεγαλοπρεποῦς δόξης, Οὗτός ἐστιν ὁ Υἱός μου ὁ ἀγαπητὸς, εἰς ὃν ἐγὼ εὐδόκησα· 18 καὶ ταύτην τὴν φωνὴν ἡμεῖς ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθεῖσαν, σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ.

19 [k] Καὶ ἔχομεν βεβαιότερον τὸν προφητικὸν λόγον· ᾧ καλῶς ποιεῖτε προσ- [k] Ps. 119. 105. John 5. 35. 2 Cor. 4. 6. Rev. 22. 16.
έχοντες, ὡς λύχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ, ἕως οὗ ἡμέρα διαυγάσῃ, καὶ

Christ then *received honour and glory from God the Father*. Compare the remarkable resemblance of this passage and John i. 14, concerning the same event, of which St. Peter and St. John were eye-witnesses. *J. W. Burgon.*

— *οὗτος—εὐδόκησα*] *This is my beloved Son, in whom I am well pleased.* This reading (*εἰς ὃν εὐδόκησα*) does not coincide with that in any of the Gospels, but agrees with the citation in the *Clementine Homilies* (iii. 53); and an argument has thence been derived by some in modern times (e. g. *Mayerhoff*) in behalf of the strange theory, that this Epistle is of Ebionitish origin! But, as *Archdn. Hardwick* has observed, the citation corresponds with the form in which the words appear in *S. Hippolytus*, c. Noët. c. 5.

See also below on iii. 15, where the author speaks of *St. Paul* as his "well-beloved brother," which is conclusive against that theory; inasmuch as St. Paul was the special object of hatred to the Ebionites and all other Judaizers, as *Archdn. Hardwick* has remarked (see *Iren.* i. 26. 2); and in the *Pseudo-Clementines* St. Paul is represented under the person of Simon Magus disputing with Peter. *Schaff*, Hist. of the Apost. Church, ii. 360, note.

The *originality* of the reading *εἰς ὃν εὐδόκησα* may be remarked as an argument for the *genuineness* of the Epistle. A forger would have *copied* the reading in St. Matthew, xvii. 5. Observe too, he says, *φωνῆς τοιᾶσδε* (*such as this*), he does not pretend to give the *precise words*.

18. *σὺν αὐτῷ ὄντες ἐν τῷ ὄρει τῷ ἁγίῳ*] *being with Him on the holy mount; holy*, like the place in which God appeared to *Moses* and said, "Put off thy shoes from off thy feet, for the place whereon thou standest is *holy ground*" (Exod. iii. 5. Acts vii. 33), and so Joshua is commanded by the Captain of the Lord's host who appeared to him near Jericho, to loose his shoe from his foot, "for the place whereon thou standest is *holy*." Josh. v. 15.

This designation of the Mountain of Transfiguration as "*the holy mount*," is an evidence that the history of that event was well known to the Christians of Asia, probably by the dissemination of copies of St. Matthew's and St. Luke's Gospels, when St. Peter wrote this Epistle.

There is a peculiar pertinency in this reference to the *Transfiguration* here. The *False Teachers* denied the doctrine of Christ's *παρουσία* or *Second Coming* (see iii. 4). The Transfiguration was designed and declared by our Blessed Lord to be a type and earnest of that Future Coming in glory. See the connexion of His declaration concerning His Coming (*παρουσία*) with the Evangelical accounts of the Transfiguration, Matt. xvi. 28; xvii. 1, and the parallel places in St. Mark and St. Luke. There is also a peculiar fitness in the transition from the mention of the *Transfiguration* to the case of *Prophecy:* for the Prophets of old, when they prophesied, underwent a spiritual Transfiguration; they were illumined by the splendour of the Eternal Word, and spake of Christ. See above, Preface to the Gospels, p. xviii.

19. *καὶ ἔχομεν*] *and we*—observe, *we—possess the word of prophecy, a more sure* evidence: i. e. *the word of Prophecy* which we have is more sure to us than even this Voice from heaven which *I* heard, and than that Vision of the Transfiguration which *I* saw. Do not therefore suppose that *you* have not as clear evidence of that Second Coming as *I* have, who was admitted to see His glory at the Transfiguration.

Our Lord Jesus Christ (says *S. Augustine*), foreseeing that some ungodly men would arise, who would disparage His miracles as if they were the work of sorcery, *sent the Prophets* to bear witness of Him *before* His *Incarnation*, and therefore the word of Prophecy is even *more sure* than the *voice* which the three Apostles heard from heaven. *S. Augustine* in Joan., Tract. 35.

And again; St. Peter calls the word of Prophecy *more sure* than the voice which he heard from heaven; he calls it *more sure*, not *more true*. And what does he mean by calling it *more sure?* He means, that it is an evidence by which the hearer is *more assured*. And why? Because it might be alleged by impious men, that the voice and light from heaven were magical illusions; but no such objection can be made against the *word of Prophecy*. By the Voice from Heaven the believing are confirmed, and by the Word of Prophecy the unbeliever is convinced. *S. Augustine*, Serm. 43.

Besides, the Voice from heaven was a single Voice, heard by only *a chosen few*, who survived but for a short time; but the *Word of Prophecy* is the concurrent testimony of many inspired persons in several ages, and has been delivered to the Churches of God; and it receives fresh accomplishments, and gains additional force, in every successive generation; and it "endureth for ever" (1 Pet. i. 25); and is ever sounding in the ears of the world.

Further, the *Transfiguration* was indeed designed to be a type of Christ's future Coming in Glory; but the testimony of types, which are *allusive* and *analogical*, is not so clear as the explicit promise and descriptive language of the sure Word of Prophecy.

Moses and *Elias*, the Representatives of the *Law* and the *Prophets*, appeared to St. Peter and the two other Apostles on the *holy mount*. But St. Peter, in his speeches to the Jews, as recorded in the Acts of the Apostles, never refers to *that personal appearance;* but he always grounds his appeal on the *writings* of Moses and the Prophets. The Vision on the holy mount was a strong argument to *himself;* but the argument from the *prophetic word*, delivered "by holy men of God, borne along by the Holy Ghost," was *βεβαιότερος*, *surer* to *his hearers*.

We must come for our light to the *word of prophecy;* for even they, who had the supernatural light, "were fain to resolve all into *this*. Witness St. Peter; he, and they that were with him, *saw* Christ's glory, and *heard* the voice from heaven. What then? He had the evidence of both senses; and yet after both these, he says, 'we have the more sure word of prophecy' than both these—a word more sure and more clear than them both." *Bp. Andrewes*, i. p. 255: see also *ibid.* i. 19.

Here is a strong evidence of the *genuineness* of the present Epistle. A *forger*, personating St. Peter, would have magnified the importance of the supernatural visions vouchsafed specially to him whose character he assumed. He would have exalted those revelations above prophecy. But the Apostle, whose characteristic is humility, is not "elated by the *greatness of his revelations;*" but wisely and soberly commends *the ordinary means of grace*, which *all* Christians, of every age and country, possess in the sacred Scriptures, as of more cogency and value for their assurance and growth in grace, than any extraordinary visions which were vouchsafed personally to himself.

— *ᾧ καλῶς ποιεῖτε*] *to which* (word of prophecy) *ye do well that ye take heed, as to a lamp shining in a dark place—αὐχμηρῷ τόπῳ*, a *dry, gloomy, squalid* place (*Wetstein*, p. 702)—*until the day shall have dawned, and the morning star shall have arisen in your hearts.*

The Apostle compares Prophecy to a *lamp* which guides the footsteps of the wayfaring man in a gloomy, desolate place, where he is not likely to meet any one to direct him on his way; and serves as his guide in the night and the twilight, till the dawn appears, and he no longer needs the lamp: compare note above on the word *φωστῆρες*, Phil. ii. 15. Prophecy is such a *lamp;* it has a preparatory and manuductory office, as John the Baptist, the precursor of the LIGHT, had. He was a *λύχνος φαίνων*, *a shining* lamp; and the Jews did well to *rejoice for a season in his light* (see on John v. 35).

But Prophecy is not *the* Light. It was sent, as John the Baptist was, to bear witness *to the Light* (John i. 7, 8). And the Lamp of Prophecy is only for a season, till He, who is "the True Light," "the Light of the world" (John i. 4. 9; viii. 12; xii. 46), shall have risen in your hearts; as John was only for a season, till Christ, the *Day-spring* from on *high*, had *arisen*, and was fully revealed and manifested in His works. See above, on Matt. xi. 2—13, and Rev. xxii. 16, where Christ calls Himself the *Morning Star;* and He is called *ὁ πρὸ ἑωσφόρου φωσφόρος* by *Hippolyt.*, Refut. hær. p. 337, from Ps. cx. 3; and so *Theophylact* here, who says that the *φωσφόρος* is *Χριστοῦ παρουσία*.

These words, so interpreted, do not imply, that those persons to whom they were addressed had not received the light of Christ in their hearts; but they intimate, that *all* the prophecies concerning Christ had not as yet been fulfilled, and therefore the *word of prophecy* was still in some respects, especially in the predictions delivered by our Lord and His Apostles, in the *New Testament*, concerning His Second Coming and Future Glory, a *lamp shining in a dark place*

l Rom. 12. 6.
m 2 Sam. 23. 2.
2 Tim. 3. 16.
1 Pet. 1. 11.

φωσφόρος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν· 20 [l] τοῦτο πρῶτον γινώσκοντες, ὅτι πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται· 21 [m] οὐ γὰρ θελήματι

If even St. John the Baptist was only a *Lamp* compared with Christ, in His First Coming, how glorious *was that* Coming! And if all the word of Prophecy, spoken by all the holy men of old, is only a Lamp compared with Christ in His Second Coming, how glorious *will that* Coming be!

The Christian, therefore, does well *to take heed to the word of Prophecy*, even till *the Great Day shall have dawned on the world*, and the *Morning Star shall have risen* on the hearts of the faithful, to whom He who is "the Morning Star" has promised to "give the morning Star" (see on Rev. ii. 28). Then the Lamp of Prophecy will be eclipsed in the splendour of Christ's presence, as St. Paul has taught us (1 Cor. xiii. 8, 9. 12). It will be obscured by the surpassing Light of the Countenance of God shining on the *pure* in *heart* (Matt. v. 8). They will no more need the *prophetic word*, who are permitted to see the INCARNATE WORD in all His Glory. Compare *S. Augustine*, in Joann., Tract. 35, sect. 9, and Serm. 126.

The truth of Christ's δύναμις καὶ παρουσία, *power and Second Coming*, is even now realized by *Faith* in the *hearts* of the believers; but it will hereafter be seen with their *eyes*.

20. τοῦτο πρῶτον] *knowing this first of all, that no prophecy of Scripture becometh a matter of its own interpretation: for prophecy was not at any time brought* (to the world) *by the will of man*—like the delusions of the false prophets who prophesied out of their own hearts (Jer. xxiii. 26)—*but holy men of God spake, being borne along by the Holy Ghost*, or as the reading of the verse stands in B, *men spake from God* (ἀπὸ Θεοῦ), being borne along by the Holy Ghost.

Before ἅγιοι *Elz.* has οἱ; but this is not in the most ancient MSS. The reading of ἀπὸ for ἅγιοι is received by *Tisch.* and *Alford*.

On the sense of φερόμενοι, *borne along*, like a ship by a wind, Acts xxvii. 16, 17, see *Wetstein* here, and *Trench*, Synon. p. 25.

However excellent the uses of Prophecy are—as just declared—yet do not imagine that it can *interpret itself*. It does not become a thing of *its own solution*. It cannot interpret itself. Its Interpreter is Time; see below, the *Introduction* to the Book of Revelation.

The word ἴδιος is used *seven* times by St. Peter, and always in this sense, *its own*: see 1 Pet. iii. 1. 5. 2 Pet. ii. 16. 22; iii. 3. 16, 17.

The word ἐπίλυσις is best explained by the use of the verb ἐπιλύω (*to interpret, explain*) in the Gospel of St. Peter's disciple, St. Mark, iv. 36, τοῖς μαθηταῖς αὐτοῦ ἐπέλυε πάντα. He was *explaining* all things to His disciples; cp. Gen. xli. 12, where Joseph is said ἐπιλύειν (i. e. to *interpret*) to each man according to his dream. And this is the sense given to ἐπίλυσις in the *Vulg.*, *Syriac*, *Arabic*, and *Æthiopic* Versions. The passage of Genesis affords an excellent illustration of St. Peter's meaning. The *dreams* of the chief butler and baker, and of Pharaoh, were from God. So is Prophecy. They could tell their dreams. But Joseph expressly declares, on both occasions, that the *interpretation* appertains not to himself or to any man, but to *God*. Gen. xl. 8; xli. 15, 16: cp. *Huther*, p. 287.

The best comment on this passage is supplied by St. Peter himself, in his First Epistle, i. 10, where he represents the Prophets as making *search* concerning the salvation to be revealed, and as *inquiring* what the Spirit of Christ, which was in them, was indicating.

The Prophets were inspired to prophesy, but were not enabled to interpret their own prophecies. See Dan. viii. 26, 27; xii. 8, and *Theophylact* here, and the excellent remarks of *Bp. Sherlock*, at the beginning of his Second Discourse on Prophecy, vol. iv. pp. 19—23; and so *Knapp*, *De Wette*, *Schleusner*, and others. Cp. note above on 1 Pet. i. 10, and *Dr. W. Lee* on Inspiration, Lecture v. pp. 206—213, and *Hengstenberg*, Christology, § 248.

This statement of St. Peter is an answer to the objections of those who, like the Jews, to whom he was writing, had possessed the Prophecies for many generations, and yet expected a Messiah very different from Him Who was foretold by the Prophets, and came and fulfilled the Prophecies.

It also contains a caution against several errors of the false Teachers against whom St. Peter is writing. The Simonians, Cerinthians, and other Heretics of the Apostolic age, alleged that Moses and the Prophets were *not* inspired by *God*, but by *Angels*, who made the world. See *S. Hippolytus*, Refut. hæres. p. 178, προφήτας ἀπὸ τῶν κοσμοποιῶν ἀγγέλων εἰρηκέναι τὰς προφητείας: cp. p. 194. Some of these heretics even said that the Prophets were inspired *by the Evil Spirit* (see *ibid.*, p. 245, and *Tertullian*, Præscr. Hær. c. 48. *S. Epiphan.* hæret. c. 21).

St. Peter is also warning his readers against another device of these false Teachers. They grounded their errors on arbitrary *private interpretations of the word of prophecy*; contravening the *public testimony*, and received doctrine, of the Universal Church of Christ; see *S. Iren.* i. 23, ed. *Stieren*, i. 20; i. 26, ed. *Grabe*, "prophetica curiosius exponere nituntur," and the assertion of *Irenæus*, "that the Gnostics study to pervert the Scriptures so as to suit their own fables" (i. 8. 1); cp. below, iii. 16.

The Gnostics grounded their impure doctrines upon several passages of the Old Testament, interpreted after their own polluted fancies, as may be seen in *Epiphanius*; and out of their mystical interpretation of it brought in many damnable heresies. Hence in this Epistle, which is wholly designed as an *antidote against the Gnostics*, the word γνῶσις is used in opposition to *knowledge*, to which they pretended; *Dr. Hammond*, on *v.* 5.

It is well observed by *Neander* (Church Hist., sect. iv.), speaking of some of the Gnostics, especially of the writer of the *Pseudo-Clementines*, that they indulge in violent and tortuous interpretations, with a view to favour their own opinions. And the writer of the Clementines, and advocate of *Ebionite* opinions, would not allow that in the case of the true *prophet* there was any state of ecstasy, in which the prophet is borne onward by the might of a higher Spirit, and announces greater things than he himself would understand. And as he could not apply his notion of Prophecy to the Prophets of the Old Testament, he looked on whatever could not be literally understood, as a mark of a spurious and delusive prophetic spirit.

St. Peter therefore contrasts the *private spirit* of the false *interpreters* with the operations of the *Holy Spirit*, by whom the Prophets spake. The Prophets did not speak their own words, but were illuminated by God. They had gracious intimations from God of the glorious Revelations of the Gospel, but did not understand, nor were they *able to interpret, their own Prophecies*; as is well said by *Œcumenius* here, ᾔδεισαν τὸν καταπεμπόμενον αὐτοῖς προφητικὸν λόγον· οὐ μέντοι καὶ τὴν ἐπίλυσιν αὐτοῦ ἐποιοῦντο. They *inquired* what the *Spirit* of Christ, which was in them, *did signify*. (1 Pet. i. 11.) They were like lamps shining in a dark place till the dawn of day.

Since, therefore, the Prophets themselves could not expound their own prophecies, which were not produced by their *own will*, but were dictated by the *Holy Ghost*, let no person pretend to explain them by his own private spirit. But for the *right* interpretation of the words of the Ancient *Prophets*, let us listen to the words of the *Apostles*, who received the promised gift of the *Holy Spirit*, who had spoken by the Prophets, and who explained by the Apostles the words which He Himself had uttered by the Prophets. Let St. Peter himself (e. g. in Acts ii. 16. 25. 34), and St. Paul, and St. Matthew, and the other Apostles and Evangelists, be *our* interpreters of Ancient Prophecy. Cp. *Bp. Andrewes*, iii. 133. 275, 276, and *Wm. Lowth*, Preface to Isaiah, p. 225, ed. 1842.

Prophecy did not come by the will of man, but was dictated by the Holy Spirit of God. The Prophets prophesied, but did not interpret their own prophecies. And no one can *interpret* prophecy without the aid of the Spirit Who *wrote* Prophecy. "No one knoweth the things of God, but the *Spirit of God*" (1 Cor. ii. 11). And the Spirit of God does not reveal Himself in men's *private imaginations*, setting themselves up in opposition to the Witness of God in the Mystical Body of Christ; but the Spirit of God spake by the Prophets and Apostles to the World; and He dwells in the *public assemblies* of the Faithful, and makes Himself seen and heard in the general consent and concurrent practice of the Church Universal, to which Christ has promised His abiding presence (Matt. xxviii. 20), and the perpetual indwelling and guidance of His Spirit (John xiv. 16. 26; xvi. 13).

Herein consists the *probationary use* of Prophecy; viz., to try the faith, and exercise the vigilance and patience, of *believers*, and to make *unbelievers* themselves to become *witnesses* to the truth, and *instruments* in establishing it. *If* Prophecy had been ἰδίας ἐπιλύσεως, if its *interpretation* had been declared at the same time with its *delivery*, then none of those moral and probationary purposes would have been answered. The fulfilment of prophecy in a manner *contrary* to all previous expectation, proves the prophecy to be Divine: see below, *Introduction* to the Book of Revelation.

On the inspiration and office of the ancient Prophets, see *Tertullian*, Apol. 18, "viros justitiâ et innocentiâ dignos Deum nôsse et ostendere à primordio emisit Deus, *Spiritu Divino* inundatos."

ἀνθρώπου ἠνέχθη ποτὲ προφητεία, ἀλλὰ ὑπὸ Πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἅγιοι Θεοῦ ἄνθρωποι.

This passage of St. Peter seems to be imitated by *Theophilus*, ad Autolyc. ii. 9, where he speaks of the writers of Scripture as πνευματοφόροι Πνεύματος ἁγίου, and iii. 12, τοὺς πάντας πνευματοφόρους ἐνὶ Πνεύματι Θεοῦ λελαληκέναι. *S. Hippolytus* (de Antichristo, 2), οὐ γὰρ ἐξ ἰδίας δυνάμεως ἐφθέγγοντο οἱ προφῆται (μὴ πλανῶ), οὐδὲ ἅπερ αὐτοὶ ἐβούλοντο ταῦτα ἐκήρυττον, ἀλλὰ διὰ τοῦ Λόγου ἐσοφίζοντο. See also *ibid.*, c. 31: compare also his description of the Prophets, in his recently recovered work, "Philosophumena, or Refutation of Heresies," p. 337, ἔπειτα δίκαιοι ἄνδρες γεγένηνται φίλοι Θεοῦ, οὗτοι προφῆται κέκληνται, κ.τ.λ.

On πᾶσα—οὐ = *none*, see Rom. iii. 20. 1 Cor. i. 29. Eph. v. 5. 1 John ii. 21. *Winer*, § 26, p. 155.

Preliminary Note to the Second Chapter.

In the following Chapter, the writer, enlightened by the Holy Ghost, has a view of the Heresies rising up in the Church, and eagerly propagated by men who *denied the Lord that bought them* with His own blood, shed for them on the Cross. In it he displays the immoral consequences of these Heresies, and the ignominy which they would bring on the Christian name. He speaks in short and abrupt sentences, as one who is hurried on with impassioned vehemence and strong emotions.

The fervid eloquence of the writer in this chapter is precisely what might have been anticipated from the character of *St. Peter*, full of ardent love to Christ, and of earnest zeal for His glory.

It is, therefore, assuredly the part of a poor and purblind Criticism, to reject this Second Epistle, because it is not like in style to the First Epistle of St. Peter. When St. Peter wrote *that* Epistle, he was like a Shepherd feeding the flock of Christ's pasture; but now, in the Second Epistle, he is the same Shepherd, fighting against the wolves who were ready to tear the sheep. He is the same Shepherd in both Epistles; but the feelings by which he is animated are very different; and the language of his lips corresponds with the feelings of his heart. Cp. above, *Introduction*, pp. 71, 72.

As a preliminary, for the more profitable study of this Chapter, it is requisite to take a view of the principal Heresies which were springing up in the Apostolic age, and which developed themselves before the close of the first Century.

The Gnostic false Teachers of the Apostolic age, and those who arose immediately after it, whose appearance is predicted by St. Peter, denied the Lord *that bought them* with His blood, shed for them on Calvary, and grieved the Holy Spirit whom they had received in their baptism. St. Peter, the Apostle of the *Circumcision*, had a special commission to refute those heresies. For they were, for the most part, the up-growth of *Judaism*, not able to resist the evidence of Christianity, and desirous to accommodate it to its own prejudices. Their promoters were reluctant to receive the main doctrine of Christianity, that of the *ever-blessed Trinity*, as contravening the Jewish notions of the Divine *Unity*; and they were unwilling to accept the belief in a *suffering* and *dying* Messiah. Thus they were led to invent certain theories by way of compromise. All the heresies which are here referred to by St. Peter, will, when analyzed, be seen to be logical consequences of those Judaistic prejudices.

They may be ranged under the following heads:

The *Simonians*, or followers of Simon Magus, who may be regarded as the precursors of the *Sabellians*, taught that the *Three Persons* of the Trinity were only three revelations of the Same Divine Person; and they ventured to assert that Simon Magus himself was that person. Thus "*they denied the Lord that bought them.*" See *S. Irenæus*, i. 20 (ed. Grabe); i. 23 (ed. Stieren). *S. Hippolytus*, Ref. hær. vi. p. 175.

The *Docetæ* of the Apostolic age, who seem to have sprung from the sect of Simon Magus, denied the reality of the *human body* of Jesus Christ, and asserted that He *died only in appearance*. Thus "*they denied the Lord that bought them.*" Compare *S. Iren.* i. 20, Grabe, "passum in Judæâ *putatum*, cùm non esset passus." Cp. *Clem. Alex.* Strom. vii. p. 765, and *Bp. Pearson*, Vind. Ignat. ii. 11. *Bp. Bull*, Judic. Eccl. Cathol. cap. ii.: and *Waterland* on the Trinity, ch. vi. vol. v. p. 187. *Tillemont*, ii. p. 23.

The *Nicolaitans*, by their licentious practices, virtually denied the Incarnation of the Son of God; see further below on Rev. ii. 6. 15.

The *Ebionites* of the Apostolic age, who may be called the predecessors of the *Socinians*, denied the *Divinity* of Jesus. They affirmed that he was the son of Joseph and Mary, and born in the ordinary manner of men, and was only a just and holy man. Thus they detracted from the value of the *price paid* by the Son of God on the Cross, and impugned the *sufficiency* of that sacrifice which was offered for the satisfaction of God's Justice, and for the ransom of Mankind from the bondage of Sin and Satan, and for the reconciliation of the World to God; and thus they undermined the doctrine of the *Atonement*, and *denied the Lord that bought them.* See *S. Irenæus*, i. 26, Grabe, where 'consimiliter' is to be read for 'non similiter,' from *S. Hippolytus*, vi. p. 257.

The *Cerinthians* of Asia, and many others of the Apostolic and sub-apostolic age, such as Carpocrates (*S. Hippolyt.* Phil. p. 255), who followed in their steps, *separated Jesus* from *Christ*. They asserted that *Christ* descended from the Father into the *man* Jesus, the son of Joseph and Mary, at His Baptism, in the form of a dove, and preached during His Ministry, and worked Miracles; but that at the *end* of His Ministry the Christ flew away from Jesus, and did *not suffer death*, but that only the *man Jesus* suffered on the cross. See *S. Iren.* i. 25, Grabe. *S. Hippolyt.* Refut. hær. vi. p. 256. *S. Epiphan.* hær. 28. *Tillemont*, ii. p. 26. *Ittig*, p. 53[1].

All the Gnostics, in fine, of whatever denomination they were, *denied* the Nativity, Passion, and Resurrection of Jesus Christ; though not *all in the same way*. Indeed, according to the excellent summary of their doctrines by *S. Irenæus* (iii. 11), not one of them received the truth, that the "Word was made flesh." Thus it may be truly said, that they "*all denied the Lord that bought them.*" See *S. Irenæus*, cited in the *Introduction* to St. John's First Epistle, and *Bede* here, who says that "this Epistle was specially directed against the Simonians, Ebionites, and Nicolaitans;" and *Bp. Bull*, Defens. Fid. Nic. iii. 1, § 6; and cp. *Dr. Waterland* on the Trinity, ch. v. vol. v. pp. 107, 108, where he comments on this text of St. Peter, and shows that the Apostles and Apostolic men agree in censuring with the strongest language of reprobation those who taught heretical doctrines concerning the Divinity, Humanity, and Atonement of Christ. Their dogmas were condemned by the primitive Church as αἱρέσεις ἀπωλείας, *heresies* of *destruction*.

Thus great good has been elicited by the wise Providence of God from the manifold variety of error by which these Gnostic Teachers sought to corrupt the truth in primitive times. By that merciful overruling Providence, and by the Voice of the Holy Spirit in Holy Scripture, and in the Church, condemning their dogmas, and proclaiming the Catholic Faith, these false Teachers themselves have been made subservient to the refutation of similar errors in later times, and to the maintenance of the Truth in Christ.

Therefore, we may thank God for His marvellous wisdom, power, and love, in rendering the pernicious devices of the Evil One ministerial to our everlasting salvation; and we may thence derive a comfortable assurance, that even in times of greatest distress and difficulty, when the storm raised by Satan rages most fiercely, and when the water-floods of Heresy seem ready to overwhelm the Church, the rock on which she is built will stand secure, and the violence of the tempest will prove the strength of her foundation, and "the rivers of the flood thereof will make glad the City of God."

On the History of these heresies in Apostolic times, the reader may consult the excellent work of *Ittig*, de hæresiarch. ævi Apostolici, Lips. 1690. *Buddæi* Eccl. Apostolica, Jenæ, 1729, cap. v. *Bp. Bull*, Judic. Eccl. Cathol. cap. ii. *Dr. Waterland* on the Trinity, ch. vi. *Dr. Burton's* Bampton Lectures, 1829. *Walch's* Ketzer-historie, vol. i. *Neander's* Church History, vol. ii. sect. iv. *Gieseler*, Ch. Hist. § 44; and see below, *Introduction* to the First Epistle of St. John.

[1] The old *Latin* Translation of this passage of *S. Irenæus* is preserved in the editions of that Father; but his *original Greek* may be restored from the recently-discovered treatise of his scholar, *S. Hippolytus*, p. 257; and vice versâ, the Greek of *S. Hippolytus* may be *emended* from the old Latin Version of *S. Irenæus*, e. g. for ἀποστῆναι in *S. Hippolytus*, p. 257, we must read ἀποπτῆναι from the '*revolâsse*' in *S. Irenæus*, and from *S. Hippolytus* himself, p. 328.

a Deut. 13. 1. Matt. 24. 11. Acts 20. 29. 1 Cor. 11. 19. 1 Tim. 4. 1. 2 Tim. 3. 1, 5. Jude 4, 18.

II. [1] [a] Ἐγένοντο δὲ καὶ ψευδοπροφῆται ἐν τῷ λαῷ, ὡς καὶ ἐν ὑμῖν ἔσονται ψευδοδιδάσκαλοι, οἵτινες παρεισάξουσιν αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν· [2] καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις, δι' οὓς ἡ ὁδὸς τῆς ἀληθείας βλασφη-

1. *ἐγένοντο δὲ ψευδοπροφῆται*] *But there arose false prophets also* (as well as true) *in the people*, or ancient Church of God in Israel. On this meaning of λαὸς, see Rom. xv. 10; *Mede's* Works, Disc. xliii. p. 238, on this text.

Do not, therefore, be surprised that there should arise *false teachers among you also*, even such as *will bring in* αἱρέσεις ἀπωλείας, *heresies of destruction, by the side* (παρὰ) of the true evangelical Doctrine received from us. On this use of παρὰ, see St. Paul's words, Gal. i. 8, "If any one, or even an Angel from heaven, preaches any thing παρὰ, *beside*, what we preached to you, and ye received from us, let him be accursed."

The word παρ-εισάγειν implies here something of *sidelong* and *surreptitious insinuation* of what is false, as in St. Paul's phrase, speaking of false brethren privily brought in, Gal. ii. 4, τοὺς παρ-εισάκτους ψευδαδελφούς; and cp. Jude 4, speaking of false teachers who παρ-εισέδυσαν, *crept in secretly by the side*.

Παρ-εισάξουσιν, they *will* bring in. Observe the *future* tense. Here is a prophecy of what was still *to come*. Contrast this with *St. Jude's* word παρ-εισέδυσαν in the *past* tense, they *crept* in. What St. Peter describes as future, St. Jude declares as present. Here is an evidence that St. Jude wrote *after* St. Peter. Cp. iii. 2. Jude 17, and *Introduction* to St. Jude's Epistle.

The words ἔσονται—ἀπωλείας are quoted by *S. Hippolytus*, de Cons. Sæculi, c. 10, p. 98, ed. Lagarde; and *Firmilian*, Bishop of Cappadocia, early in the third century, refers to this passage as written by St. Peter, Ep. Cyprian. 75, "Petrum et Paulum beatos Apostolos qui in Epistolis suis *hæreticos* execrati sunt, et ut eos evitemus monuerunt." This is an important testimony—from the country to which the Epistle purports to be addressed (cp. 1 Pet. i. 1 with 2 Pet. iii. 1)—to the *genuineness* of this Epistle.

— *αἱρέσεις*] *heresies*—doctrines adopted by an act of the *private choice* (αἵρεσις), in opposition to the *Will and Word of God*, and at variance with the *public teaching* of the *Church*.

The word αἵρεσις is often used in the New Testament to signify a *sect* (from *sequor*), see Acts v. 17; xv. 5; xxiv. 5; but it is a word of more general import, as the etymology shows, and its sense in any passage must be determined by the context. Here the Apostle is doubtless condemning *separation* from the Church, but the false *doctrines* of the Separatists is what he has principally in view; and therefore αἱρέσεις may be here properly rendered *heresies*.

Indeed, the one involves the other. For, as *S. Jerome* says (ad Titum, c. iii.), "though there is this difference between schism and heresy, that schism is a separation from the Church, and heresy is perverse doctrine, yet every Schism devises some Heresy, in order that it may appear to have a reason for separation from the Church."

Heresy is so called from the Greek word signifying *choice*; and therefore St. Paul says that a heretic is *self-condemned* (Titus iii. 10), because by the very act of *choosing* he condemns himself. For "we Christians have no licence to *bring in* any thing new, or to *choose* for ourselves. The Apostles of the Lord are our Guides, who did not *choose* any doctrines, and *bring* them *in* of their own choice, but *received* their teaching from Christ, and *faithfully* delivered it to the World. And therefore, if even an Angel from heaven were *now* to preach to us any thing else, he would be called anathema by us." *Tertullian* (Præscr. hær. c. 6).

Thus this mention of *Heresy* follows naturally from that of ἰδία ἐπίλυσις, or *private interpretation*. Indeed, *Heresy*, or the exercise of arbitrary, private, *choice* in matters of *doctrine*, always endeavours to strengthen itself by *private interpretation* of Holy Writ.

The Heresies which were propagated by false teachers, *denying the Lord that bought them*, i. e. denying the doctrine of Christ's true *Divinity* and *Humanity*, and of the *Atonement* made by Christ on the cross (see the preliminary note to this chapter), are called by St. Peter "*heresies* of *destruction*," because they are opposed to the *Way of Salvation*; and because they as certainly lead to the *destruction* of the souls of men, as the true Faith leads to their *salvation*. Therefore, he adds, that they who bring in these heresies of *destruction, by the side* of the true Faith, do in fact *bring upon themselves* swift *destruction*. Here again St. Peter's language coincides with St. Paul's, who says, "that the *end* of those who are enemies of the Cross of Christ is *destruction*." (Phil. iii. 19.)

Let these warnings of the two Apostles be earnestly commended to the consideration of *Socinians*, and others, who deny the Godhead of Christ, and reject the doctrine of the Atonement; and to the attention of those who favour such opinions, or treat them as matters of indifference.

The false Teachers to whom St. Paul here refers, are *Simon Magus* and his disciples, and *Cerinthus* and *Ebion*, and the *Nicolaitans*; see *Œcumen.* and *Theophylact* here, and the preliminary note.

On the use of the *genitive* in αἱρέσεις ἀπωλείας, see above on Matt. xxiv. 15, and James i. 25.

— *καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι*] *denying even the Lord*, or Master, *Who bought them* with His own blood, shed as the price of their redemption from captivity, for the purchase of them to Himself; and of a glorious inheritance for them. See on 1 Cor. vi. 20; vii. 23. Gal. iii. 13; iv. 5.

Compare the parallel place in St. Jude's Epistle, where he speaks of these false teachers as *denying the only Master* (δεσπότην) *and Lord Jesus Christ*, where the word Θεὸν (*God*) after δεσπότην, in the edition of *Elz.* and in the English Version, is not found in the best MSS. (see note there), and it seems that there the Apostle St. Jude calls Christ the *only Master* (δεσπότην), and thus leads us to the interpretation of this place of St. Peter.

St. Peter could hardly have written these words, "*denying the Lord that bought them*," without some reflection on his own conduct in the High Priest's courtyard at Jerusalem, when, notwithstanding his Lord's warning, he *denied Him* thrice. (Matt. xxvi. 70. 72.) But *he* had not then seen the bloodshedding on the cross, nor received the gracious outpouring of the Holy Ghost.

— *ἐπάγοντες ἑαυτοῖς*] *bringing upon themselves*. Observe the *paronomasia* here. They will *bring in stealthily* heresies of *destruction*, and thus they will *bring* swift *destruction* upon themselves.

2. *ἀσελγείαις*] *lasciviousness*. See Rom. xiii. 13. 2 Cor. xii. 21. Gal. v. 19. Eph. iv. 19. 1 Pet. iv. 3. It is connected by St. Peter with the *lust of the flesh* in *v.* 18; cp. Jude 4. Cp. *Wetstein*, i. p. 588; the word ἀσέλγεια is interpreted in the old Glossaries by "impudicitia, lascivia."

Elz. has ἀπωλείαις here; but ἀσελγείαις is the reading of A, B, C, K, L, and is received by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Alf.*, and is important to be observed, as marking the connexion of *heretical doctrine* with *licentious* and *unclean living*. Those heresiarchs who "denied the Lord that bought them, also taught men to sit loose from all decent rule and order, and under pretence of liberty, to run riot in luxury and dissolute behaviour: they were heretics in *morality* as well as in *faith*, and of the worst kind." *Dr. Waterland*, v. p. 108.

The denial of the Incarnation of the Son of God, and of His Passion and Resurrection, took away the strongest motives to holiness; and the presumptuous claims which the Gnostic Teachers made to supernatural powers and supereminent spiritual knowledge, led to the encouragement of all carnal indulgences. Thus, for example, Simon Magus, from "whom the knowledge, falsely so called (ψευδώνυμος γνῶσις), received its beginnings" (says *Irenæus*), asserted that "they who believed in Him were free to live as they pleased, and that men would be saved by His grace and not according to their works; and that nothing is good by nature, but only by institution. And therefore his votaries live in lasciviousness," adds *Irenæus*, i. 20, *Grabe* [1]. Cp. *Euseb.* ii. 13. *S. Augustine*, de hær. c. 1.

In like manner, the Nicolaitans of the first century denied the need of martyrdom, and allowed the indulgence of fleshly lusts. See *Œcumen.* and *Hammond* here, and *Dr. Whitby*, and below on Rev. ii. 6. 14.

The Gnostic Teachers boldly asserted, that as gold is not injured by mud, so, whatever they themselves do, they are not soiled, although they wallow in the mire of lust, and filth of uncleanness; and therefore they practise with recklessness such things as those of which the Apostle says "that they who do them shall not enter the kingdom of God," and they venture to accuse us who abstain from these things, as mere dotards *who know nothing*. *S. Irenæus* (i. 6. 2).

Some of the Gnostics affirmed that they themselves were perfect; and that no one—not even a Paul or a Peter—could soar

[1] The *Latin* only is here preserved in the editions of *S. Irenæus*; but his original Greek may be seen in the work of his scholar, *S. Hippolytus*, Ref. hær. p. 175, ed Miller.

μηθήσεται· [3] [b] καὶ ἐν πλεονεξίᾳ πλαστοῖς λόγοις ὑμᾶς ἐμπορεύσονται· οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπώλεια αὐτῶν οὐ νυστάζει.

[4] [c] Εἰ γὰρ ὁ Θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου

b Deut. 32. 35. 1 Tim. 6. 5. Tit. 1. 11. Jude 4.

c Job 4. 18. Luke 8. 31. John 8. 44. 1 John 3. 8. Jude 6. Rev. 20. 2.

to the heights of their *knowledge*, and that they were above all power, and were free to do all things on account of their emancipation from thraldom; and could not be apprehended, or even observed, by the Divine Judge. *S. Irenæus* i. 13, ed. *Stieren*; p. 61, ed. *Grabe*. Cp. i. 25, ed. *Stieren*.

Indeed, the enormities committed by them, while pretending to superior spiritual knowledge of things, are too monstrous to be recorded; they may be seen in the histories of their doctrines and practices, particularly in the works of *S. Irenæus*, *S. Hippolytus*, *S. Epiphanius*, and *Philastrius*, and the collections made from them by *Tillemont*, ii. 19—28. *Ittig*, de hæresiarch. 21—95, ed. Lips. 1690, and *Neander's* Church Hist. sect. iv., and *Dr. Burton's* Hist. of the Heresies of the Apostolic Age, 1829.

The historic records of those moral enormities, foreseen and denounced in Holy Scripture, serve the important purpose of showing, that the teaching of Heresy leads to libertinism in practice; and that the purity of society, and the happiness of household life cannot be maintained, without vigilant caution and courageous zeal against the inroads of heretical error, and that we cannot reasonably hope for the preservation of those blessings without diligent examination of sound doctrine, and unremitting earnestness in defending it.

"*Denying the Lord that bought them.*" This text also is of great use in confuting the exclusive notions of *partial Redemption*, broached by Calvinists and others of later days. In it St. Peter asserts that Christ died for *all*; that He shed His blood for the *salvation* of all; that He *bought even* those who *deny Him*, and reject the doctrine of the Atonement made by Him on the Cross, and thereby are the cause of their own *destruction*. St. Peter's doctrine coincides here also with that of St. Paul, who affirms that the brother may be *destroyed* for *whom Christ died*. See on Rom. xiv. 15. Besides, St. Peter here expressly declares that the *destruction* is brought on these false Teachers *by themselves*; and is not designed by God.

Thus this text declares in the strongest terms the doctrine of Universal Redemption.

God, being desirous of *all men's salvation* (1 Tim. ii. 4), hath in token thereof, for their sakes whom He loved, bestowed His beloved Son. The self-same affection was in Christ Himself, to whom the wicked at the day of their last doom will *never dare to allege*, for their own excuse, that He which offered Himself, as a sacrifice to redeem *some*, *did exclude the rest*, and so made the way of their salvation impossible. He *paid a ransom for the whole world*; on Him the *iniquities of all were laid*; and, as St. Peter plainly witnesseth, He *bought them who deny Him*, and who *perish* because *they deny Him* (2 Pet. ii. 1). As in very truth, whether we respect the power and sufficiency of the price given, or the spreading of that infection, for remedy whereof the same was necessary, or the largeness of His desire which gave it; we have no reason but to acknowledge with joy and comfort that He *tasted death for all men*, as the Apostle to the Hebrews noteth (Heb. ii. 9). *Hooker*, E. P., book v. Appendix, p. 726. See also notes above on 1 Cor. viii. 11. Rom. viii. 30; xiv. 15. Heb. ii. 9.

— δι' οὓς—βλασφημηθήσεται] *through whom the way of truth will be evil spoken of.* Cp. Rom. ii. 24, τὸ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται.

The Nicolaitans and Gnostics generally are described by *Œcumenius* as most "unholy in their doctrines, and most licentious in their lives." *Clemens Alexandrinus* states as a reason for his own writing, that false teachers, professing the name of Christians, and yet living shameless lives, have brought infamy (βλασφημίαν) upon the Christian name, even among the Gentiles, and that it was necessary to disabuse their minds of this illusion, and to vindicate the Gospel of Christ. See *Clem.* Strom. iii. init.

Doubtless, the Gentile calumnies against the Christians, to which *Tertullian* and the other ancient Apologists refer, and which were used to instigate persecutions against the Church (*Tertull.* Apol. c. 7), were caused by the dissolute practices of the Gnostics.

3. ἐν πλεονεξίᾳ] *in covetousness with feigned speeches*, speciously fashioned in fair forms, so as to allure and deceive (see *Wetst.*), *they will make merchandise of you.*

Covetousness is represented as a characteristic of the false teachers of the Apostolic age; and therefore in this, as well as in other respects, they are compared to the prophet *Balaam*, who "loved the wages of unrighteousness" (*v.* 15), and fell through *covetousness*. They taught things which they ought not, for *filthy lucre's sake* (Tit. i. 11), supposing that godliness is a lucrative *traffic* (πορισμὸν, 1 Tim. vi. 5); and with this view they *adulterated* the word of God, as κάπηλοι adulterate their wares, in order to allure and deceive. See note on 2 Cor. ii. 17. They were therefore called χριστέμποροι: see *Dr. Bentley* on that text, and *Pseud.-Ignat.* ad Trall. 7, where is a graphic picture of these Gnostic teachers,—εἰσί τινες οὐ Χριστιανοὶ, ἀλλὰ Χριστέμποροι, καπηλεύοντες τὸν λόγον τοῦ εὐαγγελίου, λέγουσι Χριστὸν, ἵνα Χριστὸν ἀθετήσωσιν, καὶ οὐ νόμον συστήσωσιν, ἀλλ' ἵνα ἀνομίαν καταγγείλωσιν: for (he adds) "they sever Christ from the Father, and they calumniate the law of Christ and His birth from the Virgin, and are ashamed of His cross, and deny His Passion, and do not believe His Resurrection. And some of them (i. e. the Ebionites) assert that Christ is a *mere man* (ψιλὸν ἄνθρωπον), and some of them say (e. g. the Simonians), that the Father, Son, and Holy Ghost are the *same thing*, and that the Creation was not made by God through Christ, but by some other strange power."

The *covetousness* of the Gnostic Teachers was exemplified by the offer made by the Father of Gnosticism, *Simon Magus*, to *St. Peter* himself, at Samaria, as recorded in the Acts of the Apostles (Acts viii. 18). He supposed St. Peter to be like *himself*, and offered him *money* for the power of giving the Holy Ghost; because he worked his own magical juggleries, and taught his own licentious and self-glorifying doctrines for *money*. St. Peter in his indignant reply to that offer, uses the same word as here, τὸ ἀργύριόν σου σὺν σοὶ εἴη εἰς ἀπώλειαν (Acts viii. 20).

The *Valentinians* also of the Sub-Apostolic age, would only impart their mysteries to those who paid large sums of money for them (*S. Iren.* i. 20), and the Gnostic teachers are called χρηματολαίλαπες by *Pseud.-Ignat.* ad Magnes. § 9.

— ἡ ἀπώλεια αὐτῶν οὐ νυστάζει] *their destruction slumbereth not:* properly, does not nod the head, as if it were dozing, like a weary Judge, νυστάζων δικαστὴς, *Plato*, de repub. iii. 405. Cp. Matt. xxv. 5, where this word describes the Virgins in the parable, and *Wetstein*, i. p. 508, and here, p. 703. Here is a poetic personification of Divine Retribution. Compare the words of Elijah, contrasting the slumber of Baal with the Eternal watchfulness of Him "who neither slumbereth nor sleepeth." (1 Kings xviii. 27.)

4. εἰ γάρ] *For if God spared not Angels who sinned, but* ταρταρώσας, *committed them to chains of darkness*, in which they are *kept for judgment.* Compare Jude 6. *He* (God) *hath kept Angels, who kept not their own first Estate, but left their own habitation, for the judgment of the great Day, in everlasting chains under darkness.* Cp. Wisd. xvii. 18. A, B, C have σειροὶ, *caves*, here, or *dens*. See *Passow*; and this reading is received by *Lach.*, *Alf.*; but not by *Tischendorf*, and it does not appear to be authorized by any of the Cursive MSS. or Versions. A has ζόφοις here.

The words σειραῖς ζόφου ταρταρώσας παρέδωκεν declare that the *chains* of *darkness* are the *Tartarus* of which the Apostle speaks.

Besides τηρουμένους, *being kept*, is the reading of B, C*, G, K, and of the majority of Cursive MSS., and A and some Versions have κολαζομένους τηρεῖν, and some Versions express a *future*, κολασθησομένους. The reading of *Elz.* τετηρημένους, *having been kept*, rests on very little authority.

The word ταρταρώσας, found here and only here, does not necessarily signify *casting* them *down to Tartarus*, which would be καταταρταρώσας; but (like φλογώσας, τεφρώσας, κεραυνώσας, and other similar words) it signifies their element of punishment; and this statement, so understood, is quite consistent with the revelations of Scripture concerning the present liberty of evil Spirits, who carry a hell, a Tartarus, about with them. Cp. *A Lapide* here, p. 284, and *Estius*, p. 1170, and *Bengel*, who says, "possunt in *terrâ* versari mancipia *tartari*." (Luke viii. 31. Eph. ii. 2. Rev. ix. 11; xii. 9.) The word τάρταρος is used by the LXX, in Job (xl. 15), in the sense of a *deep thicket*, as it seems; and τάρταρος and ταρταροῦχος are used by *S. Hippolytus* in his newly discovered treatise (pp. 338, 339), and he seems to make a distinction between *Tartarus* and the *lake of fire*; for he describes *Tartarus* as a *dark* place, Ταρτάρου ὄμμα ἀφώτιστον ὑπὸ Λόγου φωνῆς μὴ καταλαμφθὲν, and then proceeds to speak of the *lake of fire*, where ταρταροῦχοι ἄγγελοι are used as *instruments of punishment.*

Origen (in Rom. lib. 3), referring to Jude 6, says, "æternis vinculis in *tartaro* (al. in tartarum) constrictos renovavit."

This passage, and the parallel in St. Jude 6, are two important Texts on the *present condition* and *future destiny* of *Evil*

ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους· [5] [d] καὶ ἀρχαίου κόσμου οὐκ
ἐφείσατο, ἀλλ' ὄγδοον Νῶε δικαιοσύνης κήρυκα ἐφύλαξε, κατακλυσμὸν κόσμῳ
ἀσεβῶν ἐπάξας· [6] [e] καὶ πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῇ
κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς· [7] [f] καὶ δίκαιον Λὼτ, κατα-
πονούμενον ὑπὸ τῆς τῶν ἀθέσμων ἐν ἀσελγείᾳ ἀναστροφῆς, ἐρρύσατο· [8] [g] βλέμ-
ματι γὰρ καὶ ἀκοῇ ὁ δίκαιος ἐγκατοικῶν ἐν αὐτοῖς ἡμέραν ἐξ ἡμέρας ψυχὴν
δικαίαν ἀνόμοις ἔργοις ἐβασάνιζεν· [9] [h] οἶδε Κύριος εὐσεβεῖς ἐκ πειρασμοῦ
ῥύεσθαι, ἀδίκους δὲ εἰς ἡμέραν κρίσεως κολαζομένους τηρεῖν· [10] [i] μάλιστα δὲ
τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ μιασμοῦ πορευομένους, καὶ κυριότητος κατα-

d Gen. 7. 21. 1 Pet. 3. 19, 20. Jude 14, 15.
e Gen. 19. 24. Num. 26. 10. Deut. 29. 23. Isa. 13. 19. Jer. 50. 40. Ezek. 16. 49. Hos. 11. 8. Amos 4. 11. Jude 7.
f Gen. 19. 7, 8, 15.
g Ps. 119. 158. Ezek. 9. 4.
h Ps. 34. 17, 19. 1 Cor. 10. 13.
i Jude 4, 7, 8, 10, 16.

Angels; and consequently, of those persons who yield to their solicitations (see Matt. xxv. 41).

These two texts declare—

(1) That some Angels sinned; and, as a penalty for their sin, were cast out of their *original habitation;* and,

(2) That they have been committed in *custody to chains of darkness;* and that they are *now* being kept in them, and they there endure *some* punishment.

(3) That they there *remain* even to the end of the World, and are *reserved* there for the *Judgment* of the *Great Day.*

This appears also from the language of the Devils themselves to Christ, "Art thou come to torment us *before* the *season* (*καιροῦ*) of Judgment?" See Matt. viii. 29, and note; and on Luke viii. 31.

It is also evident from our Lord's words, describing the transactions of the Great Day. He there pre-announces that He will then say to them on the left hand, "Depart from Me, ye cursed, into everlasting fire, that *hath been prepared* for the Devil and his angels." They are therefore *not yet* cast into it.

It is also further apparent from the Apocalypse, revealing the casting of the Devil into the *Lake of Fire,* as an event which has *not* taken place, but is yet *future.* Rev. xx. 10.

(4) Comparing also these texts with other portions of Holy Scripture (1 Pet. v. 8), where the Devil is compared to a roaring Lion *walking about,* seeking whom he may devour; and (Rev. xx. 7) where Satan is described as loosed; and with the clear assertions of the Apostolic writings, describing his present liberty, energy, and influence, and designating him as "the Prince of the power of the air" (*ἀέρος* not *αἰθέρος,* Eph. ii. 2), and as "the god of this world" (2 Cor. iv. 4), we must conclude, that the *chains* of *darkness,* of which the Apostles St. Peter and St. Jude speak, and to which Satan and his associates are now confined, and in which they will be kept even *till the day of Judgment,* are of such power as to restrain them from ever recovering their place in the *regions of light;* but *not* such as to prevent them from exercising great power over those persons in this lower world, who *allow themselves* "to be taken captive by them at their will." See above, note on Eph. ii. 2, and below on Rev. xx. 1—8.

The *Book of Enoch,* in like manner, describes the Evil Angels as chained under the earth, till the Day of Judgment, when they will be cast into the Lake of Fire. See there, cap. v. 16; x. 6. 15; xiv. 4; xxi. 6; xxii. 4. *Huther,* p. 205. Cp. also the *Catena* here, p. 91, where we read, that "at the *end* of the world, Christ will condemn to severer punishment those evil Angels whom He has already shut up (in the abyss), and this He will do by casting them into everlasting fire." And *Bede* says here, "The Apostate Angels are yet to be condemned to the penalties of the Final Judgment; for although they have already received the nether regions of the murky air, as a prison-house, which, when compared to the bright glories of heaven, where they once dwelt, may be called an Inferno, yet there is a deeper gulf below, which still awaits them."

Accordingly, *S. Jerome* (in Eph. vi.) delivers it as the opinion of all the Doctors of the Church, that "the Devils have now their abode in the space between heaven and earth." And *S. Augustine* (De Civ. Dei, viii. 22) says, "that the Devils dwell in this nether air, and being cast down from heaven for their sin, they are here pre-condemned as in a prison, suitable to their sin." And it is asserted as an article of the Catholic Faith, by *S. Irenæus* (i. 2), that "Jesus Christ will come again hereafter, to raise all bodies and to judge all men, and to cast the rebel Angels into everlasting fire." *S. Justin Martyr, Origen,* in Num. cap. 22, *S. Irenæus* (v. 26), and *Eusebius* (iv. 17), were of opinion "that the Devils never openly blasphemed God before the publication of the Gospel, because they did not know till then what their *future* punishment would be;" which opinion, whether true or no, shows that those ancient writers did not imagine that the Devil had as yet been cast into hell. See the discourse of *Joseph Mede,* Works, p. 24, Disc. v.

5—7.] *S. Clement,* Bishop of Rome, seems to have had this passage of St. Peter before him when he wrote his Epistle, capp. 7. 9. 11, pp. 34. 47 note, ed. *Jacobson,* p. 58, ed. *Dressel.*

5. *ὄγδοον Νῶε*] *eighth Noah.* Observe the order of the words; *ὄγδοον, eighth,* is emphatic. It not only calls attention to the fact, that he was saved with *seven others* (on which use of the ordinal see *Winer,* § 37, p. 223), but it places him as it were at the highest point of the climax; and in this respect this expression may be compared with St. Jude's saying, "*Enoch,* the *seventh* from Adam," *v.* 14.

Seven is the number of completion and rest, the Sabbatical number; and in Enoch—the *seventh* from Adam—who *walked with* God, and did *not die,* but was translated from the turmoils of this world to a heavenly *rest,* and taken up to God, there appears to be a figurative adumbration of the *Sabbath* of *heavenly rest,* "which remaineth to the people of God." Heb. iv. 9.

The ancient Fathers also observe, that a figure of the Glory of the *Resurrection,* assured to those who rise to the new life in Christ, may be seen in *Noah* (whose name is *Comfort*), the Preacher of righteousness, the *eighth;* under whom the seven are gathered as under their head, in the Ark, the figure of the Church, rising above the old World buried in the Flood,—which, as St. Peter teaches, is the type of Baptism, the Sacrament of Spiritual Resurrection, and makes us partakers in the benefits of the Burial and Resurrection of Christ (1 Pet. iii. 21), and derives its hopes therefrom. We are born again to a lively hope of a Resurrection to glory in Christ, whose name, *Jesus* or Saviour, is equivalent to the number 888, and who rose on the *eighth day* from the Grave. See above on Luke xxiv. 1. They who abide in the Ark of the Church built by Him Who is the true *Comfort,* the true *Preacher of righteousness,* and who brought in everlasting righteousness (Dan. ix. 24), will be borne therein by the Spirit over the waters of this troublesome world, till it is safely moored on the Ararat of Heaven. It is observable, that the Mountain on which the Ark is said to have rested, is called by the Arabs "the Mountain of the *Eight.*" See *Hammond* here; or, as others affirm, a village near it is called the "town of the Eight." Cp. *Winer,* R. W. B. p. 82.

— *ἐπάξας*] This form of the aorist (instead of *ἐπαγαγών*) is condemned by the Atticists, and is very rare. See *Buttmann,* § 114, p. 64.

7. *ἀθέσμων*] *of the lawless.* Cp. iii. 17. Especially violators of *divine laws, θεσμοί.*

Observe, therefore, that, before the *Decalogue* was given, there was a Moral Law of God in the World. Cp. Rom. ii. 14. And this was broken by the inhabitants of *Sodom* and *Gomorrah;* and for their violations of that Law, especially as to *unlawful Marriages,* the *Canaanites* were extirpated. Lev. xviii. 3—28.

9. *ἀδίκους—τηρεῖν*] *to keep wicked* men *under punishment unto the day of Judgment:* as the rich man in the Parable is kept in Hades, during the interval between Death and Judgment. See Luke xvi. 23.

10. *τοὺς ὀπίσω σαρκὸς, κ.τ.λ.*] *those who are walking after the flesh*—that is, who are not led by the Spirit, but by the flesh, and fulfil the lusts thereof (Gal. v. 17, 18. Rom. viii. 12—14. Jude 8), as the Gnostic Teachers and their votaries did, see *v.* 2.

— *καὶ κυριότητος καταφρονοῦντας*] *and despising lordship:* as St. Jude expresses it, *κυριότητα ἀθετοῦσι,* they *cancel,* or *annul lordship:* i. e. render it of none effect; remove it from *its place, dethrone it.* See the use of *ἀθετεῖν* Mark vii. 9. Luke vii. 30. John xii. 48. Gal. ii. 21; iii. 15. Heb. x. 28.

The Gnostic Teachers *despised* and *annulled κυριότητα,* or *lordship,* in various ways:

(1) With regard to *God* the *Father,* the Κύριος Κυρίων, Lord of Lords.

Hence the *Æthiopic* Version explains the word *lordship* here by the *Creator.* They derogated from His *κυριότης,* or Lordship, by their system of *dualism,* in which they set up a *rival evil deity* in opposition to the One True God; and by separating the supreme God from the *Demiurge* or *Creator* of the

φρονοῦντας. Τολμηταὶ αὐθάδεις δόξας οὐ τρέμουσι βλασφημοῦντες· 11 k ὅπου k Jude 9.
ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες οὐ φέρουσι κατ' αὐτῶν παρὰ Κυρίῳ
βλάσφημον κρίσιν· 12 l οὗτοι δὲ, ὡς ἄλογα ζῶα γεγεννημένα φυσικὰ εἰς ἅλωσιν l Jer. 12. 3. Jude 10.
καὶ φθορὰν, ἐν οἷς ἀγνοοῦσι βλασφημοῦντες, ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρή-

material World; the origin of which was ascribed by many of them to *Angels* or to *Æons*. See above on Col. ii. 8, and 1 Pet. i. 23. *S. Iren.* i. 28. *S. August.* hær. 6. *Epiphan.* hær. 26. *Ittig*, p. 34. *Tillemont*, ii. pp. 17. 23, where he rightly says, "All who took the name of Gnostics distinguished the Creator of the World from the God Who revealed Himself by His Son; thus they made *two gods*." Cp. *Gieseler*, Ch. Hist. § 44.

They *despised and annulled lordship*—

(2) With regard to the *Lord Jesus Christ*. Some of them (e. g. the *Ebionites*) regarded Jesus as a *mere man*; others (the Cerinthians) separated Jesus from Christ (see above on *v.* 1), and they denied the Passion and Resurrection of JESUS CHRIST, by which he has acquired *universal lordship* over the Church and over the World. See Matt. xxviii. 18. 1 Cor. xv. 25. Phil. ii. 6—9.

They also invoked other mediators in place of Christ (see on Col. ii. 8. 1 Tim. ii. 5), and denied the Lord that bought them (*v.* 1; cp. Jude 4); and would not call Him Lord (*S. Iren.* i. 1), although, as St. John says in the Apocalypse, He has His name written on His vesture and on His thigh, "King of kings and *Lord* of *lords*." (Rev. xix. 16.)

They despised and annulled lordship—

(3) With regard to *earthly rulers*, who are Vicegerents and Deputies of God (Rom. xiii. 1—3), and are entitled to subjection for the *Lord's sake* (1 Pet. ii. 13). They took away the foundation of the authority of Civil Governments, by denying the Lordship of God and of Christ; and by affirming themselves and their votaries (who held the speculative *gnosis* which they delivered) to be *free* to do all things, and to be exempt from all civil restraints. See above on *v.* 2, and 1 Pet. ii. 16.

St. Peter wisely uses here a comprehensive word, κυριότητος, *lordship*, in order to remind all, that they, who despise the *lordship* of the *Lord God*, and of the *Lord Jesus Christ*, will pay no regard to the *lordship* of *earthly lords and governors*; and that men must first "*fear God*," before they can "*honour the king*." 1 Pet. ii. 17.

— δόξας οὐ τρέμουσι βλασφημοῦντες] *they* (these false teachers) *tremble not while railing at*, or *speaking evil of*, *glories*, δόξας. Cp. Jude 8.

What are δόξαι, or *glories*, here?

Doubtless the word δόξα is chosen, as the word κυριότης before (see last note), for its large and general import.

It signifies,—

(1) The μεγαλοπρεπὴς δόξα, the excellent *glory*, the Divine *Shechinah* of the Godhead itself, i. 17.

(2) The *glory* of the *Incarnate Word*. John i. 14. James ii. 1.

(3) The *glory* of the *Holy Ghost*. Cp. Isa. vi. 3. 9, 10. John xii. 41. Acts xxviii. 25.

The false Teachers blasphemed the *glories* of the Father, Son, and Holy Ghost, by disparaging the Creator and Redeemer, and by ascribing the work of the Divine Sanctifier to their own magical arts, and by calumniating the prophecies of Holy Scripture, given by His Inspiration. See on i. 21.

(4) They denied the *Resurrection* of the *Flesh*; and thus they derogated from the future *glories* of Christ, when He "will come in His *glory* (Matt. xxv. 31) and in the glory of His Father" (Matt. xvi. 27), and when "He will be glorified in His Saints" (2 Thess. i. 10); and in "their glorious bodies, fashioned to be like unto His glorious body," Phil. iii 21. See 1 Pet. i. 11, the only other passage in N. T. beside Jude 8, where δόξα is found in the *plural* as here.

(5) They spake evil of the *glory* of the *Holy Angels*. The *Simonians* represented them as the offspring of Simon Magus, who "was glorified by many as God." See *Catena* here, p. 93, where it is truly said, "Peter here refers to the *Simonians*, who blended licentiousness with ungodliness." And they traduced the Holy Angels as rebels against God, see *S. Iren.* i. 23. 1. And the successor of Simon Magus, Menander, called himself the Saviour, and affirmed that he could impart knowledge greater than that of the Angels. *S. Irenæus*, i. 23. 5.

(6) They spake evil of *earthly dignities*, which are images and *glories* of God's majesty (Rom. xiii. 1—3), and are even called gods (Ps. lxxxii. 6), as man himself is, in his headship over woman. 1 Cor. xi. 7.

(7) They spake evil of the *glories* of the *natural world* (1 Cor. xv. 40), ascribing their creation to the operation of the *Demiurge*, hostile to the supreme God. See the preceding note.

11. ὅπου ἄγγελοι] *whereas Angels*, although *greater in strength and might*, *do not bring against them*, *before the Lord*, *a railing judgment*. On this use of ὅπου see *Thucyd.* viii. 96, ὅπου τοσαύτη ἡ ξυμφορὰ ἐπεγεγένητο, πῶς οὐκ εἰκότως ἠθύμουν; *Huther*, and cp. 1 Cor. iii. 3.

There are two probable interpretations of this passage—

(1) Although they (i. e. these false teachers) are so insolent, contumacious, and impious in speaking evil of the glories of God, and of His Angels, and Saints, and His earthly representatives (see preceding note), and although the Angels of God are far *superior to them* (i. e. to these deceivers) *in strength and might*, however these false teachers may boast of *their own* mighty power, —as Simon Magus, who called himself "sublimissima virtus," and others did,—yet *the Angels of God do not* retaliate, and *bring against them* (i. e. against these false teachers) *a railing verdict* (κρίσιν); but reserve all things for the *future* sentence of God the only Judge.

The good Angels of whom St. Peter speaks, earnestly desire the *repentance* of the wicked (see Luke xv. 7—10); but *Satan* is the *accuser*, even of the *good*, before God. Rev. xii. 10.

The same thought occurs in St. Jude's Epistle, in a somewhat different form, in reference to the Evil Spirit himself, by whom these false teachers were employed as emissaries. Although Michael is an Archangel, St. Jude argues, and superior in might to Satan; and although Satan dared to contend with him for the body of Moses, which had been buried by God, yet Michael did not bring against Satan a railing judgment, but referred all to the tribunal of God,—"The Lord rebuke thee!"

Therefore, great is the insolence of these heretics in speaking evil of God Himself, of His Lordship and Glory; and of that of His Blessed Son and the Holy Spirit; and of heavenly and earthly Powers.

(2) The second interpretation is as follows:—*Theophylact*, in ancient times, and *Bengel* and others, in later, suppose that αὐτῶν, *them*, refers to δόξας, *glories*; and that the sense is, as gathered from the parallel passage in St. Jude, that the good Angels do not bring a railing accusation against *glories*, i. e. *Angelic powers*, however defaced they may be; as they are in the case of *Evil* Angels.

This sense has something to recommend it. Satan, though fallen, is still an *Angel*, he is "*the* strong man" (Matt. xii. 29); he is a *Prince* (Eph. ii. 2), and he was created by God; he is immortal, and *immortality* is from God. Therefore he is still a δόξα, though sullied and marred; and to condemn him is not for *us*, but for *God*.

But, on the whole, the first interpretation seems preferable. St. Peter, in this Epistle, frequently uses the pronoun αὐτῶν and αὐτῶν in referring to the *false teachers*. See this chapter, *vv.* 2, 3. 12, 13; and αὐτοῖς, *v.* 20—22. And this interpretation is sanctioned by *Didymus*.

There is also something constrained in the interpretation which rightly supposes δόξας to mean *glories*—even the glory of God, and Christ, and good Angels—and then explains αὐτῶν, referred to δόξας, as applicable *only* to *Evil* Angels.

Besides, δόξαι is never used in a *personal* sense in the New Testament. Δόξα does not ever signify an *Angel*; but it signifies an *attribute* of Angels: and therefore αὐτῶν, which is *personal* here, can hardly refer to δόξας.

Lastly, though there is much *similarity* between St. Jude's Epistle and this Second Epistle of St. Peter, yet, as might be expected, the one very often *adds* new matter to the other. Thus here, in the next verse, we have ἀπάται, where St. Jude has ἀγάπαι, and σπίλοι, where he has σπιλάδες.

The words παρὰ Κυρίῳ are not in A and some Versions, but are in B, C, G, K.

12. οὗτοι δὲ] *but these men, like irrational animals, which have been born naturally for capture and for destruction.* It is well observed by *Bede* here, that there is a resemblance between these teachers and brute beasts in this respect, that both are led by their *fleshly appetites* to fall into *snares and destruction*. They profess to exercise their *reason* with superior acuteness and to be able to save others, but they reduce themselves, by their doctrines and practices, to the level of irrational animals, which are made to be taken *and sacrificed as victims*. Cp. *Bava Mezia*, ap. *Wetstein*, p. 706, "Rabbi Judas vitulo flenti, cum ad mactandum adduceretur, 'Abi,' inquit; 'in *hunc enim finem creatus es*.'"

Elz. has φυσικὰ before γεγεννημένα, but it is after it in A, B, C, and is used almost adverbially,—*born as mere natural creatures*, without reason or grace. *Winer*, § 54, p. 412.

— ἐν οἷς ἀγνοοῦσι βλασφημοῦντες] They profess superior

m Jude 12. σονται, [13] [m] κομιούμενοι μισθὸν ἀδικίας· ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν, σπίλοι καὶ μῶμοι ἐντρυφῶντες ἐν ταῖς ἀπάταις αὐτῶν, συνευωχούμενοι ὑμῖν· [14] ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος καὶ ἀκατα-
n Num. 22. 7, 21. Jude 11. παύστους ἁμαρτίας, δελεάζοντες ψυχὰς ἀστηρίκτους, καρδίαν γεγυμνασμένην πλεονεξίας ἔχοντες, κατάρας τέκνα· [15] [n] καταλιπόντες εὐθεῖαν ὁδὸν ἐπλανήθησαν ἐξακολουθήσαντες τῇ ὁδῷ τοῦ Βαλαὰμ τοῦ Βοσὸρ, ὃς μισθὸν ἀδικίας ἠγάπησεν, [16] ἔλεγξιν δὲ ἔσχεν ἰδίας παρανομίας, ὑποζύγιον ἄφωνον ἐν ἀνθρώπου φωνῇ φθεγξάμενον ἐκώλυσε τὴν τοῦ προφήτου παραφρονίαν.

gnosis, or knowledge, but yet they are guilty of *speaking blasphemy* of things which they *know not*. On the construction, equivalent to *ἐν τούτοις ἃ ἀγνοοῦσι*, see *Winer*, § 66, p. 553. Cp. Jude, *v.* 10.

— *ἐν τῇ φθορᾷ αὐτῶν καὶ φθαρήσονται*] The double meaning of *φθείρω*, to *corrupt* and *destroy*, can hardly be rendered in English. Cp. 1 Cor. iii. 17, the best comment on this text. *Elz.* has *καταφθαρήσονται*; but A, B, C* have *καὶ φθαρήσονται*.

13. *ἡδονὴν ἡγούμενοι τὴν ἐν ἡμέρᾳ τρυφήν*] *deeming their revelry*, which is in the *day-time, to be delight*. Thus the *Syriac* Version renders this passage, and so the English Version, and *Œcumenius*; and *Passow* renders the words *ἐν ἡμέρᾳ*, '*by day*,' and refers to passages in *Pindar*, *Herodotus*, *Æschylus*, and *Thucydides*, in support of this rendering.

This translation seems to be correct, as marking the voluptuous recklessness of these deceivers, not delaying their enjoyments till *night-time*; *μεθημεριναὶ τρυφαὶ* were a sign of great voluptuousness. Cp. *Demosth.* de Coron. pp. 270. 279.

This is noted as a characteristic of the Gnostics. Even *heathens* were, for the most part, content with revelry in the *night*-time; for they that are drunken are drunken in the *night* (1 Thess. v. 7); and it was the rule of Christians to walk honestly as *in the day* (Rom. xiii. 13), but these heretical libertines revelled in the *day* itself, and deemed *that* revelry to be delight. See *S. Jerome* (adv. Lucif. p. 53), "tunc *Nicolaus diu* noctuque nuptias faciens obscœnas," &c.; and *Epiphan.* hær. 25, asserting as one of their maxims "that a man had no hope of everlasting life," *ἐὰν μὴ καθ' ἑκάστην ἡμέραν λαγνεύῃ*.

Another interpretation, which deserves to be noticed, is this, while they boast themselves wise, they are like idiots and madmen in preferring the voluptuousness of a *day*, "unius *dieculæ* volaticum gaudium," to the bliss of eternity. This was the case with these Gnostic Teachers. They *dissuaded* Christians from suffering martyrdom for Christ (*Philast.* c. 36). See on Rev. ii. 14. 20. "Semper pseudo-prophetæ dulcia pollicentur, et ad modicum placent." *S. Jerome*, c. Jovin. lib. 11, ad fin.

— *σπίλοι καὶ μῶμοι*] *spots* and *blemishes*; opposed to Him Who is *ἄσπιλος καὶ ἄμωμος* (1 Pet. i. 19), and to you who ought to be found *ἄσπιλοι καὶ ἀμώμητοι* (iii. 14).

— *ἀπάταις*] *deceits*. A** and B, and some Versions, have *ἀγάπαις* here, *love-feasts*, and so *Lach.*; see Jude 12, *οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες*.

But it is not probable that, if *ἀγάπαις* had been the original reading here, it would have been altered into *ἀπάταις*. The probability rather is, that there is indeed a similarity between the passages of St. Jude and St. Peter, and also some independent characteristic in each. The false Teachers *called* their meetings *ἀγάπαι*, *love-feasts*, but they *were* mere *ἀπάται*, *deceits*. Their *table* was a *snare*. Ps. lxix. 19. 23.

As is well observed by *Windischmann* (Vind. Petr. p. 45), there is a similar *paronomasia* or play on the words *ἀπάτη* and *ἀγάπη* in St. Paul's Second Epistle to the Thessalonians, ii. 10; "St. Peter would not call these heretical feasts by an honourable name (*ἀγάπας*), but styles them *ἀπάτας*, and describes their true character by adding the word *ἐντρυφῶντες*."

The Gentiles denied Christ's *passion*; and therefore they rejected the Doctrine of the Church concerning the *Holy Eucharist*. See *S. Ignat.* ad Smyrn. §§ 6, 7, with *Bp. Pearson's* remarks, Vind. Ignat. ii. c. 11, and *Dr. Waterland*, vol. viii. p. 31, and the notes in *Dr. Jacobson's* Patr. Apost. ii. pp. 444, 445. Therefore, also, it was only for the sake of carnal indulgence that they took part in the love-feasts of the Church.

On the Christian *ἀγάπαι*, or *love-feasts*, see above, on 1 Cor. xi. 20, 21.

14. *μοιχαλίδος*] *of an adulteress*. A very strong expression. Their *eyes* are full of *an adulteress*; as *Plutarch* (de Verecund. falsâ, p. 528, cited by *Wetstein*. *Hammond*, p. 815) says of persons, who have not *κόρας* (= pupillas, et *virgines*), but *πόρνας ἐν τοῖς ὄμμασιν*, *harlots in their eyes*. Compare note above, on James iv. 4, *Μοιχαλίδες, ye adulteresses!*

— *ἀκαταπαύστους ἁμαρτίας*] he who is baptized is pledged to cease from sin; see 1 Pet. iv. 1, *πέπαυται ἁμαρτίας*, but their eyes cannot *be made to cease from sin*.

— *δελεάζοντες*] *luring*: as fish are lured *by a bait*. A word twice used in this Epistle, see *v.* 18; and a metaphor likely to occur to *St. Peter*, the fisherman of Galilee, to whom our Lord said, Matt. xvii. 27, *βάλε ἄγκιστρον*, *cast a hook*. The word occurs only in one other place of the N. T., James i. 14.

— *πλεονεξίας*] *covetousness*, the *genitive case*. So A, B, C, K, L, and all the best editions. *Elz.* has the *dative plural*, *πλεονεξίαις*.

The construction is like that of *Philostr.* Her. ii. 15, *γεγυμνασμένοι θαλάττης*, *versed in the sea*, i. e. practised in seafaring affairs. See *Boissonade*, Philostr. p. 451. *Winer*, § 30, p. 175. So these false teachers are indeed *exercised*; but it is in *covetousness*; this is their *art and discipline*—not holiness. Cp. 1 Tim. iv. 7, 8.

— *κατάρας τέκνα*] *children of malediction*. Cp. 2 Thess. ii. 3. Eph. ii. 3. They are children of a curse, like the posterity of Ham and Canaan, Gen. ix. 25, for undutifulness and uncleanness.

15. *τῇ ὁδῷ τοῦ Βαλαάμ*] *in the way of Balaam*; on which he went, in direct opposition to the command of God, and swerving from the *way of godliness*, and to gratify his own love of lucre. See Numb. xxii. 12. 22. 32.

These false teachers followed *Balaam*, not only in his *love of lucre*, but in his *Satanic counsel to Balak*, to allure the people of God to *harlotry and idolatry*.

Here is an evidence that St. Peter is referring to the Nicolaitans, who are described as teaching the doctrine of Balaam. See below, on Rev. ii. 14, 15.

— *τοῦ Βοσόρ*] *of Bosor*, i. e. of *Beor*. Numb. xxii. 5. The ע (*ayin*) in בְּעוֹר (*Beor*) being changed in the Chaldee dialect into *sigma*. *Hammond*. *Vitringa*, Obs. Sacr. i. p. 936. *Glass*. Philol. Sacr. p. 601.

— *ὃς μισθὸν ἀδικίας ἠγάπησεν*] *who loved the wages of unrighteousness*: cp. Jude 11, and Numb. xxii. 7, where the mention of the *rewards* of divination is very significant. See Deut. xxiii. 4, and Neh. xiii. 2, where it is said that the Moabites *hired* Balaam.

Here is a clue to the character of Balaam, and a divine comment on his history. "Balaam could not forego the *rewards of unrighteousness*, and *therefore* first seeks for indulgences (from God); and when these could not be obtained, he sins against the whole meaning, end, and design of the prohibition, although nothing could prevail with him to go against the letter of it; and surely the impious counsel he gave to Balak against the children of Israel (Rev. ii. 14) was, considered in itself, a greater piece of wickedness than if he had cursed them in words." See *Bp. Butler's* Sermon, vii. p. 65, "Upon the character of Balaam," and note above, 2 Cor. iv. 4.

16. *ὑποζύγιον ἄφωνον*] *a dumb beast of burden, speaking with man's voice, forbad the madness of the prophet*.

Horses were rare in Palestine. This general word, *ὑποζύγιον*, is applied to the animal which was most used for the purpose of bearing burdens. Cp. Matt. xxi. 5.

Here is an Apostolic testimony to the *truth* of the history of Balaam and his ass, Numb. xxii. 23. This is to be noted, because that history has been treated as a legend by some recent Expositors of the Old Testament, laying claim to the merit of special acuteness and erudition. And others have explained away the dialogue of Balaam and his ass into a mere vision of Balaam in a state of prophetic ecstasy; or into a mere imagination of his own mind: see *Winer*, R. W. B. i. p. 184, and the excellent remarks of *Dr. W. Lee* on Inspiration, Lect. v. pp. 214—216.

To all these allegations it may be replied, that St. Peter, the Apostle of Christ, who was enabled to speak with tongues, and to discern the spirits of men (as in the case of Ananias, Acts v. 3), and to foretell the future (*ibid.*), accepted this history of Balaam as true, and explained its meaning, and showed how, by that signal example, Almighty God declared, that the most despised of

17 ° Οὗτοί εἰσι πηγαὶ ἄνυδροι, καὶ ὁμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται. 18 ᵖ Ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι δελεάζουσιν ἐν ἐπιθυμίαις σαρκὸς ἀσελγείαις τοὺς ὀλίγως ἀποφεύγοντας τοὺς ἐν πλάνῃ ἀναστρεφομένους· 19 ᵍ ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι, αὐτοὶ δοῦλοι ὑπάρχοντες τῆς φθορᾶς· ᾧ γάρ τις ἥττηται, τούτῳ καὶ δεδούλωται. 20 ʳ Εἰ γὰρ ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ Κυρίου καὶ Σωτῆρος Ἰησοῦ Χριστοῦ, τούτοις δὲ πάλιν ἐμπλακέντες ἡττῶνται, γέγονεν αὐτοῖς τὰ ἔσχατα χείρονα τῶν πρώτων. 21 ˢ Κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρέψαι ἐκ τῆς παραδοθείσης αὐτοῖς ἁγίας ἐντολῆς. 22 ᵗ Συμβέβηκε δὲ αὐτοῖς τὸ τῆς ἀληθοῦς παροιμίας, Κύων ἐπιστρέψας ἐπὶ τὸ ἴδιον ἐξέραμα· καί, Ὗς λουσαμένη εἰς κύλισμα βορβόρου.

° Jude 12, 13.
ᵖ Acts 2. 40. Jude 16. ch. 1. 4.
ᵍ John 8. 34. Rom. 6. 16. Gal. 5. 13. 1 Pet. 2. 16. Jude 4.
ʳ Matt. 12. 43, &c. Heb. 6. 4. & 10. 26.
ˢ Luke 12. 47, 48.
ᵗ Prov. 26. 11.

III. 1 ᵃ Ταύτην ἤδη, ἀγαπητοί, δευτέραν ὑμῖν γράφω ἐπιστολήν, ἐν αἷς

ᵃ ch. 1. 13.

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brute creatures is wiser and more clear-sighted than a *disobedient Prophet*.

The dumb creature speaking by man's voice, rebuked the madness of the Prophet. The ass saw the Angel which the Prophet could not see; and showed more of reason and knowledge than her master who rode upon her, and who, though endued with many spiritual gifts, was then blinded by disobedience.

In like manner the simplest peasant, who receives the history of Balaam as true,—a history guaranteed by the testimony of the inspired Apostle St. Peter, and by that of the Lord Jesus Christ Himself, Who received all the Old Testament as true, and commands us to receive it (see on Luke xvi. 29),—is really a far more intelligent and clear-sighted person than the Infidel Philosopher and Biblical Expositor who reject that history as false. The believing peasant *sees the Angel*: the unbelieving Philosopher and Expositor are blind. Compare the similar evidence with regard to the history of Jonah in the whale's belly, on Matt. xii. 40.

This passage is cited as *Scripture* by *Origen*, in Numer. hom. 13.

17. πηγαὶ ἄνυδροι] *wells without water*: they profess to teach, but they deceive those who resort to them; like wells which attract the weary and thirsty traveller, but are found to have no water. But Christ, the true Teacher, makes those who come to Him to be like wells of living water, springing up into everlasting life. John iv. 14; vii. 38.

— καὶ ὁμίχλαι] *and mists*: so A, B, C. *Elz.* has νεφέλαι, *clouds*: cp. Jude 12.

18. ὑπέρογκα ματαιότητος φθεγγόμενοι] *Speaking great swelling words of vanity*; as Simon Magus did, affirming himself to be no less than God; and other Gnostic teachers, boasting themselves superior to the Apostles, and equal to Christ. *S. Hippolyt.*, Phil. pp. 255. 257. See on Acts viii. 10. *Iren.* i. 13, and i. 23 (ed. *Stieren*).

These false Teachers are called *wells without water*, because they have not the living spring of the Holy Spirit gushing within them; and they are *not* called *clouds* (νεφέλαι) as the Saints are, but ὁμίχλαι, *mists*, of darkness and gloom, and driven by the gusts of the Evil Spirit. *Catena*, Cramer, p. 96. *Euseb.* iii. 26.

— ὀλίγως] *a little*.—*Elz.*, with C, G, K, and many Cursives and *Armenian* and *Arabic* Versions have ὄντως. But A, B, C have ὀλίγως, and *Vulg.* "*paululùm*:" and this seems to be the true reading, and is adopted by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Alf.*: compare *v.* 14, δελεάζοντες ψυχὰς ἀστηρίκτους. These false Teachers allured those persons who were *only just escaping* (ἀποφεύγοντας, so A, B, C,—*Elz.*, ἀποφυγόντας) from the heathen who *live in error*, and by *promising them liberty* they made them the slaves of brutish lusts.

19. ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι] *promising them liberty*: as the Gnostic Teachers did, assuring their votaries, that if they became their disciples, they were *free to live* as they pleased, "liberos agere quæ vellent;" see *S. Iren.* i. 23, and *S. Hippolytus* (Philos. p. 175), describing Simon Magus and his followers, who boasted that they had been liberated from all moral restraints by their own superior intelligence (λελυτρῶσθαι διὰ τῆς ἰδίας ἐπιγνώσεως); and see above, on 1 Pet. ii. 16.

The latter part of this verse is quoted as *Scripture* by *Origen*, in Exod. hom. 12, and de Rectâ fide, § 1.

20. ἐν ἐπιγνώσει] *by the true gnosis*, or *knowledge*, of our Lord and Saviour. Here and in the following verses St. Peter inculcates the word ἐπίγνωσις, the ripe *knowledge* of Christ, in opposition to the spurious *gnosis* of the Gnostic Teachers: cp. i. 2, 3. *It were better for them not to have had this epignosis, than after they had received it, to turn away from the holy commandment*, as Simon Magus did. Acts viii. 13—23.

22. τὸ τῆς ἀληθοῦς παροιμίας] *that* (saying) *of the true proverb*. On the use of the article τὸ, cp. Matt. xxi. 21. James iv. 14. *Winer*, § 18, p. 99.

The proverbs here quoted were perhaps contained in two iambic verses, thus:—

εἰς ἴδιον ἐξέραμ' ἐπιστρέψας κύων,
λελουμένη θ' ὗς εἰς κύλισμα βορβόρου.

Compare note above, on 1 Cor. xv. 33, and *Bp. Pearson*, Vind. Ignat. pt. ii. ch. 14; vol. ii. p. 579, ed. *Churton*. Compare also Prov. xxvi. 11, ὥσπερ κύων ὅταν ἐπέλθῃ ἐπὶ τὸν ἑαυτοῦ ἔμετον, κ.τ.λ.

The βόρβορος, *mire*, of which the proverb speaks, was specially pertinent to those Gnostic Teachers who said, that they "might wallow in the *mire* as much as they pleased," and that—such was their spiritual virtue—they could not be polluted by it any more than gold by mud; τοῦ βορβόρου μηδὲν αὐτοὺς ἀδικῆσαι δυναμένου. *S. Irenæus*, i. 6. 2.

Ch. III. 1, 2. ταύτην ἤδη] *This Epistle, already a second, write I unto you, beloved*. This expression, "*already a second*," intimates that this Second Epistle was written soon after the First. Compare *Bengel* here, "priorem *paullo antè* scripserat;" and on i. 12, "alteram hanc Epistolam scribit brevi intervallo post primam."

On this sense of ἤδη see Matt. v. 28. John iii. 18; iv. 35; xxi. 14. 1 Cor. v. 3. 2 Tim. iv. 6. Hence it appears that the First Epistle also was written not long before the breaking out of the Neronian persecution and St. Peter's death (see 2 Pet. i. 14), and this is suggested by the general tone of that Epistle. See *Introduction*, p. 40.

The reason why he wrote these two epistles almost at the same time was his earnest *desire to stir up their pure mind*—clear from all admixture of sinister affection (see on 1 Cor. v. 8), *to remember the words spoken before by the Holy Prophets, and the command of the Apostles of their Lord and Saviour*.

Elz. has ἡμῶν, *of us*; but the reading ὑμῶν, *of you*, is in A, B, C, K, L. The Apostles are the Apostles *of you*, as sent *to you*; and they are the Apostles *of the Lord*, as sent by Him. Compare Jude 17, ἀποστόλων τοῦ κυρίου, and the *double genitive* in James ii. 1, τοῦ κυρίου ἡμῶν τῆς δόξης.

Some persons have argued from these words, that this Epistle could not have been written by St. Peter.

But he uses a similar expression in his First Epistle, i. 12. In both places he modestly speaks of himself in the *third person*, and associates himself with others who had been his fellow-labourers in the same field.

Indeed here is another evidence of *genuineness*. A *forger*, personating an Apostle, would have said, "*us*, the Apostles;" but an authentic Apostle, like St. Peter, is content to speak more modestly, and to say, "*your* Apostles." Cp. *Dean Alford*, Prolegg. p. 155.

St. Peter here declares the harmony of the Prophets and the Apostles; in opposition to the Gnostic Teachers, who ascribed the writings of the "*holy Prophets*" to some other source than that of the Gospel (see on i. 20), and so prepared the way for the Marcionite and Manichæan heresies.

The *Apostles*, to whom St. Peter here specially refers, were *St. James*—many portions of whose Epistle are adopted and reiterated by St. Peter in his former Epistle—and *St. Paul*; see *v.* 15.

διεγείρω ὑμῶν ἐν ὑπομνήσει τὴν εἰλικρινῆ διάνοιαν, [2] μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν, καὶ τῆς τῶν ἀποστόλων ὑμῶν ἐντολῆς
b 1 Tim. 4. 1. 2 Tim. 3. 1. Jude 18. τοῦ Κυρίου καὶ Σωτῆρος· [3] [b] τοῦτο πρῶτον γινώσκοντες, ὅτι ἐλεύσονται ἐπ' ἐσχάτων τῶν ἡμερῶν ἐν ἐμπαιγμονῇ ἐμπαῖκται, κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας
c Isa. 5. 19. Jer. 17. 15. Ezek. 12. 22. πορευόμενοι, [4] [c] καὶ λέγοντες, Ποῦ ἐστιν ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ; ἀφ' ἧς γὰρ οἱ πατέρες ἐκοιμήθησαν, πάντα οὕτω διαμένει ἀπ' ἀρχῆς κτίσεως.
d Gen. 1. 6, 9. Ps. 24. 2. & 33. 6. & 136. 6. [5] [d] Λανθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, ὅτι οὐρανοὶ ἦσαν ἔκπαλαι, καὶ γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ, [6] [e] δι' ὧν ὁ τότε κόσμος
e Gen. 7. 10, 21. ὕδατι κατακλυσθεὶς ἀπώλετο· [7] [f] οἱ δὲ νῦν οὐρανοὶ καὶ ἡ γῆ τῷ αὐτοῦ λόγῳ τεθησαυρισμένοι εἰσὶ πυρὶ τηρούμενοι εἰς ἡμέραν κρίσεως καὶ ἀπωλείας τῶν
f Ps. 102. 27. Isa. 51. 6. Heb. 1. 11. 2 Thess. 1. 8. ver. 10. ἀσεβῶν ἀνθρώπων.

On ἐν αἷς, in which *two* Epistles—δύο being implied in δευτέραν—see *Winer*, § 21, p. 128.

3. ἐλεύσονται] *There will come in the last days, in scoffing, scoffers, walking after their own lusts. St. Jude* refers to these words in his Epistle, *v.* 17, *Remember ye the words spoken before by the Apostles of our Lord Jesus Christ, that they were saying to you, that in the last time there will be scoffers walking after their own lusts.*

From this reference, it appears that St. Jude wrote his Epistle *after* the present Epistle (cp. note above on ii. 1), and that he owned this Epistle to be the work of an *Apostle*, and therefore an *authentic* writing; and if authentic, then it must be also *genuine*, for it asserts itself to be written by *St. Peter*, ch. i. 1, and cp. i. 17, where the writer describes himself as present at the Transfiguration, at which only three Apostles were present, viz., *Peter*, James, and John.

This passage (ἐλεύσονται—πορευόμενοι) is quoted by *S. Hippolytus*, the scholar of Irenæus, de Consummatione Sæculi, c. 10.

— ἐν ἐμπαιγμονῇ] *in scoffing;* omitted by *Elz.*, but in A, B, C, and received by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Alf.* "In *scoffing*, *scoffers*"—a strong Hebraistic expression: see on Acts iv. 17. They will not only *be* scoffers, but they will come *in scoffing*, like those of whom the Psalmist says, that their delight is *in cursing*, and that they *clothe* themselves with it as it were *with a raiment* (Ps. cix. 16, 17); and the contrast is striking to the divine words, εὐλογῶν εὐλογήσω, Gen. xxii. 17; cp. Eph. i. 3, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ, and *Clem. Rom.* i. 23.

4. λέγοντες, Ποῦ ἐστιν] *saying, Where is the promise of His coming?* This *prophetical* warning is directed against the Heretics called *Lampetians*, *Euchites*, or *Ophites*, and *Naasseni*. (*Catena*, Cramer, p. 98. *Theophylact.*)

Compare the warnings of an Apostolic Father; "Whosoever does not confess the suffering of the Cross, is of the devil; and whosoever perverts the oracles of the Lord to his own lusts, and says that there is neither *Resurrection nor a Judgment*,—he is the firstborn of Satan." *S. Polycarp*, c. 7.

At the first Creation, the Holy Spirit brooded over the Water, as with wings, and made it productive of life and order to the Earth; see on Matt. iii. 16, and *Milton*, Par. Lost, i. 19,

> "Thou from the first
> Wast present, and with mighty wings outspread
> *Dove-like* sat'st brooding on the vast abyss,
> And mad'st it pregnant."

And at the New Creation the Holy Spirit like a dove brooded over the baptismal water, when Christ by His Baptism in Jordan "sanctified water to the mystical washing away of sins," and made it to become instrumental for the new Birth of Mankind.

5. θέλοντας] They are *wilfully blind* to this truth, which is revealed to them in the Holy Scriptures. The word θέλων expresses a *deliberate* act of the *will*. See Col. ii. 18. Philem. 14.

St. Peter censures the false Teachers, who denied the doctrine of the second Advent of Christ (Παρουσία) and of Future Judgment and Resurrection, and of the Dissolution of the material world.

He confutes them by several considerations:

(1) The World was *created* by God, and therefore it can be *destroyed* by Him.

(2) The World was created *out of the water*, and *through water;* and yet it was destroyed by God by the very *same* element, *water;* out of which it had been made. This destruction by water, at the Deluge, was executed by God as a Judicial punishment for men's sins.

The Universal Deluge, therefore, was a warning and a rehearsal of the General Judgment to come.

(3) At the Flood, the *Heavens* and the *Earth* themselves were made by Almighty God to supply the *means* of their own destruction. They supplied the *Water* by which the world was drowned. See Gen. vii. 11—21, "the same day were all the *fountains* of the *great deep* broken up, and the windows of *heaven* were opened, and the *rain* was upon the earth forty days and forty nights, . . . and the waters prevailed . . . and all flesh died."

(4) *Human* notions of duration of time are very different from those of *God;* with *Whom* "*a thousand years are as one day.*"

— γῆ ἐξ ὕδατος] *the Earth was subsisting out of the water and through the water.* See Gen. i. 6, "God said, Let there be a *Firmament* in the midst of the *waters:*" and Gen. i. 9, "Let the *waters* under the heaven be gathered together unto one place, and let the *dry land* appear:" and Ps. xxiv. 2, "He hath founded it upon the *seas*, and established it upon the *floods:*" and Ps. cxxxvi. 6, "He stretched out the *Earth* above the *Waters.*"

On the symbolical and spiritual significance of these words, applied to the use of *Water*, as instrumental in the work of the *New Creation* or *Regeneration* of Mankind, see John iii. 5. *Tertullian*, de Baptismo, c. 3, "dispositio mundi modulatricibus quodammodo *aquis* Deo *constitit* (συνέστηκε) . . . primis aquis præceptum est animas proferre, ne mirum sit in *baptismo* si aquæ animare noverunt." Cp. *Bp. Andrewes*, iii. p. 250, and note above on 1 Pet. iii. 20, 21.

The assertion that the Earth arose out of the *water* is opposed to the dogma of Simon Magus, that it was engendered from *fire:* see *S. Hippolyt.*, Refut. hær. p. 165.

— συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ] *consisting by the Word of God*—the *spoken* word; and, in a higher sense, by the Eternal Consubstantial Word. The Logos was the Creator; and this was no new doctrine to St. Peter's Jewish readers. See on Ps. xxxii. 6, and on John i. 1, 2, and *Bp. Wilson* here, p. 686.

This assertion of St. Peter, that the heavens were created by the *Word of God*, and *subsist* thereby—especially in the sense above specified—is opposed to the error of the Gnostic Teachers, asserting that the Universe was made by *Angels*, or by the *Demiurge* opposed to the Supreme God: see *Iren.* i. 19 (Grabe), who says (in reference to that Gnostic error) that the World was not made by Angels, nor by any powers separated from God, but by His Word, i. e. *Christ*, and he refers to Ps. xxxii. 6. John i. 3, in proof of this doctrine: see also *S. Iren.* ii. 2 (Grabe); "omnia quæ fecit Deus, infatigabili *Verbo* fecit; quemadmodum *Joannes* Domini discipulus ait de Eo" (John i. 3).

Observe the word συνεστῶσα, *consisting:* that is, *framed* and *compacted* by the Word of God; and compare St. Paul's use of the same verb in the same sense (Col. i. 17), "by *Him* (Christ) all things *consist*" (συνέστηκε).

6. δι' ὧν] *by means of which*, i. e. by means of the *Heavens* and *the Earth;* which were the reservoirs of the *Water* by which the world was drowned at the Flood. The Heavens and Earth supplied the element of Water by which the world was destroyed. Gen. vii. 11. See *Theophyl.*, *Hammond*, *Wetstein.*

So, the *Fire*, contained in the Heavens and the Earth, is the fuel of its future funeral pile. The Heavens and Earth have within themselves—in the electric fluid of lightnings, and meteors, and comets, and in the subterranean reservoirs of Volcanos,—the materials of their own future combustion and conflagration at the Great Day.

Hence that last conflagration is called by *S. Irenæus* (v. 29), a *Flood* of *Fire*,—"Diluvium ignis." The ravages made by Lightnings and the eruptions of Volcanos are prophetical signs of Christ's Coming to Judgment (cp. Matt. xxiv. 7), and are premonitory symptoms of the Earth's future destruction by fire, as even the heathen writers of Antiquity believed. See the passages from *Lucretius*, *Pliny*, *Lucan*, *Seneca*, cited here by *A Lapide* and others. Did the great fire at Rome, A.D. 64, suggest this? See above p. xi.

7. τεθησαυρισμένοι εἰσὶ πυρί] *are treasured up for fire.* They

8 g α Ἓν δὲ τοῦτο μὴ λανθανέτω ὑμᾶς, ἀγαπητοί, ὅτι μία ἡμέρα παρὰ Κυρίῳ ὡς χίλια ἔτη, καὶ χίλια ἔτη ὡς ἡμέρα μία. 9 h Οὐ βραδύνει Κύριος τῆς ἐπαγγελίας, ὡς τινὲς βραδυτῆτα ἡγοῦνται· ἀλλὰ μακροθυμεῖ εἰς ἡμᾶς, μὴ βουλόμενος τινὰς ἀπολέσθαι, ἀλλὰ πάντας εἰς μετάνοιαν χωρῆσαι.

10 i γ Ἥξει δὲ ἡμέρα Κυρίου ὡς κλέπτης· ἐν ᾗ οἱ οὐρανοὶ ῥοιζηδὸν παρελεύσονται, στοιχεῖα δὲ καυσούμενα λυθήσονται, καὶ γῆ καὶ τὰ ἐν αὐτῇ ἔργα κατακαήσεται.

11 Τούτων οὖν πάντων λυομένων, ποταποὺς δεῖ ὑπάρχειν ὑμᾶς ἐν ἁγίαις ἀναστροφαῖς καὶ εὐσεβείαις, 12 k προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ Θεοῦ ἡμέρας, δι' ἣν οὐρανοὶ πυρούμενοι λυθήσονται, καὶ στοιχεῖα καυσούμενα τήκεται;

13 l Καινοὺς δὲ οὐρανοὺς καὶ γῆν καινὴν κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, ἐν οἷς δικαιοσύνη κατοικεῖ.

g Ps. 90. 4.
h Isa. 30. 18. Ezek. 18. 23, 33. & 33. 11. Hab. 2. 3. Rom. 2. 4. 1 Tim. 2. 4.
ver. 15.
i Heb. 10. 37. 1 Pet. 3. 20 & ver. 15. Ps. 102. 27. Isa. 51. 6. Matt. 24. 35, 43, 44. 1 Thess. 5. 2. Rev. 3. 3. & 16. 15. & 20. 11. & 21. 1.
k Ps. 50. 3. 2 Thess. 1. 8.
l Isa. 65. 17. & 66. 2. Rev. 21. 1.

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are indeed *treasured up*; but not as these false Teachers say, for *eternity*, but for *fire*, as the old world was treasured up for *water*; and they are *treasured up by His Word*, that is, as long as He wills it, and no longer. The word *fire* is emphatic, and therefore is placed the last in the clause; and this rendering, which is that of the *Æthiopic* version, seems preferable to that which connects πυρὶ with τηρούμενοι.

This reservation of the world for *fire* had been revealed by the old Prophets. Isa. lxvi. 15, 16. Dan. vii. 10, 11. Mal. iv. 1.

In an Oration of *Melito* (Bishop of Sardis in the second century), which has been published from the Syriac for the first time by the *Rev. William Cureton*, D.D. (Lond. 1855, p. 51), there appears to be a reference to this passage of St. Peter, —"There was a *flood of water*, and all men and living creatures were destroyed by the multitude of waters, and the just were preserved in an Ark of wood by the ordinance of God. So also it will be at the last time; there will be a *Flood of Fire*, and the *Earth will be burnt up* together with its mountains, and men will be burnt up with the idols which they have made; and the sea together with the isles will be burnt, and the *just shall be delivered* from the fury (of the fire), as their fellows in the Ark (were saved) from the waters in the Deluge" (*Melito*). Compare the learned Editor's remarks, p. xi, and p. 51, on the importance of this passage in relation to the question concerning the authenticity and genuineness of the present Epistle. See also above, p. 76.

8. μία ἡμέρα] *one day with the Lord is as a thousand years, and a thousand years as one day.* See *St. Barnabas* (Ep. 15), who thence takes occasion to state the opinion, that as the world was *created* in *six days*, and God *rested* on the seventh day, so the world will last six thousand years, and in the seventh Millennium the End will come: and cp. *Irenæus* i. 28, *Grabe.* Cp. *Justin M.* c. Tryphon. c. 81, who, perhaps, quotes from this passage of St. Peter as well as from Ps. xc. 4. See *Joseph Mede's* Works, p. 611.

9. βραδύνει τῆς ἐπαγγελίας] *He is not slack concerning His promise.* He does not linger *behind it*; cp. the phrases, ὑστερεῖν τινος, λείπεσθαί τινος. See *Winer*, § 30, p. 177.

— μὴ βουλόμενος] *because He is not desirous that any should perish*, but is desirous *that all should come* (χωρῆσαι) *to repentance*; as to their *proper place* (χώραν). Matt. xv. 17. John viii. 37; cp. the declaration of St. Paul that "God willeth (θέλει) *all* men to be saved, and to come to the knowledge of His truth," 1 Tim. ii. 4.

10. ὡς κλέπτης] *as a thief:* see on 1 Thess. v. 2. *Elz.* adds ἐν νυκτὶ, not in A, B.

— στοιχεῖα] *elements.* It has been objected to this translation,—which is that of the *Vulg.*, *Syriac*, *Arabic*, *Æthiopic*, and *English* versions,—that Earth itself and Fire are Elements, and that the writer, according to this translation, is liable to the charge of tautology; and therefore the word στοιχεῖα is here rendered *heavens* by some, and this rendering is justified by citations from ancient Christian writers, *Justin M.*, *Theophilus* of *Antioch*, and *Polycrates*. See *Joseph Mede's* Works, p. 614. *Bengel*, *Alford*, *Hammond*, *Whitby*, and others.

But St. Peter's meaning seems to be, that the στοιχεῖα, *elements* or *rudiments*, of which the Universe is composed and compacted, will be *loosed*; that is, the frameworks of the world will be disorganized, and this is the sense of στοιχεῖα in the LXX, Wisd. vii. 17; xix. 18, and in *S. Hippolyt.*, Philos. pp. 219. 318. This *dissolution* is contrasted with the *consistency* described by the word συνεστῶσα in *v.* 5. The *heavens* are reserved for fire (*v.* 7), and will pass away with a *rushing noise*, and, being set on *fire*, *will be dissolved* (*v.* 12), *the elements will be on fire and melt* (*v.* 12), and be reduced to a state of fusion; *the earth and the works therein, will be burnt up.*

There does not, therefore, seem to be any cause for abandoning the common meaning of στοιχεῖα, the *elemental* principles of which the Universe is made.

11. τούτων οὖν πάντων λυομένων] *Since then all things are being dissolved*, that is, since this is their destiny, and, though the dissolution is *future*, yet is so *sure* that it may be regarded as *present*. Cp. Matt. ii. 4, ποῦ ὁ Χριστὸς γεννᾶται, and *Winer*, § 45, p. 306.

— ὑπάρχειν] More emphatic than εἶναι. In what *state* ought we to *be subsisting* (ὑπάρχειν), since that catastrophe is so certain and so sudden? See *v.* 10. In what state ought it to *find us?*

12. σπεύδοντας] *hastening the Advent of the Day of God.* A remarkable expression; but not strange to the Jewish mind of those whom St. Peter is addressing, "If thou keepest this precept, thou *hastenest* the day of the Messiah" (*Debarim*, R. vi. Deut. xxii. 7. See *Wetstein* on John ix. 7). Whoever prays "Thy kingdom come," and promotes the preaching of the Gospel to all Nations (Matt. xxiv. 14), *hastens* the coming of the Day of Christ. Cp. *Dean Trench* on the Authorized Version, p. 84, and the margin of that Version.

It is worthy of remark, that *St. Peter* himself, in his speech in Solomon's Porch at Jerusalem, had pressed this same truth, when he said (Acts iii. 19. 21), "Repent ye and turn to God, that your sins may be blotted out; and *in order* that (ὅπως ἂν) *the seasons* of *refreshing* may come from the presence of the Lord, and that He *may send Jesus Christ*, whom the heavens must *receive* till *the times of the restitution of all things*," i. e. of the new Heavens and new Earth, described by the writer here in *v.* 13.

This use of σπεύδειν in this passage, and the use of the ὅπως ἂν in the words just quoted from Acts iii. 19, have been thought by Expositors to present some difficulties. But the one difficulty solves the other. And the occurrence of this remarkable thought in this Epistle, as compared with that speech of *St. Peter*, is another silent evidence of the *genuineness* of this Epistle.

13. καινοὺς δὲ οὐρανούς] *But we look for new heavens and new earth, wherein dwelleth righteousness.* On the meaning of καινοὺς, *made new*, as distinguished from νέος, see above, on Eph. iv. 23.

Concerning this future renovation, see above, Rom. viii. 20—22; below, Rev. xxi. 1; and St. Peter's speech, Acts iii. 19—21. Cp. Isa. lxv. 17; lxvi. 22.

There are frequent anticipations of this physical restoration in the *Book* of *Enoch* (x. 27; l. 5; liv. 4, 5; xc. 17). *Huther*, p. 323.

St. Peter does not represent the Heavens as destined to *destruction*, but as hereafter to be transformed (ἀναστοιχειουμένους) to a more *glorious condition.* As the mortal bodies of the Saints are dissolved by death, and will not be reduced to annihilation, but will, by reason of Christ's Resurrection, and of their incorporation in Him Who is the Resurrection and the Life, be renewed to Immortality, so the heavenly bodies will be renewed by fire, and be delivered from the bondage of corruption. See Rom. viii. 20—22.

The material Creation has sympathized with us in our Fall, and it has derived benefit from the Incarnation of Christ, and from our elevation in Him (see on James i. 18), and will rejoice with the righteous in their Redemption and Revivification, when their mortal bodies will rise and bloom anew, like vernal herbs

m 1 Cor. 1. 8. Phil. 1. 10. 1 Thess. 3. 13. & 5. 23.
n Rom. 2. 4. ver. 9.
o Rom. 8. 19. 1 Cor. 15. 24. 1 Thess. 4. 15.

14 [m] Διὸ, ἀγαπητοὶ, ταῦτα προσδοκῶντες σπουδάσατε ἄσπιλοι καὶ ἀμώμητοι αὐτῷ εὑρεθῆναι ἐν εἰρήνῃ· 15 [n] καὶ τὴν τοῦ Κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἡγεῖσθε· καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος κατὰ τὴν δοθεῖσαν αὐτῷ σοφίαν ἔγραψεν ὑμῖν, 16 [o] ὡς καὶ ἐν πάσαις ἐπιστολαῖς, λαλῶν ἐν αὐταῖς περὶ τούτων· ἐν αἷς ἐστι δυσνόητά τινα, ἃ οἱ ἀμαθεῖς καὶ ἀστήρικτοι στρεβλοῦσιν ὡς καὶ τὰς λοιπὰς γραφὰς, πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν.

and flowers, in the glorious spring-tide of the Resurrection. See *Eusebius*, *Severus*, and others here in *Catenâ*, Cramer, p. 100.

Thus the benefits of the Incarnation and the Redemption wrought by the Second Adam extend also to the Natural World. He has restored already the free use of the creatures to *us* (see on 1 Cor. iii. 23); and He will raise the Creation itself to a more glorious state of being.

15, 16. *καθὼς καὶ ὁ ἀγαπητὸς ἡμῶν ἀδελφὸς Παῦλος*] *as also our beloved brother Paul, according to the wisdom given unto him, wrote to you; as also in all his Epistles, speaking of these things in them; in which are some things hard to be understood, which the unlearned and unstable wrest, as they do also the other Scriptures, to their own destruction.*

Part of this text is quoted by *Origen* de Rectâ Fide, sect. 2, and ascribed by him without any hesitation to St. Peter. See also on i. 4; ii. 16. 19.

With regard to the reading of this passage, *Elz.* has *ταῖς* before *ἐπιστολαῖς*, but this is not in A, B, C. However, the sense is not affected by its omission: it means in *all Epistles* written by him.

Elz. has *ἐν οἷς*, "in which *things*," and so C, G, K; but A, B have *ἐν αἷς*, "in which *Epistles*," and also many Cursives, and the *Arabic*, *Syriac*, and *English* versions, and *Lachmann*: and this text is supposed to contain a reference to St. Paul's *Epistles*, by *S. Cyril* of Alexandria (in Catenâ, p. 103), *Augustine* (De Fide, § 22), and others. They therefore are in favour of the reading *ἐν αἷς*, agreeing with *ἐπιστολαῖς*.

The context also seems to require *ἐν αἷς*, *in which Epistles*. For, it can hardly be said, that unlearned men *wrest* obscure *things* or *mysteries*—*as* they do "*the other Scriptures*"—to their own destruction. The wresting of one set of *writings* (i. e. of the other Scriptures) is here joined with the wresting of another set of *writings*, i. e. the Epistles of St. Paul: and the unlearned and unstable are said to pervert *both*.

This passage seems to have been in the mind of *S. Polycarp* when he wrote to the Philippians, i. 3, "No one like me can equal the *wisdom* of the blessed Paul, who being absent *wrote to you Epistles* (*ὑμῖν ἔγραψεν ἐπιστολὰς*), into which if you look diligently, you will be enabled to be built up unto the faith."

"Our beloved brother Paul wrote *to you*," says St. Peter here; "*to you* of Asia Minor, whom I address." Especially St. Paul did this in his Epistles to the *Galatians* and to the *Ephesians* in *Asia* Proper, and to the *Colossians* in *Phrygia*. Compare St. Peter's inscription of his own First Epistle to those of the dispersion of *Galatia*, *Asia*, and *Bithynia*; and St. Peter's Second Epistle is addressed to the same persons. (2 Pet. iii. 1.)

As has been already observed, *St. Peter* in these two Epistles adopts much of the language and reinforces the precepts and warnings of *St. Paul's* Epistles to the *Asiatic* Churches of Ephesus and Colossæ. See above, p. 44.

To what does he specially refer when he says that there are "some things hard to be understood in St. Paul's Epistles?"

S. Augustine thus replies to this question:—

"Even in the times of the Apostles, certain persons, who did not understand some of Paul's rather obscure (subobscuras) sentences, alleged that he said 'Let us do evil, that good may come,' because he had said 'that the Law entered in, that sin might abound; and where sin abounded, there did grace much more abound.' (Rom. iii. 8; v. 20.)

"When the Apostle Paul says that a man is justified by faith (per fidem) without the works of the Law, he does not mean thereby, that, when a man has received and professed the Faith, he may despise the works of righteousness; but that every one may know that he may be justified by faith, although works of the law have not *gone before* his Faith. For works *follow* him that is justified, 'Sequuntur justificatum, non præcedunt justificatum.'

"Since however the notion above mentioned had arisen at that time (viz. that works were not requisite), the other *Apostolic Epistles* of *Peter*, *John*, *James*, and *Jude*, specially contend against that notion; in order to maintain earnestly, that Faith without works doth not profit. Indeed *Paul* himself has defined Faith to be not *any kind* of Faith by which man believes in God; but he defines true faith to be that *healthful and evangelical faith*, whose works proceed from love—'Faith which worketh by love.' (Gal. v. 6.) And he asserts, that the faith which some men think sufficient for salvation is so worthless, that 'if I have faith (he says) so as to remove mountains, and have not charity, I am nothing' (1 Cor. xiii. 2); and doubtless that man's life is good, where faithful love works, for he says, 'the fulfilling of the Law is love' (Rom. xiii. 10)."

This remark is specially applicable to *St. Paul's* own *latest* Epistles. See above, *Introduction* to the Epistles to Timothy and Titus (near the end).

"Evidently, therefore (continues *Augustine*), for this reason, *St. Peter*, in his *Second Epistle*, when he was exhorting to holiness of life, and was declaring that this world would pass away, and that *new heavens and new earth* are looked for, which are to be assigned as dwellings to the righteous; and when he was admonishing men to consider what ought to be their life in this world, in order that they may be made meet for that future habitation; and being also aware that many ungodly men had taken occasion from certain rather obscure sentences of the Apostle *Paul*, to be reckless of living well, and to presume of salvation by faith, has noted that there are *some things hard to be understood in* St. Paul's *Epistles*, which men *wrested*, as they did the *other Scriptures*, *to their own destruction*; whereas, in truth, that Apostle (St. Paul) entertained the same opinions as the rest of the Apostles concerning everlasting salvation, and that it would not be given to any but to those who live well. Thus therefore Peter writes." *Augustine* then quotes this chapter, *vv.* 11—18. *S. Augustine*, de Fide et Operibus, c. 22, ed. Bened. vi. p. 308.

Many of the Ancients supposed the Epistle of St. James, with the First of St. John, that of St. Jude, and the *Second of St. Peter*, to have been written against *those* who, *mistaking* the sense of *St. Paul's Epistles*, held that faith without good works is sufficient for salvation. Which opinion is greatly confirmed by St. Peter, where he says that in the *Epistles of St. Paul* may be found some things which by bad men are perverted to the worst sense, and to their own destruction. *Bp. Bull*, de Justif., diss. ii. ch. iv. Cp. also *Bp. Bull's* Examen Censuræ Strict. i. § 4, where he says, "that St. Peter *refers* here to St. Paul's doctrine on Justification by Faith, *hath been* the judgment of most learned men." Cp. *Bp. Sanderson*, Prælect. ii. de Conscientiâ, § 5, and above, *Introduction* to the Epistle of St. James, pp. 1—3.

Observe, however, how wisely St. Peter guards against the inference which has been derived by some from his words—especially by Theologians of the Church of Rome—alleging that *Holy Scripture* is here represented by him as *obscure*, and that *therefore* it ought *not* to be allowed to be *read by the people*.

In this same chapter, St. Peter commends the "words of the holy Prophets, and the commandment of the Apostles," to the careful meditation of his readers (iii. 2); and he had said, "if *any man* speaks, let him speak as the *oracles of God*," which presupposes knowledge of those oracles (iv. 11). And he does not say here that *Holy Scripture* is *obscure*; but that there are *unlearned and unstable men* in the world; and that there are *some* things hard to be understood in *some portions* of Holy Scripture, which he *commends* to their reverent regard by saying, that they are written by "our *beloved brother* Paul according to the *wisdom* that was given him." And he does *not* suppose that the *faithful* and *well-grounded* believer will misapprehend them; but he affirms that *unlearned and unstable* men *wrest* them, that is, put them, as it were, to the *rack*, and *torture* them, contrary to their true and natural meaning—to their own *destruction*: whereas, when properly understood, they are able to make wise unto *salvation*. He also says that this evil practice of these unlearned and unstable men is not limited to these particular portions of Holy Scripture; but that they *treat the rest of the Scriptures* in the same way.

These words of St. Peter possess much interest and importance, as taking their place with the other testimonies of Prophets and Apostles to the authority of Holy Scripture.

The Prophet *Malachi closes* the Canon of the *Old* Testament by a solemn appeal "to the Law of Moses, and to the Statutes and Judgments." He says, "Remember them" (Mal. iv. 4).

17 p Ὑμεῖς οὖν, ἀγαπητοί, προγινώσκοντες φυλάσσεσθε, ἵνα μὴ τῇ τῶν p Mark 13. 23.
ἀθέσμων πλάνῃ συναπαχθέντες ἐκπέσητε τοῦ ἰδίου στηριγμοῦ· 18 αὐξάνετε δὲ
ἐν χάριτι καὶ γνώσει τοῦ Κυρίου ἡμῶν καὶ Σωτῆρος Ἰησοῦ Χριστοῦ· αὐτῷ ἡ
δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος· ἀμήν.

The Apostle and Evangelist *St. John closes* the four Gospels with a similar reference. "These things are *written*, that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through His Name." (John xx. 31.)

St. Paul, the Apostle of the Gentile World, *closes* his Epistles with a testimony to the sufficiency and Inspiration of *Holy Scripture*. "Abide thou in those things which thou hast learnt, and wert assured of, knowing from whom thou didst learn them; and that from a child thou knowest the *Holy Scriptures*, which are *the things* that are able to *make thee wise unto salvation*, through faith that is in Christ Jesus. *Every Scripture*, being *divinely inspired*, is also profitable for doctrine, for reproof, for correction, for instruction in righteousness, in order that the man of God may be perfect, throughly furnished unto every good work." (2 Tim. iii. 14—17.)

St. Peter, in like manner, *closes* his Epistles here with a similar exhortation, and with a warning against perversion of Scripture.

St. Jude also *closes* the Catholic Epistles with a memento to his readers, "Remember ye the words spoken before by the Apostles of our Lord Jesus Christ." (Jude 17.)

Lastly, the Apostle and Evangelist *St. John closes* the Apocalypse with a promise of blessing to those who keep its sayings, and a curse on those who take from it or add to it. (Rev. xxii. 7. 18, 19.)

Thus the duties of the Christian Church, as the Guardian of Holy Scripture, and the duties of every member of the Church, as bound to receive, to meditate upon, and to obey the written Word of God, are solemnly inculcated by the farewell voices of Prophets and Apostles.

Prophets and Apostles pass away to another and better world. But the Word of God, written by their instrumentality, *endureth for ever*. (1 Pet. i. 25.)

Observe, also, the importance of this passage with regard to the Epistles of St. Paul.

When St. Peter wrote this Epistle, he was near his death (2 Pet. i. 14), which took place in or about A.D. 68. He refers here to St. Paul's Epistles—to *all his Epistles*.

At the date of the present Epistle, *all* St. Paul's Epistles had been written, with the exception perhaps of the last Epistle, the Second to Timothy. See above, *Chronological Table* prefixed to St. Paul's Epistles, pp. xiv, xv.

"Peter wrote his present Epistle a very short time before his own and St. Paul's martyrdom; and St. Peter had read all Paul's Epistles." *Bengel*.

St. Peter here designates St. Paul's Epistles as γραφάς, *Scriptures*. He says that some men wrest them as they do "*the other Scriptures*" (τὰς λοιπὰς γραφάς).

The word γραφαί is used about fifty times in the New Testament, and is there always applied to characterize *divinely inspired writings*, specially those of the *Old Testament*, which were received by *Christ Himself* as given *by inspiration of God*. It is *never* used in the New Testament to designate *any other* writings than those. Therefore, St. Peter here declares, that the Epistles of St. Paul are *divinely inspired*, and are to be received as such.

This testimony to the *wisdom* of *St. Paul* and to the *divine inspiration* of his Epistles, is specially interesting and valuable as coming from *St. Peter*.

Some persons had endeavoured to make him a rival of St. Paul. "I am of Cephas," was said in opposition to others, who said, "I am of Paul" (1 Cor. i. 12). He was the Apostle of the Circumcision, and St. Paul of the Gentiles (Gal. ii. 7). And Peter had been once prevailed upon by the Judaizing Christians at Antioch to side with them in *opposition* to St. Paul. (Gal. ii. 11.) On that occasion he had been openly resisted and publicly rebuked by St. Paul; and St. Paul has fully recorded the circumstances of that resistance and rebuke in one of his own Epistles to the Christians of Asia: the Christians of one of the same regions as are recited in the inscription of St. Peter's First Epistle, and to which the Second Epistle of St. Peter was addressed—*Galatia*. (Gal. ii. 11—21.)

St. Peter, therefore, in acknowledging St. Paul's Epistles to be *Scripture*, that is, as *written by inspiration of God*, acknowledges them to be *true*; and therefore he owns, that what is therein recorded in St. Paul's Epistle to the *Galatians*, concerning *himself*, and his own conduct at Antioch, is a *true history*; and that he was then *justly rebuked*, because he was κατεγνωσμένος, *condemned*. (Gal. ii. 11.)

St. Peter, therefore, here refutes the assumption of the Bishops of Rome, who call themselves his successors, and who allege that they themselves are *infallible*, and are not to be rebuked by any; an assumption grounded on St. Peter's *supposed* infallibility (see on Matt. xvi. 18).

But *St. Peter himself* faltered, and the record of his failing is written in the Word of God; and St. Peter himself owns that record to be true, and to be divinely inspired. Therefore, none of those who call themselves his successors, and who ground their claims on St. Peter's alleged infallibility, can be allowed to be infallible. And whoever desires to build his hopes of heaven on the rock and not on the sand, will not place his faith on the baseless foundation of such an imaginary Infallibility.

St. Peter's generosity, wisdom, and charity, are also here manifest.

He owns himself to have been in error. He makes public reparation for his error, in writing to those to whom his error might be a snare; the Jewish Christians of Asia. He refers to Epistles, in which that error is recorded by him who rebuked him for his error. He acknowledges these Epistles to be written by his *beloved brother*; to be written according to *divine wisdom*; he owns them to be *Scripture*, written by inspiration of God. He thus publicly confesses and retracts his error: he thanks him who corrected him: he shows his own wisdom. "Rebuke a *wise man*, and he will *love* thee" (Prov. ix. 8).

Compare note above, at the end of Gal. ii.

St. Peter felt that he had been rightly rebuked by St. Paul; he did not indignantly spurn that rebuke as an injury, but received it thankfully as a benefit. Such is the temper of those who have learnt to be meek and lowly in heart (Matt. xi. 29); "in honour preferring one another" (Rom. xii. 10). In a like, loving, spirit, St. Peter had closed his *first* Epistle, saying, that he sent it by "Silvanus the faithful brother," who had been the chosen associate of *St. Paul*; and joining him with "Marcus his son." See note on 1 Pet. v. 12, 13.

Thus, in fine, the Apostle of the Circumcision, now ready to put off his mortal tabernacle (i. 14), is seen standing, as it were, side by side, with the Apostle of the Gentiles, who is also now "ready to be offered up, and the time of his departure is at hand" (2 Tim. iv. 6), and he declares to the Churches of Asia and the world, that the Epistles of his beloved brother Paul are to be received as divinely inspired Scripture. Thus both these Apostles proclaim to the Church Universal that they are of one mind; and that the Faith is one and the same, which they have preached in their lives, and for which they are about to die.

They died as Martyrs in the same city—Rome; and as some ancient authorities relate, in the same year, and even on the same day (see *Introduction* to the Epistles to Timothy, at the end). However this may be, "they were lovely and pleasant in their lives, and in their death they were not divided." 2 Sam. i. 23.

17. ὑμεῖς οὖν, ἀγαπητοί] *Ye therefore, beloved, knowing these things before, take heed that ye be not led away by the error of the lawless, and fall away from your own stedfastness.*

These two verses contain the sum of the whole Epistle.

First, here is a warning against the errors and allurements of the false teachers with their specious claims to superior *gnosis*; to this he opposes the divine *gnosis*, which he has just supplied, and he therefore adds what follows;—

18. αὐξάνετε δέ] *But grow in grace, and in the knowledge* (the true *gnosis*) *of our Lord and Saviour Jesus Christ; to Him be the glory both now and for ever*,—literally, for the *day of eternity*, which has no night (see on Matt. xxv. 46). Observe the arrangement; true *gnosis* is a fruit of *grace*.

Here is a Doxology to Jesus Christ as God. On ἡ δόξα, cp. Rev. iv. 11; v. 13; vii. 12. He ends, as he had begun, with an assertion of the unity of the person of *Jesus* and *Christ*; and of His *Lordship*; and of His office as *Saviour*, and of His *Godhead*; because in opposition to the Gnostic false teachers these were the *principal* doctrines to be maintained.

— ἀμήν] *Amen.* So A, C, G, K, and most Cursives and Versions.

INTRODUCTION

TO

THE FIRST EPISTLE GENERAL OF ST. JOHN.

I. EACH of the Catholic or General Epistles has a special character.

The Epistle of St. James corrects the errors of those who imagined that a theoretical knowledge of religion, apart from practical piety, is acceptable to God[1]. St. Peter, in his First Epistle, builds up a system of ethical duty on the foundation of Christian Faith[2]. In his second Epistle he condemns the false doctrines of those heretical Teachers who denied the Lord that bought them[3], and exposes the evil consequences of heretical teaching, in its influence on moral practice[4].

St. Jude, in his Epistle, completes the work of St. Peter. He recalls the attention of the Church to the warnings of that Apostle, and of his Apostolic brethren[5]. He displays in clearer light, and fuller amplitude, what St. Peter had revealed by the Spirit of prophecy[6].

II. The beloved disciple, the holy Apostle, and Evangelist, St. John, had another work to perform.

It was his special office to defend the doctrine of the INCARNATION.

That doctrine had been taught with great clearness by the Apostle St. Paul, in his Epistle to the *Ephesians;* as has been already shown in the *Introduction* to that Epistle.

St. Paul, in his solemn farewell charge to the *Presbyters* of *Ephesus*, had exhorted them to "feed the Church of God, which He purchased with His own blood," and he had given to them a prophetic warning that after his departure "many grievous wolves would enter in among them not sparing the flock, and that even of their own selves men would rise up, speaking perverse things to draw away the disciples after them[7]."

And in writing to his own son in the faith, Timothy, whom he had placed as *Bishop* at *Ephesus*, St. Paul first reminds him that "God willeth all men to be saved[8]," and that the One Mediator between God and men "gave Himself a ransom for all[9]," and then exhorts him to behave himself aright "in the house of God which is the Church of the living God, the pillar and ground of the truth (and without controversy great is the Mystery of godliness); Who was *manifested* in the *flesh*[10];" and then he proceeds to warn Timothy that "some will depart from the faith, giving heed to seducing spirits[11]."

St. John, who lived and died at *Ephesus*, continued, maintained, guarded, and completed this work of St. Paul; and St. John's writings show the truth of St. Paul's prophecy.

He had to encounter false Teachers whose rise had been predicted by St. Paul.

No one could be better qualified for this work than St. John.

He had been admitted to the nearest intimacy with the Incarnate Word. He had leaned on His breast at supper[12]. He saw Him die on the cross, and beheld His side pierced, *and there came forth blood and water*[13].

St. John, who had seen these things, had testified of them in his oral teaching. And probably he had already written the record of them in his Gospel, before he published his Epistles[14]. St.

[1] See above, *Introduction* to that Epistle, pp. 1—3.
[2] See above, *Introduction* to that Epistle, p. 43. Cp. pp. 69, 70.
[3] 2 Pet. ii. 1.
[4] See above, *Introduction* to that Epistle, pp. 70—72.
[5] Jude 17.
[6] 2 Pet. ii. 1.
[7] Acts xx. 28—30.
[8] 1 Tim. ii. 4.
[9] 1 Tim. ii. 6.
[10] 1 Tim. iii. 15, 16.
[11] 1 Tim. iv. 1.
[12] John xiii. 25.
[13] John xix. 34.
[14] It cannot indeed be *proved*, that the *Gospel* of St. John was written *before* his Epistles; but for various reasons this seems to me more probable now, than when p. 266 of the *Introduction* to the *Gospel* was written. See below on i. 1, and *Guerike*, Ein-

John's Gospel affords the best help to the study of his Epistles. And the reader is requested to refer to the *Introduction* prefixed to his *Gospel*[1], as serving, in some respects, for an *Introduction* to his *Epistles* also.

St. John's life was providentially prolonged by the Head of the Church, in His love to her, in order that the beloved disciple might bear testimony to the fundamental doctrines of the Godhead and Incarnation of Jesus Christ; and that he might also pronounce a judicial sentence, with all the weight of his Apostolic authority, on the wickedness of denying any of those doctrines; and might deliver to all of every age a warning against those Teachers who impugn any of these articles of the Faith; and might provide a refuge for the faithful under the peaceful shelter of his Apostolic name[2].

This he has done in his Epistles.

Ancient writers, dating almost from the age of St. John, bear witness to these statements.

The most important testimony of Christian Antiquity to this effect is that of S. Irenæus[3], which will be quoted presently. He came from the neighbourhood of Ephesus, the country in which St. John passed the latter part of his life, and in which he died[4]. He had conversed with S. Polycarp, Bishop of Smyrna; and S. Polycarp had conversed with St. John and other Apostles[5]. The testimony therefore of S. Irenæus concerning the design of St. John's Epistles is of great weight.

III. Certain Heresies affecting the doctrine of Christ's two Natures and one Person had sprung up in Apostolic times. The *Jews*, who looked for a *temporal* kingdom of Christ, could not reconcile their minds to the doctrine, taught in the Gospel, of a *suffering Messiah*. They were ashamed of the *cross* of Christ: they shrank from the scoffs of the Heathen taunting the Christians with worshipping a man, who died the death of a slave.

Those Jews also, who did not rightly understand the doctrine of the Divine *Unity*, were not prepared to accept that other cardinal article of the true Faith, that Jesus Christ is God.

Accordingly, when the Gospel was presented to the minds of those among them who could not gainsay the proofs of its truth as a Revelation from God, they endeavoured to accommodate it to their own preconceived opinions. Such persons were no longer willing to be called Jews; they assumed the name of Christians. But they were not sound Christians; and some among them are condemned by St. John.

The difficulties just specified beset the Jewish mind when it contemplated the Gospel, as preached by the Apostles.

IV. There was also another embarrassment which perplexed many inquirers, *Πόθεν τὸ κακόν*; Whence is evil? How came it into the world?

This question had produced the Magian Philosophy, with its two independent Principles, and antagonistic Powers; and it engendered also the Gnostic Theories of emanations, or æons; according to which, the Demiurge or Creator was a different Person and Agent from the Father of our Lord Jesus Christ; and the Law and the Prophets were severed from the Gospel.

V. The Heresies produced by these causes, and which sprung up especially among the Jewish Christians, in the age of St. John, concerning the Person and Nature of Christ, and against which the Apostle wrote, were mainly four[6]—

1. The heresy of those who affirmed that Jesus was a mere *man;* this was the heresy of *Ebion.*

2. The heresy of those who said that *Jesus* was a different being from *Christ;* and that *Christ* was an æon or emanation, who was sent into the world to reveal the knowledge of the true God, and to free the souls of men from the power of the Demiurge or Creator of matter; and descended into the *man Jesus* at His baptism, and departed from Him before His crucifixion. This was the heresy of *Cerinthus.*

3. The heresy of those who asserted that Christ had *no real human body*, but that He suffered merely in *appearance.* This was the heresy of the *Docetæ*[7], and of their leader *Simon Magus.*

leitung, p. 473. *Hug*, *Lücke*, and *Davidson*, Introduction, p. 463. Cp. *Dr. Smith's* Dictionary of the Bible, p. 1112, and below, *Introduction* to the *Second* Epistle.

[1] See above, vol. i. pp. 256—266.

[2] Compare *Dr. Burton's* Bampton Lectures "on the Heresies of the Apostolic Age," especially Lecture vi. pp. 158—191, which affords some valuable helps for the study of these Epistles: see also Lecture viii. pp. 237—240, and notes, pp. 462—478, and pp. 498—519.

[3] The words of *S. Irenæus* will be quoted below: see p. 100. Compare also the testimony of *Tertullian*, Præscr. c. 33, "Eos maximè *Johannes* in Epistolâ *Antichristos* vocat, qui Christum negarent in carne venisse, et qui non putarent Jesum esse Filium Dei." He identifies the latter heresy with the teaching of *Ebion.* See also *S. Jerome*, Prolog. in Matt., "Joannes, quùm esset in Asiâ et jam tunc hereticorum semina pullularent, *Cerinthi*, *Ebionis*, et cæterorum, quos et ipse in *Epistolâ* suâ *Antichristos* vocat."

[4] *Euseb.* v. 5, and v. 20.

[5] *Euseb.* iv. 14; v. 24, citing the testimony of *S. Irenæus* and *Polycrates*, and other Bishops of Asia.

[6] Cp. preliminary note above to 2 Pet. ii., p. 87.

[7] So called from δοκεῖν, to *appear* or to *seem.*

4. The heresy of those who said that the world was not created by Him, or by the Father, but by some rival powers; and who affirmed that there was no necessity for abstaining from idolatry, or for incurring any danger in behalf of the Faith. These were the *Nicolaitans* and others.

VI. They who taught these doctrines are called *deceivers* and *antichrists* by St. John in his two Epistles [1], as is observed by S. Irenæus [2], who speaks at large concerning these errors in his great work against Heresy [3].

1. A summary of the remarks of S. Irenæus on this important subject may be presented to the English reader in the words of Bp. Bull;—

"All the Gnostics, of whatever denomination, did in reality deny the true Nativity, Passion, and Resurrection of Jesus Christ, although not all in the same way. This is a learned observation of Irenæus, who was a most careful investigator of the doctrine of the Gnostics, in the third book of his Treatise, where, after showing how the Apostle John, in the very beginning of his Gospel, glances at the *Cerinthians* and *Nicolaitans*, he proceeds presently to those words of the Apostle [4], and demonstrates that neither the Cerinthians, nor any other sect of the Gnostics, did sincerely acknowledge the Incarnation, the Passion, or the Resurrection of Jesus Christ.

"These are the words of Irenæus. According to those heretics, neither was the Word made Flesh, nor Christ, nor the Saviour. For they maintain, that the Word and Christ did not even come into this world, and that the Saviour was neither Incarnate, nor suffered, but that He descended like a dove upon Jesus, and having declared the unknown Father, ascended again into the pleroma. But He who was incarnate and suffered, some of them affirm, was that Jesus who is of the Gospel dispensation, who, they say, passed through the Virgin Mary, as water through a tube; others assert, that He, who suffered, was the Son of the Demiurge, or Creator, upon whom that Jesus descended, who is of the Gospel dispensation; others again say, that Jesus was indeed born of Joseph and Mary, and that upon him Christ descended, who is from above, being without flesh, and incapable of suffering.

"According, however, to no view entertained by these Heretics, was the Word of God made Flesh. For if one carefully search into the theories of them all, he will find, that there is introduced a Word of God, and a Christ that is on high, without flesh, and incapable of suffering. For some of them think that He was manifested, as transfigured into the form of man, but say that He was neither born, nor incarnate; whereas others suppose that He did not even assume the form of man, but descended as a dove upon that Jesus who was born of Mary. The Lord's disciple, St. John, therefore, showing that they are all false witnesses, says, 'And the WORD was made FLESH, and DWELT AMONG US [5].'"

2. The reader may be also glad to be reminded here of the remarks made by another learned

[1] 1 John ii. 18. 22. 26; iv. 3. 2 John 7.

[2] *Irenæus* iii. 16. 5, Propter quod et in Epistolâ suâ sic testificatus est nobis *Joannes* 'Filioli, novissima hora est; et quemadmodum audistis, quoniam Antichristus venit, *nunc Antichristi* multi facti sunt, &c., et ex nobis exierunt' (1 John ii. 18); and *S. Irenæus* applies these words to those, like *Cerinthus*, who said that Jesus was only a "receptacle of Christ, and that Christ descended like a dove into Jesus;" and he says that these Antichrists whom he has mentioned do indeed in name confess Jesus Christ, but in fact deny Him by separating Jesus from Christ; and he applies to them the words of St. John in his First and Second *Epistles*, 1 John iv. 1, and 2 John 7, 8. See *Iren.* iii. 16. 8.

[3] "Hanc fidem annuntians Joannes Domini discipulus, volens per evangelii annuntiationem auferre eum qui à *Cerintho* inseminatus erat hominibus errorem, ut confunderet eos et suaderet, quoniam *unus Deus qui omnia fecit per Verbum suum;* et non, quemadmodum illi dicunt, *alterum quidem fabricatorem*, alium autem *Patrem Domini;* et alium quidem fabricatoris filium, alterum verò de superioribus Christum, quem et impassibilem perseverasse, descendentem in Jesum filium fabricatoris, et iterum revolasse in suum Pleroma; et initium quidem esse Monogenem, Logon autem verum filium Unigeniti; et eam conditionem, quæ est secundùm nos, non à primo Deo factam, sed à virtute aliquâ valdè deorsum subjectâ, et abscissâ ab eorum communicatione, quæ sunt invisibilia et innominabilia. Abstulit autem à nobis dissensiones omnes ipse *Joannes* dicens, *In hoc mundo erat, et mundus per ipsum factus est, et mundus eum non cognovit. In sua propria venit, et sui eum non receperunt.* Secundùm autem Marcionem et eos, qui similes sunt ei, neque mundus per eum factus est; neque in sua venit, sed in aliena; secundùm autem quosdam Gnosticorum ab angelis factus est iste mundus, et non per Verbum Dei. Secundùm autem eos, qui sunt à Valentino, iterum non per eum factus est, sed per Demiurgum. Hic enim operabatur similitudines tales fieri, ad imitationem eorum quæ sunt sursum, quemadmodum dicunt: Demiurgus autem perficiebat fabricationem conditionis. Emissum enim dicunt eum à matre Dominum et Demiurgum ejus dispositionis, quæ est secundùm conditionem, per quem hunc mundum factum volunt, quum Evangelium manifestè dicat, quoniam per Verbum, quod in principio erat apud Deum, omnia sunt facta: quod *Verbum*, inquit, *caro factum est, et inhabitavit in nobis.*

"Secundùm autem illos, neque Verbum caro factum est, neque Christus, neque qui ex omnibus factus est, Salvator. Etenim Verbum et Christum nec advenisse in hunc mundum volunt; Salvatorem verò non incarnatum neque passum; descendisse autem quasi columbam in eum Jesum qui factus est ex dispositione, et cùm adnunciasset incognitum Patrem, iterum ascendisse in Pleroma. Incarnatum autem et passum quidam quidem eum, qui ex dispositione sit, dicunt Jesum, quem per Mariam dicunt pertransisse, quasi aquam per tubum: alii verò Demiurgi filium, in quem descendisse eum Jesum qui ex dispositione sit: alii rursum Jesum quidem ex Joseph et Mariâ natum dicunt, et in hunc descendisse Christum, qui de superioribus sit sine carne et impassibilem existentem. Secundùm autem nullam sententiam hæreticorum, Verbum Dei caro factum est. Si enim quis regulas ipsorum omnium perscrutetur, inveniet quoniam sine carne et impassibile ab omnibus illis inducitur Dei Verbum, et qui est in superioribus Christus. Alii enim putant manifestatum eum, quemadmodum hominem transfiguratum; neque autem natum neque incarnatum dicunt illum: alii verò neque figuram eum assumpsisse hominis; sed quemadmodum columbam descendisse in eum Jesum, qui natus est ex Mariâ. Omnes igitur illos falsos testes ostendens discipulus Domini, ait: *Et Verbum caro factum est, et habitavit in nobis.*" *S. Irenæus*, iii. cap. xi. p. 462.

[4] John i. 14.

[5] *Bp. Bull*, Def. of Nicene Creed, iii. 1. See also *Dr. Burton*, Bampton Lectures, 1829, Lect. vi. pp. 158—160.

English Theologian, Dr. Waterland, who has illustrated this subject with special application to the Epistles of St. John.

Those remarks, together with the observations of the two English Prelates quoted in this Introduction, may serve as preparatory to a profitable study of this Epistle.

"If we examine this Epistle, we shall perceive"—says Dr. Waterland—"that a great part of it was levelled, not so much against Jews, or Pagans, as against *false Christians;* against the *heretics* of that time, *Simonians* perhaps, or *Cerinthians*, or *Ebionites*, or *Nicolaitans*, or all of them.

"The two principal errors which St. John there censures, were, the denial of Christ's being *come in the flesh*[1], and the disowning that *Jesus* was *Christ*[2]. The *Docetæ*, as they were afterwards called, the followers of Simon Magus, denied *Christ's* real *humanity*, making Him a mere *phantom, shadow*, or *apparition*. And the *Cerinthians*, making a distinction between *Jesus* and *Christ*, did not allow that both were one Person. Against those chiefly St. John wrote his Epistle. He speaks of *Antichrists* newly risen up[3], which could not be intended of Jews or Pagans, who had opposed the Gospel all along; and he speaks of men that had been *of the Church*, but had apostatized *from it;* 'they went out from us, but they were not of us[4].'

"Let us now proceed to the explication of those passages in St. John's Epistle which relate to our purpose.

"The Apostle observes, that *the Word of Life* (or the *Word* in whom *was Life*[5]) was *from the beginning*[6]; conformable to what he says in the entrance to his Gospel, and in opposition both to Cerinthus and Ebion, who made *Jesus* a mere *man*, and who either denied any pre-existing substantial Logos, or at most supposed him to stand foremost in the rank of *creatures*. The Apostle further styles the same *Logos, Eternal Life*[7], to intimate his eternal existence, in opposition to the same heretics. He adds, *which was with the Father*, parallel to what he says in his Gospel, *was with God*[8]."

St. John proceeds to declare the reality and efficacy of the Vicarious Atonement made by the Son of God dying on the Cross for the sins of the whole world. "My little children, these things write I unto you, that ye sin not: and if any man sin—or rather, have sinned (ἁμάρτῃ)—we have an Advocate with the Father, *Jesus Christ the Righteous*, and He is the *Propitiation* for our sins, and not for our sins only, but for the sins of the *whole world*[9];" and he says, "In this was manifested the love of God towards us, because that God sent His only-begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the *propitiation* for our sins. Beloved, if God so loved us, we ought also to love one another[10]."

"In the second chapter of the Epistle (says Waterland) the Apostle describes the antichristian heretics of that time as denying that *Jesus is Christ*, which amounted to the same with *denying the Father and the Son*[11]; because *whosoever denieth the Son, the same hath not the Father*[12]. Cerinthus denied that Jesus was Christ, dividing Christ from Jesus; and he, of consequence, *denied the Son*, because he allowed not that Jesus was personally united with the Word, the eternal Son of God; nor that the Logos which he speaks of, was the only-begotten of the Father, being Son only of the only-begotten, according to his scheme; so that he totally disowned the divine Sonship, both of Jesus and Christ, and by such denial denied both the Father and Son[13].

"The Apostle goes on to say, *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.* Where again he manifestly strikes at the Cerinthian and Ebionite principles, which allowed not Jesus to be the Son of God, in any true and proper sense, such as St. John lays down in several places of his writings, but particularly in the entrance to his Gospel[14].

[1] 1 John iv. 3. Compare 2 John 7.
[2] 1 John ii. 22.
[3] 1 John ii. 18. 22; iv. 3. 2 John 7.
[4] 1 John ii. 19.
[5] John i. 4.
[6] 1 John i. 1.
[7] 1 John i. 2. Compare 1 John v. 20.
[8] Conf. *Tertull.* contra Prax. c. xv. *Bp. Bull*, Judic. Eccles. c. ii. sect. 5, p. 295.
[9] 1 John ii. 1—3.
[10] 1 John iv. 9—11.
[11] 1 John ii. 22.
[12] 1 John ii. 22. "Apostoli verba commune Cerinthi et Ebionis dogma manifesti perstringunt, nam illi ambo Jesum esse verum Dei Filium ante Mariam, adeoque ante res omnes creatas ex Deo Patre natum omninò negabant, ac proinde, Apostolo judice, neque Deum Patrem reverâ confessi sunt; siquidem à revelato Evangelio, nemo potest Deum Patrem ritè colere aut credere, nisi qui Deum Filium simul amplectatur." *Bull*, Judic. Eccl. c. ii. sect. 5, p. 296.
[13] "Dum enim Cerinthiani negabant Jesum esse Christum per veram scilicet perpetuamque unionem, Christum insuper Filium Dei verum et unigenitum inficiebantur; perinde hoc erat ac si et Patrem et Filium negassent, cùm, ut rectè Joannes dicit, Qui Filium negat, nec Patrem habeat.—Eo ipsi enim, dum negabant Jesum esse Christum, nec ipsum quoque Christum pro Dei Filio agnoscebant, non poterant non multò magis negare, Jesum esse Filium Dei." *Buddæi* Eccles. Apostol. p. 445.
[14] "Non est dubitandum, quin Apostolus his verbis confessionem exigat illius *Filii Dei*, quem ipse ex parte supra in hâc Epistolâ prædicaverat, et pleniùs in Evangelio suo declarat, nempe Filii Dei, qui sit Dei Patris Λόγος, qui *in principio* erat, et *apud Deum* erat, et *Deus ipse* erat, per quem *omnia facta sunt*, &c.—Hujusmodi verò Dei Filium *Jesum* nostrum esse, non confessus

"In the chapter next following, the Apostle repeats the same thing as before, or uses words to the same effect; *Whosoever believeth that Jesus is the Christ, is born of God*[1]; and soon after adds, *Who is he that overcometh the world, but he that believeth that Jesus is the Son of God*[2]? Here lay the main stress,—to believe that *Jesus*, who was truly and really Man, was as truly and really the eternal *Son of God*[3]. The Apostle in the next verse seems to point at the *Docetæ*, as he had before done in the same Epistle[4], being equally concerned to maintain that Christ had real *flesh*, as that He had real *Divinity;* that so the faith of the Gospel might stand upon this firm foundation, that the Eternal Son of God became Son of Man for the salvation of mankind. Hereupon therefore the Apostle, in defence of Christ's real *humanity*, says, *This is He that came by water and blood*[5]. What he elsewhere expresses by His *coming in the flesh*[6], here he expresses more emphatically, by His *coming* in, or by, *water* and *blood;* alluding to what Christ shed at His *passion*, as a proof that He had then a real body, and was really *man*, not a spectre, phantom, or apparition, as some heretics pretended. It is to be noted, that the ancient *visionaries* (who were the Simonians, Menandrians, Saturnilians, and Basilidians), being ashamed perhaps to confess Christ crucified[7], contrived any wild supposition imaginable to evade it. Basilides pretended that Christ Himself did not suffer, but that Simon of Cyrene was crucified in His room[8]. The elder Docetæ said that Christ had no real body, and suffered in appearance only.

"But the Apostle here emphatically observes that Christ *came by water and blood:* this shedding of both water and blood out of his side, at his Passion, was a demonstration, that there was a real body then hanging upon the cross, not a phantom, or a spiritual substance. Which very argument is well urged by Irenæus[9] and Novatian[10], in proof of the same thing, against the Docetæ. As St. John is the only Evangelist who has related that circumstance of the Passion[11], so it is observable how particular a stress he lays upon it, immediately subjoining, in confirmation of it, and *he that saw it bare record, and his record is true.* And he confirms it further from two prophecies out of the Old Testament.

"St. John strengthens the argument further by superadding the consideration of the testimony of the Spirit. And there is *the Spirit* also *bearing witness*, because *the Spirit is truth*[12], is essential truth. The Spirit residing in the Church, and working in believers by supernatural graces, bears testimony to the doctrine taught by the Apostles, and believed by the Church; particularly to the doctrine here spoken of, viz., that Christ the Son of God became Son of Man for the salvation of mankind.

"The Apostle, in the close of this Epistle, sums up all in these strong words: *we know that the Son of God is come, and hath given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God and eternal life*[13].

"The title of *true God*, in this text, is to be understood of *Christ*, as I have shown elsewhere. I would observe further, how aptly every word is chosen to obviate the erroneous tenets of Cerinthus, and of other the like false teachers of those times. *The Son of God*, not the son of Joseph and Mary, nor the Son of the only-begotten, but the immediate Son of *God*, related to God as a son to a father, not as a creature to his Lord and Maker. He is *come, come in the flesh*, and not merely to reside for a time, or occasionally, and to fly off again, but to abide and dwell with man, clothed with humanity. *We are in Him that is true*, in the true Father, by His Son Jesus Christ, who is *the true God;* not an inferior power or angel (such as Cerinthus supposed the Demiurgus, or Creator to be), not a created Æon, the offspring of the Monogenes, or of Silence, as Cerinthus fondly imagined the Logos to be; but *true God*, one with the Father. And He is *eternal life*, the same that had been with the Father, from the beginning, before any thing was created, consequently from all eternity.

est Cerinthus, neque post ipsum Ebion." *Bp. Bull*, Judic. c. ii. sect. 9, p. 297.

[1] 1 John v. 1.

[2] 1 John v. 5.

[3] "Quia præ aliis maximè tunc cresceret Cerinthi hæresis, ideo Apostolus fidem illam, quâ creditur *Jesum* esse *Dei Filium*, passim in hâc Epistolâ commendat, urget, inculcat." *Bp. Bull*, Judic. c. ii. sect. 9, p. 297.

[4] 1 John iv. 2, 3. Compare 2 John 7; and see *Bull*, Judic. p. 296. *Buddæi* Eccl. Apostol. p. 550, &c.

[5] 1 John v. 6.

[6] 1 John i. 1, 2; iv. 2, 3. 2 John 7. Compare 1 Tim. iii. 16. 1 Pet. iii. 18; iv. 1.

[7] Hence it is that Polycarp joins both together in the same reproof: πᾶς γὰρ, ὃς ἂν μὴ ὁμολογῇ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθέναι, ἀντίχριστός ἐστι· καὶ ὃς ἂν μὴ ὁμολογῇ τὸ μαρτύριον τοῦ σταυροῦ, ἐκ τοῦ Διαβόλου ἐστί. *Polycarp*, Epist. c. 7.

[8] *Irenæus*, lib. i. c. 24 (aliàs 22), p. 101. *Epiphan.* xxiv. 3. *Philastr.* c. xxxii. p. 68. *Augustine*, de Hæres. n. iv. *Theodoret*, Hæret. Fab. lib. i. c. 4.

[9] "Quomodo autem, cùm caro non esset, sed pareret (i. e. appareret), quasi homo, crucifixus est, et à latere ejus puncto sanguis exiit et aqua?" *Iren.* lib. iv. c. 33 (aliàs 57), p. 271.

[10] "Sanguis idcirco de manibus ac pedibus, atque ipso latere demanavit, ut nostri consors corporis probaretur, dum occasûs nostri legibus moritur." *Novatian*, c. x. p. 31, edit. Welchmann.

[11] John xix. 34.

[12] 1 John v. 6.

[13] 1 John v. 20.

"I have now gone," says Dr. Waterland, "through the Epistle of St. John. The sum of what I have advanced is, that St. John most apparently levelled a great part of his First Epistle against the Cerinthian doctrines.

"It appears further, that in his Epistle particularly, he has asserted the necessity of believing our Lord's divine Sonship, His proper Divinity, under pain of being excluded from heaven and happiness. *Whosoever denieth the Son, the same hath not the Father.* Whosoever denies Christ to be Son of God, in St. John's sense of Son, a Son that was always with God, and is God[1], *is a liar and antichrist, denying both the Father and the Son.* The conclusion therefore is, that the denying our blessed Lord's real Divinity, is heresy and antichristianism, much to be abhorred by every disciple of Christ, according to the infallible decision of an inspired Apostle[2]. Many were the evasions and subterfuges of self-opinionated men, who thought it a thing incredible that the Divine Word should put on flesh, or become man; and who chose rather to pass censure upon the wisdom of Heaven, than suspect their own. But sober and modest men resigned up their faith to divine Revelation; and among the foremost of those was our blessed Apostle. So now, taking in what the Scriptures have declared of the truth of the doctrine of the Trinity in Unity; besides the true and natural import of the form of Baptism, in the Name of the Father, and of the Son, and of the Holy Ghost; we have the determination of St. John himself for the importance of the doctrine of our Lord's Divinity; and of consequence, for the doctrine of a co-equal and co-eternal Trinity[3]."

VII. The student of Holy Writ will readily acknowledge the importance of these statements as elucidating the design and language of St. John in his Epistles; and they are confirmed by the fact, that one of St. John's disciples, S. Ignatius, speaks in similar language of censure and caution against the same heresies.

Here again we may refer to the words of Bp. Bull[4]. "The words in which S. Ignatius exhorts the Magnesians[5] 'to run together unto one Jesus Christ, who came forth from the Father, and who is and hath returned unto one,' are plainly aimed against the Gnostics, especially the Cerinthians; for the Cerinthians did not believe in one Jesus Christ, but taught that Jesus was one, and Christ another, who came down from the supreme power upon Jesus after His baptism, and returned again from Jesus before His Passion, back to His own pleroma. Nor did they acknowledge one Father of Jesus Christ; but professed that the Father was the Father of Christ. Next, when Ignatius afterwards says[6], 'that the Prophets of the Old Testament were inspired by the grace of Christ, to convince the unbelievers that there is one God, who hath manifested Himself through Jesus Christ His Son,' in these words again the Gnostics are evidently glanced at. For they all taught, that the Father of Jesus was the Demiurgus or Creator of the world, and God who created the world was one, the God who manifested himself to mankind through Christ his Son, another."

These assertions may also be confirmed by the testimony of another English Prelate, Bishop Pearson, who has observed, that the heresies of Ebion and the Docetæ were specially censured and condemned by St. John, and his scholar, S. Ignatius, in his Epistles; the former heresy involving a denial of the divinity of Christ, and the latter impugning His humanity[7].

Another of St. John's disciples, S. Polycarp, joins with his brother Bishop and brother Martyr, S. Ignatius, in condemning these erroneous and strange doctrines.

"Every one," says he, "who does not confess that Jesus Christ is come in the flesh, is an anti-

[1] 1 John ii. 22, 23.

[2] Sermons, vol. ii. pp. 123—128. Compare Taylor's True Scripture Doctrine, p. 282, &c. Dr. Bishop's Eight Sermons, p. 56, &c.

[3] *Dr. Waterland* on the Trinity, v. 139.

[4] *Bp. Bull*, Defence of the Nicene Creed, iii. 1.

[5] *Ignat.* ad Magnes. c. 7, συντρέχειν ἐπὶ ἕνα Ἰησοῦν Χριστόν.

[6] *Ignat.* ad Magnes. c. 8.

[7] "Duæ potissimum Hæreses de naturâ Christi eâ tempestate obtinebant, ut veritati Catholicæ ita et sibi ipsis prorsus contrariæ; quarum altera *Docetarum* fuit, à Simonianis ortorum, *humanæ* naturæ veritatem in Christo destruentium; altera *Ebionitarum, divinam* prorsus naturam et æternam generationem denegantium, legisque cæremonias urgentium. Has primi sæculi Hæreses antiqui scriptores agnoscunt: Ignatiano ævo viguisse omnes fatentur. Unde *Theodoretus* (Procem.) ita Hæreticarum Fabularum libros partitus est, ut primus eos, qui alterum Creatorem confinxerunt, δοκήσει δὲ φανῆναι τὸν Κύριον εἰς ἀνθρώπους ἔφασαν, secundus autem illos, qui ψιλὸν ἄνθρωπον τὸν Κύριον προσηγόρευσαν, complecteretur. De prioribus *Hieronymus* adversus Luciferianos (c. xxiii.), 'Apostolis adhuc in sæculo superstitibus, apud Judæam Christi sanguine recenti, *phantasma Domini corpus* asserebatur.' De secundis idem in Catalogo (cap. ix.), 'Joannes Apostolus novissimus omnium scripsit Evangelium rogatus ab Asiæ Episcopis adversus *Cerinthum* aliosque hæreticos, et maximè tunc *Ebionitarum* dogma consurgens, qui asserunt Christum ante Mariam non fuisse.' Quas etiam in *Asiâ* maximè viguisse observat *Epiphanius* Hæresi lvi., Ἔνθα γὰρ τὸν Χριστὸν ἐκ παρατριβῆς ψιλὸν ἄνθρωπον ἐκήρυττεν ὁ Ἐβίων καὶ ὁ Κήρινθος, καὶ οἱ ἀμφ' αὐτοὺς, φημὶ δὲ ἐν τῇ Ἀσίᾳ. Ignatius cùm à Schismaticis et Hæreses petit, illas frequenter, sedulò, et apertè ferit: priorem Docetarum, à Discipulis Menandri tunc temporis disseminatam, atque, ut credibile est, à Saturnilo apud Antiochiam jam tum defensam, Epistola ad Smyrnæos atque Trallesios jugulat; alteram ab Ebione profectam latèque per Orientem sparsam Epistola ad Polycarpum, ad Ephesios, Magnesianos, et Philadelphenos refellit." *Bp. Pearson*, Vind. Ignat. ii. c. 1, p. 351, ed. *Churton.*

christ; and whosoever does not confess the sufferings of the cross, is of the devil; and whosoever tampers with the oracles of the Lord, and accommodates them to his own lust, and says that there is neither Resurrection nor Judgment to come, is the firstborn of Satan [1]."

Such were the doctrines taught by the disciples of St. John.

VIII. Almighty God permitted Heresies to arise even in the Apostolic Age, and under His controlling power and superintending providence, Heresies have been made subservient to the clearer manifestation, and stronger confirmation, of the Faith.

Hence, therefore, it is clear, that the Heresies which now impugn the doctrine of Christ's Godhead and Manhood, and the reality and efficacy of His Atonement, are not of modern origin. They who would despoil Christ's Person of its historic reality, and would reduce it to a visionary phantom, and would dissolve the solid verities of the Gospel into legendary fables, are not propounding novelties. Their "new light is an old darkness." They are only borrowing the Heresies of ancient days. They are dressing them up in new attire, and displaying them in a new fashion to the world. Their theories, when stripped of their disguise, are nothing more than reproductions of the exploded dogmas of Ebion, Cerinthus, and the Docetæ, which were propagated in primitive times.

IX. By the mercy of God, the life of the Apostle and Evangelist St. John, the beloved disciple of Christ, was extended to the beginning of the second century after Christ. By God's good Providence he was still living, and governing the Asiatic Church, when those heresies sprung up, like tares sown by the Enemy, in the field of Christ. By the inspiration of the Holy Ghost he wrote his Gospel, in which the doctrine of the Divinity of Christ is asserted in clear language [2], and in which the evidences of His Humanity in life and death, particularly in the shedding forth of the Blood and Water from His side when pierced on the cross, are displayed to the world [3].

By the same holy guidance, St. John was moved to write Epistles, in which he has delivered an Apostolic verdict on those who deny or undermine those verities of the Gospel.

St. Paul, writing at Ephesus to the Corinthians, and having drawn a divine picture of Christian Love [4], concludes the Epistle with the solemn words, "If any man *love* not the Lord Jesus Christ, let him be Anathema Maran-atha [5];" and he closes his Epistle to the Ephesians, "Grace be with all them that *love* our Lord Jesus Christ in sincerity [6]," i. e. in incorruptness of doctrine, and holiness of life. St. Paul's warnings are repeated by St. John.

He who was the beloved disciple, and who was taught by the Holy Spirit, the Spirit of Love, has dwelt more at large than any other writer of the New Testament on the duty and blessedness of Christian Love.

Yet he, the divinely-inspired Apostle of Love, the aged Evangelist, has pronounced the sternest sentence of reprobation upon those who impugn the doctrine of Christ's Godhead, or of Christ's Manhood and of His propitiatory sacrifice on the cross. He has spoken of them in the strongest terms of censure, and has condemned them as *deceivers*, as *false prophets*, as *antichrists*. He forbids his disciples to receive them into their houses, or to bid them God speed [7]. And why? Because he well knew, and has taught in his Epistle [8], that those doctrines display the Love of God to Man in its true light; and because they are the genuine source and well-spring of Love to God and of Love to Man in God; and because wheresoever any of those doctrines are denied, the life of Love soon vanishes away.

Such considerations as these may serve to place in a clear light the enormity of the guilt of heretical teaching on these doctrines.

They may also guard the faithful, in our own days and in all ages, against those erroneous and strange notions, in whatever form they may present themselves; and establish their minds in a firm belief of the truth.

With the Epistles of St. John in our hands, we are enabled by God's grace to stand proof against all assaults, however violent, of the enemies of the Gospel. We are empowered to overcome all who impugn the doctrine on which the Church of Christ is built [9], and on which our hopes of salvation rest; the doctrine of the unity of the two Natures, the Divine and the Human, in the one

[1] *S. Polycarp* ad Philipp. c. 7.
[2] John i. 1, 2. 9—11.
[3] John xix. 34.
[4] 1 Cor. xiii.
[5] 1 Cor. xvi. 22.
[6] Eph. vi. 24.
[7] 2 John x. 11.
[8] 1 John iii. 1. 16, 17; iv. 8—12. 19—21.
[9] See Matt. xvi. 18.

Person of Jesus Christ, the Son of God, and Son of Man[1]. In controversies concerning the Godhead and Manhood of Christ our appeal is not to the words of human wisdom, but to the words of the Holy Spirit of God, speaking by the mouth of St. John.

On the style and structure of this Epistle.

In some respects this Epistle occupies almost an unique place among the Epistles of the New Testament.

It does not bear the writer's name, or title, and can hardly be said in strictness to have the character of an epistolary address.

It stands in striking contrast to St. Paul's Epistles. They, for the most part, have a rhetorical vehemence combined with logical vigour. They are *Epistles*, inasmuch as they were sent in *writing* to those persons to whom they were addressed. They have also the freshness and vigour of *speeches*.

The present work of St. John has the character of a theological homily, poured forth, ever and anon, in the quietly-flowing effusions of sacred Poetry. Evidence of this character may be observed almost at the beginning, in some of the verses of the first chapter. The antithetical structure and rhythmical cadence of these sentences seem to have been designedly framed in such a manner as to commend themselves both to the ear and the memory of the hearers. To Greek readers, familiar with the lyrical arrangements of the Greek Drama, this mode of writing would have had a peculiar charm; and Jewish readers would recognize in it a correspondence to the style and diction of their own Prophetical Books; to which the Biblical student's attention has been drawn by *Bishop Lowth*, *Bishop Jebb*, and others.

The following specimen is from the first chapter (*vv.* 5—7):—

This then is the Message,
Which we have heard of Him, and declare to you,
That God is Light,
And Darkness in Him is none.

If we say that we have fellowship with Him,
And walk in the darkness,
We lie;
And do not the Truth.

But if we walk in the Light,
As He Himself is in the Light;
We have fellowship one with another;
And the Blood of Jesus Christ His Son cleanseth us from all sin.

There is a similar *antistrophical* character, and musical flow, in what follows (*vv.* 8—10):—

If we say that we have no sin,
We deceive ourselves,
And the Truth is not in us.

If we confess our sins,
He is faithful and just to forgive us our sins,
And to cleanse us from all unrighteousness.

If we say that we have not sinned,
We make Him a liar;
And His Word is not in us.

[1] It is well said by *Bp. Bull*, referring to this characteristic use of this Epistle, "The doctrinal criteria of this Epistle (1 John ii. 18, 19; iii. 23; iv. 1, 2; v. 10—13. 20) enabled the Faithful to discern those heretical Teachers who diffused false and impious doctrines in the Apostolic age concerning the person of our Saviour."

The sum of these criteria is this: "Every Teacher who confesses one Christ Jesus, verily Son of God, verily made Man, for the salvation of men, is of God; in so far, that is, as he makes this confession. But, on the other hand, every one is to be held to be a false prophet and an Antichrist, who does not confess this."

"The Apostle insists mainly on these marks, which characterize as heretics those who deny the Saviour to be very man, or to be very God, as Tertullian has observed (de Præscr. c. 33). It is therefore abundantly clear from the Apostolic writings, as well as from other early testimony, that there existed some persons, in the age of the Apostles, who denied the Divinity of Christ, and who on that account were regarded by the Apostles as Heretics and Antichrists; so far were they who held such doctrines from being considered as brethren, and true members of the Church. Hence also it is clearly evident, that the doctrine concerning the Incarnation of the Son of God, and concerning Christ, Very God and very Man, was maintained by true Pastors of the Church from the beginning as the very root and groundwork of Christianity." *Bp. Bull*, Jud. Eccl. Cath. ii. 10.

We may compare the following specimens in the second chapter (*vv.* 9—11):—

He that saith that he is in the light,
And hateth his brother,
Is in darkness until now.

He that loveth his brother,
Abideth in the light,
And there is no stumbling-block in him.

But he that hateth his brother,
Is in darkness, and walketh in darkness, and knoweth not whither he goeth,
Because the Darkness blinded his eyes.

And the following, in the fourth chapter (*vv.* 7—11):—

Beloved, let us love one another;
For Love is of God:
And every one that loveth, is born of God
And knoweth God;
He that loveth not, knoweth not God:
For God is Love.

In this was manifested the Love of God in us,
That God hath sent His only-begotten Son into the World,
In order that we might live through Him.

Herein is Love;
Not that we loved God,
But that He loved us,
And sent His Son a propitiation for our sins.
Beloved, if God so loved us,
We also ought to love one another.

The same remark may be applied to other portions of this Epistle, which would probably be found to gain much in beauty and clearness, if these portions of it were displayed to the eye in this antistrophical arrangement.

The *date* of the Epistle may probably be assigned to the close of the first century[1]. The question concerning the *persons* to whom it was in the first instance addressed, will be considered in the Introduction to the Second Epistle.

[1] See above, p. 98, note

ΙΩΑΝΝΟΥ Α΄.

I. [1 a d] Ὃ ἦν ἀπ᾽ ἀρχῆς, ὃ ἀκηκόαμεν, ὃ ἑωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὃ [a] ἐθεασάμεθα, καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν, περὶ τοῦ Λόγου τῆς ζωῆς,—[2 b] καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἑωράκαμεν, καὶ μαρτυροῦμεν, καὶ ἀπαγγέλλομεν ὑμῖν τὴν

[a] Luke 24. 39. John 1. 1, 14. & 20. 27. 2 Pet. 1. 16.
[b] John 1. 1, 2. Rom. 16. 26. Col. 1. 26. 2 Tim. 1. 10. Tit. 1. 2.

Ch. I. 1.] St. John begins this Epistle without any mention of himself, or of those to whom it is addressed. He appears to be unconscious of his own individuality, and that of his readers, and to be absorbed in the contemplation of the Divine Glory and infinite love and condescension of Christ. His heart is hot within him, and he speaks with his tongue.

So it had been in his Gospel. There also he is full of the subject; and gives utterance to the great truths which struggled within him for vent, and exclaims, "In the beginning was the Word."

In like manner, the Apostle St. Paul, in writing on the same subject to the Hebrews, does not begin the Epistle with any mention of himself or of them; but withdraws himself and them from the eye of the reader, and displays Christ.

In the language of the commencement of this Epistle, and in that of the Gospel, St. John appears to revert to the opening words of the Old Testament. "*In the beginning* God created the heaven and the earth" (Gen. i. 1). *There* was the *beginning* of the *visible* world. St. John had described in his Gospel the spiritual Genesis. "*In the beginning* was the Word, and the Word was with God, and the Word was God. All things were made by Him." (John i. 1—3.) And now in his Epistle he begins with Him Who had no beginning, but is and has been from Eternity.

S. Clement of Alexandria (Adumbrat. p. 1009) observes, that "this Epistle begins with a spiritual proem, *following* that of the Gospel of St. John, and in unison with it." He therefore supposed the Epistle to have been written *after* the Gospel. See above, p. 98, note.

The harmony subsisting between the beginning of St. John's Gospel and that of his Epistle, in declaring the doctrines of the Pre-existence, Divinity, and Creative Power of the Everlasting Word, and of His Incarnation,—in opposition to the Heretics of Apostolic times, who denied those doctrines,—was observed also, in ancient times, by *Dionysius*, Bishop of Alexandria, in *Eusebius*, vii. 25.

— ὃ ἦν ἀπ᾽ ἀρχῆς] *That which was from the beginning* (cp. 2 Thess. ii. 13). A statement directed against the false doctrines of those who said, as the *Ebionites* did, that Jesus was a *mere man*; or, as the *Cerinthians*, that he was merely inhabited by Christ as a spiritual emanation for a *time*.

The clue to the right understanding of this *proœmium*, and of the other doctrinal portions of St. John's Epistles, is to be found in a reference to the *errors* of those false Teachers to whom St. John alludes as *antichrists* (ii. 18), who endeavoured to *seduce* his disciples (ii. 26; cp. iii. 7), and denied that Jesus Christ is come in the flesh (iv. 1—3), and that Jesus is the Christ, and who denied the Father and the Son (ii. 22). See *Tertullian*, c. Marcion.; Præscr. c. 15, and c. 33. *S. Jerome*, Prolog. in Matt. *S. Athanas.* c. Arian. Orat. iii. vol. i. p. 539; and compare the remarks of *Bp. Bull*, Jud. Eccl. Cath. cap. ii. vol. vi. pp. 33—47, ed. Oxon. 1827, and above, *Introduction* to this Epistle, pp. 98—103, and the preliminary note to 2 Pet. ii. 1, p. 86, and *Dr. Waterland* on the Trinity, ch. vi. vol. v. ed. 1823, where this subject is well treated with reference to this proœmium and other portions of this Epistle, as directed against *Ebion*, *Cerinthus*, and the *Docetæ*; and cp. *Dr. Burton*, Bampton Lectures, Lect. vi. p. 168.

— ὃ ἀκηκόαμεν] *what we have heard, what we have seen with our own eyes.* Having declared the *eternal pre-existence* of Christ, St. John next proceeds here, as in his Gospel, to assert the *reality* of His Humanity. See John i. 1—14.

— ὃ ἐθεασάμεθα] *what we looked at: spectavimus*, as a θέαμα or *spectaculum*; attracting and riveting our attention. See John i. 14; iv. 35; the word θεᾶσθαι is applied to the action of the Apostles *gazing* at our Lord ascending into heaven, Acts i. 11.

— καὶ αἱ χεῖρες ἡμῶν ἐψηλάφησαν] *and our hands did handle*, or *feel*. Observe the *aorist*. He refers to his own *act* and that of the Apostles *after* the Resurrection, in obedience to Christ's words, "*Handle* Me, *Feel* Me, and see; for a spirit hath not flesh and bones as ye see Me have." (Luke xxiv. 39.) Here therefore is an addition to the statement concerning the humanity of the Everlasting Word. He had a true body, and the same body *before* and *after* His Resurrection; and we felt *that* Body.

Here then is a reply to the false teaching of the followers of *Simon Magus* and the *Docetæ*, who said, that our Lord's human body was a visionary phantom. This notion is confuted by St. John's scholar, *S. Ignatius* (ad Smyrn. c. 1 and c. 2), who says that οἱ ἄπιστοι λέγουσιν αὐτὸν (i. e. Christ) τὸ δοκεῖν πεπονθέναι, αὐτοὶ τὸ δοκεῖν ὄντες, where see *Bp. Pearson's* note, p. 433, *Jacobson*, and ibid. c. 3, where *S. Ignatius* relates that our Lord said to St. Peter and *others* after His Resurrection, "λάβετε, ψηλαφήσατέ με, καὶ ἴδετε, ὅτι οὐκ εἰμὶ δαιμόνιον ἀσώματον," καὶ εὐθὺς αὐτοῦ ἥψαντο, καὶ ἐπίστευσαν, κραθέντες τῇ σαρκὶ αὐτοῦ, καὶ τῷ πνεύματι, c. 4, and c. 5, and ad Trall. c. 10, and c. 11; and cp. *S. Polycarp*, ad Philipp. c. 7, and *S. Irenæus*, i. 20.

On the word ψηλαφᾶν, see Gen. xxvii. 12. 21, 22, and *Dean Trench*, Synon. xvii., and Luke xxiv. 39, and on Heb. xii. 18.

— περὶ τοῦ Λόγου τῆς ζωῆς] *concerning the Logos*, or *Word, of Life*; that is, concerning the *Word*, whose essential quality is *Life*. For in Him is *the Life*, He "is the Way, the Truth, and *the Life*" (John i. 4; xiv. 6). He is "the Resurrection *and the Life*" (John xi. 25).

This appears to be a prophetic protest against those false Teachers, who separated the *Life* (ζωὴ) from the *Logos*, and made them to be like two *Emanations* or *Æons*, distinct from, and subordinate to, the *only-begotten Son of God*; as was done by some Gnostic Teachers. See *Irenæus*, i. 1, and cp. *Waterland*, vol. v. p. 183.

The preposition περὶ, *concerning*, defines the *subject* of the whole sentence, and has a connexion with ἀπαγγέλλομεν in v. 3. On this use of περὶ, cp. ii. 26; v. 9, 10. 1 Thess. i. 9.

2. καὶ ἡ ζωὴ ἐφανερώθη] *and the Life was manifested.* St. John uses καὶ to introduce a *parenthesis* here, as in the beginning of his Gospel (i. 14). The word ἐφανερώθη had been employed by St. Paul in the same sense as here, with reference to the Incarnation; see on 1 Tim. iii. 16. St. John saw the φανέρωσις, or *Epiphany* of the *Life*, when he beheld Christ raising Lazarus and others from the *Dead*, and when he saw Christ risen from the Grave, by His own power, according to His own Word, John ii. 19; and he heard Him say, "I am the Resurrection and the *Life*" (John xi. 25); "I am the Way, the Truth, and the *Life*" (xiv. 6); "I am He that *liveth*, and was dead, and behold I am *alive* for evermore" (Rev. i. 18).

This verse is parenthetical: cp. *Winer*, § 63.

c John 17. 21. 1 Cor. 1. 9.

ζωὴν τὴν αἰώνιον, ἥτις ἦν πρὸς τὸν Πατέρα, καὶ ἐφανερώθη ἡμῖν,—[3] [c] ὃ ἑωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν καὶ ὑμῖν, ἵνα καὶ ὑμεῖς κοινωνίαν ἔχητε μεθ' ἡμῶν· καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ Πατρὸς, καὶ μετὰ τοῦ Υἱοῦ

d 2 John 12.

αὐτοῦ Ἰησοῦ Χριστοῦ· [4] [d] καὶ ταῦτα γράφομεν ὑμῖν, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.

e John 1. 49. & 8. 12. & 9. 5. & 12. 35, 36. 1 Tim. 6. 16. James 1. 17.

[5] [e] Καί ἐστιν αὕτη ἡ ἀγγελία, ἣν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ Θεὸς φῶς ἐστιν, καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία.

[6] Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ' αὐτοῦ, καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα, καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν.

f Heb. 9. 14. 1 Pet. 1. 19. Rev. 1. 5.

[7] [f] Ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν, ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων, καὶ τὸ αἷμα Ἰησοῦ Χριστοῦ τοῦ Υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας.

— *τὴν ζωὴν τὴν αἰώνιον*] *the Life eternal:* said in opposition to those Heretics who denied the eternal pre-existence of Christ. *Dr. Waterland*, v. p. 188.

— *πρὸς τὸν Πατέρα*] *with the Father.* There is no exact equivalent in English to *πρὸς* here; its meaning is best explained by St. John's own words, *ὁ Λόγος ἦν πρὸς τὸν Θεὸν*, i. e. united *to* God and ever abiding *in* and *with* Him. John i. 1, where see note.

This statement is made in opposition to those false Teachers, who separated Jesus from Christ, as *Cerinthus* did, and said that the *Logos* was the *Son* of the Only-begotten, but was *not* the Only-begotten of the Father; and that the *Logos* was a separate *Æon*, estranged from God. Cp. *Greg. Nazian.* Orat. xliv. *Dr. Waterland*, v. pp. 181. 188, and *Tillemont*, ii. p. 17.

3. *ὃ ἑωράκαμεν*] *what we have seen*—a word here repeated thrice, for greater assurance of the truth of the *reality* of Christ's Humanity, in opposition to the *Docetæ;* and of His distinct Personality. See *Tertullian*, c. Praxeam, c. 15.

— *καὶ ὑμῖν*] *to you also. Elz.* omits the *καὶ*, which is in A, B, C.

— *καὶ ἡ κοινωνία*] *and our communion is with the Father and with His Son Jesus Christ;* a declaration of the truth against those who divided Jesus from Christ, and who denied His Divine Sonship, and rejected the doctrine of the Incarnation of the Son of God, by virtue of which He *dwells in us* (John i. 14), and we *have communion* with Him and with the Father. Not one of these false Teachers acknowledged that the *Word* was made *Flesh. S. Irenæus*, iii. c. 11. See *Introduction*, p. 100.

The *δὲ*, *but*, in this clause, is not to be unnoticed. The *καὶ*, *and*, adds something, and the *δὲ* is slightly adversative. Cp. 2 Pet. i. 5. The sentence may be thus paraphrased, *And*, remember, *our* communion is not like an ordinary human association, and much less like an heretical association, *but our communion is even with the Father, and with His Son Jesus Christ.* So glorious is it!

4. *καὶ ταῦτα γράφομεν*] *and we write these things to you, in order that your joy may be filled up to the full.* The *πλήρωμα χάριτος*, or *fulness of grace* (John i. 16), flowing from the Everlasting Word, in whom dwelleth the *fulness of the Godhead* (Col. i. 19), brings with it a *πλήρωμα χαρᾶς, a fulness of joy*, very different from that fictitious *πλήρωμα, plenitude*, or *fulness*, imagined by the Gnostics, and peopled by them with visionary *Æons*, into which, according to them, the spiritual men, such as they deemed themselves, would be received hereafter. See *Irenæus*, i. 6; iii. 11, and above, note on John i. 16. Col. ii. 9.

Observe the *perfect* tense, *ᾖ πεπληρωμένη*, indicating that the joy will be filled up, and will *continue* so to be. See note below, iii. 9.

5—7.] On the *antithetical character* and *rhythmical structure* of these sentences, see above, *Introduction*, p. 105.

5. *ἡ ἀγγελία*] *the message.* So A, B, G, K, and *Griesb., Scholz, Lach., Tisch. Elz.* has *ἡ ἐπαγγελία.*

— *ὁ Θεὸς φῶς ἐστιν*] *God is Light, and in Him is no darkness at all:* a sentence opposed to the error of most of the Gnostics, who asserted the existence of *two hostile Deities*, one a God of *Light*, the other of *Darkness. S. Irenæus*, i. 25. 28, Grabe. *Theodoret*, Hæret. fab. procœm. *S. Epiphan.* Hær. xxvi. Cp. *Ittig*, Hæres. p. 34, and note above, John i. 5, and *Bp. Andrewes*, iii. pp. 371—376. Almost all the Gnostics adopted the theory of *Dualism*, derived from the Magians, and afterwards developed by the Marcionites and Manichæans.

6. *ἐὰν εἴπωμεν*] *if we say*—as many of the Gnostics do—*that we have communion with Him, and if we walk in darkness, we lie.* They alleged that, by reason of the *spiritual seed* in them, and of their superior *spiritual knowledge*, and communion with the light, they were free to act as they chose, and were not polluted thereby, and were not guilty of sin. (*Irenæus*, i. 6. 20.) Some of them even ventured to extol the workers of the most audacious acts of darkness, such as Cain, Korah, and Judas, as persons gifted with superior freedom of thought, and intrepidity of action (see on Jude 11); and to affirm that, since the soul could not attain to perfection except by *knowledge*, it was even requisite for men to make themselves familiar with all manner of evil, in order that by an universal empiricism of evil they might arrive the sooner at their ultimate consummation. See *Irenæus* (i. 25. 4, ed. Stieren; p. 103, ed. Grabe: ii. 32, ed. Stieren; p. 187, Grabe), and cp. *Blunt* on the Heresies of the Apostolic age; Lectures, ch. ix. p. 179, and below on ii. 3; iii. 9.

7. *αὐτός*] *ipse*, He *Himself*,—emphatic: He Himself Who is our Head is (*ἔστιν, exists*) in the Light; consequently we His members ought to be in the Light also.

— *κοινωνίαν ἔχομεν μετ' ἀλλήλων*] *we have communion with one another.* Here is a reply to those who would restrain *Catholic communion* to their own sect. St. John says that, "*If we walk in the light we have communion one with another; and truly our communion is with the Father and with His Son Jesus Christ,*" *v.* 3. If we walk in the light, and communicate with the Father and the Son, in the Catholic Faith, "once for all delivered to the Saints" (Jude 3), and in the Christian Sacraments, we hold communion with all the Saints of every age and every nation in the Church. This is true *Catholic communion*, and those who are members of it are the *true Catholics.* Cp. *Bp. Pearson* on the Creed, Art. ix. p. 357, and the authorities quoted in *Theophilus Anglicanus*, part ii. ch. viii.

— *καὶ τὸ αἷμα Ἰησοῦ*] *and the blood of Jesus Christ His Son cleanseth us from all sin.* Some MSS., e. g. B, C, and Versions omit *Χριστοῦ*, but it is found in A, G, H, and in most Cursives, and the *Syriac* and *Vulg.*, and it imparts completeness to the doctrinal statement here, which declares that *Jesus* is the *Christ* —against the Cerinthians—and that He is the *Son of God*—against the Ebionites—and that He shed His *blood* on the cross—against the Simonians and Docetæ—and that *it cleanseth from all sin*—against those who deny pardon on earth to deadly sin after Baptism (see on Heb. vi. 4)—and it cleanseth us *if we walk in the light*—against the antinomian Gnostics, who *changed* the *grace* of God into *lasciviousness* (Jude 4), and alleged that a man might walk in *darkness*, and yet be clean from all guilt of sin.

Tertullian (de Pudicitiâ, c. 18) cites this passage from *v.* 5, and part of ch. ii. 1, and connects it with v. 16, expounding it in somewhat a Montanistic sense; to which he had been tempted by the vicious use made by some of God's grace in Christ.

But St. John himself affirms, that he declares the all-sufficient efficacy of Christ's cleansing blood, *not in order* that any one *may sin*, or be at ease when he has *sinned*, but *in order* that men may *not sin* (ii. 1); inasmuch as no less a sacrifice than the *death* of the *Son of God* was required to *propitiate* the offended justice of God for sin (see below on ii. 2, and iv. 10); and no less a price than His *blood*, to ransom us from the bondage of Satan, to which we were reduced by sin. Thus he shows the heinousness of sin in God's sight; and displays the ingratitude of those who continue in sin, which cost the Son of God such bitter sufferings.

He says that the blood of Jesus Christ *cleanseth* us; that is, it is *ever cleansing* us from all sin: *that* blood which was shed once for all on the cross for the sins of the World, is always being *effectually applied* to *individuals*, in the washing away of the guilt of *original* sin by the Sacrament of Baptism; and in the cleansing of them from actual sin, on the condition of their faith and repentance, in the administration of the Sacrament of His

8 g Ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν, καὶ ἡ ἀλήθεια ἐν ἡμῖν οὐκ ἔστιν.

9 h Ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστι καὶ δίκαιος ἵνα ἀφῇ ἡμῶν τὰς ἁμαρτίας, καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας.

10 Ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν, καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

II. 1 a Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἁμάρτητε.

Καὶ ἐάν τις ἁμάρτῃ, παράκλητον ἔχομεν πρὸς τὸν Πατέρα, Ἰησοῦν Χριστὸν δίκαιον, 2 b καὶ αὐτὸς ἱλασμός ἐστι περὶ τῶν ἁμαρτιῶν ἡμῶν· οὐ περὶ τῶν ἡμετέρων δὲ μόνον, ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

3 Καὶ ἐν τούτῳ γινώσκομεν, ὅτι ἐγνώκαμεν αὐτὸν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

g 1 Kings 8. 46. 2 Chron. 6. 36. Job 9. 2. Prov. 20. 9. Eccl. 7. 20. James 3. 2. h Ps. 32. 5. Prov. 28. 13.

a Rom. 8. 34. 1 Tim. 2. 5. Heb. 7. 24, 25. & 9. 24.

b John 4. 42. Rom. 3. 25. 2 Cor. 5. 18. Col. 1. 20. ch. 4. 10, 14.

Body and Blood, and in the Ministry of Reconciliation. See above on Matt. xvi. 18; xviii. 18. 2 Cor. v. 18; and below, ii. 2; iv. 10.

8. ἑαυτοὺς πλανῶμεν] *we are leading ourselves astray* from the right road in which we were,—*if we say that we have not sin*, and therefore do not need the application of Christ's *cleansing blood*, mentioned in *v.* 7.

9. πιστός ἐστι] *He is faithful* in fulfilling His promises of forgiveness through Christ. (See Luke xxiv. 47. Acts ii. 38, 39; v. 31. 1 Cor. i. 9; x. 13. 1 Thess. v. 24. Heb. x. 23; xi. 11.) And He is also *just*, *in order* to forgive us our sins. Observe this sense of ἵνα, not used for ὥστε, but in its natural meaning, *in order that*, see *Winer*, § 53, p. 409, and declaring the gracious truth, that God's attributes of *faithfulness* and *justice*, or *righteousness*, are exercised *in order* to our *pardon*. He in His love to us has provided a ransom for us (see iv. 10), by which His *justice* is fully *satisfied*, by reason of the infinite value of the price paid for our redemption, namely, the blood of His well-beloved Son, Whose death was the reconciliation of an offended God, and the satisfaction made to a just God, Who is therefore able to *justify* the sinner, without any impeachment of His own *justice*. See above on Rom. iii. 26, and below on iv. 10. And on the sense of δίκαιος, *righteous*, cp. 2 Thess. i. 5. 2 Tim. iv. 8. 1 Pet. ii. 23.

10. ὅτι οὐχ ἡμαρτήκαμεν] *that we have not sinned*, and are not sinners. On this sense of the perfect, see below, iii. 9.

— ψεύστην ποιοῦμεν αὐτόν] *we make Him a liar*; we constitute and treat Him as such; because He has given His Son for the purpose of tasting *death* for *every one* (Heb. ii. 10), which could not be said, *if* there was *any one* who was not liable to the penalty of sin, which is death. Rom. v. 12; vi. 23. On this use of ποιῶ, see on 2 Cor. v. 21, and below, v. 10.

Hence it appears that the Church of Rome, in its new dogma of the *Immaculate Conception*, ascribing *sinlessness* to the *blessed Virgin Mary*, is chargeable with this sin among others, that it imputes falsehood to God. Cp. notes above on Matt. xii. 48. Acts xx. 27. Gal. i. 8, 9. Rom. viii. 3.

Ch. II. 1, 2. τεκνία μου] *My little children.* An address of endearment;—"diminutivum, amoris causâ." (*Bengel.*) It is not expressive of littleness in them, but of his tender love toward them; a love like that of a Mother for her offspring. Cp. John xiii. 33, and St. Paul's words, Gal. iv. 19. This term of endearment is used seven times in this Epistle, ii. 1. 12. 28; iii. 7. 18; iv. 4; v. 21. And this appellation τεκνία μου, "my little children," is addressed to *all* St. John's hearers and readers of every age. Cp. *Bengel* here, and below on ii. 12. It comes with special propriety from him who was now aged, and survived all the Apostles; who said to his fugitive scholar, τί με φεύγεις, τέκνον τὸν σεαυτοῦ πατέρα; (*Clem. Alex.* ap. *Euseb.* iii. 23,) and whose often-repeated sermon in the Church was "filioli, diligite alterutrum" (*S. Jerome* in Galat. vi.).

I write these things, not in order that you may presume on God's grace, and pervert it into an occasion for sin, and abuse your Christian liberty, as the heretical Teachers and their disciples do (1 Pet. ii. 16. 2 Pet. ii. 19. Jude 4); but *in order that ye may not sin*; and yet, since the flesh is weak, we have the comforting assurance that if *any man shall have sinned* (ἁμάρτῃ, aorist; not ἁμαρτάνῃ, present) *we have an advocate* with (πρὸς, see i. 2, "apud") *the Father, Jesus Christ*; being *righteous*, and prevailing by His *righteousness* (see 2 Cor. v. 21), *and He Himself* (αὐτὸς) *is propitiation for our sins: but not for ours only, but for the whole world.*

"Observe the tense of the verb here; he does not say ἐάν τις ἁμαρτάνῃ, "si quis peccet," *if any one sin*; but he says, ἐάν τις ἁμάρτῃ, "si quis peccaverit" (*Vulg.*), if any one *have sinned*: he does not give encouragement, or afford security, to the *future sinner*, but he comforts the *penitent*, who is sorry for his sin.

On the meaning of the word παράκλητος, a word only used by St. John in the New Testament, see above, John xiv. 16, and compare Heb. vii. 25.

This doctrinal statement concerning *Jesus Christ* our *Advocate* with the Father, is made by St. John in opposition to the tenets of the Cerinthians and others,—especially in Asia, St. John's province,—who invoked *Angels* as *Mediators* between God and Man, and thus derogated from the dignity of Christ our only Mediator and Advocate. 1 Tim. ii. 5. See above on Col. ii. 18.

Lest any should become careless by hearing that *the blood of Jesus Christ cleanseth from all sin*, the Apostle quells their presumption and inspires them with fear. *God is faithful and just to forgive you your sins*, if you *grieve* over your sins, and *confess* and *repent of your* sins. My little children, he adds, I write these things unto you, in order that ye *may not sin*. But if, through human infirmity, ye have been betrayed into some sin, ye may not therefore despair. No. Ye have an Advocate with the Father. First, then, take heed that ye do *not sin*; and if ye have fallen into sin, condemn yourselves, and fly to your Advocate, cry to Him. He will plead for you to the Judge. *S. Augustine*, Tract. i. on this Epistle, in the third volume of S. Augustine's Works in the Benedictine Edition.

Observe St. John's meekness. He had lain in the bosom of Jesus, and had imbibed heavenly mysteries from His mouth; but he humbleth himself. He does not set himself apart from sinners, and represent *himself* as their *advocate*, but he puts himself in the number of sinners, and says, "*we* have an Advocate with the Father." *S. Augustine.*

Compare the words of St. James, iii. 2, "In many things *we all* offend," and *Bp. Andrewes*, v. 430.

Observe αὐτὸς here, emphatic, as used in the nominative. *He Himself*, He and He *alone*, is the propitiation for our sins: see above, Matt. i. 21; viii. 17: here i. 7; ii. 6.

On ἱλασμὸς, "a *propitiatory sacrifice* implying offence and indignation in God, Who was to be appeased" (*Bengel*), see Rom. iii. 25. Eph. i. 7. Heb. ii. 17, and the note below on iv. 10.

On the use of περὶ, *for, on account of*, see on Gal. i. 4. Rom. viii. 3; below, iv. 10.

St. John says, that Christ *Himself is* the *propitiation* for our sins; not that the sacrifice offered once for all on the cross is now repeated; but that its efficacy never ceases. See on Heb. x. 12, and the note even of a learned Roman Catholic Expositor, *Estius*, here, who does not hesitate to allow, that Christ is the sacrifice *once* offered upon the cross; and that by this sacrifice He propitiates God, inasmuch as He *applies* this sacrifice—which is sufficient to take away the sins of the whole World—to those persons to whom it pleases Him to apply it, for the pardon of their sins. "Christus est hostia, per quam, *semel* in arâ crucis oblatam, Deum nobis placat, in quantum videlicet hostiam illam, pro omnium salute sufficientem, continuè quibus vult *applicat*, ad remissionem peccatorum." See above, i. 7.

St. John here declares the doctrine of *Universal Redemption* through Christ. "Quam latè peccatum, tam latè propitiatio" (*Bengel*). Sin was universal in its extent, and the sacrifice is *universal* in its application. Here therefore is a strong assertion of the doctrine of *Universal Redemption*, against Calvinistic error. Cp. above, Heb. ii. 9. 1 Tim. ii. 4, and 2 Pet. ii. 1.

3. καὶ ἐν τούτῳ γινώσκομεν] *And by this we know that we have known Him, if we keep His commandments.* We may infer our *knowledge* of Him from our *obedience* to Him. Christian *Praxis* is the test of Christian *Gnosis*. A condemnation of the heretical presumption, and licentious depravity of the Gnostics. As is well said here by *Bengel*, St. John here censures those

c ch. 1. 6. & 4. 20.

4 c Ὁ λέγων, Ἔγνωκα αὐτὸν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστὶ, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν.

d John 13. 35. & 14. 21, 23. ch. 4. 12, 13.

5 d Ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ Θεοῦ τετελείωται.

Ἐν τούτῳ γινώσκομεν, ὅτι ἐν αὐτῷ ἐσμέν.

e John 15. 4, 5. 1 Pet. 2. 21.

6 e Ὁ λέγων ἐν αὐτῷ μένειν, ὀφείλει, καθὼς ἐκεῖνος περιεπάτησε, καὶ αὐτὸς οὕτως περιπατεῖν.

f ch. 3. 11. 2 John 5.

7 f Ἀγαπητοὶ, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλ' ἐντολὴν παλαιὰν, ἣν εἴχετε ἀπ' ἀρχῆς· ἡ ἐντολὴ ἡ παλαιά ἐστιν ὁ λόγος ὃν ἠκούσατε ἀπ' ἀρχῆς.

g John 1. 9. & 8. 12. & 13. 34. & 15. 12. Rom. 13. 12. 1 Thess. 5. 5, 8.

8 g Πάλιν ἐντολὴν καινὴν γράφω ὑμῖν, ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται, καὶ τὸ φῶς τὸ ἀληθινὸν ἤδη φαίνει.

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who vaunted knowledge, and despised obedience. Cp. 1 Tim. vi. 20. 2 Pet. i. 5.

Hence the frequent occurrence of the word *γινώσκω* in this Epistle, where it is found about twenty-five times; see ii. 4, 5. 13, 14. 18; iii. 16. 19, 20. 24; iv. 2. 6, 7, 8. 13. 16; v. 2. 20; and of *οἶδα*, which occurs about twelve times: see ii. 20, 21; iii. 2. 5. 14, and passim. St. Peter repeats the word *ἐπίγνωσις* for a like reason; see 2 Pet. i. 2.

Throughout the Epistle St. John assures those who are trained in the saving verities of the Christian *Faith*, and who bring forth the fruits of Faith in *holiness of life*, that *they know all things*; they are the *genuine Gnostics*. Indeed, *knowledge* in the full *Christian* sense of the word implies *love*. See *Didymus* here, who observes that to "*know* the Lord" means in the language of Holy Scripture, "to *fear*, to *love*, to *obey* Him."

St. John also declares, that those persons, who vaunt knowledge, and pervert the truth of Christ, and do not keep His commandments, *know nothing*, but are *blind*, and *walk in darkness*. See ii. 11. 2 Pet. i. 9; and cp. *Dr. Hammond* here, p. 824.

The word *γινώσκω*, signifying *experimental knowledge*, is distinguished from *οἶδα*, which has a wider signification. The Gnostic heretics asserted it to be a duty, *γινώσκειν πάντα*, to have experimental knowledge of all things evil as well as good; see on i. 6: and they professed *εἰδέναι πάντα*, to have scientific knowledge of all things, however transcendental and mysterious. Compare below, ii. 29, as to the distinction between the two words, *εἰδέναι* and *γινώσκειν*.

— *ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν*] *if we keep His commandments.* The word *τηρεῖν*, *to keep*, implies *watchfulness*, as an essential requisite for obedience.

5. *ἐν τούτῳ*] *by this we know that we are in Him.* How do we know that we are in God? The answer is, by *obedience*.

6. *ὁ λέγων ἐν αὐτῷ μένειν*] *he who saith that he abideth in Him.* Observe the frequent occurrence of the word *μένω*, *to abide*, to *wait* with patience and perseverance,—in this and in the Second Epistle of St. John. It is repeated *twenty-six* times. The duty of *abiding* patiently in God, by faith and obedience in evil days, is characteristically inculcated by this beloved disciple, who survived his brother Apostles, and whose life was prolonged for near forty years after the destruction of Jerusalem, even to the age of a hundred years and more, and who, in days of persecution from without, and of rebuke and blasphemy from within (see *v.* 18), *waited* patiently and stedfastly as a faithful witness to the true faith in Christ's Incarnation and Godhead, and who had received a special charge from Christ to *tarry* (*μένειν*) till *He came*, and took him to Himself. See above on John xxi. 22, 23.

— *καθὼς ἐκεῖνος περιεπάτησε*] *as He walked.* Observe the emphatic *ἐκεῖνος*, *He*, spoken with feelings of reverence and adoration. "*The* Name" is the Name of *Christ* (3 John 7), "*the* Way" is the Way of Christ (Acts ix. 2, and note, Acts xx. 25); so, in this Epistle, the pronoun He, is Christ. See iii. 3. 5. 7. 16; iv. 17.

Mark also the use of the *aorist*, *περιεπάτησε*. Christ's walking was *one act* of undeviating obedience to God.

7. *ἀγαπητοὶ, οὐκ ἐντολὴν καινὴν*] *Beloved* (so the best MSS. and Editions. *Elz.* has *ἀδελφοὶ*), *I write not a new commandment to you, but an old commandment, which ye had from the beginning.* Do not listen to those false guides and Judaizing Teachers, who traduce the Gospel as a *novelty*; and who would limit the mercies of God, and the offices of Love, to their own sect or nation. The Christian Doctrine of Love of God, and of Love of *all men* in God, is the true doctrine *from the beginning*. Cp. Matt. v. 17. 2 John 5, "I beseech thee, lady, not as though I wrote a *new* commandment unto thee, but that which we had from *the beginning*, that *we love one another*." Cp. *Clemens Alex.* in Adumbrat. here, and *Didymus*, who say that Love is the Law of God from the time of the Law and the Prophets, and even from the beginning of the world; and so *S. Cyril* in Catenâ, and *Cassiodor.*, Complex. p. 127, and *Œcumen.*, and *Theophylact*, and *Bp. Andrewes*, v. 468, where he shows that the commandment of *Love* delivered in the Gospel is also in the Law of Moses and of Nature: it is in fact a necessary consequence of the Attributes of God Himself. And see *Bp. Sanderson*, iii. p. 315, and *Dr. Hammond* here.

8. *πάλιν*] *Again*; said with some intimation of *correction* of what has been just spoken. In another respect the commandment of Love to God, and of *all men* in God, *is* a *new* one, *καινὴ*, not *νέα* (see on Eph. iv. 23, 24. Col. iii. 10), that is, it is *made new, renewed*, by Christ the second Adam, the Son of God, Who came from heaven to *make all to be one new man* in Himself (Eph. ii. 15), and Who has made *all things new* (2 Cor. v. 17. Rev. xxi. 5), and in Whom each of us is a *new creature* (Gal. vi. 15), and Who has given us the Holy Ghost in the Sacrament of the *New Birth* (John iii. 5), to *renew us* in the spirit of our minds (Tit. iii. 5), and Who is the Mediator of the *New* Covenant, and writes it by His Spirit in our hearts (Heb. viii. 8; ix. 15), and gives us a *new name* (Rev. ii. 17), and has made us citizens of the *new Jerusalem* (Rev. iii. 12; xxi. 2), and has encouraged us to look for *new heavens* and *a new earth*, wherein dwelleth righteousness (2 Pet. iii. 13), and has thus given us new obligations, new motives, and new powers, to fulfil the law of Love, and has displayed new measures of largeness in its fulfilment, by His own precepts and example.

Therefore, as St. John relates in his Gospel, our Lord Himself had said, A *new commandment* I give unto you, that *ye love one another; as I have loved* you, that ye also love one another. John xiii. 34.

— *ὅ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν*] *which thing is true in Him* (Christ) *and in you.*

What is it that is here declared to be *true?*

Not the commandment (*ἐντολή*); the difference of gender precludes that interpretation. Nor is it simply the *substance* of the commandment that is asserted to be true; but the substance of it as *new*. Cp. *Lücke*, 2nd edition, and *Huther* here.

This new life of love is not a deceit, as the novel knowledge of those is, who say that they know God, and yet do not keep His commandments, especially this great commandment of all—Love; and who therefore *lie* (see *v.* 4), *and do not the truth* (see i. 6). Cp. *v.* 27, where *ἀληθὲς* is put as here in contrast to the *ψεῦδος*, or *lie*, of the Gnostic pretenders to illumination, whose works of darkness *belied* their professions.

But this new life of Love to God and of Love to man in God is *true*, genuine, really and vitally subsisting, and visibly manifested, and effectually energizing in *Christ*, Who is the New Man, and *in you*, who are *new creatures* in Him; in Him Who is the Head, and in you His Members; for Love is the element which knits all together in one another and in Him, and is therefore the *bond of perfectness*. Col. iii. 14.

— *ὅτι ἡ σκοτία παράγεται*] *because the darkness is passing away* (see *v.* 17), *and the true light already shineth.* Therefore this old commandment which ye have *from the beginning is, in a certain sense, new*: it is *renewed* and *restored* in Christ and the Gospel; because the darkness of error and sin which usurped its place and clouded it over, is now *passing by* (*παράγεται*), being dispersed by the sunshine of the Gospel, as mists and clouds are by the sun's rays; and the *light that is true* shineth.

Observe the adjective *ἀληθινὸν*, *true*, as opposed to what is *counterfeit* and *false*; see above on John xvii. 3, and below, v. 20. The Gnostics pretended to have *light*, to have special *illumination*; but their light is a false light, it is the light of "wandering stars, to whom is reserved the blackness of darkness" (Jude 13).

The darkness is the darkness of the Old Man; the light is

9 h Ὁ λέγων ἐν τῷ φωτὶ εἶναι, καὶ τὸν ἀδελφὸν αὐτοῦ μισῶν, ἐν τῇ σκοτίᾳ ἐστὶν ἕως ἄρτι. h 1 Cor. 13. 2. 2 Pet. 1. 19. ch. 3. 14, 15.

10 i Ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν. i John 12. 35. 2 Pet. 1. 10.

11 k Ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶ, καὶ ἐν τῇ σκοτίᾳ περιπατεῖ, καὶ οὐκ οἶδε ποῦ ὑπάγει, ὅτι ἡ σκοτία ἐτύφλωσε τοὺς ὀφθαλμοὺς αὐτοῦ. k ch. 3. 14.

12 l Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ. l Luke 24. 47. Acts 4. 12. & 13. 38.

13 Γράφω ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς· γράφω ὑμῖν, νεανίσκοι, ὅτι νενικήκατε τὸν πονηρόν· ἔγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν Πατέρα.

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that of the New Man. As the Apostle says, "Ye were sometime Darkness, but now are ye Light in the Lord. Walk as Children of the Light." Eph. v. 8. 14. 1 Thess. v. 5, 6. *S. Augustine.*

At your Baptism ye were *enlightened* (ἐφωτίσθητε. See on Heb. vi. 4; x. 32). Ye became children of Light (see on Eph. v. 8); ye were engrafted into Christ; *and if any man is in Christ*, says St. Paul, *he is a new creature; the old things passed away* (παρῆλθε); *behold, all things are become new.* See on 2 Cor. v. 17, which text affords an excellent comment on St. John's meaning here.

Hence we see how natural is the transition to what follows in this place concerning the baptismal duties, consequent on the baptismal privileges, of all those who by their baptismal burial of the old man, and by their baptismal incorporation into the New Man, passed from the world of Darkness to that of Light.

10. καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν] *and there is no stumbling-block in him.* A significant saying. Observe ἐν αὐτῷ, *in him.* Whosoever hateth his brother, walketh in darkness, and carrieth his own stumbling-blocks *in himself*: he hath them in *his own heart*, in his own evil passions, envy, hatred, and malice. Therefore he *must fall*: so to speak, he carries his fall along with him. As *S. Cyprian* well says (de Zelo, § 4), He who hates his brother is his own enemy. He is the enemy of his own soul. If you hate your brother he may avoid you, but you cannot fly from *yourself.* Wherever therefore you are, you have an adversary within you, you have an enemy always in your own bosom; but whosoever *loveth his brother, abideth in the light, and there is no stumbling-block in him.* He has the element of light *around* him, and he has no stumbling-block *in him.*

Compare the prophetic declarations of Ezek. xiv. 3. These men have set up their *idols* in *their own heart*, and put the stumbling-block of *their* iniquity *before their* own *face*; cp. *v.* 7. *Idols* and *stumbling-blocks* are usually *external*, and erected by others, but these men bring forth idols and stumbling-blocks for *themselves* out of their own *hearts.* So great is their sin and blindness.

The beauty and force of these expressions are obvious: and the preposition ἐν is to be taken in its literal sense; which is well expressed by *Bengel*: "he who *hates* his brother is a stumbling-block *to himself.* But he who *loves*, walks at ease and has a clear road before him."

12. γράφω ὑμῖν, τεκνία] *I write to you, my little children*, whom I have *begotten* in Christ (cp. note above, ii. 1). The word τεκνία, *little children*, is to be distinguished from the word παιδία in *v.* 18.

The word τεκνία describes the spiritual relation in which *all* his hearers and readers stand to the *Apostle*, their spiritual *father.* See *v.* 1. Cp. 1 Cor. iv. 14, τέκνα μου ἀγαπητά. 1 Cor. iv. 17. Eph. v. 1. 1 Thess. ii. 7. 11. Philem. 10.

But the word παιδία, *children*, describes their *childhood* as compared with the *maturer age* of others here mentioned, viz., *young men* and *fathers.*

This distinction may be marked in English by prefixing "my" to the translation of τεκνία.

Observe now the order of the address here;

He first says, Γράφω ὑμῖν, τεκνία. This is the general address, applicable to all. They are all dear to him as his little children.

Next this arrangement follows:

Γράφω ὑμῖν, πατέρες.
Γράφω ὑμῖν, νεανίσκοι.
Ἔγραψα ὑμῖν, παιδία.

Then the following:

Ἔγραψα ὑμῖν, πατέρες.
Ἔγραψα ὑμῖν, νεανίσκοι.
Παιδία, ἐσχάτη ὥρα ἐστί, *v.* 18.

Lastly, the series is *summed up* by the same address as that which *began* the series,—καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ, *v.* 28. Thus the whole series takes the form of *seven*, and is closed by an *eighth*, the octave of the first. Compare the note on the *Beatitudes* (Matt. v. 3); and on the symbolical meaning of the number *seven* and *eight*, see on Luke xxiv. 1, and on 2 Pet. ii. 5, and Jude 14.

— ὅτι ἀφέωνται ὑμῖν] *because your sins have been forgiven you for His Name's sake.* This is the *ground* of his general address to all his spiritual children; the forgiveness of their sins through Christ. *That* forgiveness had been imparted to them by Christ at their Baptism. See Matt. xvi. 19. Acts ii. 38; xxii. 16. Eph. v. 26, and *Bp. Pearson*, Art. ix., "those who are received into the Church by the sacrament of Baptism, receive the remission of their sins of which they were guilty before they were baptized." Cp. *Bp. Wilson* here.

Thus the beloved disciple, the Apostle and Evangelist, St. John, instructs Christian Preachers to build their addresses, in Sermons and Exhortations to their spiritual children, on the foundation of the "One Baptism for the *remission* of *sins.*"

Accordingly, the Church of England says by the mouth of her Bishops, in the Order for *Confirmation* of her τεκνία, "Almighty and everlasting God, Who *hast* vouchsafed to regenerate these Thy servants, and *hast given* unto them *forgiveness* of all their sins."

13. γράφω ὑμῖν, πατέρες] *I write to you, fathers, because ye have known Him Who is from the beginning*,—the Everlasting Word, the Son of God, made flesh for us. He repeats this statement, for greater emphasis and assurance, against the delusions of the false Teachers, who in their professions of superior *knowledge*, pretended to reveal a *temporal* origin of Christ: some of them asserting that Jesus was a mere man; and others, that Christ was an emanation who resided only for a season in Jesus. *They* pretend to *know*, and they disseminate their false knowledge; and they profess to instruct *you*, who are wiser than they are; for *ye have known Him that is from the beginning* (1 John i. 1. John viii. 25), whereas they in their ignorance impute a *beginning* to Him Who is from *Eternity.*

St. John condemns those who under a *pretence* of *knowledge* separated Jesus from Christ, and divided Christ from the Only-begotten; and severed the Only-begotten from the Word. *S. Irenæus*, iii. 18, ed. Grabe.

St. John here begins with *fathers*; then descends to *young men*; and from them to *children.*

He declares the important truth, that the *highest degree of knowledge* to which Christian *fathers* can attain, is the knowledge of the everlasting *Son.* And the *beginning* of all knowledge in which all Christian *children* are to be instructed, is the knowledge of God as their *Father.* God the *Father* is the Original of all blessings which descend *through* God the Son, *by* God the Holy Ghost (see on 2 Cor. xiii. 13). His Name is first spoken in Baptism. That name begins the Creed. And every Christian soul, made God's child by adoption, cries *Abba, Father* (Gal. iv. 6), and all say with one voice, "*Our Father*, which art in heaven." Matt. vi. 9.

— γράφω ὑμῖν, νεανίσκοι] *I write to you, young men, because ye have overcome the Wicked one.* This saying is also *repeated* (see *v.* 14), for the same reason as the former. "Flee *youthful* lusts," says St. Paul to his son in the faith when young (2 Tim. ii. 22); and divine grace triumphs in young men, when by its means they, *young* as they are, conquer the *Old* Serpent (Rev. xii. 9; xx. 2).

In the seven Epistles of the Apocalypse there is a sevenfold promise to him that *overcometh.* See on Rev. ii. 1.

This address of St. John to *young men* comes with special force and beauty from him who was the youngest of Christ's Apostles, and the Disciple "whom Jesus loved," and who proved his own love for *young men* in a remarkable manner, as is recorded by *Clemens Alexandrinus*, quoted by *Eusebius*, iii. 20, and *Chrysostom*, Parænesis ad Theodorum lapsum, i. 11.

— ἔγραψα ὑμῖν, παιδία] *I write to you, children, because ye have known the Father*: see above, the last note but one.

m Eph. 6. 10—12.
14 m Ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ᾽ ἀρχῆς.
Ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἰσχυροί ἐστε, καὶ ὁ λόγος τοῦ Θεοῦ ἐν ὑμῖν
n Matt. 6. 24. Rom. 12. 2. Gal. 1. 10. James 4. 4. o Eccl. 5. 11. p Ps. 90. 10. Isa. 40. 6. 1 Cor. 7. 31. James 1. 10. & 4. 14. 1 Pet. 1. 24. q Matt. 24. 5, 24. Acts 20. 29. 2 Thess. 2. 3. 2 John 7.
μένει, καὶ νενικήκατε τὸν πονηρόν.
15 n Μὴ ἀγαπᾶτε τὸν κόσμον, μηδὲ τὰ ἐν τῷ κόσμῳ. Ἐάν τις ἀγαπᾷ τὸν
κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ Πατρὸς ἐν αὐτῷ· 16 o ὅτι πᾶν τὸ ἐν τῷ κόσμῳ,
ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου,
οὐκ ἔστιν ἐκ τοῦ Πατρὸς, ἀλλὰ ἐκ τοῦ κόσμου ἐστί. 17 p Καὶ ὁ κόσμος παρ-
άγεται, καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ Θεοῦ μένει εἰς τὸν αἰῶνα.
18 q Παιδία, ἐσχάτη ὥρα ἐστίν· καὶ, καθὼς ἠκούσατε ὅτι ἀντίχριστος ἔρχεται,

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Elz. has γράψω, *I write*, here; but ἔγραψα, *I wrote*, is in A, B, C, G, and in many Cursive MSS., and in the *Syriac*, *Coptic*, *Æthiopic*, *Arabic* Versions, and *Origen*, *Cyril*, and other Fathers; and so *Lach.*, *Tisch.*

This word ἔγραψα does not imply that any *former* letter had been written to them by St. John. It is the *epistolary aorist* used often by the writers of the N. T. (see 1 Cor. ix. 15. Philem. 21. 1 Pet. v. 12), when they would put themselves in the place of the *recipients* of their Epistles, and look back on the writing of the Epistles as a thing *past*.

By its use St. John condescends to his readers, and he begins with condescension to *children*. And it is not unworthy of remark, that having used the *present* tense (*I write*) *seven* times in this Epistle, i. 4; ii. 1. 7, 8. 12, 13 twice; he now adopts ἔγραψα (*I wrote*), and continues to use it to the end of this Epistle, where he employs it six times: see ii. 13, 14 twice, 21. 26; v. 13.

15. μηδέ] *no, nor yet*—

16. ἡ ἐπιθυμία τῆς σαρκός] *the lust of the flesh, and the lust of the eyes*, and the *vainglory of life*, its self-vaunting and ostentation (see Rom. i. 30. 2 Tim. iii. 2. James iv. 16), *are not of the Father*.

The carnal Appetite, Covetousness, and Pride, these were the things by which the Devil endeavoured to overcome Christ at the Temptation; and these are the things, in which Christ conquered Satan, and has taught us to conquer him. These also were the things, which specially characterized those *Gnostic* deceivers, the filthy dreamers, against whom the Apostle warns his disciples. See above on 2 Pet. ii. 10. 18; and below, Jude 8. 16.

18. παιδία, ἐσχάτη ὥρα ἐστίν] *Children, it is the last time*. Do not therefore be deceived by those Teachers who now propound new doctrines. The Son of God *has been* revealed in the *last time* (see on Heb. i. 1. Acts ii. 17. 1 Pet. i. 20). The Gospel which he has preached is God's *last* message to men. You are not to look for any new revelation. Whatever is *new*, is *false*. They therefore who now bring to you *new* doctrine are not followers of *Christ*, but of *Antichrist*. See above on Gal. i. 8, 9.

We are not to infer, with some Expositors, from this expression (*the last time*), that the Apostle believed that the end of the World was close at hand. The appearance of Antichrists in considerable *number* (πολλοί) was an evidence—not, that the *end is immediate*, as those Expositors allege to be St. John's meaning—but that the present dispensation is the *last*. Satan now musters all his forces for a struggle; for, when *that* conflict is over, he will have no other opportunity of contending against Christ.

— καθὼς ἠκούσατε ὅτι ὁ ἀντίχριστος ἔρχεται] *as ye heard that Antichrist cometh* (on this use of the *present* tense, see Matt. ii. 4), *even now many Antichrists have arisen, whence we know that it is the last time*, or *season*.

The coming of Antichrist is a sign of the *last time*: for the coming of *Antichrist* is to be followed by the coming of *Christ*. "Venit Antichristus, et supervenit Christus," *S. Cyprian*, Ep. 58. But how *long* "the last time" will be, it is not for us to know (see Acts i. 7). Time, which may seem long to *us*, is but an hour to God (see 2 Pet. iii. 8). Hence St. John uses the word ὥρα, *hour*, here. It may seem long *now*, but when it is past, it will seem only like a watch in the night (Ps. xc. 4).

Elz. has the article ὁ before ἀντίχριστος, and so A, G, K; but it is not in ℵ, B, C.

(1) St. John alone uses the word *Antichrist*, and he uses it only in his Epistles, where it occurs five times (ii. 18 twice, 22; iv. 3. 2 John 7). It is *never* used by St. John in the Book of *Revelation*.

The word Ἀντί-χριστος signifies one who *opposes* Christ: ἐναντίος τῷ Χριστῷ (*Theophylact*); "Christi rebellis" (*Tertullian*, Præscr. c. 4); "*contrarius* Christo" (*Augustine*); see *Lücke*, p. 190. *Huther*, p. 105, and *Dean Trench*, Synonyms N. T xxx. pp. 120—125.

Every one who sets himself *against* Christ, is an *Antichrist*: he may, or may not, set himself in *the place* of Christ. Cp. *Wetstein*, p. 717, and *Suicer* on the word Ἀντί-χριστος, i. p. 390. It is not *necessary* that he should do so, in order to be an Antichrist. And indeed the character assigned by St. John in his Epistles to Antichrist properly so called, is one of open hostility to the Divinity and Humanity of Christ; but is not one of *assumption* of His attributes.

The general opinion of the Fathers was that a *personal* Antichrist would appear a short time before the second Coming of Christ. See *Irenæus*, v. 25. 30, Stieren; pp. 437—425, Grabe. *S. Hippolytus*, de Christo et Antichristo, pp. 1—36, ed. Lagarde. *Origen* c. Cels. vi. p. 499, and in Matt. xvii. *S. Chrysostom* in Matt. xvii. *S. Hilary* in Matt. xx. *S. Cyril. Hieros.* Cat. xi. *S. Greg. Nyssen* in Eunomium, Orat. xi. *S. Jerome* in Dan. vii. and xi., and Quæst. xi. ad Algasiam. *S. Augustine* in Ps. ix.; de Civ. Dei xx. c. 19; c. 20. *S. Gregory*, Moral. in Job xi. 9; xiv. 11; xx. 25. Homil. vii. and xxix. in Evangelia.

This opinion, commended by such authorities, is entitled to respectful attention; but it is our duty to be circumspect in the acceptance of any *interpretations* of *unfulfilled* prophecy. See on John xxi. 23, and note on 2 Pet. i. 20, whence it appears that even the inspired Prophets were not able to *interpret* their own prophecies. See also below, on Rev. xvii. 1.

St. John's argument is this, *It is the last time* (ὥρα), *and as ye heard that Antichrist cometh* (i. e. in the last time), and as ye see that *many Antichrists are already come, therefore* we *know* that this is the last time.

St. John therefore recognizes the fulfilment of the prophecy concerning the coming of Antichrist, in the appearance of *many Antichrists* who are already come. He therefore appears here to represent Antichrist as an *incorporation* of those who set themselves against Christ. Cp. *Œcumen.* in iv. 3. *Damascen.* de Orthod. fide, iv. 27. And this opinion is confirmed by what he says (*v.* 22), "this man is the Antichrist, he that denieth the Father and the Son." See also iv. 3, and 2 John 7.

The same is the doctrine of St. John's scholar, *S. Polycarp*, in the only passage of the Epistles of the Apostolic Fathers, where the word *Antichrist* is found. "Whosoever doth not confess that Jesus Christ is come in the flesh, is *Antichrist*." *Polycarp*, Philipp. c. 7.

This is also in accordance with St. Paul's prophecy concerning the "Lawless One," or "the Man of Sin," which represents a form of evil, displaying itself in a *continuous series* of persons, who are, as it were, *incorporated* and *personified in one*; see the note above on 2 Thess. ii. 3—12.

In like manner, it seems that the word *Antichrist* represents a succession of persons in different times, animated by a spirit of violent hostility to Christ. So *Lange*, *Baumgarten-Crusius*, and *Bengel*, who says, Where St. John speaks of Antichrist, or the Spirit of Antichrist (iv. 3), he signifies the enemies of the truth united together—"sub singulari numero omnes mendaces et veritatis inimicos innuit"—that is, he comprises in this term all the enemies of the *Christian* truths which he is inculcating.

It is however consistent with such a proposition to believe, that the Spirit of Antichristianism may develope and consummate itself eventually in some extraordinary personal antagonism to Christ. Time,—the great Interpreter of Prophecy,—will show.

(2) It has been *supposed* by some, that *Antichrist*, as described by *St. John* in his *Epistles*, is the *same* Power as that which is delineated by *St. Paul* as "*the Man of Sin*."

But in interpreting the prophecies of Scripture, care must be taken to adhere to the language of Scripture. The assumption of identity where it does not exist has been a fruitful source of error. St. Paul never uses the word "Antichrist;" and the attributes of Antichrist and those of the Man of Sin, as described by St. John and St. Paul respectively, do not correspond accurately to each other.

In the character of Antichrist, St. John describes an *Infidel opposition* to Christ, an *open*, *impious denial* of the Father and of the Son. There is nothing secret, no Mystery, there. But in

καὶ νῦν ἀντίχριστοι πολλοὶ γεγόνασιν· ὅθεν γινώσκομεν ὅτι ἐσχάτη ὥρα ἐστίν.
19 [r] Ἐξ ἡμῶν ἐξῆλθαν, ἀλλ' οὐκ ἦσαν ἐξ ἡμῶν· εἰ γὰρ ἦσαν ἐξ ἡμῶν, μεμενήκεισαν ἂν μεθ' ἡμῶν· ἀλλ' ἵνα φανερωθῶσιν, ὅτι οὐκ εἰσὶ πάντες ἐξ ἡμῶν.
20 [s] Καὶ ὑμεῖς χρῖσμα ἔχετε ἀπὸ τοῦ Ἁγίου, καὶ οἴδατε πάντα. 21 Οὐκ ἔγραψα

r Ps. 41. 10. Acts 20. 30. 1 Cor. 11. 19.
s Ps. 45. 8. & 133. 2. John 14. 26. & 16. 13. Heb. 1. 9.

the description of the Man of Sin, or the Lawless One, St. Paul represents a MYSTERY (2 Thess. ii. 7), something *secret* and *sacred*; a *spiritual* power, working miracles, and sitting in the Church of God. See above, on 2 Thess. ii. 3—12.

It is by no means impossible that the two Powers, described by the two Apostles respectively, may eventually coalesce. Time will show. But the Apostolic descriptions of them are definite and distinct; and it is the duty of an Expositor of Scripture not to "be wise above what is written" (1 Cor. iv. 6), and to compare spiritual things with spiritual (1 Cor. ii. 13), and not to confound things which are dissimilar, especially in the interpretation of Prophecy; lest the benefit be lost which might otherwise be derived from its warnings, and from the evidence it affords to the truth of the Gospel.

Further, there is reason to believe that St. Paul in his Prophecy (in the second chapter of the Second Epistle to the Thessalonians) *is* describing the *same* power as that which is described by St. John in *another* place, viz., in the *Book of Revelation*; where the word *Antichrist never occurs*. There *is* a remarkable *similarity* of features and language in *those two descriptions*: see Rev. xvii. 5. 7, compared with St. Paul's words, 2 Thess. ii. 7; and Rev. xiii. 11. 13 with 2 Thess. ii. 9; and Rev. xvii. 8. 11 with 2 Thess. ii. 3; and Rev. xiii. 4. 8 with 2 Thess. ii. 4; and see the notes below on Rev. xvii. 7, 8.

The *resemblances* between those two descriptions of St. Paul and St. John strengthen the belief that they refer to the *same power*; and they also confirm the argument derived from the *discrepancies* in the other descriptions which have just been mentioned, that the powers delineated by them are *not the same*.

19. *ἐξ ἡμῶν ἐξῆλθαν*] *They went out from us, but they were not of us.*

St. John here announces the fulfilment of what had been prophesied by St. Paul in his farewell address to the Ephesian Presbyters at Miletus, "that *out of their own selves* would men arise, speaking perverse things, to draw away the disciples after them" (Acts xx. 30).

The *many Antichrists* here described are the Heresiarchs of St. John's age. He says that they *went out from us*; and this was specially applicable to the father of the Gnostics, *Simon Magus*, who was baptized by St. Philip the Deacon at Samaria (see on Acts viii. 9—18), and who is called an *Antichrist* by the ancient Fathers; see *S. Cyril. Hierosol.*, Catech. vi. p. 53, and *Dr. Hammond* here, and *Tillemont*, Hist. Eccles. ii. p. 19.

The same was true of another Heresiarch of the same age, *Ebion*, to whom *Tertullian* applies St. John's words. In his Epistle, St. John calls *them Antichrists*, who deny that Jesus is come in the flesh, and that Jesus is the Son of God. The former proposition is denied by *Marcion*, the latter by *Ebion*; see *Tertullian*, Præscr. Hæret., c. 33.

St. Jerome affirms that St. John directed this censure also against another Heresiarch of the Apostolic age, *Cerinthus*, who arose *within* the Church, and opposed the Apostles (see on Acts xv. 1), and of whom there is an historical record, that he was personally known to St. John at Ephesus; and that when St. John had gone into a bath there, and heard that he was within it, he quitted it immediately, saying, "Let us depart, lest the bath fall on us, now that Cerinthus, *the enemy of the truth*, is there." See *S. Irenæus* iii. 3. *Euseb.* iii. 20. *Theodoret*, Hær. Fab. ii. 3. Cerinthus made a distinction between Jesus and Christ.

See also the important testimony of *S. Irenæus* (iii. 18, Grabe), who cites this passage (*vv.* 18—22), and applies it to the Gnostic Teachers of that age who arose within the Church, viz., *Simon*, *Ebion*, and *Cerinthus*. Cp. *Estius* here, p. 1217. *Dr. Hammond* here, p. 828. *Bp. Bull*, Jud. Eccl. Cathol. ii. 6, p. 44. *Dr. Waterland* on the Trinity, vol. v. chap. vi. p. 187, and above, *Introduction* to this Epistle, pp. 98—101.

— *μεμενήκεισαν ἄν*] *they would have remained with us.* If they had been really *of* us—living and sound members of the mystical body of Christ—they would have *continued* in it. *Continuance* is an essential condition of *vitality*. He who quits the Church proves himself to be an unsound member of it; "nemo sapiens nisi fidelis; nemo Christianus, nisi qui ad *finem* perseveraverit." *Tertullian*, Præscr. 3.

This saying of the Apostle gives no countenance to the predestinarian notions of final *perseverance*. The terms here used, viz., *going out*, and *abiding*, are significant of *free will*. See *Didymus* here, who observes that they who went out, went out by their *own choice*, not by any *fatal necessity*. They who *remained*, remained, not because they were forced, but because they availed themselves willingly of God's grace which enabled them to do so.

— *ἀλλ' ἵνα φανερωθῶσιν*] they went out—i. e., their going out was permitted—*in order that they might be manifested that they are not all of us.* The emphatic word is *φανερωθῶσιν*, and the use of *ἐκ*—denoting origin from, and appurtenance to—may be illustrated by 1 Cor. xii. 15, *ὅτι οὐκ εἰμὶ χεὶρ, οὐκ εἰμὶ ἐκ τοῦ σώματος*, and see below, iii. 12, *Κάϊν ἐκ τοῦ πονηροῦ ἦν*. Compare the words of St. Paul (1 Cor. xi. 19), "There must also be heresies among you, *in order* that they, who are approved, may be *made manifest* among you;" where the conjunction *ἵνα*, as here, marks the *design* of *God* in permitting Heresies and Schisms to exist (cp. note above on 2 Cor. iv. 7), and suggests the *uses* which the faithful ought to make of heresies and schisms. Cp. *Tertullian*, Præscr. 3, where he cites these words of St. John.

A special benefit accruing from the *going out* of these Heretics, and from their overt opposition to the doctrine of Christ, and from the *public manifestation* of them to the world in their true character (as Simon Magus was made manifest in his opposition to St. Peter at Rome. *Euseb.* ii. 15. *S. Cyril*, Catech. c. vi. *Arnobius*, ii. p. 50. *Maxim. Taurin.*, Hom. 54, p. 231. *S. Epiphan.* hær. 21. *Philastr.* c. 29. *Tillemont*, i. p. 76), was this, that the Heathen were thus disabused of their notion, that the Christian Church herself was identified with these Heretics, and was accountable for their erroneous teaching and profligate living. St. Peter says, that through them the *Way of Truth would be evil spoken of* (2 Pet. ii. 2); and *Theodoret* asserts (hær. fab. ii. præf.) that "the Teachers of those heresies" (such as Simon Magus and Cerinthus, whom he specifies) "were called *Christians*, and that many persons imagined that *all* Christians were guilty of *their* enormities."

Some expositors suppose that *οὐ πάντες* here is equivalent to *none*: cp. Matt. xxiv. 22. But this appears to be an incorrect rendering, and is not authorized by the ancient Interpreters.

St. John says that their *going out* was the *proof* that they are not *all* of us: cp. 2 Thess. iii. 2. They *all* pretend to be of us, and the Heathen confound them with us. But their secession *from* us, and opposition to us, clearly *prove* that they are not *all* of us. *Some* false teachers there are still, who propagate heresies *in* the Church. They are Tares in the Field, but as long as they are *in* the field, it is not easy to distinguish them from the wheat. They are not of us, but they are *manifested* as such by going out from us. And the *going out* of those who *have* left us, and who resist us, is a *manifest* token to all men, that they and their associates are not *all of us*, as they profess to be, and as the Heathen suppose them to be; and as even some of the brethren in the Church imagine that they are, and are therefore deceived by them. By their going out they are manifested in their true light; and by their opposition to us, Truth is distinguished from Error, and Error from Truth.

20. *ὑμεῖς χρῖσμα ἔχετε*] *ye have an unction from the Holy One*, Who is anointed with the oil of gladness above His fellows. See Heb. i. 9. Cp. *Bp. Pearson* on the Creed, Art. ii. p. 178. His unction flows down on you His members, and therefore, when a name was to be given to the disciples to distinguish them from all others, they were called *Christians*. Acts xi. 26.

Ye have a *chrism* from the *Christ*. They, the heretical teachers, are members of *Antichrist*.

Ye are anointed in Him Who has consecrated you with His unction, and made you *kings and priests* to God. Rev. i. 6.

This language of St. John is the more remarkable, because it is addressed to *παιδία, pueruli, children*. Children have an unction from the Holy One, in their Baptism, when they were made members of Christ. "Eam unctionem spiritualem habent *pueruli*, namque cum baptismo conjunctum erat donum Spiritûs Sancti" (*Bengel*), and in their *Confirmation*, called *χρίσις τελειωτική*. See *Bp. Wilson* here.

— *καὶ οἴδατε πάντα*] *and ye know all things.* Ye, even though children in age, are the *true* Gnostics, for ye know Christ; whereas they who pretend to know every thing are mere babes. Cp. John xiv. 26. *They*, the so-called Gnostics, *pretend* to knowledge and to teach you; but they know nothing, and walk in darkness, *v.* 11. See above, 1 John ii. 3, and below, *vv.* 21. 27 of this chapter, and on Jude 5.

This language is adopted by St. John's scholars, *S. Ignatius*

ὑμῖν ὅτι οὐκ οἴδατε τὴν ἀλήθειαν, ἀλλ' ὅτι οἴδατε αὐτήν, καὶ ὅτι πᾶν ψεῦδος ἐκ
t ch. 4. 3. 2 John 7. τῆς ἀληθείας οὐκ ἔστι. 22 t Τίς ἐστιν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὅτι Ἰησοῦς
οὐκ ἔστιν ὁ Χριστός; οὗτός ἐστιν ὁ ἀντίχριστος, ὁ ἀρνούμενος τὸν Πατέρα καὶ
u Luke 12. 9 John 15. 23. 2 Tim. 2. 12. ch. 4. 15. τὸν Υἱόν. 23 u Πᾶς ὁ ἀρνούμενος τὸν Υἱὸν οὐδὲ τὸν Πατέρα ἔχει· ὁ ὁμολογῶν τὸν
Υἱὸν καὶ τὸν Πατέρα ἔχει. 24 Ὑμεῖς οὖν ὃ ἠκούσατε ἀπ' ἀρχῆς ἐν ὑμῖν μενέτω.
Ἐὰν ἐν ὑμῖν μείνῃ ὃ ἀπ' ἀρχῆς ἠκούσατε, καὶ ὑμεῖς ἐν τῷ Υἱῷ καὶ ἐν τῷ Πατρὶ
μενεῖτε. 25 Καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν
x Jer. 31. 33, 34. John 14. 26. & 16. 13. Heb. 8. 10, 11. τὴν αἰώνιον. 26 Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς. 27 x Καὶ ὑμεῖς τὸ
χρῖσμα ὃ ἐλάβετε ἀπ' αὐτοῦ ἐν ὑμῖν μένει, καὶ οὐ χρείαν ἔχετε ἵνα τις διδάσκῃ
ὑμᾶς· ἀλλ', ὡς τὸ αὐτὸ χρῖσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστι, καὶ
οὐκ ἔστι ψεῦδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ.
y Mark 8. 38. ch. 3. 2. z ch. 3. 7, 10. a John 1. 12. & 16. 3. & 17. 25. b Isa. 56. 5. John 1. 12. Rom. 8. 15, 18, 29. 1 Cor. 13. 12. & 15. 49. Gal. 3. 26. & 4. 6. Phil. 3. 21. Col. 3. 4. 28 y Καὶ νῦν, τεκνία, μένετε ἐν αὐτῷ· ἵνα ὅταν φανερωθῇ ἔχωμεν παῤῥησίαν,
καὶ μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ. 29 z Ἐὰν εἰδῆτε ὅτι
δίκαιός ἐστι, γινώσκετε ὅτι πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται.
III. 1 a Ἴδετε, ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ Πατὴρ, ἵνα τέκνα Θεοῦ κλη-
θῶμεν· διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν.
2 b Ἀγαπητοί, νῦν τέκνα Θεοῦ ἐσμεν· καὶ οὔπω ἐφανερώθη τί ἐσόμεθα.

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and *S. Polycarp*, in their Epistles. ὃν οὐδὲν λανθάνει ὑμᾶς, *Ignat.* ad Eph. 14. "Nihil vos latet," *Polycarp*, ad Phil. 12.

22. τίς ἐστιν ὁ ψεύστης] *who is the liar, but he that denieth that Jesus is the Christ?* Who is *the* liar? Who is *the* Antichrist, in whom *the* lie, of which St. John speaks, is summed up? Who is he, that has *that* character, as distinguished from, and opposed to, those who hold the Truth? On this sense of the definite article, see on John iii. 10; xviii. 10; and *Winer*, § 18, p. 97. Compare the words of *Tertullian*, maintaining from these words of St. John the doctrine of the Trinity, against Praxeas, c. 27.

Ye who are true Christians have an unction from the Holy One; ye are God's anointed ones; ye are even called χριστοί, by virtue of your union with *Christ* (see Ps. cv. 15); ye make up one body in Christ, see on Gal. iv. 19; and Rev. xii. 5. They are ἀντί-χριστοι, they make up one body of Antichrist. Cp. *Bp. Pearson*, Art. ii. pp. 190—196.

— οὗτός ἐστιν ὁ ἀντίχριστος] *This* (i. e. he who denieth that Jesus is the Christ) *is the antichrist, who denieth the Father and the Son.* Cerinthus and his followers denied that *Jesus* was the *Christ*, dividing *Jesus* from *Christ*; and they denied *the Son*, because they did not acknowledge that *Jesus* was personally united with the *Word*, the Eternal Son of God; nor that the Word was the only-begotten of the Father; and so they disowned the divine Sonship of Jesus and Christ, and thus they *denied* the *Father* and the *Son*. See *S. Irenæus*, iii. 18, Grabe, and *Dr. Waterland*, v. p. 188, and above, *Introduction*, p. 100.

Ebion denied the divinity of Jesus. *Simon Magus* affirmed that he himself was the Father and the Son in different manifestations, and he denied the reality of Christ's humanity. See above on 2 Pet. ii. 1, and *Bp. Pearson* on the Creed, Art. iii. p. 301, note. Thus they were Antichrists, denying the Father and the Son.

Ye are members of Christ, ye are one body in Him. Ye are one man in Him (see John xvii. 11. 21. 1 Cor. x. 17); they are members of Antichrist, and make one body in him: they are *the* Antichrist. See on *v.* 18.

They are called Antichrists, who fall away from the Church of Christ, and teach what is false concerning Christ, in order to be leaders in Heresy. *Didymus.*

23. πᾶς ὁ ἀρνούμενος τὸν Υἱόν] *Every one who denieth the Son hath not even the Father*, because the essence of a *Father* is to have a *Son*; and if the *filial* relation of Jesus Christ to God is denied—as it is denied by these Antichristian teachers—the *paternity* of the Father is denied also. See above, *Introduction*, p. 100.

The words of the Apostle here manifestly refer to the dogmas of Cerinthus and Ebion. *Bp. Bull*, Jud. Eccl. ii. sect. 5.

— ὁ ὁμολογῶν—ἔχει] *he that acknowledgeth the Son hath the Father also.* These words are printed in *italics* in the Authorized English Version; but they are found in the text of the oldest Greek MSS., e. g. A, B, C, and in many Cursives, and in *Clement*, *Origen*, *Athanasius*, *Cyril*, in the *Syriac*, *Vulgate* (many MSS.), and *Arabic* Versions; and are received by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*

25. τὴν ζωὴν τὴν αἰώνιον] On the *apposition*, see Phil. iii. 18. 2 Cor. x. 13. *Winer*, § 59, p. 469, note on John viii. 25.

27. οὐ χρείαν ἔχετε] *ye have not need that any one should teach you.* This is said *against* the *false* Teachers (*v.* 26). They profess to teach you some new thing, but ye *know already* all that is necessary for life eternal; *their* knowledge (γνῶσις) is folly, and their new doctrine leads to destruction (see above, *v.* 20); but *your* knowledge and faith will bring you to glory.

— μένετε ἐν αὐτῷ] *ye are abiding in Him. Elz.* has μενεῖτε, but μένετε is in the best MSS. Some Expositors take μένετε as an imperative, but the indicative seems preferable here; he exhorts them further to *abide*, in *v.* 28.

28. καὶ νῦν, τεκνία] *and now, my little children, abide in Him.* He returns to the general term of address, *little children* (see ii. 12), and assures all his spiritual children that they have no need of learning *any new* doctrine (see *vv.* 21—27), but it is their duty to abide stedfast in *the old*. See Jude 3, and Rev. ii. 24.

— ἵνα—μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ] *in order that we may not be driven to shame from Him*, and by Him, at His Coming; as He Himself says in the Gospel that the wicked will be. Mark viii. 38. On this force of ἀπὸ, see *Winer*, § 47, p. 332. Cp. the use of ἀπὸ in Ecclus. xxi. 22, and of ἐκ in Rev. xv. 2.

29. ἐὰν εἰδῆτε] *if ye know that He is righteous, ye know that every one who hath been born of Him is righteous. If ye know* (εἰδῆτε), as a doctrine of the Christian faith, *that He is righteous*, ye are sure by analogical inference, from your own personal experience and *cognizance* (γινώσκετε), that whoever has been really born of Him, whosoever is His genuine offspring, *is also righteous*; and consequently ye are sure, that the Gnostic teachers and their votaries, who profess to be children of Christ, and yet live *ungodly lives*, assert what is *false*. See below, iii. 7—9, ὁ ποιῶν δικαιοσύνην δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν, κ.τ.λ.

On the distinction between the words εἰδέναι and γινώσκειν, see above, ii. 3.

Some Expositors render γινώσκετε by *know ye*, in the imperative mood; but this seems to be inconsistent with St. John's declaration above, *vv.* 20, 21.

CH. III. 1. ποταπὴν ἀγάπην δέδωκεν] *what kind of love hath the Father given to us; to us*, who were enemies to Him, Rom. v. 10. Col. i. 20, 21. 1 John iv. 10. *Bp. Pearson*, Art. i. p. 51. His love to us was a free *gift*, Rom. v. 16; *in order that we should be called sons of God.* He sent His Son to take our Flesh, in order that, by faith in Him, we might become sons of God, τέκνα Θεοῦ, John i. 12. On ποταπὸς, see Matt. viii. 27. Luke i. 29. 2 Pet. iii. 11. Cp. *Clemens R.* c. 35.

— κληθῶμεν] Some MSS. (A, B, C) add καὶ ἐσμεν, but perhaps this is a gloss from *v.* 2.

— ὁ κόσμος οὐ γινώσκει ἡμᾶς] *the world knoweth us not.* Do not therefore be surprised and dismayed, that you are hated and persecuted by it, see *v.* 13, and cp. our Lord's words, John xv. 19; xvi. 33.

2. νῦν τέκνα Θεοῦ ἐσμεν] *now are we children of God*, being

Οἴδαμεν ὅτι ἐὰν φανερωθῇ, ὅμοιοι αὐτῷ ἐσόμεθα· ὅτι ὀψόμεθα αὐτὸν καθὼς ἔστι.

3 Καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἁγνίζει ἑαυτὸν, καθὼς ἐκεῖνος ἁγνός ἐστι.

4 [c] Πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἀνομίαν ποιεῖ· καὶ ἡ ἁμαρτία ἐστὶν ἡ ἀνομία· 5 [d] καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη, ἵνα τὰς ἁμαρτίας ἡμῶν ἄρῃ· καὶ ἁμαρτία ἐν αὐτῷ οὐκ ἔστι.

6 [e] Πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ ἑώρακεν αὐτὸν, οὐδὲ ἔγνωκεν αὐτόν.

7 [f] Τεκνία, μηδεὶς πλανάτω ὑμᾶς· ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστι, καθὼς ἐκεῖνος δίκαιός ἐστιν.

8 [g] Ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ Διαβόλου ἐστίν· ὅτι ἀπ' ἀρχῆς ὁ Διάβολος ἁμαρτάνει.

Εἰς τοῦτο ἐφανερώθη ὁ Υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ Διαβόλου.

9 [h] Πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ Θεοῦ γεγέννηται.

c ch. 5. 17.

d Isa. 53. 4, 9. 2 Cor. 5. 21. 1 Tim. 1. 15. 1 Pet. 2. 22, 24.

e ch. 2. 4. & 4. 8. 3 John 11.

f ch. 2. 29. & ver. 10.

g Gen. 3. 15. John 8. 44.

h 1 Pet. 1. 23. ch. 5. 18.

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made such by the Incarnation of His Son, and by faith in Him. John i. 12.

— *ἐὰν φανερωθῇ*] *when He shall be manifested;* i. e. Christ. On this use of *ἐκεῖνος*, see ii. 6, and cp. Col. iii. 4. The nominative to *φανερωθῇ* is contained in *αὐτῷ*, and cp. *v.* 5, *ἐκεῖνος* (i. e. *Christ*) *ἐφανερώθη*, and *v.* 8, *ἐφανερώθη ὁ υἱὸς τοῦ Θεοῦ*.

— *ὅμοιοι αὐτῷ ἐσόμεθα*] *we shall be like Him.* See Phil. iii. 21. Col. iii. 4.

— *ὀψόμεθα αὐτόν*] we shall *see* Him *appearing.* On the sense of *ὄπτομαι*, see note on John xvi. 16. Rev. i. 7. We shall then see Him as *He is;* that is, as *God* as well as *Man*, in all His glorious attributes of perfect holiness and love. We *shall see His face* (see Rev. xxii. 4), and therefore we know that we shall be *like Him;* for only they who are *like* Him will have the *beatific vision of God.* Matt. v. 8. 1 Cor. xiii. 12; xv. 49. 2 Cor. iii. 18. Col. iii. 4.

Let us therefore so live, that when He shall come again, we may be able to behold Him, as He is, in all the fulness of His grace and glory. *Cassiodor.*

The editions generally have *ἐστί*; but *ἔστι*, he *is*, or *exists*, in His own essence, seems preferable, as more emphatic.

3. *ἐπ' αὐτῷ*] *upon Him*, Christ Jesus, Who is our *hope* (1 Tim. i. 1). He only is the foundation, *upon* which our hope is built. Cp. Rom. xv. 12, and Heb. vi. 18, and the words of one of St. John's disciples, "Let us cleave continually to our hope, which is Christ Jesus." *S. Polycarp*, Ep. ad Phil. 8.

— *ἁγνίζει ἑαυτόν*] *halloweth Himself*, as Christ is *holy.* Cp. John xvii. 19 (*ἁγιάζω ἐμαυτὸν*), 24, and Rom. xii. 1. 1 Pet. i. 16. Every one who hath the hope of beholding Him *sanctifieth himself*, by separation from the world and by self-dedication to God; halloweth himself, as He is holy; for "without holiness no man shall *see* (*ὄψεται*) *the Lord*," Heb. xii. 14.

4. *ἀνομίαν*] *lawlessness:* for where there is no *law*, there is *no sin.* See Rom. iv. 15, and cp. *Bp. Pearson*, Art. x. pp. 670, 671. *Bp. Sanderson*, iv. 74. 94. 190.

"*Every one who worketh sin, worketh also lawlessness.*" This assertion is directed against the Ebionites (see *Irenæus*, p. 103, Grabe) and Cerinthian Gnostics, who professed a reverence for the Law of God. St. John argues, that it is vain for them to allege that they *revere the Law*, when *they commit sin.* Therefore, let them not deceive you by this allegation, see *v.* 7.

5, 6. *καὶ οἴδατε*] *and ye know that He was manifested in order to take away our sins* (see John i. 29), *and in Him sin doth not exist. Every one that abideth in Him sinneth not:* does not live in sin; does not allow himself in the wilful and habitual practice of sin. See below, *v.* 9, and above, 1 Tim. v. 20, and *Bp. Wilson* here: *every one that sinneth hath not seen Him, nor known Him.*

St. John's meaning here is illustrated by the language of his disciple, *S. Ignatius.* "No one who professeth *faith*, *sinneth;* and no one who hath love, *hateth.* They, who profess themselves *Christians*, will be manifested by what they *do.*" *S. Ignatius*, ad Ephes. 14; and this is the sense assigned to St. John's words by *S. Jerome* in Jovinian. ii. c. 1, and contra Pelagianos, i. c. 3.

Here then is another caution against the Gnostic Teachers, who professed to *believe* in Christ, and pretended to superior *knowledge* of divine things, and yet indulged themselves in the commission of sin, and denied Him by their evil lives. Cp. Titus i. 16. 2 Tim. ii. 19; iii. 5.

7. *τεκνία*] *my little children, let no one deceive you;* as these Gnostic teachers endeavoured to do. Cp. ii. 26, "These things I write concerning those who are endeavouring to *deceive you.*" Here is the clue to the interpretation of these verses, which cannot be understood without reference to their tenets and practices. See the next note, and the formula *μὴ πλανᾶσθε*, James i. 16.

— *ὁ ποιῶν τὴν δικαιοσύνην*] *he that worketh righteousness is righteous, like as He* (Christ) *is righteous:* a sentence directed against those deceivers, such as the followers of Simon Magus, who said that they could please God without righteousness; and that, whatever might be the case with others, who had not their spiritual *gnosis*, they themselves had *no need to work righteousness*, but that they would be saved by *grace*, whatever their works might be. "Liberos agere quæ velint; secundùm enim ipsius (Simonis) *gratiam* salvari homines, sed non secundùm *operas justas.*" *S. Irenæus*, i. 20, Grabe. *S. Hippolytus*, Philos. p. 175. *Epiphan.* hær. xxi. *Theodoret*, hær. fab. i. c. 1, who testifies that on the presumption of the indefectibility of *special grace* within themselves, they fell into all kinds of lasciviousness. Here is a warning to many in modern times, especially to the followers of Methodism.

8. *ὁ ποιῶν τ. ἁμαρτίαν*] *he that worketh*, or *maketh sin; ποιῶν*, a strong word describing habitual design and actual habit of life, not an occasional lapse on the road, but a wilful and presumptuous self-surrender to sin, as a trade or profession; like that of Ahab, "who sold himself to work wickedness." 1 Kings xxi. 25.

— *εἰς τοῦτο ἐφανερώθη*] *for this purpose the Son of God was manifested, that He might destroy the works of the Devil.* A third argument against these Gnostic deceivers, who are doing the work of the Devil (*v.* 8), and opposing the purpose of the Advent of Christ, and thus proving themselves to be *Antichrists.* This use of the word *λύειν*, applied to the destruction of what is *evil*, is found in the Epistle of St. John's scholar, *S. Ignatius*, to St. John's Church of Ephesus (ad Eph. i. 3), *λύεται ὅλεθρος, ἐλύετο πᾶσα μαγεία* (ibid. c. 19).

9. *πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ ἁμαρτίαν οὐ ποιεῖ*] *Every one who hath been born of God doth not work sin,* doth not *work* it, as his habitual work, *οὐ ποιεῖ*, see *v.* 8; "doth not knowingly live in sin" (*Bp. Wilson*), *because His seed* (God's) *abideth in him:* a sentence directed against the deceivers who called themselves an *elect seed*, and incapable of sin. Cp. *Irenæus*, i. 12; Grabe, p. 31, and note above, i. 7; below on Jude 19.

Observe the *perfect* *γεγεννημένος*, indicating that the filial state, which commenced when he was first regenerate, *continues;* cp. *Winer*, § 40, p. 243; above, 1 Cor. xv. 4. 2 Cor. i. 15; v. 17. Col. i. 16. 1 Tim. ii. 15; v. 5; and see the next note; and below, v. 18.

— *καὶ οὐ δύναται ἁμαρτάνειν*] *and he cannot be a sinner, because he hath been born of God.*

The supposed difficulty in this passage is to be removed by due attention to the *tenses* used. Such attention would have preserved the Church from much erroneous teaching and profitless controversy.

St. John uses the *perfect* tense here: he does not say *ἐγεννήθη*, he *was* born; but *γεγέννηται*, he *hath been born*, and *the*

i ch. 4. 8.

10 i Ἐν τούτῳ φανερά ἐστι τὰ τέκνα τοῦ Θεοῦ καὶ τὰ τέκνα τοῦ Διαβόλου.
Πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἔστιν ἐκ τοῦ Θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν
k John 13. 34. & 15. 12. ch. 1. 5. & 2. 7. ver. 23. 1 Gen. 4. 8. Heb. 11. 4. ἀδελφὸν αὐτοῦ· 11 k ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἠκούσατε ἀπ' ἀρχῆς, ἵνα
ἀγαπῶμεν ἀλλήλους· 12 l οὐ καθὼς Κάϊν ἐκ τοῦ πονηροῦ ἦν, καὶ ἔσφαξε τὸν
ἀδελφὸν αὐτοῦ. Καὶ χάριν τίνος ἔσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ
ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.

m John 15. 18, 19. & 17. 14. n Lev. 19. 17. ch. 2. 9—11. o Matt. 5. 21, 22. Gal. 5. 21. p John 3. 16. & 15. 13. Rom. 5. 8. Eph. 5. 2, 25. ch. 4. 9. q Deut. 15. 7. Luke 3. 11. James 2. 15. ch. 4. 20. & 5. 1.

13 m Μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ὑμᾶς ὁ κόσμος. 14 n Ἡμεῖς οἴδαμεν ὅτι
μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς· ὁ μὴ
ἀγαπῶν μένει ἐν τῷ θανάτῳ. 15 o Πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστί· καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ
μένουσαν. 16 p Ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν
ψυχὴν αὐτοῦ ἔθηκε· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θεῖναι.
17 q Ὃς δ' ἂν ἔχῃ τὸν βίον τοῦ κόσμου, καὶ θεωρῇ τὸν ἀδελφὸν αὐτοῦ χρείαν

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life given him at his birth *abides* in him. See the preceding note.

Observe also he uses here the *present* infinitive, not the *aorist*. He says, *οὐ δύναται ἁμαρτάνειν*, i. e. he cannot *be a sinner*. He does *not* say, *οὐ δύναται ἁμαρτεῖν*, he cannot *fall* into sin, by ignorance, error, and infirmity. Such an assertion would be inconsistent with the whole tenor of Scripture, for *in many things we offend all* (James iii. 2), and with St. John's own doctrine in this Epistle, where he says, "If we say that we have not sin, we *deceive ourselves*, and the truth is not in us; but if we confess our sins, God is faithful and just in order to forgive us our sins, and to cleanse us from all unrighteousness," i. 8, 9.

On this difference of the *present* infinitive and *aorist* infinitive, see *Winer*, § 44, pp. 296, 297, and *Stallbaum* there quoted, p. 295. Thus, for example, *πιστεῦσαι* is to make a *profession* of faith, or to do *an act* of faith at a particular time; but *πιστεύειν* is to *believe*, to be a *believer*; *δουλεῦσαι* is to do an *act of service*; *δουλεύειν*, *to be a slave*; *οὐδεὶς οἰκέτης δύναται δυσὶ Κυρίοις δουλεύειν*, *no* servant can be a *slave to two masters*: so *ἁμαρτεῖν* is to commit *a sin*, but *ἁμαρτάνειν* is much more than this, it is *to be a sinner*.

He that hath been born of God, and liveth as a son of God, *cannot be a sinner*. It is inconsistent with the essential conditions of his *spiritual birth*, by which he is *dead* to *sin*. It is contrary to the nature which he has as a *child of God*. This is well expressed by *Didymus* here, who says, "St. John does not assert that the man who has been born of God *will never* commit sin; but he asserts that he does not *work sin*—Non scriptum est non *peccabit*, sed non peccatum *facit*; non idem est *peccare* et *peccatum facere*; a child of two days old, by reason of his *natural* childhood, cannot sin, but a child of *God* cannot be a *sinner*." Whoever is born of God doth not *allow* himself in any wilful sin. *Dr. Waterland*, Serm. xxvii. on 1 John iv. 1.

Therefore, they who commit *sin*, on the plea, that being *elect children* of God, they must be saved, whatever they do, contravene the fundamental law of their existence, and disinherit themselves. See this plea handled by St. Paul, Rom. vi. 1—4, and cp. *Waterland*, Serm. xxvii.

The word *δύναμαι* here, as often, does not signify a *physical*, but a *moral*, impossibility. They that are *evil cannot* speak good things. (Matt. xii. 34.) Christ *could not* do any miracle at Nazareth because of their *unbelief*. (Mark vi. 5.) How *can ye* believe, who receive honour one of another? John v. 44. Cp. John vii. 7; viii. 43; xii. 39; xiv. 17. Gen. xix. 22; note on Luke xvii. 1; and on Heb. vi. 4. Compare also what St. John himself says below, v. 18, "We know that every one who hath been born of God *sinneth not*; but he that was born of God *keepeth himself*, and the Wicked One toucheth him not."

St. John's meaning here, which is of a controversial and polemical character, and must be viewed in reference to the *errors* which he is refuting, is well illustrated by the words of his disciple, *S. Ignatius*, speaking to St. John's Church, "Let no one *deceive* you. They who are carnal *cannot* do the things which are *spiritual*; nor *can* they who are spiritual do the things which are *carnal*. Faith *cannot* do the works of Unbelief, nor *can* Unbelief do the works of Faith. The works which ye do in the flesh are spiritual, because ye work all your works in *Jesus Christ*." *S. Ignatius*, ad Eph. 8.

The notions of the Gnostic Teachers and their Votaries are thus described by *Justin Martyr* (c. Tryph. p. 370), "Ye deceive yourselves and such souls as are like you, who say, that *although they are sinners*, and if they have *knowledge of God*, God will not count their sin *to be sin*." Compare *Epiphanius*, hær. xxi. and xxvi.

10. *καὶ ὁ μὴ ἀγαπῶν*] *and he who loveth not his brother*. This lack of *love* was noted by the earliest Christian writers as a distinguishing characteristic of these deceivers to whom St. John refers. Thus *S. Ignatius* says of them, "Observe those who are heterodox with regard to the grace of Christ, how contrary they are to the mind of God. They have no regard for *love*,—*περὶ ἀγάπης οὐ μέλει αὐτοῖς*, they do not care for the widow, or the orphan, or the hungry, or the thirsty." And he adds as a remarkable characteristic, that they abstain from the *Feast of love*, the holy Eucharist, because they did not believe in the *reality* of Christ's *flesh*: which was the heresy of Simon Magus and his followers. *S. Ignatius* ad Smyrn. 6. See also *S. Irenæus*, i. 20, Grabe, and cp. *Dr. Waterland*, viii. p. 31, ed. 1823.

12. *οὐ καθὼς Κάϊν*] *not as Cain was of the wicked one, and slew his brother*. Let it not be so with you. Be not ye imitators of Cain, whom some of these false Teachers extolled. See on Jude 11, and *Theodoret*, hæret. fab. i. 15, who testifies of some heresiarchs of sub-Apostolic times, that they asserted that *Cain* had been *freed* from subjection to the higher power; and they asserted the same of *Esau*, *Korah*, and even the *Sodomites*, and *Judas*: and he says that in their practice of sins they invoked the names of Angels, to whom those sins were dedicated by them. Cp. *Epiphan.* hær. xxxviii.

14. *μεταβεβήκαμεν*] *we have passed from death unto life*; and abide *in life*. On this use of the perfect, see *v.* 9, and compare John v. 24, "He that heareth my word and believeth on Him that sent Me hath *everlasting life*, *and hath passed from death into life*." *Elz.* has *τὸν ἀδελφὸν* after *ἀγαπῶν*, but this is not in A, B, nor in ℵ, and is rejected by *Lach.*, *Tisch.*

16. *καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θεῖναι*] *and we ought to lay down our lives for the brethren*: a remarkable saying on the duty of Christian Martyrdom. It was probably suggested by the seductive tenets of the false teachers (*οἱ πλανῶντες*, mentioned by St. John ii. 26; iii. 7), who courted popularity in times of Persecution, by alleging that provided a man had *knowledge* of the doctrines of Christianity as delivered by them, and adopted their theories, it was not necessary for him to *expose* himself to any *danger* in the maintenance of the faith, much less to *endure martyrdom*, *and to lay down his life for the brethren*; but that he might freely associate with the *heathen in their worship*, and eat things *offered to idols*. This was particularly the doctrine of the *Simonians* (see *Origen* c. Cels. vi. p. 282. *Euseb.* ii. 13), and of the *Nicolaitans* (see Rev. ii. 15. *S. Irenæus*, i. 23), and of the *Cerinthians*; see *Philastr.* hær. c. 36.

Tertullian wrote his book called *Scorpiace* against these notions, and he refers to this passage in St. John's Epistle, in proof of the *duty* of *Martyrdom*, c. 12.

— *θεῖναι*] So A, B, C, and *Lach.*, *Tisch.* The *aorist* is on other accounts preferable to the *present*, *τιθέναι*, the reading of *Elz.*; see on *v.* 9.

The words seem to be imitated in the Epistle of the Church of Vienne and Lyons in *Euseb.* v. 1, speaking of a Christian Martyr, *εὐδοκήσας ὑπὲρ τῆς τῶν ἀδελφῶν ἀπολογίας καὶ τὴν ἑαυτοῦ θεῖναι ψυχήν*.

17. *τὸν βίον τοῦ κόσμου*] *the world's good things*. See Mark xii. 44. Luke xv. 12. Remark the contrast between *βίος* and *ζωή*, and *this* world and the *other*. He who is not ready to bestow a part of the *βίος τοῦ κόσμου* in love to his brethren, has no reasonable hope of the *ζωὴ αἰώνιος*, mentioned *v.* 15.

— *καὶ θεωρῇ*] *and beholdeth*—looketh quietly upon—some-

ἔχοντα, καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ, πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ;

18 [r] Τεκνία, μὴ ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσσῃ, ἀλλ' ἐν ἔργῳ καὶ ἀληθείᾳ. 19 Καὶ ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμὲν, καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν, 20 ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ Θεὸς τῆς καρδίας ἡμῶν, καὶ γινώσκει πάντα. 21 Ἀγαπητοὶ, ἐὰν ἡ καρδία ἡμῶν μὴ καταγινώσκῃ ἡμῶν, παῤῥησίαν ἔχομεν πρὸς τὸν Θεόν· 22 [s] καὶ ὃ ἐὰν αἰτῶμεν, λαμβάνομεν παρ' αὐτοῦ· ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν, καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.

23 [t] Καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ, καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν.

r Ezek. 33. 31 1 Pet. 1. 22. James 2. 15.
s Ps. 10. 17. & 34. 17. & 145. 18. Prov. 15. 29. Jer. 29. 12. Matt. 7. 8. & 21. 22. Mark 11. 24. Luke 11. 9. John 9. 31. & 14. 13. & 15. 7. & 16. 23. James 1. 5. & 5. 16.
ch. 5. 14.
t Lev. 19. 18. Matt. 22. 39. John 6. 29. & 13. 34. & 15. 12. & 17. 3. 1 Thess. 4. 9.
1 Pet. 4. 8. ch. 4. 12. & 5. 11.

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thing more than '*seeth*.' Here is a warning for those speculative philanthropists who write and talk much about the distresses of the Poor "with word and with tongue," *v.* 18, and do not set themselves actively about relieving them.

— *καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ' αὐτοῦ*] *and shutteth his bowels of compassion from him*; which he ought to *open to him*.

On the word *σπλάγχνα*, see Matt. ix. 36. Luke i. 78. 2 Cor. vi. 12. Phil. i. 8; ii. 1. Col. iii. 12. On the significancy of the *preposition* *ἀπὸ* here, cp. ii. 28. Rev. xv. 2.

This unmercifulness was a characteristic of these heretical teachers; see above, on *v.* 10, and cp. James ii. 15, 16.

18. *τεκνία*] *Elz.* adds *μου*. Not in A, B, C.

— *μηδὲ τῇ γλώσσῃ, ἀλλ' ἐν ἔργῳ*] *nor yet with the tongue, but in deed*. So the best MSS. and Edd. *Elz.* omits *τῇ* and *ἐν*.

19. *καὶ ἐν τούτῳ γνωσόμεθα* (so A, B, C.—*Elz. γινώσκομεν*)] *and by this sign or test we shall know that we are of the Truth*, i. e. that we proceed from, and rest upon, Him Who is the very Essence of Truth, John xiv. 6: like children from a parent, or streams from a source, or branches from a tree.

— *καὶ ἔμπροσθεν αὐτοῦ πείσομεν τὰς καρδίας ἡμῶν*] *and we shall assure our hearts before Him*, in His sight, we shall satisfy them, and set them at ease, when we examine them, as in the presence of Him Who searcheth the hearts. On this use of *πείθω* cp. Matt. xxviii. 14. Acts xii. 20. Gal. i. 10. This assurance will be produced in us by the *visible* evidence of Love *working* in our lives. We may not reason from our *hearts*, and draw assurances from *them* as to the goodness of our *lives*; but the evidence which we see in our *lives*, when tested by the rule of God's law, may afford a comfortable assurance *to* our *hearts*; and such an assurance from our hearts will give us confidence towards God See on Acts xxiii. 1. Rom. ii. 15.

When we find by experience that we love the brethren, not in word and in the tongue only, but in deed and truth, then we may assure our hearts before Him. *If we forgive* our brethren, we may *be assured* that God will forgive us. Cp. *Bp. Andrewes*, v. 437.

The word *heart* here is equivalent to *Conscience*; as is observed by *Bp. Sanderson* (Lectures on *Conscience*, Lect. i. § 3, vol. iv. p. 2), who remarks that the Hebrew language has no precise term for *Conscience*, but the Hebrew writers in the Old Testament generally use either לֵב (*leb*), *heart*, or רוּחַ (*ruach*), *spirit* (cp. 1 Cor. ii. 11), for *Conscience*. See Prov. iv. 23, Keep thy *heart*, i. e., watch over thy *conscience*: cp. Prov. xviii. 15, and Eccl. vii. 22, "thy *heart* knoweth;" i. e., "scit *conscientia* tua;" and so St. John here uses the word *heart*; and cp. *Bp. Taylor*, Rule of Conscience, chap. i. art. 8, and *Bengel* here.

20. *ὅτι ἐὰν καταγινώσκῃ*] *because,—if our heart condemn us*, —this is *because* (*ὅτι*) *God is greater than our heart, and knoweth all things*. The condemnation, which our Conscience pronounces, *derives* its force from the greatness of God, Who is Lord of our Conscience, and knoweth all things.

A remarkable declaration concerning the office of Conscience. The power of human *Conscience* proceeds from divine *Omniscience*. Conscience is God's oracle in the human soul. Its verdicts receive their force from His Law, which regulates Conscience; and from His judgments, of which the sentences of Conscience are but a rehearsal. Conscience *speaks* to man; but it *hearkens* to God, *Who is greater than our heart*, or Conscience, and *knows all things*; and because Conscience listens to the voice of the Omniscient, and is the obedient minister of the Almighty Lawgiver and Everlasting Judge, Who alone can save and destroy (James iv. 12); *therefore* it is, *that* (*ὅτι*) the judgments of Conscience have such weight.

Every man has received a *Conscience* from God, which acts as a Deputy and Vicegerent of the Almighty, and as a Preacher of His eternal Law, and as a Herald of His Judgments, and dictates what man ought to do, and calls him to a severe scrutiny for whatever he has done, and as a just Judge dispenses rewards and punishments, censures or approvals, according to the merits of men's actions, and rehearses to them the future verdicts of the Great Day of Assize.

The state of Conscience is this, that it is placed in the *middle* between God and man; as a *servant* to *obey* God, Who is *greater* than the *heart*, that is, Who is Lord supreme over the Conscience; and also as His minister, to issue His commands to man, and to take cognizance of his acts (see *Bp. Sanderson*, Lect. ii. vol. iv. pp. 22, 23).

Conscience is like the Centurion in the Gospel, a man *under* authority, and also having soldiers *under him*. (Matt. viii. 9.) So Conscience is under the authority of God, but it has man's actions under itself. Hence its Power.

These considerations may solve the difficulties which have been supposed by many to exist in this passage, and which some have endeavoured to remove by cancelling the second *ὅτι*, or by resolving it into *ὃ, τι*, or by reading *ἔτι* for it, or by supposing that the second *ὅτι* is redundant. See the notes of *Wetstein*, *Bengel*, *De Wette*, *Lücke*, *Düsterdieck*, and *Huther*, *Winer*, § 64, p. 513, note. Before the second *ὅτι* there is only a common ellipsis, instances of which may be seen in Mark iii. 20. Luke i. 25; xi. 18. John ii. 18. Cp. *Winer*, § 53, p. 395.

The word *κατα-γινώσκειν* is a middle term between *κατηγορεῖν*, to *accuse*, and *κατακρίνειν*, to pronounce a formal *judicial condemnation*; and is to be explained from *γινώσκειν*, *to know and take cognizance of*, and from its opposite *συγ-γινώσκειν*, to *pardon*, and it signifies to *know* or to determine by an act of the judgment (*γνώμη*) *against*. Cp. Gal. ii. 11, and Deut. xxv. 1, where it is opposed to *δικαιοῦν*, *to pronounce just, to acquit*. Ecclus. xiv. 2, "Blessed is the man whom his soul doth not condemn,—*οὐ κατέγνω*."

There is a remarkable *paronomasia* in the words here used, *γνωσόμεθα,—ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία—γινώσκει Θεὸς πάντα*, which assists us to the true sense, as above declared.

21. *ἐὰν ἡ καρδία*] *if our heart*, or Conscience, *doth not condemn us, we have confidence toward God*: because our Conscience is His Vicegerent within us, and pronounces judgment according to His laws; and therefore its approval is a pledge to us of His favour. See the preceding note.

The word *παῤῥησία*, *freedom of speech*, expresses here the assurance which a suppliant, who has a powerful advocate and a good cause, has, that his request will be granted. See ii. 28; iv. 17; v. 14. Heb. iv. 16.

On the use of *πρὸς* here, cp. Rom. v. 1, *εἰρήνην ἔχομεν πρὸς τὸν Θεόν*.

23. *αὕτη ἡ ἐντολὴ—ἵνα πιστεύσωμεν*] *This is the commandment, that we should believe the Name of His Son Jesus Christ*. See our Lord's words, recorded by St. John in his Gospel, vi. 29.

The Heretics to whom St. John refers, either separated Jesus from Christ, as the *Cerinthians* did, or denied that Jesus is the *Son of God*, as the *Ebionites*, *Cerinthians*, and *Simonians*, and *Docetæ* did. Cp. *Waterland*, v. p. 189, and *Bp. Bull*, Jud. Eccl. ii. 9, and note above on 2 Pet. ii. 1, and *Introduction* to this Epistle, pp. 99—103.

In opposition to these erroneous and strange doctrines, St. John declares that this is God's commandment, that we should believe the Name (observe the *dative* case, cp. iv. 1), that is, give credence to, and place our trust in, the name of Jesus Christ His Son; i. e. in the man *Jesus*, acknowledged to be the *Christ* and the *Son of God*. See iv. 15, and v. 1.

u John 14. 23. & 15. 10. Rom. 8. 9. ch. 4. 13.

24 u Καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ Πνεύματος οὗ ἡμῖν ἔδωκεν.

a Jer. 29. 8. Matt. 7. 15, 16. & 24. 4, 5, 24. 1 Cor. 14. 29. Eph. 5. 6. Col. 2. 18. 1 Thess. 5. 21. 2 Pet. 2. 1. 2 John 7. Rev. 2. 2.

IV. 1 a Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα, εἰ ἐκ τοῦ Θεοῦ ἐστιν· ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον. 2 b Ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ Θεοῦ· πᾶν πνεῦμα ὃ ὁμολογεῖ

b 1 Cor. 12. 3. ch. 2. 22. & 5. 1. 2 John 7.

Ch. IV. 1. μὴ παντὶ πνεύματι πιστεύετε] *believe not ye every spirit, but prove ye the spirits whether they are of God; for many false Prophets*, or *false Teachers* (see Matt. vii. 15), *have gone forth into the world;* they have *gone forth*, not being *sent* as *true* Prophets are (see on John x. 8). He refers especially to the followers of *Simon Magus*, *Ebion*, *Cerinthus*, and the *Nicolaitans*. See *Introduction*, p. 98, and on 2 Pet. ii. 1, 2, and above, i. 1; ii. 18. 22; below, iv. 3, and 2 John 7.

St. John had just said, This is the commandment of God, that we should *believe* the *Name* of His Son Jesus Christ; he now warns them against believing those spirits which would seduce them from this belief.

— δοκιμάζετε] *try ye the spirits.* Test them and prove them (1 Thess. v. 21), as metals or coins are tried. False Prophets, false Christs, are to be expected to arise, and to work miracles, so as to deceive many (Matt. xxiv. 24. 2 Thess. ii. 9). The criteria, *βάσανοι*, or touchstones, by which they are to be tested, are these. Ye shall know them by their *fruits* —not only the fruits of their *lives*, but by the fruits of their *doctrine*. See above on Matt. vii. 16. Though they may have the gift of tongues and prophecy, and miracles, yet if they have not *Charity*, which proves itself by Unity, they are not to be received. (See 1 Cor. xiii. 1—5.) Even if they work miracles, and deliver prophecies, and the prophecies come to pass, yet if they would lead any of you astray, to worship idols or any being but God (Deut. xiii. 1—5), and even if they are Angels from heaven, but *bring not this doctrine* (2 John 10) which the Apostles brought, but add any thing to it, or take any thing from it, they are to be accursed, Gal. i. 8.

See the excellent Sermon of *Dr. Waterland* on this text: Serm xxvii.

2, 3. ἐν τούτῳ] *by this*—that I am about to specify—*ye know the Spirit of God: every spirit that confesseth Jesus Christ having come in the flesh, is of God: and every spirit that doth not confess Jesus Christ, is not of God.* Observe μὴ here, bringing out the *non-confession* as the essence of alienation from God. *And this is the spirit of Antichrist, of which ye have heard that it cometh; yea, now it is in the world already.*

In *v.* 3 *Elz.* omits τὸν before Ἰησοῦν, but τὸν is in A, B, G. Some MSS., G, K, and several Cursives, add Χριστὸν after Ἰησοῦν, and so *Elz.*; but it is not in A, B, nor in *Vulg.*, *Coptic*, *Syriac*, or *Armenian* Version, nor in *Origen*, *Irenæus*, and *Cyril*, who quote this passage; and is not received by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*

Some MSS., A, B, and a few Cursives and Versions, omit ἐν σαρκὶ ἐληλυθότα, but these words are in G, K, and in most Cursives, and the Syriac Version, and they appear to be recognized by *Polycarp*, *Origen*, *Cyprian*, *Œcumen.*, *Theophylact.*

ℵ has ὃ μὴ ὁμολογεῖ Ἰησοῦν Κύριον ἐν σαρκὶ ἐληλυθότα.

Some ancient and modern interpreters render γινώσκετε as if it were the *imperative* mood—*know ye;* and this translation has something to commend it. Cp. πιστεύετε, δοκιμάζετε, *v.* 1; but cp. also ii. 20. 29.

The words τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου are generally rendered,—this is the *spirit* of Antichrist. It is however to be observed, that πνεῦμα, *spirit*, is not in the text here; and the expression seems to be framed purposely to be as large and general as possible; this is *the* essence, character, work—*of Antichrist.* On this generalizing use of the article, cp. James iv. 14.

A question arises here, *If* "every spirit that confesseth Jesus Christ *having come in the flesh*," is of God,—may not some Teachers who preach erroneous and strange doctrines, but yet acknowledge that Jesus Christ is come in the flesh, be said to be of God? To put the question in the words of *S. Augustine*, "Arius, and Eunomius, and Macedonius, and Nestorius, own that *Jesus Christ came in the flesh*; are not they therefore of God?"

To that question *S. Augustine* himself replies,—That those Heresiarchs did *not* in fact *confess Christ* to have come in the flesh, because, whatever they might do by *words*, they in their *works* denied Him. (Titus i. 16.) "They have not *charity*," he says, "because they have not *unity*; and therefore all their other gifts are of no avail." (1 Cor. xiii. 1—3.)

Similar to this is the exposition of *Didymus* here: "Sapiendo et agendo, quæ Christus in humanitate docuit et egit, hic Spiritum habet à Deo."

Another reply is made to the question by others, who say that St. John speaks only with reference to the heresies of his *own age*. See *Estius* and *Bengel* here.

But the true answer appears to be this: St. John does *not* say that *every* spirit is of God, which acknowledges *that* Jesus Christ *is* come in the flesh; but he says, that every spirit is of God which confesses *Jesus Christ having come*, and being come, *in the flesh:* that is, which confesses Jesus to be the Christ, and to be no ideal phantom, but a real Person,—which, in a word, confesses *Jesus Christ* as Him that should *come*, i. e. as the *Messiah* (see above on John x. 8, "all who *came*," i. e. who professed to be the Messiah, the ὁ ἐρχόμενος, before Me, "were thieves and robbers"), and as *having come* in *the flesh;* and having done and suffered in the *flesh*, what the Christ was to do and suffer; and especially as having joined all men together in one by His *Incarnation*, and as having thus bound all men *in love*, to each other, in God; and as having become capable of *suffering*, by taking their *flesh*, and as having made an *Atonement* for the sins of all whose flesh He came to take, being "*God* manifested in the *flesh.*" Every spirit which makes this good confession, and lives in the spirit of this creed, is born of God. Jesus Christ, confessed to be God and Man, is the Rock on which the Church is built. See Matt. xvi. 18.

The *participle* (ἐληλυθότα) is used in the same way as in the statement of St. Paul, "we preach *Jesus Christ* and Him *crucified*" (ἐσταυρωμένον, 1 Cor. ii. 2).

The doctrine of the passage is thus enforced by one of St. John's disciples, Bishop of Smyrna and Martyr. "Let us serve Him with fear and all reverence, as He Himself commanded, and His Apostles who preached to us; let us do this, being zealous for that which is good, and shunning the stumbling-blocks of false brethren, and of those who wear the Name of the Lord in hypocrisy, and seduce (ἀποπλανῶσι) foolish men from Him. For every one who *does not confess that Jesus Christ is come in the Flesh, is Antichrist;* and whosoever does not confess the testimony of the cross, is of the devil (cp. above, iii. 8—10)." *S. Polycarp*, Ep. ad Phil. 6 and 7.

One of *S. Polycarp's* scholars, *S. Irenæus*, writes in similar terms against those who said that Jesus was a mere man, and that Christ was not the Everlasting Word of God, but only an *Æon*, who came forth from their ideal *pleroma*, and dwelt only for a season in Jesus, and only suffered in semblance; in opposition to the true doctrine of the Catholic Church of Christ, that the two Natures of God and Man are indissolubly united in the One Person of Jesus Christ, the Eternal Word, the Only-begotten of the Father, Who was made Man for us, and by *dying for us in our stead*, is *the Saviour of the world.*

Therefore, adds *Irenæus*, all they are without the pale of the Evangelical Dispensation, who, under a pretended show of knowledge, say that Jesus is one, and Christ is another, and that the Only-begotten is another, and that the Word is different from these; and that the Saviour is different also, whom some of them assert to be an Emanation; as those disciples of error feign, who appear outwardly like sheep—for in words they bear a likeness to us—but inwardly they are wolves: whom *St. John*, the disciple of the Lord, commands us in his Epistle to shun, where he says that *many deceivers are gone forth into the world, who do not confess Jesus Christ as coming* (ἐρχόμενον) *in the flesh* (2 John 7, 8). And again, in his Epistle, John says (iv. 1—3), *By this know ye* (cognoscite) *the Spirit of God. Every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which* separates Jesus (solvit Jesum, i. e. divides Jesus from Christ) *is not of God, but of Antichrist.* And again, in his Epistle, John says (v. 1), *Every one that believeth that Jesus is the Christ is born of God. S. Irenæus* (iii. 18, ed. Grabe; iii. 16, ed. Stieren).

S. Irenæus—whose words here are preserved only in the old *Latin* Versions—appears to be quoting from memory and paraphrastically, for he cites these passages as from the same Epistle of St. John, and he inserts the words, "solvit Jesum;" and this paraphrase may have led to the opinion expressed by some ancient writers (see *Socrat.* Eccles. hist. vii. 32, and others in *Tisch.*, p. 222), that the words λύει Ἰησοῦν were once in the text here, and they *are* found in the *Vulgate*, but in no other ancient Version, or in any extant Manuscript. Cp. *Tertullian*, c. Marcion. v. 16.

Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ ἐστι· [3] [c] καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐν σαρκὶ ἐληλυθότα, ἐκ τοῦ Θεοῦ οὐκ ἔστι· καὶ τοῦτό ἐστι τὸ τοῦ ἀντιχρίστου, ὃ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

[4] Ὑμεῖς ἐκ τοῦ Θεοῦ ἐστε, τεκνία, καὶ νενικήκατε αὐτούς, ὅτι μείζων ἐστὶν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. [5] [d] Αὐτοὶ ἐκ τοῦ κόσμου εἰσί· διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσι, καὶ ὁ κόσμος αὐτῶν ἀκούει· [6] [e] ἡμεῖς ἐκ τοῦ Θεοῦ ἐσμεν· ὁ γινώσκων τὸν Θεὸν ἀκούει ἡμῶν· ὃς οὐκ ἔστιν ἐκ τοῦ Θεοῦ οὐκ ἀκούει ἡμῶν. Ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

[7] Ἀγαπητοί, ἀγαπῶμεν ἀλλήλους· ὅτι ἡ ἀγάπη ἐκ τοῦ Θεοῦ ἐστι, καὶ πᾶς ὁ ἀγαπῶν ἐκ τοῦ Θεοῦ γεγέννηται, καὶ γινώσκει τὸν Θεόν· [8] [f] ὁ μὴ ἀγαπῶν οὐκ ἔγνω τὸν Θεόν, ὅτι ὁ Θεὸς ἀγάπη ἐστίν.

[9] [g] Ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ Θεοῦ ἐν ἡμῖν, ὅτι τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ Θεὸς εἰς τὸν κόσμον, ἵνα ζήσωμεν δι' αὐτοῦ. [10] [h] Ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν Θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς, καὶ ἀπέστειλε τὸν Υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.

c 2 Thess. 2. 7. ch. 2. 18, 22.
d John 3. 31. & 15. 19.
e John 8. 47. & 10. 27.
f ch. 2. 4. & 3. 6. ver. 16.
g John 3. 16. Rom. 5. 8. & 8. 32. ch. 3. 16.
h John 15. 16. Rom. 3. 24, 25. & 5. 8, 10. 2 Cor. 5. 19. Col. 1. 19. ch. 2. 2.

"Antichristi spiritus negantes Christum in carne venisse, et *solventes Jesum.*" The heresy which denied Christ to have come in the flesh was that of the disciples of *Simon Magus* and of the *Docetæ:* the heresy which separated Jesus from Christ was that of Cerinthus. See also *Tertullian*, de carne Christi, c. 24, where he cites this passage (*vv.* 1—3) against those who in his own age denied the verity of Christ's flesh: and c. Marcion. iii. 8, and *Bp. Pearson* on the Creed, Art. iii. p. 301, note. *Bp. Bull*, Jud. Eccl. Cath. ii. 7; and above, *Introduction* to this Epistle, p. 98.

8. *ἀγάπη*] *Love.* The article *ἡ* is not prefixed, nor in *v.* 16.

9. *τὸν Υἱὸν αὐτοῦ τὸν μονογενῆ ἀπ. ὁ Θ.*] *God hath sent His Son the Only-begotten*—a statement of the true Faith against the heretical notion that "Jesus was not personally united with the Word, the Eternal *Son* of God, and that the Word was *not* the *Only-begotten* of the Father, but only a Son of *the Only-begotten.*" See *Bp. Pearson*, Art. ii. p. 270. *Buddæi* Eccl. Apostol. p. 455. *Dr. Waterland*, v. p. 189.

Observe the *perfect* *ἀπέσταλκε* here, and in *v.* 14, indicating that the *effect* of that mission is permanent and operative. The *aorist* in *v.* 10, *ἀπέστειλεν ἱλασμὸν*, denotes that the *propitiation* was effected by *one act*, i. e. by the sacrifice on the cross. Christ, Who was once offered to bear the sins of many, dieth no more. Heb. ix. 28. Rom. vi. 9.

10. *ἐν τούτῳ ἔστιν ἡ ἀγάπη—ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν*] *Herein consists Love, not that we loved God, but that He loved us, and sent His own Son a propitiation for our sins.* A statement of the doctrine of the *Atonement;* and a statement the more remarkable, because it *anticipates* the *objections* that have been made against it in later times.

These objections have taken the following form. *God*, it is said, is *Love* (1 John iv. 8). He loves us, and He loves His *only-begotten* Son. We are sinners; and as long as we are sinners, and without pardon from God, we have no hope of heaven. As sinners we owe *an infinite debt* to God, which we can never pay. But God is *infinite in love;* He willeth *not that any should perish* (2 Pet. iii. 9), but *that all should be saved* (1 Tim. ii. 4). He can forgive us the debt. He can do this freely. To suppose that He cannot do so, is to set limits to His Omnipotence. To imagine that He will not do so, is to disparage His Love. To allege, that He will require *an equivalent* for the debt, is to represent the God of mercy as a rigorous exactor. And to believe that He required *such a price* for our pardon as the *blood of His own beloved Son*, and that He exposed Him, Who is *perfectly innocent*, to the death of the Cross for *our sakes*, at the hands of wicked men, is to charge God with cruelty, injustice, and weakness; and to suppose Him to be *angry* with us, at the same time that we say that "He *loved* us," and gave His only Son to die for us (1 John iii. 16; iv. 10), is, it is alleged, to involve ourselves in inconsistency, and to misrepresent God, as if He were affected by human passions. And, lastly, to say that Christ shed His blood as a ransom to deliver us *from the captivity of Satan*, is, it is argued, to make the Son of God to be tributary to the Evil One.

Such are the objections, made by Socinians and others, to the doctrine of the *Atonement.*

But these objections rest on fallacious grounds.

They proceed on the supposition, that as sinners we are only *debtors* to God. But in His relation to us, God is not only a *Creditor*, but He is our *Lawgiver* and *Judge*, our *King* and *Lord;* and He is perfectly *just* and *holy.*

Besides, as St. John teaches (iii. 4), the essence of *sin* is, that it is the violation of God's *Law.* And *all* are sinners (i. 10). And God represents Himself in Scripture as a Moral Governor, infinite in justice; and when we contemplate *Him* as He is represented by Himself in His own Word; and when we regard *sin* as it is in His sight, and as it is described in the Holy Scriptures, we must conclude that He is grievously offended by sin; and He has declared in His Word that He *is* angry with it, and will punish it. The *wrath* of God is *revealed* against *all ungodliness* (Rom. i. 18). The wages of sin is death (Rom. vi. 23).

But this proposition is not at variance—as has been alleged—with St. John's declaration, that God *loved us*, and sent His *own Son*, the *only-begotten*, that we *might live through Him;* and that herein consists *Love*, not *that we loved God, but that He loved us, and sent His Son a propitiation for our sins.*

That which God loved in us was *not* our *sin*, but our *nature.* It was *that* nature which God Himself had made in His own likeness, and which we had marred, and which He desired to repair. And because He hates sin, and knows its consequences, even Death Eternal; and because He loved our Nature, which was exposed by it to everlasting perdition; and because, being infinitely just, He must punish sin, which He, Who is infinitely pure, must hate, and which He, Who is infinitely true, has declared that He will punish; and because the sins of the whole World are so heinous; and because they demand a satisfaction infinite in value; and because nothing, that is not divine, *is* infinite in value; and because *without shedding of blood there is no remission* (Heb. ix. 22); therefore, in His immense love for our Nature, which He had made, and which we had marred by sin, He sent His own Son, God of God, to *take that Nature*, the Nature of *us all*, in order to be the substitute of *all*, and Saviour of *all*, and to become our *Emmanuel, God with us* (Matt. i. 23), *God manifest in the flesh* (1 Tim. iii. 16), partaking of our flesh and blood, and to be the *Lord our Righteousness* (Jer. xxiii. 6; xxxiii. 16), and to suffer death, the wages of sin, in our Nature, as our Proxy and Representative, and to *appease God's wrath* by an adequate *propitiation*, and to take away our guilt, and to *redeem* us from bondage and death by the priceless *ransom* of His own blood, and to deliver us by His death from him who had the power of it, even the Devil, and to reconcile us to God, and to restore us to His favour, and to effect our *Atonement* with Him, and to purchase for us the heavenly inheritance of everlasting life. See Heb. ii. 14—17.

As *Origen* says (in Matt. xvi.), "*Homo* quidem non potest dare aliquam commutationem pro animâ suâ (Ps. xlix. 9. Matt. xvi. 26); *Deus* autem pro *animabus omnium dedit* commutationem, pretiosum sanguinem Filii sui;" and he cites 1 Pet. i. 18. *Origen* also says (homil. 4, in Num.), "Si non fuisset peccatum,

i Matt. 18. 33. John 15. 12, 13.
k Exod. 33. 20. Deut. 4. 12. John 1. 18. 1 Tim. 1. 17. ch. 6. 16. & 2. 5. & 3. 24.

11 i Ἀγαπητοί, εἰ οὕτως ὁ Θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν. 12 k Θεὸν οὐδεὶς πώποτε τεθέαται· ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ Θεὸς ἐν ἡμῖν μένει, καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστὶν ἐν ἡμῖν. 13 l Ἐν τούτῳ

l John 14. 20. & 17. 21. ch. 3. 24.

non necesse fuerat Filium Dei Agnum fieri; nec opus fuerat Eum in carne positum jugulari; sed mansisset hoc, quod in principio erat, Deus Verbum. Verùm, quoniam introiit peccatum in hunc mundum, *peccati* autem necessitas *propitiationem* requirit, et propitiatio non fit nisi per *hostiam*, necessarium fuit provideri hostiam pro peccato."

If it be said, that according to this statement the *Just suffered for the unjust*, and that the beloved Son of God was delivered to death for the offences of those who did not love Him, but were at enmity with Him, this is perfectly true; it is the assertion of God Himself in Holy Scripture, *Christ hath suffered for us, just for unjust, to bring us to God* (1 Pet. iii. 18). *God made Him to be sin for us, who knew no sin, that we might be the righteousness of God in Him* (2 Cor. v. 21). *Ye were redeemed with the precious blood of Christ, as of a lamb without blemish and without spot* (1 Pet. i. 19).

The Just suffered for the unjust. Yes, suffered for a *time*. But this is not at variance with daily experience. Parents suffer for children; brethren for brethren; friends for friends; subjects for sovereigns; and sovereigns for subjects. And if we are to reject the doctrine of the Atonement on the plea that *vicarious* sufferings are not reconcileable with Justice, we cannot stop short of Deism, nor even of Atheism. Cp. *Bp. Butler's* Analogy, Part ii. ch. v.

If any victim was to take away sin, that victim must be innocent. In order to take away infinite guilt, it must be infinitely innocent. The price paid for the satisfaction of Infinite Justice must be infinite in value. In order to suffer for men, the victim must be human; and in order to satisfy God, it must be divine.

Be it remembered also that the Son of God suffered *willingly*. He *gave* Himself a ransom for all. (1 Tim. ii. 6.) The good Shepherd *giveth* His life for the Sheep. (John x. 11.) Cp. Matt. xx. 28. Gal. i. 4; ii. 20. Eph. v. 2. Titus ii. 14. Heb. ix. 14.

They also for whom He gave Himself are His own flesh and blood. He is their Head, they His members. They are one with Him.

Still further. By his meritorious sufferings in that human nature, which He has taken, and joined for ever in His own Person to the Nature of God, He has delivered that Nature from sin and death, and has exalted it to the right Hand of God. Therefore He suffered *joyfully*. To *do* evil is indeed evil; and to *suffer* evil in *eternity*, is dreadful; but to *suffer* evil *in time*, in order that others by our means may be happy in eternity, is not evil, but glorious. Earthly conquerors die with joy in the hour of Victory. Much more Christ. He knew, that suffering was His path to glory. He knew, that *because He was obedient to death, even to the death of the cross, therefore God would highly exalt Him, and give Him a Name above every name.* (Phil. ii. 8, 9.) He saw of the travail of His soul and *was satisfied.* (Isa. liii. 11.) Doubtless, in His human flesh He shrank from the cup of Agony, and from the anguish of the Cross. But even in the glorious hour of His Transfiguration He had talked with Moses and Elias of His *Death.* (Luke ix. 31.) His divine eye pierced through the cloud of suffering, and saw the visions of glory to which it would lead, victory over Satan, a World rescued from his grasp, God's justice satisfied, His wrath appeased, His love glorified; and so the Cross became a triumphal Chariot, in which the Conqueror rode in Victory (see Col. ii. 14), and mounted to heaven, and bore Mankind with Him through the gates of the heavenly Palace of the Everlasting Capital, and was greeted by the song of Angels, *Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in.* (Ps. xxiv. 7.)

It has been alleged, that if by sin we were prisoners to *Satan*, therefore the price of Christ's blood which He paid upon the cross for our liberation from Satan was *paid to Satan.* But this we deny; see *Gregor. Nazianzen*, Orat. xlv. p. 862, ed. Paris, 1778. It might as well be said, that the ransom paid for the delivery of prisoners from a king's prison, is paid to the gaoler in whose custody they are. We, by our sins, had made ourselves slaves of Satan; and as a just punishment for our sins, we were made prisoners of Satan. Satan was God's executioner against us. He was our gaoler. *Tophet is ordained of old* (Isa. xxx. 33), *as one of God's instruments of death.* (Ps. vii. 14.) But Christ, by dying for us, delivered us from death. He rescued us *from* the hands of Satan, and paid the price of our ransom, not to Satan, but *to God.* He delivered us from Satan by offering Himself to God.

Compare St. Paul's argument on this subject, Rom. iii. 23—26, and note above, ii. 2, and on 1 Cor. vi. 20.

They who contravene the doctrine of the *Atonement* often claim the credit of exercising their *Reason*, and deny that the belief of the doctrine of the Atonement rests on the foundation of *Reason.* Nothing can be accepted by reasonable men which does not rest on the foundation of Reason. But a *right use* of Reason leads to a firm belief in the doctrine of the Atonement; and a denial of it proceeds from an *abuse* of Reason.

The doctrine of the *Atonement* cannot be *discovered* by Reason. No; but we can prove by Reason that the Holy Scriptures are from God; and we can prove by Reason, that the doctrine of the Atonement is clearly revealed in the Holy Scriptures. And thus this doctrine rests on the foundation of Reason. Being a portion of *supernatural* truth revealed by God in Scripture to the world, it is not to be *discovered* by Reason, or fully *comprehended* by Reason, but it is to be heartily embraced and surely held fast *by Faith*, which *implies* a *right use of Reason.* And Reason teaches us, that it would be very unreasonable to expect, that what is contained in a Revelation from such a Being as God to so frail a creature as man, in his present state upon earth, should be fully comprehended by Reason; and that, if Reason could understand every thing, there would be no use in Revelation, and no place for Faith. Right Reason itself teaches us, that to *deny the Lord who bought us* (2 Pet. ii. 1), because we cannot *understand* why God allowed sin to prevail, which required the Sacrifice of the Death of His own ever-blessed Son, would be to renew the indignities of the crucifixion, and to smite our Redeemer with a Reed—the Reed of our unregenerate Reason,—when we ought to fall down and worship in Faith. Reason itself teaches us, that it is very reasonable to expect mysteries in Revelation; and that they are our *moral discipline*, and exercise our humility, patience, faith, and hope, and teach us to look forward to that blessed time, when we, who *now see through a glass darkly* (1 Cor. xiii. 12), shall behold the clouds removed which now overhang these mysteries, and shall see God face to face, and rejoice for ever in the sight.

Thus Reason leads us to the door of the Holy of Holies; and then we pass within the veil by Faith; and there we stand, and with the eye of Faith we behold God enthroned on the Mercy-Seat, *sprinkled by the blood of Christ.*

Further, as reasonable men, looking at the cross of Christ, we see there the most cogent reasons for *presenting ourselves*, our souls and bodies, *a living sacrifice, holy and acceptable to God, which is our reasonable service* (Rom. xii. 1).

This *doctrine* of the *Atonement* is the root of Christian *practice;* and they, who impugn that doctrine, are not only undermining the foundations of Christian *Faith*, but also of Christian *Morality.* This was clearly evinced even in the Apostolic age, by the licentiousness and profligacy engendered by heretical doctrines, against which St. John contends in his Epistles, concerning the Incarnation and Death of Christ.

We cannot adequately estimate the moral heinousness of sin, without considering the sacrifice which it cost to redeem us from its power and guilt. We cannot duly understand the obligations of love and obedience, under which we lie to Christ, and the motives which constrain us to holiness, without remembering that we are *not our own, but have been bought with a price*—the blood of Christ—and are therefore bound to glorify Him in our bodies which are His. See 1 Cor. vi. 20.

Accordingly, St. John, having here stated the doctrine of the Atonement, proceeds, and continues to the end of the Epistle, to enforce the *moral duties* consequent on this *doctrine.* "Beloved, if God so *loved us*, we ought also to *love one another.*" He teaches us to contend earnestly for the doctrine of the Atonement, as the groundwork of Christian Duty to God and Man.

On the doctrine of the Atonement compare *Bp. Pearson* on the Creed, Art. x. pp. 670—688. *Bp. Butler*, Anal. Pt. ii. ch. vi., and my Occasional Sermon, No. 56.

12. Θεὸν οὐδεὶς π. τεθέαται] *no one hath yet seen God at any time.* How then can we love Him who so loved us? By *loving* those whom we *can see* (cp. *v.* 20), whose nature the *Son* of God hath taken, and whom He has united to God, and for whom He vouchsafed to die; so great was *His* love to them. We must love those whom *God loves* in Christ; and thus, though as yet we see not God with the bodily eye, yet He *dwelleth in us.*

— ἐὰν ἀγαπῶμεν—ἐν ἡμῖν] *if we love one another, God dwelleth in us, and His love hath been perfected in us.* His Love to us hath been ripened into Love to Him, and into Love to all men in Him; and thus His Love hath been perfected into its full maturity in us.

γινώσκομεν ὅτι ἐν αὐτῷ μένομεν, καὶ αὐτὸς ἐν ἡμῖν, ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

14 [m] Καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν ὅτι ὁ Πατὴρ ἀπέσταλκε τὸν Υἱὸν σωτῆρα τοῦ κόσμου. 15 [a] Ὃς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστιν ὁ Υἱὸς τοῦ Θεοῦ, ὁ Θεὸς ἐν αὐτῷ μένει, καὶ αὐτὸς ἐν τῷ Θεῷ. 16 [n] Καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην, ἣν ἔχει ὁ Θεὸς ἐν ἡμῖν. Ὁ Θεὸς ἀγάπη ἐστί, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ Θεῷ μένει, καὶ ὁ Θεὸς ἐν αὐτῷ. 17 [o] Ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν, ἵνα παῤῥησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, ὅτι καθὼς ἐκεῖνός ἐστι, καὶ ἡμεῖς ἐσμὲν ἐν τῷ κόσμῳ τούτῳ. 18 Φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ.

19 Ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς. 20 [p] Ἐάν τις εἴπῃ,

m John 1. 14. ch. 1. 1.
n ch. 8. 12.
o James 2. 13. 1 Pet. 1. 15. ch. 3. 3, 19, 21.
p ch. 2. 4. & 3. 17.

13. ὅτι ἐκ τοῦ Πνεύματος αὐτοῦ δ. ἡ.] *because He hath given to us of His Spirit:* the fruit of which is *Love* (Gal. v. 22). And by our acts of Love, we *know* that we have His *Spirit*. On "the witness of the Spirit to our spirit," see *Bp. Bull's* Discourse iii. on Rom. viii. 16, vol. ii. p. 31.

14. καὶ ἡμεῖς τεθεάμεθα] We have not seen God (see *v.* 12), but God dwelleth in us by Love (*vv.* 12, 13), *and we have beheld, and do testify that the Father* (in opposition to the heretical doctrine, see ii. 22) *hath sent the Son to be Saviour of the World*. John had beheld this personally, and to this he bears witness in his Gospel. See John xix. 35; xxi. 24.

15. Ἰησοῦς] *Jesus*. Observe the word Jesus thus placed, and stating the true doctrine, that *Jesus*—the *Man* Jesus—is not, as the *Ebionites* said, a ψιλὸς ἄνθρωπος, a *mere man*, nor, as the *Cerinthians* alleged, a mere temporary recipient of the indwelling of an Æon called Christ; nor as the *Docetæ* said, a shadowy unsubstantial phantom, but is the *Son of God*, such as St. John declares Him in the Gospel. Cp. *Bp. Bull*, Jud. Eccl. Cath. ii. 9.

The confession of this truth (viz. of the Manhood and Godhead of Christ) is, St. John declares, essential to our indwelling in God.

16. καὶ ἡμεῖς ἐγνώκαμεν] *and we have known*—known by our own personal experience (ἐγνώκαμεν), and we *have believed, and do believe* (πεπιστεύκαμεν, the *perfect* tense, cp. John vi. 69), the love which God hath *in us*. By a personal and experimental faith, that the same *Jesus, Who is Man*, having the common *nature of us all*, is also *God*, we dwell in God, and God *in us*. For, by the Incarnation of the Son of God, *God* is *in us*, He is our *Emmanuel:* and by this faith we know and realize the Love which *God hath*, not only *to us*, but *in us*. For, by virtue of the Incarnation, God *unites* us to Himself, and to each other in *Him*, in the closest bonds of Love. God sees us and loves us in Christ, who, by virtue of His Incarnation and our incorporation in Him, *dwelleth in us, and we in Him* (John vi. 56), and God loves us in the Beloved (Eph. i. 6), and as Christ Himself says in two sentences recorded in St. John's Gospel, which afford the best exposition of this text, "At that day (i. e. after the Ascension and reception of the Holy Ghost) ye shall *know* that I am in the Father, and ye in Me, and I *in you*," and, "O Father, I made known to them Thy Name, and I *will make it known*, in order that *the love* with which Thou lovedst Me may be *in them*, and I *in them*" (John xvii. 26). Hence follows the relative duty, ἀγάπην ἔχειν ἐν ἀλλήλοις, John xiii. 35.

17. ἐν τούτῳ] *By this hath love been perfected*, and is perfected, *with us*. By our union with God, through the Incarnation of His Son, Who has taken the Nature of us all, and has knit us together as one man in Himself, and joined us to God, who were once aliens from Him, *Love hath been perfected with us*. Christ is μεθ' ἡμῶν Θεός, "God *with us*" (Matt. i. 23). By His Incarnation and Passion, God is at peace *with us*, and we *with God*, and *with our* own consciences; and by the Reconciliation and Atonement which Christ hath made, we are *justified* by faith in Him, and are accounted *righteous* as He is righteous, for *He* is the "Lord *our* Righteousness" (cp. 1 Cor. i. 30), and we have access to the Father. See St. Paul's words to the Ephesian Church, Eph. ii. 13—18, and Heb. x. 19—23, which supply the best comment on this passage.

It follows as a consequence, that we may now have *assurance* (see ii. 28) *in the Day of Judgment*, when Jesus Christ shall appear again; *because as He* (Christ) *is*, Who is our Head, *even* so *we*, who are His Members, *are in this world*. He is *exalted* to God's Right Hand, by His Obedience and Suffering in our Nature: *His* Exaltation is *our* Exaltation. We, even *now in this world*, even in the midst of this evil world, which lieth in subjection to the Wicked One (v. 19), are citizens of heaven (Phil. iii. 20). He, our Divine Head, at God's Right Hand, is ever pleading the Virtue of His sacrifice, for us His Members. He ever liveth to make Intercession for us (Heb. vii. 25). *We* have already been *made to sit in heavenly places in Him*. See note above on Eph. ii. 6; and though we are *in the world*, and the world is ἐν τῷ πονηρῷ, yet the Wicked One toucheth not us (*v.* 18), for we are in Christ; and no one can pluck us out of His hand (John x. 28).

To be in this world, even as Christ is, implies the practice of *charity*, so that we love our enemies, as Christ loved us, and died for us, when we were enemies (Rom. v. 8—10); and it implies the practice of *holiness*, without which no man shall see the Lord (Heb. xii. 14), who says, "Ye shall be holy, for I am holy" (1 Pet. i. 16), and every one that hath this hope (of glory) settled *upon Him* (*Christ*), purifieth himself *even as He is pure* (1 John iii. 3), and walketh as He walked (ii. 6), upon whom the Prince of this world had no hold (John xiv. 30).

18. φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ] *Fear*—which is the opposite of the παῤῥησία or *assurance* just described—*doth not exist in Love, but the Love that is perfect casteth out Fear:* as Sarah the true wife cast out the bondwoman and her son; for the son of the bondwoman must not be heir with the son of the freewoman (Gen. xxi. 10. 12. Gal. iv. 30). *Love, that is perfect, casteth out Fear, because Fear hath punishment: but He who is fearing*—he whose *characteristic* is fear, and not love—*hath not been perfected in love.*

"*Fear* is the *beginning* of wisdom" (Ps. cxi. 10. Cp. on Matt. viii. 34). Fear first enters, and opens the door for Love, and prepares the house for its reception; but, when Love has taken up its abode in the house of the heart, Fear leaves it. Fear is the παιδαγωγὸς to bring us to Christ, in Whom we receive, not the spirit of *servile fear* (πνεῦμα δουλείας εἰς φόβον, Rom. viii. 15), but the spirit of *filial adoption*, by which we cry, *Abba, Father* (Gal. iv. 6). When we have been brought to Him, and dwell in Him, the work of Fear is done, and we are perfected in Love. See *Augustine* here, and Epistle 140, Sect. 21.

Fear hath punishment (κόλασιν). It has punishment as its moving principle, and as that which is ever present with it. "Mala conscientia tota in *desperatione* est, sicut bona in *spe*." *Augustine*, in Ps. 31. Fear is like a slave, who lives and moves with the sight of the whip ever before his eyes. He that *is fearing* (ὁ φοβούμενος), he whose moving principle is fear (on which use of the *present participle* with the *definite article*, so as to become almost a substantive, see Matt. iv. 3. Eph. iv. 28. *Winer*, § 45, p. 316), *the fearer* (as opposed to ὁ ἀγαπῶν, *the lover*) *hath not been perfected in love*. But when he has been perfected in love, he will no longer act from constraint, and from fear of punishment, as a bondservant; he will no longer be an Ishmael who is cast out of the house; but he will live and move with the joyful alacrity of an Isaac, who *abideth in the house* for ever (John viii. 35).

19. ἡμεῖς ἀγαπῶμεν] *we love because He first loved us*. The *Vulg., Syriac*, and other Versions render ἀγαπῶμεν as an *imperative*, "Let us love:" compare *vv.* 7 and 11; and so *Lange, Lücke, De Wette, Besser, Düsterdieck, Huther*, and others; see *Huther*, p. 186. But the ἡμεῖς prefixed to the verb, and the general tenor of the argument, seems to favour the other rendering, that of the *indicative*. We should be only like those who *fear*, like slaves, if God had not loved us; but now we are they *who love*, as dear children, *because* He first loved us, as our reconciled Father in Christ.

Elz. adds αὐτὸν, *Him*, after ἀγαπῶμεν, but it is not in A, B, and is not received by *Lach.* and *Tisch.*, and the sense seems

Ὅτι ἀγαπῶ τὸν Θεὸν, καὶ τὸν ἀδελφὸν αὐτοῦ μισῇ, ψεύστης ἐστίν· ὁ γὰρ μὴ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ, ὃν ἑώρακε, τὸν Θεὸν, ὃν οὐχ ἑώρακε, πῶς δύναται ἀγαπᾷν; [21] [q] καὶ ταύτην τὴν ἐντολὴν ἔχομεν ἀπ' αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν Θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

q Lev. 19. 18. Matt. 22. 39. Job 13. 34. & 15. 12. Eph. 5. 2. 1 Thess. 4. 9. 1 Pet. 4. 8.

V. [1] [a] Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς ἐκ τοῦ Θεοῦ γεγέννηται· καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ καὶ τὸν γεγεννημένον ἐξ αὐτοῦ. [2] Ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ Θεοῦ, ὅταν τὸν Θεὸν ἀγαπῶμεν, καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν. [3] [b] Αὕτη γάρ ἐστιν ἡ ἀγάπη τοῦ Θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν· καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν· [4] [c] ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ νικᾷ τὸν κόσμον, καὶ αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.

a John 1. 12, 13. ch. 2. 22, 23. & 4. 2, 15.
b Matt. 11. 29, 30. John 14. 15, 21, 23. & 15. 10. 2 John 6.
c John 16. 33.

[5] [d] Τίς ἐστὶν ὁ νικῶν τὸν κόσμον, εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Υἱὸς τοῦ Θεοῦ; [6] [e] Οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστὸς,

d 1 Cor. 15. 57. ch. 4. 4, 15.
e John 19. 34.

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better without it. Here is the ground of our love generally; first to God, and then to man in God,—*He first loved us.*

The main difference between the old, or Levitical, and the new, or Evangelical, Law is this—Do it, says the one, *Servus* meus es tu; Do it, says the other, *Filius* meus es tu: here is the *perfect* law of Love and liberty (James ii. 12); and the Law of Fear, which prepared the way for the Gospel of Love, hath now given way to the Gospel of Love which abides for ever in God's house (1 Cor. xiii. 8—13), the Church of Earth and Heaven; for Love that is perfected casteth out Fear. See *Bp. Andrewes*, i. p. 291.

Ch. V. 1—4. *πᾶς ὁ πιστεύων*] *every one who believeth that Jesus is the Christ, hath been born of God.* A doctrine opposed to the heresy of the Cerinthians who separated Jesus from Christ. Because of the growth of that Heresy, the Apostle specially inculcates this faith, that *Jesus* is the *Son of God. Bp. Bull*, Judic. Eccl. ii. Sect. 9.

St. John adds, that *every one who loveth Him that begat, loveth Him that has been begotten of Him;* and (*v.* 5) he asks, *Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?*

Thus our *Regeneration* is derived from the *Generation* of the Son of God, and His Incarnation. We cannot be *born of God*, unless we believe that the *Jesus*, Who is really and truly *Man*, is personally united to the *Christ*—the begotten of the Father—the *Son of God.*

St. John himself, in his Gospel, has developed his own argument. He has there affirmed that the *Logos*, or *Word, is God*, and that He gave power to all who receive Him, *to become children of God*, and that He *was made Flesh*, and took up His abode *in us*, and that *of His fulness we all receive* (John i. 1—16). He has also declared, that it is necessary for us to be *born again* (John iii. 3), and that the instrumental means by which we are to be *regenerate*, or born anew, as *sons of God*, are *Water and the Holy Spirit* (John iii. 5); and that the benefits of our union with Christ, and of the grace of His Unction, and the fruits of His Incarnation, and communion with God the Father in Him, are to be maintained by feeding on Him, and that "except we eat the flesh of the Son of Man and drink His blood, we have no life in us" (John vi. 53). See the *Introduction* to St. John's Gospel, pp. 258, 259, and the Notes at the end of the Third and Sixth chapters of that Gospel.

Thus St. John in his Gospel has prepared us to understand the doctrine of his Epistle.

3. *καὶ αἱ ἐντολαί*] *and His commandments are not grievous;* because His Grace makes His yoke to be easy, and His burden to be light. See Matt. xi. 30. Phil. iv. 13. 1 Cor. xv. 10, and *S. Augustine's* saying, "Da quod jubes, et jube quod vis" (Confess. x. 29); and *Ausonius* (ad Theodos. 13), "Juvat qui Jubet;" and *Bp. Sanderson*, Sermon iii. p. 316.

4. *πᾶν τὸ γεγεννημένον ἐκ τοῦ Θεοῦ*] *every thing that hath been begotten of God*, and continues to energize by the principle of the new life imparted in Regeneration. This is the force of the perfect tense *γεγεννημένον*, as usual. See above, iii. 9.

— *αὕτη ἐστὶν ἡ νίκη*] *this is the Victory which conquered the world, your Faith.* The Faith which you professed in Christ not only *does* conquer (*νικᾷ*), but *did* conquer (*ἐνίκησε*) the world; for by it the Elders conquered, as has been shown in the eleventh chapter to the Hebrews; see especially Heb. xi. 33. Faith is called *the Victory*, as Christ is called "the Resurrection and the Life" (John xi. 25); because Faith,—which unites men to Christ, the Universal Conqueror and Giver of Victory (John xvi. 33. 1 Cor. xv. 57. Rev. vi. 2), is the only way to Victory, and the instrument by which it is gained; and whosoever has Faith, has Victory; whosoever believed in Christ, conquered by belief in Him.

6. *οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός*] *This is He Who came by Water and Blood, Jesus Christ.*

He Who *came* is He Who proved Himself to be "*the Coming One;*" *ὁ ἐρχόμενος*, the *Messiah;* see Matt. xi. 3; whence our Lord says, "all who *came* before Me were thieves and robbers." See note on John x. 8.

Jesus Christ *came*, as the Messiah and Son of God, in various ways.

1. He *came*, in all the purifications that were made by *Water* and *Blood* under the Old Law, which was dedicated with Blood and Water, Heb. ix. 22; because all those purifications were typical of, and preparatory to, His Sacrifice on the Cross, and derived all their efficacy from it.

It was the *Water* and the *Blood* afterwards shed on Calvary which imparted all the virtue to the Water and Blood poured out in the sacrificial rites of the Temple at Jerusalem, and of the Tabernacle in the Wilderness; and also to the Patriarchal Sacrifices at Bethel, at Mamre, and on Ararat; and even to the sacrifice of Abel on the borders of Paradise. Thus this is *He Who came by Water and Blood;* the Lamb of God slain from the *foundation of the world.* Rev. xiii. 8.

2. Again; Christ *came* by *Water* in His Baptism; and by *Blood* in His Circumcision, and especially in His Agony and Bloody Sweat in Gethsemane, and by the blood shed in His scourging before His Passion, and in the Crown of Thorns, and the piercing of His Hands at the Crucifixion.

3. Further; Christ *came* both by *Water* and *Blood* at once, in a special manner, on Calvary after His Death. St. John saw, and bare witness of what he then saw. "One of the soldiers pierced his side, and forthwith came there out *Blood* and *Water;* and he that saw it *hath borne, and beareth, witness* (*μεμαρτύρηκε*, perfect tense), and his witness is true, and he knoweth that he speaketh truth, in order that ye also may believe. For these things were done, in order that the Scripture might be fulfilled, A bone of Him shall not be broken (Exod. xii. 46, concerning the *Paschal Lamb*). And again, another Scripture saith, They shall see Him whom they pierced;" Zechariah xii. 10, speaking of Jehovah Himself. See John xix. 34—37.

Thus St. John in his Gospel prepares us to understand the words of his Epistle; and in his Epistle also he elucidates what had been recorded in his Gospel. His words therefore may be thus paraphrased. This is He Who *came*—that is, proved Himself to be what He was pre-announced to be by the Types and Prophecies of the Old Testament, and what He proclaimed Himself to be in the New—the "*Coming One,*" "*The Comer*" (*ὁ ἐρχόμενος*), the *Messiah*, the true *Paschal Lamb*, and *Very Man*, a true *Sacrifice* for sin; and yet *Very God*, the *Everlasting Jehovah*, of Whom the Prophet Zechariah spoke, when he prophesied of His being pierced at His Death.

He came by *Blood* and *Water*. He proved thereby the reality of His *Humanity* and of His *Death;* and thus He has given a practical refutation—which St. John himself saw with his own eyes—to the heretical notions of those in the Apostolic age, such as *Simon Magus*, and the *Docetæ*, who alleged that Jesus Christ had *not a real human body*, but was merely a spectral phantasm, crucified in show; and therefore *S. Irenæus* in the next age after St. John, urges this fact of the piercing of

οὐκ ἐν τῷ ὕδατι μόνον, ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι· καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν, ὅτι τὸ Πνεῦμά ἐστιν ἡ ἀλήθεια· [7] [f] ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες, [8] τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἷμα· καὶ οἱ τρεῖς εἰς τὸ ἕν εἰσιν.

f Matt. 28. 19. John 1. 1. 1 Cor. 12. 4—6. Rev. 19. 13.

the side, and the flowing out of the blood and water, recorded by St. John, as conclusive against their heresy. *S. Irenæus*, iv. 32. 23, ed. Stieren; p. 357, Grabe. Cp. *Bp. Pearson*, Art. iv. p. 405, and *Dr. Waterland*, v. p. 190.

In the words, "*not* by *water* only," there seems also to be a reference to another heresy of the Apostolic age, that of Cerinthus, who said that Christ came in the *water* of *Baptism*, and descended into the man Jesus; and afterwards departed from Him, when He shed His *blood* on the Cross. In opposition to this notion St. John says, "This is He Who came by Water and Blood; *not by Water only*, but by Water and *Blood*." Cp. *Dr. Burton's* Lectures, pp. 188—190.

4. Further it is to be observed, that in this passage of his Epistle St. John is speaking of *Christ's Generation*, and of *our Regeneration*.

Every one who believeth that Jesus is the Christ *hath been born*, and *is born of God*: i. e., is *regenerate*: and every one who loveth Him that *begat*, loveth Him that is *begotten of Him*: i. e., whoever loveth God the *Father*, loveth Him Who by *Generation* is the only-begotten *Son of God*: and every thing that is born of God (i. e., is *regenerate*) overcometh the World; and who is he that overcometh the world, but he that believeth that *Jesus*—the *Very Man* Jesus—is also the *Son of God?*

St. John then proceeds to describe the *means* by which *our Regeneration*, or *New Birth*, is communicated to us from God, through His Son Christ Jesus, Very Man, and Very God; and how the *new life* so communicated is sustained *in us*. He does this by saying, This is *He Who came*—came to us—by Water and Blood, Jesus Christ; not by Water only, but by Water and Blood.

The *natural* life which was imparted to Eve—the Mother of all living, the type of the Church, the Spouse of the Second Adam, Jesus Christ—was derived from the First Adam's side, opened when he was *asleep* in Paradise. In like manner, the *spiritual* Life is given to the Spiritual *Eve*, the Church, and to all her faithful members, from the side of the Second Adam, Jesus Christ, *sleeping in death* on the Cross; and it is communicated through His *death* by means of the *Water* and *Blood* of the *two Sacraments*, which derive their quickening, cleansing, and invigorating virtue from the Divinity, Incarnation, and Death of our Crucified Lord and Saviour, and by which the benefit of that Death is applied to our regeneration and revivification; and which were visibly exhibited in the *Water* and *Blood* flowing from His precious side, pierced on the Cross.

This doctrine is implied by the *Church* of *England* in her Office for the Ministration of Baptism,—"Almighty, Everliving God, whose most dearly Beloved Son *Jesus Christ*, for the *forgiveness* of our *sins*, did shed out of His most precious *side both Water and Blood*; and gave commandment to His disciples, that they should go teach all nations, and *baptize* them . . . sanctify this Water to the mystical washing away of sin;" a formulary adopted from Ancient Liturgies; see *Palmer*, Origines Liturgicæ, ii. 187.

It is observable, that our Lord Himself has assured us of this truth by the instrumentality of the same Apostle, *St. John*, who testifieth *these things*, and who alone of the Apostles saw our Lord's side pierced, and the *Water and Blood* coming forth from it.

It is in the Gospel of *St. John* that Christ says, "*Verily, verily, I say unto thee, Except a man be born of Water and of the Spirit, he cannot enter into the kingdom of God*" (John iii. 5). Again, it is in the Gospel of *St. John* that Christ declares, "*Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you. Whoso eateth my Flesh and drinketh my Blood hath eternal life, and I will raise him up at the last Day.* For My Flesh is Meat indeed, and My Blood is drink indeed" (John vi. 53—55).

This therefore "is He Who came to us by Water and Blood, Jesus Christ; not by Water only, but by Water and Blood."

He came by Water, which is our λουτρὸν, and by Blood, which is our λύτρον. His Baptism of Blood is our λύτρον, or *ransom* from death; and His Baptism by Water is our λουτρὸν, or *laver* of Birth. And the *Water* of the λουτρὸν derives its efficacy from the *Blood* of the λύτρον, shed on the Cross, which works in and by the Water of Baptism. He has *washed* us from our sins in His own *blood* (Rev. i. 5). His *blood cleanseth* us from all sin (1 John i. 7). In Baptism we pass through the Red Sea of His Blood, and are delivered from our enemies thereby.

"Hæc sunt gemina Ecclesiæ Sacramenta," says *Augustine* (in Joann. tract. 120). Here are represented the *Two Sacraments* of the Church, in which Christ comes. By them He came to us, He is ever coming in them.

At the first Institution of the Sacrament of the Eucharist, the pitcher of water and he that carried it, were not in vain given for a sign by Christ (see on Mark xiv. 13), it went not before for nothing. Cp. *Bp. Andrewes*, iii. p. 359.

Christ is ever *coming* by the Water and Blood of the Sacraments, to quicken and cleanse all of every age in the Church (see Titus iii. 5), and He animates and unites them all in the bonds of holiness and love, as fellow-members communicating with Him their Head, and knit and woven together by veins and arteries, in One Body, the Body of Christ.

Some ancient testimonies to the above exposition may be seen in note above, on John xix. 34, to which may be added *S. Augustine*, Serm. v., referring to this passage, as follows: "Quid profluxit de latere nisi sacramentum quod acciperent fideles? Spiritus, sanguis et aqua; Spiritus quem emisit; et sanguis et aqua quæ de latere profluxerunt; de ipso sanguine et aqua significatur nata Ecclesia; cùm jam dormiret Christus in cruce, quia Adam in Paradiso somnum accepit, et sic illi de latere Eva producta est." Compare *Cassiodorus* here, and *Bp. Andrewes*, Serm. xiii. vol. iii. pp. 345—360.

— καὶ τὸ Πνεῦμά ἐστι τὸ μαρτυροῦν] *and the Spirit is that which is bearing witness* to the doctrine that Jesus is the Christ the Son of God. The Holy Spirit, promised by Christ, and given by the Father to the Church, in consequence of the Passion, Resurrection, and Ascension of Christ, bare witness by His own descent on the Day of Pentecost, and by the supernatural powers of Tongues and Prophecy which He then bestowed on the Apostles, and on others who believed and were baptized in Christ's Name, that all which Jesus Christ had preached was true: and that He is, what He declared Himself to be, the Son of God (cp. John xv. 26; xvi. 14). And the Holy Spirit by His presence and operation in the *Water of Baptism*, and in the *Blood* of the *Holy Eucharist*, *bears witness* to the Verity and Virtue of the Incarnation and Death of Christ, the Son of God, from which the efficacy of the Sacraments is derived.

7. ὅτι τρεῖς εἰσιν οἱ μαρτυροῦντες] *because three are they who are bearing witness.*

After these words *Elz.* has this addition, ἐν τῷ οὐρανῷ ὁ Πατὴρ, ὁ Λόγος, καὶ τὸ ἅγιον Πνεῦμα· καὶ οὗτοι οἱ τρεῖς ἕν εἰσι, καὶ τρεῖς εἰσιν οἱ μαρτυροῦντες ἐν τῇ γῇ, *in heaven the Father, the Word, and the Holy Spirit, and these three are one* (i. e. one substance, neuter, cp. John x. 30), *and there are three who are bearing witness on earth.*

But this addition is not found in A, ℵ, B, G, K, or in the cursive MSS. of this Epistle—with the exception of three MSS. of comparatively recent date—nor in the Lectionaries, nor in the best editions of the Ancient Versions, nor in the Greek Fathers of the first Four Centuries, nor in the Latin Fathers of those centuries, with the exception of a single passage in *S. Cyprian* de Unit. Eccl. c. 5, the tenor of which is doubtful.

The earliest Author by whom these words are clearly cited is *Vigilius Thapsensis* at the close of the Fifth Century. See the statement of the evidence on this subject in the editions of *Wetstein*, *Griesbach*, *Scholz*, and *Tischendorf*.

The words in question are not received by *Griesbach*, *Scholz*, *Lachmann*, *Tischendorf*. Nor need any one be disturbed by their non-appearance in the text. It is certain, as has been observed by *Dr. Bentley* (Correspondence, vol. ii. p. 530), that the Ante-Nicene and Nicene Fathers confuted Arianism without the aid of this passage, to which they never refer, because it was not in their copies of this Epistle; and the doctrine of the Trinity has been clearly established by *other* Scriptures, and by the consentient voice and concurrent practice of the Church, especially in the administration of the Sacrament of Baptism, with which every child of God has been admitted into the Church of Christ by His express command, in the Name of the Ever-Blessed Trinity (see above, on Matt. iii. 16. Cp. 2 Cor. xiii. 14. Eph. ii. 18), and also in her Liturgical formularies in the Administration of the Holy Communion, and in her solemn Doxologies and Benedictions.

The passage therefore according to the best authorities stands thus, *Because three* (τρεῖς, masculine, not τρία, neuter) *are those who are bearing witness, the Spirit, and the Water, and the Blood, and these three* (τρεῖς, masculine, not τρία, neuter) *are* (joined) *into the one* (τὸ ἕν, the one Substance, *neuter*; not *masculine* ἕνα).

The *gender* of the words here used is very remarkable.

St. John speaks of three Persons (τρεῖς) and *one Substance*

g John 5. 37. & 8. 17, 18.

h John 3. 16, 33. Rom. 8. 16. Gal. 4. 6.

i John 1. 4.

9 g Εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ Θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ Θεοῦ, ὅτι μεμαρτύρηκε περὶ τοῦ Υἱοῦ αὐτοῦ. 10 h Ὁ πιστεύων εἰς τὸν Υἱὸν τοῦ Θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ Θεῷ, ψεύστην πεποίηκεν αὐτὸν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν, ἣν μεμαρτύρηκεν ὁ Θεὸς περὶ τοῦ Υἱοῦ αὐτοῦ. 11 i Καὶ αὕτη

(ἕν), and affirms that these *three Persons* bear witness, and these three Persons (τρεῖς) are united *into the one* substance. He uses the *masculine* τρεῖς, *before* the three neuter substantives; and *after* them also.

This declaration may be best explained by our Lord's words as recorded by St. John himself, in the Gospel, "I and my Father are *one*:" where *one* is expressed, as here, by the neuter ἕν; and our Lord there affirms that He and His Father, being *two Persons* (masculine) are *one substance* (neuter). See the note there, and compare our Lord's words, John xvii. 11. 22, in which the *unity* of the Persons is described by the *neuter* gender.

So St. John declares here that there are three *Persons* (τρεῖς, masculine) *who are bearing witness* (μαρτυροῦντες, masculine), *and that these three* (Persons) who are bearing witness *are joined into one* (ἕν one *substance*, neuter).

There is therefore good ground for the ancient opinion, that St. John in this passage is declaring the Unity of the Three *Persons* of the Trinity in *one substance*. This appears to be the meaning of *Tertullian* (c. Prax. 25), where he says, that "the union of the Father in the Son, and of the Son in the Father, *makes three Persons joined in one:* which three Persons are *unum* (one *substance*) *non unus* (not one Person), as Christ says, 'I and My Father are One;' declaring Oneness of *substance*, and not singleness of *number*." And his scholar, *S. Cyprian* (de unit. Eccl. c. 5), writes thus, "The Lord says, I and the Father are one (*unum*), and again *it is written*" (i. e. in the passage now before us of St. John's Epistle), concerning the *Father and the Son, and the Holy Ghost*, "three are one" (*tres unum sunt*).

And so the ancient Scholium in *Matthæi* says that "John uses the number *three* in the masculine gender, because those three are symbols of the Trinity," and by using the word ἕν, "he designates the *unity of the* Godhead;" and so *S. Augustine* (c. Maximin. 22) says, "If we desire to examine what is signified by these words, the *Trinity* itself may reasonably occur to us; which is One God, Father, Son, and Holy Ghost, concerning which it may be most truly said, 'Three are the Witnesses,' and 'Three are one substance (*unum*).'"

St. John himself appears to authorize this exposition, by adding, "If we receive the witness of *men* (especially of three men, see Matt. xviii. 16. 2 Cor. xiii. 1. Heb. x. 28), the witness *of God* is greater," thus intimating that the testimony of the *three witnesses* here mentioned is the witness *of God* in three *Persons*.

Our Lord Himself in St. John's Gospel has prepared the way for this exposition. He thus speaks to the Jews, "In *your Law* it is written that the witness of *two men* is true. I am He that *beareth witness* (ὁ μαρτυρῶν) concerning Myself; and the *Father* who sent me *beareth witness*" (John viii. 18).

This was spoken by Christ *before* His Ascension; but He promised that after He Himself had gone away He would send a *third witness*. "When the Comforter is come whom I will send unto you from the Father, namely, the Spirit of Truth who proceedeth from the Father, *He* shall *bear witness* of Me" (John xv. 26).

By that Coming of the Holy Ghost, the testimony of the *three Witnesses* was completed.

Therefore St. John, writing in this Epistle after the Ascension of Christ, and the Giving of the Holy Spirit, might well say that *Three are those who are bearing witness, and these three are united into One . . .* and this is "*the witness of God.*"

These three are designated here as "the Spirit, the Water, and the Blood."

Firstly, the *Spirit;* who begins the Work of Regeneration by applying all quickening grace to Man.

Secondly, the *Water;* the symbol and instrument of the New Birth derived from God the Father, Who is the Original *Wellspring* and *Fountain* of all Life and Grace to man. The natural heavens and earth were formed out of the *Water*. There was their Origin (see on 2 Pet. iii. 5). So it is with the spiritual Life; it is formed from out of Water. Water therefore is a proper symbol of the Paternity of God.

And thirdly, the *Blood*, symbolizing the *Incarnation* and *Passion* of *God the Son, through* Whom all grace descends *from* the *Father, by* the *Holy Spirit*. See on 2 Cor. xiii. 13.

These Three Persons are joined consubstantially *into one Godhead;* and their *Witness* is *the witness of God*. Cp. *Bp. Andrewes*, iii. p. 354, who observes that "*Water* notes *Creation; Blood* notes *Redemption* by Christ; the *Spirit* notes *Unction*, to complete all."

There is an image of the Trinity in the Christian Sacraments. There is, baptismus *fluminis*, the Baptism of *Water*, the work of *Creation* by the Father; there is baptismus *sanguinis*, the Baptism of *Blood*, the work of Redemption by the *Son;* but these are not enough, unless there be also the baptismus *flaminis*, the Baptism of the *Spirit*. Thus the work of the Ever-Blessed Trinity is done in the soul. Cp. *Bp. Andrewes*, iii. 248.

The above considerations may explain the *addition* which has found its way into the text of some few Manuscripts here, "*in heaven, the Father, the Word, and the Holy Ghost, and these three are one, and three are they who are bearing witness on earth.*" These words were probably originally only an expository gloss. They are a *correct* exposition of St. John's meaning, and there is no reason to suspect that they were *interpolated designedly*. They were probably written originally by some expositor on the *margin* of his manuscript; perhaps they were derived by him from *S. Cyprian*, and were adopted by some subsequent transcriber, who supposed them to belong to the Text; as was sometimes the case with marginal glosses; cp. *Valcknaer*, de Glossis in N. T.[1]

9. ὅτι μεμαρτύρηκε] *because He hath testified. Elz.* has ἣν for ὅτι, but ὅτι is in A, B, and ℵ; and *Vulg.* has 'quia.'

10. ψεύστην πεποίηκεν αὐτόν] *he hath made Him a liar*, accounts Him as such. See i. 10.

[1] *Dr. Bentley's* opinion concerning the genuineness of this passage, is matter of interest on account of the special attention which that celebrated critic gave to it. It is thus expressed in a letter dated Jan. 1, 1716-17:—

"In my proposed work" (his edition of the Greek Testament) "the fate of that verse will be a mere *question of fact*" (i. e. it will depend on the testimony of the MSS.). "You endeavour to prove (and that's all you aspire to) that it *may* have been writ by the Apostle, being consonant to his other doctrine. This I concede to you; and if the fourth century knew that text, let it come in, in God's name; but if that age did not know it, then Arianism in its height was beat down without the help of that verse; and let the *fact* prove as it will, the *doctrine* is unshaken." *Ric. Bentley.*

Bentley delivered his famous Prælectio on this verse, May 1, 1717, four months after the date of this letter. See *Whiston's* Memoirs, p. 314. *Bentley's* Works, iii. 485. *Bp. Monk's* Bentley, ii. pp. 16—19. What the tenor of that Prælection was—which is lost—may be gathered from the remarks on the subject in *Casley's* Preface to his Catalogue of the Royal Library, p. xxi, ed. Lond. 1734, where, from conversations with Dr. Bentley, he vindicates Bentley's assertions on this and other questions of Biblical Criticism. The person who speaks as follows is surely not Casley, but Bentley, p. xxi, —"But how to account for this verse being first inserted is the difficulty; and some have not stuck to call it a forgery. But I hope better things, and that it may be made to have appeared by a mistake of a Latin Scribe, in the eighth or ninth century, on the following occasion; *S. Cyprian*, a famous Latin father, has the words of that verse in his works; and it is no wonder if they were transcribed thence into the *margin*, or between the lines of the eighth verse, of a book of some one who had a great veneration for that Father, as a *gloss*, which is very common in MSS.; as it is not improbable that *Cassiodorus* in his *Complexiones in Epistolas*, and others who have the words, took them from *Cyprian*. Next, a copyist, being employed to write out this particular book, and finding the words so inserted, imagined that the former copyist, by mistake, had omitted them, and therefore put them in the text. Such insertions of explanatory words or sentences from the margin into the text are common in MSS. *Jerome*, in one of his letters, says, that an explanatory note, which he had made himself in the margin of his Psalter, had been incorporated by some transcriber into the text. And thus this insertion might rest till a long time after, and then the sham Preface to the Catholic Epistles must be made, complaining of the unfaithful Translators for leaving it out! Whereas, it is matter of fact, that no *Greek Copies* of this *Epistle* had that verse, save one at Berlin, which is discovered to have been transcribed from the *printed Biblia Complutensia*, and another modern one at Dublin, probably translated or printed from the Latin Vulgate, neither the Author of the Preface, nor any friend for him, having searched for it in any Greek copy." See also p. xxiv, "To return to 1 John v. 7, when the foresaid Preface was made, then was the Text also inserted in other copies that had it not, several of which are now to be found in Libraries."

Some few unimportant omissions and alterations have been made in the above extracts.

ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ Θεὸς, καὶ αὕτη ἡ ζωὴ ἐν τῷ Υἱῷ αὐτοῦ ἐστιν. 12 [k] Ὁ ἔχων τὸν Υἱὸν ἔχει τὴν ζωήν· ὁ μὴ ἔχων τὸν Υἱὸν τοῦ Θεοῦ τὴν ζωὴν οὐκ ἔχει.

k John 3. 36. & 5. 24.

13 [l] Ταῦτα ἔγραψα ὑμῖν, ἵνα εἰδῆτε ὅτι ζωὴν ἔχετε αἰώνιον οἱ πιστεύοντες εἰς τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ. 14 [m] Καὶ αὕτη ἐστὶν ἡ παῤῥησία ἣν ἔχομεν πρὸς αὐτὸν, ὅτι ἐάν τι αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ, ἀκούει ἡμῶν· 15 καὶ ἐὰν οἴδαμεν ὅτι ἀκούει ἡμῶν ὃ ἂν αἰτώμεθα, οἴδαμεν ὅτι ἔχομεν τὰ αἰτήματα ἃ ᾐτήκαμεν παρ' αὐτοῦ.

l John 20. 31.

m Jer. 29. 12. Matt. 7. 8. & 21. 22. Mark 11. 24. Luke 11. 9. John 14. 13. & 15. 7. & 16. 24. James 1. 5. ch. 3. 22.

16 [n] Ἐάν τις ἴδῃ τὸν ἀδελφὸν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσει, καὶ δώσει αὐτῷ ζωὴν, τοῖς ἁμαρτάνουσι μὴ πρὸς θάνατον· ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἐρωτήσῃ· 17 [o] πᾶσα ἀδικία ἁμαρτία ἐστὶ, καὶ ἔστιν ἁμαρτία οὐ πρὸς θάνατον. 18 [p] Οἴδαμεν ὅτι πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ οὐχ ἁμαρτάνει· ἀλλ' ὁ γεννηθεὶς ἐκ τοῦ Θεοῦ τηρεῖ ἑαυτὸν, καὶ ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ. 19 Οἴδαμεν ὅτι ἐκ τοῦ Θεοῦ ἐσμεν, καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται. 20 [q] Οἴδαμεν δὲ ὅτι ὁ Υἱὸς τοῦ Θεοῦ ἥκει, καὶ δέδωκεν ἡμῖν διάνοιαν, ἵνα γινώσκωμεν τὸν ἀληθινόν· καί ἐσμεν ἐν τῷ ἀληθινῷ, ἐν τῷ Υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ· οὗτός ἐστιν ὁ ἀληθινὸς Θεὸς καὶ ἡ ζωὴ αἰώνιος.

n Num. 15. 30. 1 Sam. 2. 25. Jer. 15. 1, 2. Matt. 12. 31. Mark 3. 29. Luke 12. 10. Heb. 6. 4. & 10. 26. 2 Pet. 2. 20.

o ch. 3. 4.

p ch. 3. 9. James 1. 27.

q Luke 24. 45. John 17. 3.

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11. *καὶ αὕτη ἐστὶν ἡ μαρτυρία*] *and this is the witness;* this is what God Himself testifies, viz. *that* God *gave* to us (as a free *gift*) *eternal life;* and *this* eternal *life is in His Son*, and is bestowed on us through Him. See John i. 4; iii. 15. 36; v. 26; vi. 33. 35. 40; x. 28; xi. 25; xiv. 6; xvii. 3.

13. *ὑμῖν*] *Elz.* adds here *τοῖς πιστεύουσιν εἰς τὸ ὄνομα τοῦ Υἱοῦ τοῦ Θεοῦ*—but this addition is not in A, B, and in the majority of Versions, and is rejected by *Griesb., Scholz, Lach., Tisch.*

— *ἵνα εἰδῆτε*] *in order that ye may know.* Observe the word *οἴδαμεν, we know*, repeated *five times* in the following verses, contrasting strongly the nature of true Christian *γνῶσις* or knowledge, with that of the *ψευδώνυμος γνῶσις*, of the *Gnostics*. See the like use of *οἴδαμεν, we know*, at the close of St. John's *Gospel*, xxi. 24.

— *οἱ πιστεύοντες*] So A.—B has *τοῖς πιστεύουσιν*—and so *Griesb., Scholz, Lach., Tisch.—Elz.* has *καὶ ἵνα πιστεύητε*.

14. *παῤῥησία*] *confidence*, especially in prayer. See iii. 21, 22.

— *ἐάν τι αἰτώμεθα*] *if we pray for any thing*, observe, *according to His Will, He heareth us, and if we know that He heareth us, we know that we have the things which we have prayed for;* for, either we receive the very things themselves, or, something better than the things which we ourselves desire; and since our prayers are always framed *according to His will*, we do receive the things for which we pray. See the case of St. Paul's prayer, notes above on 2 Cor. xii. 9.

16. *ἔστιν ἁμαρτία πρὸς θάνατον*] *there is a sin unto death. I am not speaking concerning that, in order that he*, the Christian brother, should ask (*ἐρωτήσῃ*).

The distinction between sins *unto death*, and sins *not unto death*, is grounded on Hebrew Law and Language (Lev. xvii. 6. *Schoettgen*, Horæ, here), but it takes a spiritual form under the Gospel; and *death* is not used in the sense of *capital* punishment, but as opposed to the *ζωὴ*, or *life*, of the *soul*.

Observe the change of the word from *αἰτεῖν, petere*, to *ἐρωτᾶν, rogare:* the one signifying to *pray*, as an inferior suitor to a superior, the other expressing rather a *general* act of an *inquirer*, or the request of an equal, who has a right to ask and obtain. See John xi. 22, and on xvi. 23, and *Bengel* here, and *Dean Trench*, Synonym. N. T. xl.

By using the word *ἐρωτήσῃ* here, and by placing the word emphatically at the *end* of the sentence, St. John appears to intimate, that no *interrogatory questions* are to be addressed to God, concerning the person who *is sinning a sin unto death*, and that this would be to deal presumptuously and to tempt God.

Clemens Alexandrinus (Strom. ii. p. 389) cites this passage in treating of the difference between sins of *infirmity*, and sins of *presumption*. The *sin unto death* is *wilful* resistance of the Holy Ghost; obstinate denial and rejection of Christ, who is *the Life* (cp. *v.* 12); deliberate and open *Anti-christianism;* presumptuous sin (such as that described in Matt. xii. 31. Heb. vi. 4—8; x. 28—30), persisted in, after warnings and censures of the Church. He who continues obstinately in such sin, is not a fit subject for any inquiries of God; God has spoken clearly concerning him; he is not to be received into our houses (2 John 10, 11), he is to be separated from the holy offices of the Church, in order that by excommunication—which is a rehearsal of future and eternal judgment—he may learn not to blaspheme, and be alarmed and terrified, and so his soul may be saved in the day of the Lord. See above on Matt. xviii. 17. 1 Cor. v. 5. 1 Tim. i. 20, and *Bp. Wilson* here.

God Himself has declared His will that prayers should not be made for certain *desperate* sinners (see Jer. vii. 16; xi. 14; xiv. 11); and if a man is deprived of the prayers of the Church, this very denial may have a salutary influence with him in such a case, where no milder medicines will avail.

Besides, the bodily afflictions and other temporal chastisements which may overtake him in consequence of such suspension and privation, when by the withdrawal of God's good Spirit for a time *Satan* may chastise and torment him (see 1 Cor. v. 5), may have a wholesome effect in making him feel "how bitter a thing it is to forsake God" (Jer. ii. 19), and may bring him under the operation of fear and anguish, and soften his heart, and lead him to repentance, and by repentance to pardon and grace, and in the end to everlasting salvation.

Therefore St. John does not prescribe prayer in such a case; but he implies that *other* means are to be used.

18. *οὐχ ἁμαρτάνει*] *he sinneth not*, is not a sinner; see on iii. 9. He that *was born of God, keepeth himself*, takes heed to his ways (1 Tim. v. 22. James i. 27). *That* is his true character and proper condition; *and the evil One layeth not hold of him,*—*οὐχ ἅπτεται αὐτοῦ*. On the sense of *ἅπτομαι*, to *grasp* and *cling to*, see above on John xx. 17.

19. *καὶ ὁ κόσμος ὅλος ἐν τῷ πονηρῷ κεῖται*] *and the world wholly lieth in* the dominion of the *Wicked One, v.* 18; ii. 13; it *lieth* as a captive beneath his feet. On the use of *ἐν*, see *Winer*, § 48.

There is a contrast here between *τοῦ Θεοῦ* and *τῷ πονηρῷ*. The saints are born of *God* and *stand* firm and erect *ἐν Θεῷ, ἐν Κυρίῳ, ἐν Χριστῷ* (cp. on Rom. xvi. 9), and we *are in Him*, have our life in Him, Who is the true One, *ἐν τῷ ἀληθινῷ*, see *v.* 20; but the *world lieth altogether* (*ὅλος*) *ἐν τῷ πονηρῷ*.

20. *τὸν ἀληθινόν*] *Him that is true:* the true God as opposed to the so-called, and false gods, the idols of the heathen, mentioned below, *v.* 21.

On *ἀληθινὸς*, as used in this sense, see above on John xvii. 3. Cp. 1 Thess. i. 9.

— *καί ἐσμεν ἐν τῷ ἀληθινῷ*] *and we are in Him that is true, in His Son Jesus Christ.* By *being* in His Son Jesus Christ we are in Him Who is the true God.

— *οὗτός ἐστιν ὁ ἀληθινὸς Θεός*] *He*—namely, Jesus Christ—*is the true God and Life eternal.* Thus St. John closes his *Epistle*, as he had begun his *Gospel*, with asserting that *Jesus Christ*, the Son of God, is Himself the *true God*, and *Life Eternal*. See John i. 1—4, which is the best exposition of this passage, and there St. John says expressly that the "Word was *God*, and that in Him was *Life*." Cp. above, *v.* 11, and *Dr. Waterland*, v. p. 193, who says, "The title of the *true God* is here given to

r 1 Cor. 10. 14. 21 r Τεκνία, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων.

Christ; and observes, "every word here is aptly chosen to obviate the heresy of Cerinthus, and of other the like false teachers of those times."

The Son of *God*, not of Joseph and Mary, nor the Son of the *Only-begotten* as some said, but the Son of *God* His *Father*, is come in the flesh; not merely to reside in it for a season, as the Cerinthians held, and then to fly off from it, but to abide in us, to be clothed for ever with the humanity He has taken: and we are in Him that is true, the true God, by Jesus Christ *Who is the true God*, not an inferior power or Angel, such as Cerinthus supposed the *Demiurge*, or Creator of the world to be, nor a created Æon, the offspring of the *Monogenes* or *Only-begotten*, or of *Silence*, as Cerinthus imagined the *Logos* or *Word* to be; but the *true God*, one with the Father. See also *Bp. Pearson*, Art. ii. p. 247, who says, "*Christ* is not only here termed God, but the *true God*:" and cp. p. 259, and *Bengel* here.

St. John's words seem to have been in the mind of his scholar, *S. Ignatius*, who confirms the above interpretation, and writes concerning Christ, as ἐν σαρκὶ γενόμενος Θεὸς, ἐν θανάτῳ ζωὴ ἀληθινή: cp. *Tertullian*, de carne Christi, § 5.

21. τεκνία—εἰδώλων] *My little children* (see ii. 12), *guard yourselves from idols.* Ye are in Him who is the *true God*, and cannot therefore have any communion with *false gods.* "What concord hath Christ with Belial? and what agreement hath the temple of God with *idols?* Ye are the temple of the *living* God." (2 Cor. vi. 16.) Those so-called gods are *dead.* You live among the Heathen; be on your guard against the allurements of their idolatrous worship. And be not led astray by some who call themselves Christians, such as the Nicolaitans, who would inveigle you to eat things offered *to idols* (Rev. ii. 2. 15), and lead you into idolatry; or by the followers of Simon Magus, who even worship idols (see *Irenæus*, i. 20, Grabe, and *Euseb.* ii. 13); or by others, such as the Cerinthians (*Philastr.* hær. 36), who would persuade you that you need not bear witness to God and Christ, but may safely offer incense to the idols of the Heathen, rather than suffer martyrdom. *Therefore, little children, keep yourselves from idols.*

Here is a farewell admonition from St. John to the Church of every age. He warns her against that danger, of which later generations have had mournful experience, and which he foresaw and foretold in his Apocalypse. See Rev. ix. 20.

The admonition of St. John, *keep yourselves from idols*, is the more remarkable, on account of its juxtaposition with his teaching here that *Jesus Christ is God. If* Jesus Christ is *not* God, then the Christianity, which St. John himself teaches, is *idolatry.* But Jesus Christ is the *true God*, and therefore that form of religion which hath not the Son, as the Son is revealed by St. John, *hath not the Father.* (1 John ii. 23.) "He that believeth on the Son hath everlasting life, and he that believeth not the Son, shall not see life, but the wrath of God abideth on him." John iii. 36.

INTRODUCTION

TO

THE SECOND EPISTLE OF ST. JOHN.

THE method adopted by St. Peter and St. Paul in their teaching on the Nature and Person of Christ, is employed also by St. John. First, they established the Truth; next, they refuted Error. The work of *construction* was effected by St. Peter in his First Epistle; in his Second Epistle he denounced the heresies of false Teachers. St. Paul performed the first of these Apostolic acts in his Epistle to the Ephesians; the latter[1] was done by him in his Epistle to the Colossian Church.

1. St. John had executed the former of these tasks—that of establishing the Truth—in his Gospel. He afterwards proceeded to complete his plan by accomplishing the latter—that of censuring and correcting Heresy—in his Epistles[2].

2. This Second Epistle of St. John, brief as it is, is ministered to this end; and it conduces to it even by its brevity.

Let us consider how this appears to be the case.

3. This Second Epistle opens with the words ὁ πρεσβύτερος Ἐκλεκτῇ Κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς, "*The elder to an elect Lady and her children;*" and it ends with the words, "*The children of thy sister who is elect greet thee.*" In the former case the word *elect* has not the definite article; in the latter it has.

4. The question here arises,—Who is this ἐκλεκτὴ κυρία, to whom St. John writes?

Many Expositors are of opinion, that St. John is writing here to a *private person;* and it has been supposed by some[3], that her name was *Κυρία, Kyria,* and by others[4], that her name was *Electa.*

But it appears more probable that under this title St. John is addressing a Christian CHURCH.

This interpretation is suggested by the words used by St John's brother Apostle St. Peter, at the close of his Epistle, "The *co-Elect*[5] with you, that is at Babylon, saluteth you[6]." There the word "*co-elect*" signifies "a *Church*[7]," and it is probable that the word ἐκλεκτὴ (*elect*) here used by St. John, has a like meaning.

Besides, at the end of the present Epistle, we read a salutation which seems to be formed on that of St. Peter. St. Peter's words at the end of *his* Epistle are Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλεκτή. Let us compare St. John's final salutation, sent in this Epistle to the *Elect one,* whom he addresses from the Children of her Elect sister: Ἀσπάζεταί σε τὰ τέκνα τῆς ἀδελφῆς σοῦ τῆς ἐκλεκτῆς, "The children of thy *sister,* who is *Elect,* greet thee."

St. Peter had written from Babylon to the elect in *Asia*[8], and saluted them in the name of a *co-elect* one at Babylon; and *that co-elect* one at Babylon was a *Church.*

St. John, whose residence was in *Asia,* writes to an *Elect* one, and sends to her the greetings of *an elect sister.* Hence it appears probable that the *elect one* and her *elect sister* are not private individuals, but *Churches.*

The word Ἐκλεκτὴ, *elect,* is used by the Septuagint in the Canticles as the characteristic of Christ's spouse, the *Church*[9]. And in an ancient painting at St. Maria in Trastevere, at Rome,

[1] See above, *Introduction* to the Second Epistle of St. Peter, pp. 71, 72.
[2] See above, p. 97, note, and on 1 John i. 1.
[3] *Bengel, Heumann, Lücke, De Wette,* and others.
[4] *Grotius, Wetstein.*
[5] συνεκλεκτή.
[6] 1 Pet. v. 13.
[7] See the note there.
[8] 1 Pet. i. 1.
[9] See Cant. vi. 8, 9, τίς αὕτη ἐκλεκτὴ, ὡς ὁ ἥλιος;

Christ is represented as enthroned with the Church as the Queen on His right hand [1], and in His right hand a book with the words inscribed "Veni, *Electa* Mea, et ponam te in thronum Meum."

The word *Κυρία, Lady*, here used with *ἐκλεκτῇ, elect*, is descriptive of a *Church*. Jesus Christ, the *Lord*, is *Κύριος*; His spouse, *a Church*, is *Κυρία* [2]. This is declared by the very name *Church* (*Κυριακή*).

In the Old Testament the *Churches* of Israel and Judah are designated as *sisters* [3].

Besides, it is not likely that St. John should have written to a *private woman* and to her children, and have sent a salutation from the children of a woman, and not have made any mention of the *Husband* of *either* of these two women. They *may* have been both Widows: but there is no evidence of this.

Still further, St. John does *not* say, "Thy elect sister *and* her *children* greet thee." He *would* probably have written so, *if he* had been writing from the household of one woman to another woman. But he says, "The *children* of thine elect sister greet thee."

This circumstance also confirms the opinion, that the sister is a *Church*. Her children are the members of the Church. They are the Church. And if the Elect *sister* whose children's salutations are sent, is a *Church*, the Elect Lady whose sister she is, is probably a Church also.

Besides, St. John describes the children of her to whom he writes as "*loved* by *all* persons, who have known the truth [4]." This could hardly be applicable to the children of a *private* woman—particularly a widow: but it might be true of the spiritual children of a Church [5].

To *personify* a *Church*, is also in harmony with the manner and mind of *St. John*. In his Apocalypse, the Christian Church is represented as a *Woman* [6], and the Church triumphant is described as "the *Bride*, the *Lamb's Wife* [7]."

Accordingly, we find that in early times this Epistle was supposed by some Interpreters [8] to be addressed to a *Church*, or to *the* Church.

This exposition has also been adopted in recent times by many learned writers [9].

5. If this Epistle was addressed to a *Church*, it may be next inquired;—

To *what* Church?

For a reply to this question, let us consider the brotherly relation of St. Peter to St. John [10]; and that it is a distinguishing characteristic of the Catholic Epistles, that they are interwoven [11] with one another, in thought and language; and that there was an intimate connexion and sympathy between the Jewish Christians of *Asia*, where *St. John* resided, and those of *Babylonia*, from which St. Peter wrote [12]; and that the *Parthians, Medes*, and *Elamites*, and dwellers in *Mesopotamia*, that is, the inhabitants of *Babylonia* and its neighbourhood, are mentioned the *first* among those who were evangelized by the Apostles on the day of Pentecost [13], and that almost immediately after them are mentioned the dwellers in *Asia;* and that the *Parthians* then occupied the second place among the nations of the world, and that they inhabited the region of *Babylon* and the adjacent countries.

Let us also bear in mind, that *St. Peter's* First Epistle was written to the *elect* of *St. John's* own province, *Asia*, and that he sends in it the greetings of a *co-elect Church* [14].

When these circumstances are duly weighed, it will not appear improbable, that St. John's Epistle, which was written to an elect *Lady*, and *that* Lady a *Church;* and which conveys the salutations of the children of an elect *Sister*, and *that* sister a *Church;* was of the nature of an Apostolic reply from a sister Church of Asia,—such as that of *Ephesus* the *capital* of Asia and the residence of St. John,—to *that* other Church, from which his brother Apostle, St. Peter, had written to the Churches of Asia,—namely, the Church at *Babylon*.

Such a sisterly communication, from one Church to another, would come with peculiar grace

[1] Ps. xlv. 10.

[2] Some Versions have *Κυρία* (e. g. the Syriac and Æthiopic), others have *Lady* (e. g. the Vulgate and Arabic).

[3] Jer. iii. 7, 8. Ezek. xxiii. 4.

[4] *v.* 1.

[5] Cp. 1 Thess. i. 8. Rom. i. 8.

[6] Rev. xii. 1. 4. 6. 13—17.

[7] xxi. 9.

[8] *S. Jerome*, Epist. xi. ad Ageruchiam, speaking of the Church, after he has quoted the Canticles, vi. 9, "Una est columba mea *electa* genetrici suæ," adds, "ad quam scribit *Joannes Epistolam* 'Senior electæ Dominæ;'" and so the ancient *scholion* in *Matthæi*, p. 152, "The Elect Lady is *a Church*." And this interpretation is mentioned also by *Œcumenius* (ad finem Epist.) and *Theophylact*, and in *Cramer's* Catena, p. 146, and *Cassiodorus* in the sixth century (Complexiones, p. 136) says here, "Joannes electæ Dominæ scribit *Ecclesiæ* filiisque ejus." And at the end of this Epistle the *elect* sister (in *v.* 13) is described by some MSS. as the *Church* at *Ephesus*. See *Tischendorf*, p. 233.

[9] *Hammond, Whitby, Michaelis, Augusti, Hofmann, H. W. Thiersch*, and *Huther*.

[10] See on Acts iii. 1.

[11] See above, *Introduction* to the Catholic or General Epistles.

[12] See on Acts ii. 9—11, and 1 Pet. v. 13.

[13] Acts ii. 9.

[14] 1 Pet. v. 13.

from a Church of St. John to a Church of St. Peter. St. John and St. Peter had been united by the tenderest and most endearing ties of love, as brother Apostles in Christ. They had been together with Christ in His Transfiguration and Agony; they were together at His sepulchre; they were together at the Sea of Galilee after His Resurrection; they were together at the day of Pentecost, and in the Temple after His Resurrection [1]; they were together in Prison at Jerusalem; they went together from Jerusalem to Samaria to lay hands on those who had been baptized [2].

Some confirmation is afforded to this opinion by the following facts.

This *second* Epistle, as well as the *first* [3] Epistle of St. John, is described by some ancient authorities [4] as addressed to the *Parthians*.

It seems probable, therefore, that this Epistle was addressed to the *Church* at *Babylon*.

There would be a peculiar interest and beauty in such an address as this from St. John to a *Church* at *Babylon*.

The City of *Babylon* had said, in the day of her heathen pride, "I shall be a *Lady* for ever [5]," and she had been called the Lady of kingdoms [6]. Babylon had fallen from her high estate; but St. Peter had preached on the Day of Pentecost to the *Parthians*, the inhabitants of Babylonia, and they had been baptized into Christ [7]. Thus there was *an elect* Church at *Babylon;* a *Sion* even at Babylon [8]. And there would be a happy coincidence in the circumstance, that the great Assyrian Babylon, that persecuting city which had boasted that she should be "a *Lady* for ever," and was rejected, and then fell, should have risen again in Christ, and have been espoused to Him as a Church, and become an *elect Lady* in Him, and be addressed as such by the Apostolic brother of St. Peter, the beloved disciple, St. John.

6. If the above opinion is well grounded, we may recognize here a special use of this Epistle. It is indeed a very short one, but it serves an important purpose.

St. Peter, in his two Epistles addressed to the Christians of Asia, had inculcated those Articles of the Christian Faith which St. John laboured to defend; and St. Peter had delivered a prophetic warning against those Heresiarchs, who in the age and country of St. John, were endeavouring to destroy the foundations of the Faith in the Incarnation of the Son of God, and in the Godhead of Jesus Christ: and who, as St. Peter had predicted, were denying the Lord that bought them [9], and were walking after the flesh in the lust of uncleanness [10].

In the present Epistle St. John delivers a clear statement of the truth on those great articles of Christian Faith and Morals; and pronounces a stern condemnation of those heretical and antinomian Teachers who assaulted them, and whom he calls *Antichrist* [11].

This profession and protest would be more easily *transcribed*, and be more readily *circulated*, on account of the *brevity* of the Epistle, in which they are contained. It may seem surprising at first, that so short an Epistle should be received into the Canon of the New Testament. But, under the circumstances of the case, one of its strongest recommendations was, that it was *short*. It was a symbol of Faith, and safeguard against Error,—from the hands of St. John.

The Christians of Asia, and of the East, would be confirmed in their Faith and Practice by receiving the Apostolic witness of *St. John* to the *same truths* as those which they had heard from *St. Peter*. And the Church of every age may derive comfort from seeing the two Apostles, St. Peter and St. John, associated for ever in their writings, as they had been associated in their lives, in preaching the Truth, as it is in Jesus Christ, and faithfully feeding His flock, and guarding it valiantly against the wolves, who endeavour to destroy it [12].

7. The facts and considerations now submitted to the reader have some bearing on the question which was briefly mentioned at the close of the *Introduction* to the *First* Epistle of St. John.

[1] See on Acts iii. 1.

[2] See Acts viii. 14.

[3] See *Athanasius* in *Bede*, Prolog. ad Ep. Catholic. p. 157. *Augustine*, whose Commentary on the First Epistle is entitled Tractatus in Epistolam Joannis ad *Parthos*, see vol. iii. p. 2480, and *Cassiodorus*, Complexiones, p. 126. *Scholz*, p. 155. *Tisch.* p. 213.

[4] Cp. *Tisch.* p. 233. In the Latin Translation of S. Clement's Adumbrationes (p. 1011) we read "*Secunda* Joannis Epistola, quæ ad *Virgines* inscripta est, simplicissima est." Here the word *Virgines* is a translation of Παρθένους, which was probably only a corruption of Πάρθους, the *Parthians*, who had the rule of *Babylonia* in the age of St. Peter and St. John (see *Kirchofer*, p. 289). Indeed, S. Clement himself seems to have preserved something of a tradition to this effect. For while he says that this *Second* Epistle is written to a *Babylonian*, he says that the word *Electa* signified the Election of a *Church*.

[5] Isa. xlvii. 7.

[6] Isa. xlvii. 5. The word for *Lady* there is גְּבֶרֶת (*gebereth*), which is often rendered Κυρία (the word here used by St. John) by the LXX, as in Gen. xvi. 4. 8, 9. Isa. xxiv. 2.

[7] See Acts ii. 9.

[8] See on 1 Pet. v. 13.

[9] 2 Pet. ii. 1.

[10] 2 Pet. ii. 10.

[11] See *vv.* 7—11.

[12] John x. 10—12.

That Epistle also, as we have seen [1], is described by some Ancient Writers and Manuscripts as having been addressed "to the *Parthians*."

There is nothing improbable in this statement. In the Apostolic age, as has been already observed, the Parthians were second only to the Romans among the nations of the world. Many Jews dwelt in Parthia. The *Parthians* are placed first in the catalogue of the Jews who heard St. Peter preach at Jerusalem [2]. Babylon was in Parthia. St. Peter, it is probable, had gone thither in person, and had thence written an Epistle to the Churches of St. John [3].

Bearing in mind these circumstances, and considering the testimony of some ancient writers and Manuscripts specifying the *Parthians* in the inscription of the Epistle, and that there is no evidence to the contrary, and that no *other* name is mentioned by any ancient writer in that inscription, we cannot reject that testimony as altogether incredible; and we may at least be permitted to suppose it probable, that the First Epistle of St. John, written in all likelihood from Asia, was addressed to the same country as that in which his brother Apostle, St. Peter, was, when he wrote his first Epistle, which he sent to the Churches of Asia.

[1] See above, note [4].

[2] Acts ii. 9.

[3] See 1 Pet. v. 13.

ΙΩΑΝΝΟΥ Β΄

[1] Ὁ ΠΡΕΣΒΥΤΕΡΟΣ ἐκλεκτῇ κυρίᾳ καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος, ἀλλὰ καὶ πάντες οἱ ἐγνωκότες τὴν ἀλήθειαν, [2] διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν, καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα· [3] ἔσται μεθ' ὑμῶν χάρις, ἔλεος, εἰρήνη παρὰ Θεοῦ Πατρὸς, καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ Υἱοῦ τοῦ Πατρὸς, ἐν ἀληθείᾳ καὶ ἀγάπῃ.

[4] Ἐχάρην λίαν, ὅτι εὕρηκα ἐκ τῶν τέκνων σου περιπατοῦντας ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ Πατρός. [5] [a] Καὶ νῦν ἐρωτῶ σε, Κυρία, οὐχ ὡς ἐντολὴν γράφων σοι καινὴν, ἀλλὰ ἣν εἴχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. [6] [b] Καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολὰς αὐτοῦ. Αὕτη ἡ ἐντολή ἐστιν, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ περιπατῆτε. [7] [c] Ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες

a John 13. 34. & 15. 12. Eph. 5. 2. 1 Thess. 4. 9. 1 Pet. 4. 8. 1 John 2. 7, 8. & 3. 11, 23. & 4. 21.
b John 15. 10. 1 John 2. 24.
c Matt. 24. 5, 24. 2 Pet. 2. 1. 1 John 2. 18, 22. & 4. 1—3.

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1. ὁ πρεσβύτερος] *The elder.* The beloved Disciple and Apostle, St. John, thus designates himself *in modesty;* so St. Peter calls himself συμπρεσβύτερος, 1 Pet. v. 1. Cp. 3 John 1. St. John was eminently "*the* elder," because it is probable, when he wrote his Epistles, he was the only survivor of those who had been ordained by Christ; and this title may also have been adopted by him because he was advanced in years. Christ had declared His will, that St. John "should *tarry till He came*" (John xxi. 21; see also on 1 John ii. 6); and his life was continued to upwards of a hundred years, so that there was a peculiar significance in this appellation, as applied to him. Here also is an evidence of genuineness. A writer personating the Apostle would not have withheld the Apostolic title, which the true Apostles sometimes do: see James i. 1. Jude 1. In the Apocalypse St. John in his modesty calls himself only *John:* i. 1. 4. 9; xxii. 8.

— ἐκλεκτῇ κυρίᾳ] *to the elect Lady and her children.* On the sense of these words, see above, *Introduction* to this Epistle.

— οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ] *whom I love* in Christian *truth*, which is the only genuine foundation and element of Christian *love;* cp. 3 John 1. *Truth* is here opposed to the deceits of the false Teachers who are called *liars*, ψεῦσται (see 1 John ii. 22; cp. *ibid.* ii. 4; iv. 20), and whose heresies impugn the doctrine of Christ's Divinity and Incarnation, and are destructive of Christian Love and Christian Morality; see above, pp. 103, 104. Observe, therefore, how St. John dwells on the word ἀλήθεια, *truth*, Truth of Christian *doctrine*. That word Truth is repeated five times in this short Epistle; and six times in the Third Epistle, consisting only of thirteen verses.

3. χάρις, ἔλεος, εἰρήνη] *Grace, Mercy, Peace.* Both *St. Peter's* Epistles begin in like manner with the salutation, χάρις καὶ εἰρήνη: and so St. John, Rev. i. 4.

— παρὰ Ἰησοῦ Χριστοῦ] *from Jesus Christ the Son of the Father*—a profession of the true Faith against the heretical doctrines of the Gnostic Teachers; see above, *Introduction* to the First Epistle; on 2 Pet. ii. 1; and on 1 John i. 1—3; and iv. 9.

4. ἐχάρην λίαν] *I rejoiced exceedingly:* on this use of λίαν see 3 John 3. Matt. ii. 10; xxvii. 14. Luke xxiii. 8. Cp. *Barnabas*, Epist. c. 1; Avete, filii et filiæ, in nomine Domini Nostri Christi in pace, *supra modum exhilaror* beatis et præclaris spiritibus vestris.

— εὕρηκα ἐκ τῶν τέκνων σου] *I have found some of thy children.* Here is another evidence in favour of the opinion—stated above in the *Introduction*—that he is writing to a *Church*. He had said that "*all* Men love the Elect Lady and her children" (*v.* 1), and he now says that he himself has found *some* of them walking in the truth. These assertions are hardly applicable to the children of a private woman, but they are suitable to the case of a Church. The Church to which he writes was *known* as a Church *to all*, and *some* of its members had come to the place where the Apostle was, and he had *found* them to be *walking in the truth*.

5. ἐρωτῶ σε] *I entreat thee,*—as one who has a right to ask this of thee; see on 1 John v. 16.

— οὐχ ὡς ἐντολὴν γράφων σοι καινήν] *not as writing to thee* (who art already well instructed) a *new commandment:* see above on 1 John ii. 8; iii. 11.

6. αὕτη ἐστὶν ἡ ἀγάπη] *this is love, that we walk according to His commandments.* A protest against the false teachers who pretended to *gnosis*, but set at nought *praxis:* see on 1 John i. 5—8; ii. 6—10.

7. πολλοὶ πλάνοι] *many deceivers went forth into the world.* Even from out of the *Church* herself, the house of God, some have gone forth into the *World*, which "lieth under the Wicked one" (1 John v. 19); and have made the World more wicked than it was. See on 1 John ii. 18, 19.

Elz. has εἰσῆλθον, but A, B have ἐξῆλθαν and ἐξῆλθον, and so the *Syriac*, *Vulgate*, and *Irenæus* (iii. 16. 8), who quotes these words as from the First Epistle of St. John, and applies them to the Gnostics, who, under pretence of superior intelligence, separated Jesus from Christ (as the *Cerinthians* did), and separated Christ from the Only-begotten of the Father, and from the Eternal Word.

— οἱ μὴ ὁμολογοῦντες] *those who do not confess*—but deny—*Jesus Christ coming in the flesh.* See above on 1 John iv. 3.

He says ἐρχόμενον, *coming*, because Jesus Christ is *ever* coming in the *flesh* to those who receive the benefits of His *Incarnation* by their baptismal Incorporation into Him, and by the reception of the Holy Sacrament of His Body and Blood; by which, when received with faith, their bodies as well as souls are preserved unto everlasting life. See above on Joh vi. 54—56; and 1 Cor. x. 16—20. 1 John v. 6.

Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος.
d Gal. 3. 4. 8 d Βλέπετε ἑαυτούς, ἵνα μὴ ἀπολέσητε ἃ εἰργάσασθε, ἀλλὰ μισθὸν πλήρη ἀπο-
e 1 John 2. 23. λάβητε. 9 e Πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ Θεὸν
f Rom. 16. 17. 1 Cor. 5. 11. & 16. 22. Gal. 1. 8, 9. 2 Tim. 3. 5. Tit. 3. 10. οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ οὗτος καὶ τὸν Πατέρα καὶ τὸν Υἱὸν ἔχει. 10 f Εἴ
τις ἔρχεται πρὸς ὑμᾶς, καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν
εἰς οἰκίαν, καὶ χαίρειν αὐτῷ μὴ λέγετε· 11 ὁ γὰρ λέγων αὐτῷ χαίρειν κοινωνεῖ
τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.
g John 17. 13. 1 John 1. 4. 3 John 13. 12 g Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος· ἀλλὰ
ἐλπίζω γενέσθαι πρὸς ὑμᾶς, καὶ στόμα πρὸς στόμα λαλῆσαι, ἵνα ἡ χαρὰ ἡμῶν
ᾖ πεπληρωμένη. 13 Ἀσπάζεταί σε τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.

This the Gnostics denied: see *Ignatius*, ad Smyrn. 6, and note on 1 John iv. 2.

— *οὗτός ἐστιν ὁ πλάνος*] *this is the deceiver and the Antichrist*; who now specially desires and endeavours to seduce you, and against whom I specially warn you: see above, 1 John ii. 22. 26; iv. 3.

8. *ἵνα μὴ ἀπολέσητε*] *in order that ye may not lose what ye wrought, but may receive a full reward. Elz.* has these verbs in the first person plural, "in order that *we* may not lose;" but the second person, "*Ye*," is authorized by A, B, and *Irenæus* (iii. 16. 8), and by many Cursives and Versions; and so *Lach.*, *Tisch.* As to the meaning of the words, see above, 2 Cor. v. 10. Eph. vi. 8. Col. iii. 25, and note on 1 Cor. iii. 12—15.

9. *πᾶς ὁ προάγων*] *every one who goeth before, and doth not abide in the doctrine of Christ, hath not God.* Every one that *goeth before*, *προάγων*: so A, B, and *Vulgate*, and so *Lach.*, *Tisch.* *Elz.* has *παραβαίνων*.

There seems to be a gentle touch of irony in the word *προάγων*. These False teachers are not content to *abide* in the doctrine of Christ, but they set themselves up as *leaders*; and on the specious plea of making *progress* they *carry men* away from their stedfastness (2 Pet. iii. 17), and lead them astray (*πλανῶσιν*) from the right path. They who are wolves, set themselves up as shepherds, and lure Christ's sheep away from those spiritual pastures in which they ought to abide, and from the spiritual fold in which alone they can have rest and safety: *προάγων* is a *pastoral* word. Mark x. 32, and John x. 4. Cp. Matt. xxvi. 32; xxviii. 7.

10, 11. *εἴ τις ἔρχεται πρὸς ὑμᾶς*] *If any one cometh to you and bringeth not this doctrine, do not receive him into your house, nor bid him God speed; for he that biddeth him God speed communicateth in his evil deeds.*

St. John here treats *heresy* as an *ἔργον πονηρόν*, a *wicked work*; as sound faith is a *good work*, see John vi. 29. Vain therefore is the notion of those who separate practice from faith, and say that a man may lead a good life without a sound belief. A sound faith is the only root of virtuous practice; and heresy is the source of immorality. Cp. 2 Pet. ii. 1—14, and the remarks of *Dr. Waterland* on the Trinity, chap. v. St. John, the beloved disciple, the Apostle of love, and who (as *Dr. Waterland* expresses it, v. p. 108) was all love, meekness, and charity, yet severely condemns the heretics of his own times, either such as denied Christ's Humanity, or impugned His Divinity. He calls them *Antichrists* (1 John ii. 18. 22; iv. 3. 2 John 7), *liars* (1 John ii. 22), *seducers* (1 John ii. 26), *false prophets* (1 John iv. 1), *deceivers* (2 John 7). See above, *Introduction*, pp. 103, 104. And St. John here forbids to entertain or salute a man who perverts the doctrine of Christ as these heretics did.

This precept may be illustrated by St. John's own example, who one day—as is recorded by *S. Irenæus*—having met Cerinthus at the bath, retired without bathing, "for fear lest the bath should fall, because Cerinthus, the enemy of the truth, was there." *Iren.* iii. 3. *Euseb.* iii. 28. *Theodoret*, Hær. fab. ii. 3; and *Bede* here.

A like story is told by *S. Irenæus* of *S. Polycarp*, St. John's disciple; who, when he was accosted by Marcion, the Arch-heretic, and was asked by him, "Dost thou not know me?" replied, "Yes, I know thee the first-born of Satan" (*S. Irenæus* iii. 3. *Euseb.* iv. 14). So cautious (adds *Irenæus*) were the Apostles and their followers to have no communication, no not so much as in discourse, with those who adulterated the truth. *Dr. Waterland* on the Trinity, ch. iv. vol. v. p. 91; see also p. 108; and compare note above on 1 Cor. v. 11.

12. *χάρτου*] *paper.* The Egyptian *βύβλος* or *πάπυρος*. It therefore seems that the original of this Epistle was not written on *parchment* (pergamena).

On the ancient materials of writing, see Jer. xxxvi. 18. 23. Isa. viii. 1. 2 Cor. iii. 3. 3 John 13. Cp. *Jahn*, Archæol. §§ 86—88. *Winer*, R. W. B. ii. p. 421.

— *ἐλπίζω γενέσθαι πρὸς ὑμᾶς*] *I hope to come and stay with you. Elz.* has *ἐλθεῖν*, but *γενέσθαι*, which is more expressive, and not likely to have been introduced by a copyist, is in A, B, and many Cursives, and received by *Lach.*, *Tisch.* On the idiom in *γενέσθαι πρὸς*, literally, "fieri apud," cp. John x. 35. Acts xxi. 17; xxv. 15. 1 Cor. xvi. 10.

On the supposition that this Epistle is addressed to a *Church*, and that the Church to which it is addressed was a Church in *Babylonia* (see above on *v.* 1), there is no reason for surprise that St. John should intend a journey thither. The inhabitants of that country had come up to Jerusalem, and had been evangelized by the Apostles there on the day of Pentecost (Acts ii. 9). St. Peter in his old age had gone to Babylon, and thence to Rome; see pp. 37—40. And if St. John was now in Asia, as is probable, he was at about a middle point between Babylon and Rome; and if he had "many things to write," he would not consider a journey from Asia to Babylon as long.

13. *ἀσπάζεταί σε*] *The Children of thine elect sister greet thee.* See on *v.* 1.

St. John calls his own spiritual *children* his *τέκνα*, 3 John 4. Cp. 1 John ii. 1.

INTRODUCTION

TO

THE THIRD EPISTLE OF ST. JOHN.

This Epistle is of a moral and disciplinarian character. In it the holy Apostle, who has revealed to the Church the sublimest mysteries of Christian doctrine, applies those principles to matters of practical detail in the regimen of the Church.

"Gaius," or *Caius*, "the beloved" is commended for walking in the Truth, and for bringing forth the fruits of the Truth, in a life of love to the brethren and to strangers. Especially does St. John confide in his Christian charity towards the Ministers of the Gospel, who go forth preaching to the Gentiles, without claiming maintenance from them.

The character of Gaius is contrasted with that of Diotrephes, who had resisted the authority of St. John, and would not receive the brethren, who were probably recommended by the Apostle himself, but even ejected from the Church those who received them.

But St. John announces his intention of bringing Diotrephes to a sense of his duty by a speedy visitation, and by an exercise of his Apostolic authority.

Even in Apostolic times, the spirit of pride and the lust of power made themselves felt in the Church of Christ. God suffered His holy Apostles to be tried by the unruly temper and refractory conduct of false brethren. St. Paul had to contend with an Hymenæus, an Alexander, a Philetus [1], an Hermogenes, and a Phygellus [2]; even St. John had a Diotrephes. No wonder that a like spirit should show itself in later days. Here is the test of loyalty and love. "Beloved, do not imitate that which is evil, but that which is good. He that doeth good is of God, but he that doeth evil hath not seen God [3]." The Divine Lord and Master of St. John will come and call all men to account, who, in despising those whom He has sent, have despised Him [4]; and He will salute "His friends by name," with a greeting of everlasting peace.

[1] 1 Tim. i. 20. 2 Tim. ii. 17.
[2] 2 Tim. i. 15. Cp. *Tertullian*, Præscr. Hær. 3.
[3] 3 John 11.
[4] Luke x. 16.

ΙΩΑΝΝΟΥ Γ΄

[1] Ὁ ΠΡΕΣΒΥΤΕΡΟΣ Γαΐῳ τῷ ἀγαπητῷ, ὃν ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ.

[2] Ἀγαπητέ, περὶ πάντων εὔχομαί σε εὐοδοῦσθαι καὶ ὑγιαίνειν, καθὼς εὐοδοῦταί
a 2 John 4. σου ἡ ψυχή· [3] [a] ἐχάρην γὰρ λίαν ἐρχομένων ἀδελφῶν καὶ μαρτυρούντων σου τῇ ἀληθείᾳ, καθὼς σὺ ἐν ἀληθείᾳ περιπατεῖς. [4] Μειζοτέραν τούτων οὐκ ἔχω χαράν, ἵνα ἀκούω τὰ ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ περιπατοῦντα.

[5] Ἀγαπητέ, πιστὸν ποιεῖς, ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς καὶ τοῦτο ξένους,
[6] οἳ ἐμαρτύρησάν σου τῇ ἀγάπῃ ἐνώπιον ἐκκλησίας, οὓς καλῶς ποιήσεις προπέμψας ἀξίως τοῦ Θεοῦ. [7] Ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον μηδὲν λαμβάνοντες
ἀπὸ τῶν ἐθνικῶν. [8] Ἡμεῖς οὖν ὀφείλομεν ὑπολαμβάνειν τοὺς τοιούτους, ἵνα συνεργοὶ γινώμεθα τῇ ἀληθείᾳ.

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1. *ὁ πρεσβύτερος*] *The Elder:* on this title adopted by St. John, see 2 John 1.

— *Γαΐῳ τῷ ἀγαπητῷ*] *to Gaius*, or *Caius the beloved.* He seems to have borne much resemblance in character and acts (see *v.* 5) to Gaius of Corinth (Rom. xvi. 23), and to Philemon the Colossian friend of St. Paul (Philem. 7). A Gaius was appointed by St. John to be Bishop of Pergamum. *Constit. Apost.* vii. 46.

The word *ἀγαπητός*, *beloved*, is repeated *four* times in this short Epistle; the word *ἀγαπᾶν*, to *love*, occurs *twenty-eight* times, and the word *ἀγάπη*, *eighteen* times in St. John's First Epistle. The sternness of his language in condemnation of the Heretics of his age, is made more striking by its contrast with this inculcation of the duty of love; which shows that the words of rebuke are uttered in a spirit of love for the souls of those committed to his care, and of those also whom he reproves. Cp. St. Stephen's language, Acts vii. 60, and above, pp. 104, 105.

2. *περὶ πάντων*] *in all respects.* This translation seems preferable to the other rendering, "*above* all things;" for which sense of *περὶ* there is no authority in Prose writers. Cp. *Winer*, § 47, p. 334. *Lücke* (2nd ed.), and *Huther*, p. 246.

— *εὐοδοῦσθαι*] *prosper*, literally, on a journey (*ὁδός*). Cp. Rom. i. 10. 1 Cor. xvi. 2. St. John wishes that in *all things* the affairs of Gaius may go well, as they do in *spiritual* respects.

3. *ἐχάρην γὰρ λίαν*] *for I rejoiced greatly.* See 2 John 4.

4. *μειζοτέραν*] On this form of the comparative, see Eph. iii. 8. *Winer*, § 11, p. 65. *Greater joy have I not, than these things, that I hear my children are walking in the truth.* On the use of *ἵνα*, compare Luke i. 43. Cp. John xv. 8. 13; xvii. 3. 1 John iv. 17. *Winer*, § 44, p. 303.

5. *πιστὸν ποιεῖς*] *thou art doing a faithful part in whatever thou mayest have wrought* (*ἐργάσῃ*, the reading of B, C, G, K) *towards the brethren, and that also towards persons who are strangers to thee.*

This is the only example of *πιστὸν ποιεῖν* in the New Testament. Cp. *τὸ καλὸν ποιεῖν*, Rom. vii. 21; xiii. 3, 4. Gal. vi. 9; and the combination used by St. John of *ποιεῖν* with a *substantive*, such as *δικαιοσύνην*: 1 John ii. 29; iii. 7. 10; and Rev. xxii. 15, *ποιῶν ψεῦδος*.

St. John expresses his confidence that whatever labours Gaius may have performed, or may be performing, toward the brethren, they are done by him as a faithful workman and servant of Christ.

On *ἐργάζομαι εἰς*, cp. Matt. xxvi. 10.

The tense of *ἐργάσῃ*, *thou mayest have wrought*, implies, that though St. John has heard enough of the good deeds of Gaius to justify his general confidence in his character, yet he is aware that Gaius may have done much more good than has reached his ears.

The words *καὶ τοῦτο*, *and this too* (the reading of A, B, C—*Elz.* has *καὶ εἰς τοὺς*), enhance the praise of Gaius. He was affectionate and helpful toward the brethren, and *that also* to *strangers* who were unknown to him. On this use of *καὶ τοῦτο* and *καὶ ταῦτα*, see Rom. xiii. 11, and on 1 Cor. vi. 6. 8, *καὶ τοῦτο ἀδελφούς*. *Matthiæ*, Gr. Gr. § 471. 7.

6. *ἐνώπιον ἐκκλησίας*] *in the presence of the Church;* in the public congregation; probably at Ephesus, where St. John dwelt; see *Introduction* to his Gospel, pp. 266, 267.

— *οὓς καλῶς ποιήσεις*] *whom if thou speedest on their journey in a manner meet for God* (whose servants they are), *thou shalt do well.* On *προπέμπειν*, cp. Titus iii. 13; on *ἀξίως τοῦ Θεοῦ*, cp. 1 Thess. ii. 12. Col. i. 10.

7. *ὑπὲρ γὰρ τοῦ ὀνόματος ἐξῆλθον*] *for they went forth on behalf of the Name—the* adorable NAME of Jesus Christ, "*the* Name that is above every Name," Phil. ii. 9. See on Acts v. 41, *ὑπὲρ τοῦ ὀνόματος ἀτιμασθῆναι*, and the words of St. John's disciple, *S. Ignatius*, to St. John's Church of Ephesus, c. 3, *δέδεμαι ἐν τῷ ὀνόματι*, and cp. ibid. c. 7, *εἰώθασι γάρ τινες δόλῳ πονηρῷ τὸ ὄνομα περιφέρειν, ἄλλα τινὰ πράσσοντες ἀνάξια Θεοῦ*, and then he proceeds to declare the Person and Natures of Christ. Cp. Ignat. ad Philad. § 10, *δοξάσαι τὸ ὄνομα*. These words of St. Ignatius seem to have been suggested by St. John's language in these two verses, *vv.* 6, 7.

— *μηδὲν λαμβάνοντες*] *taking no wages from the Gentile* (plural, adjective); i. e., the Gentile Christians. *Elz.* has *ἐθνῶν*, but *ἐθνικῶν* is in A, B, C, and received by *Lach.*, *Tisch.*

On the purport of these words—intimating that they, to whom St. John refers, demanded no ministerial maintenance from the Gentile Christians, to whom they ministered the Word and Sacraments—see note above, on 1 Cor. ix. 6.

8. *ὑπολαμβάνειν*] *to receive*, entertain, and treat them hospitably, with reverence and love. There seems to be a slight *paronomasia* between *λαμβάνοντες* and *ὑπολαμβάνειν*: cp. Philem. 20. *Elz.* has *ἀπολαμβάνειν*; but *ὑπολαμβάνειν* is in A, B, C*, and is received by *Lach.*, *Tisch.*

— *ἵνα συνεργοὶ γινώμεθα*] *in order that we may be fellow-labourers* with them *in the Truth.* By receiving God's Ministers we become *fellow-workers* with them in the Truth which they preach, and "he that receiveth a prophet in the name of a prophet shall receive a prophet's reward." Matt. x. 41.

9 Ἔγραψά τι τῇ ἐκκλησίᾳ· ἀλλ' ὁ φιλοπρωτεύων αὐτῶν Διοτρεφὴς οὐκ ἐπι-
δέχεται ἡμᾶς· 10 διὰ τοῦτο, ἐὰν ἔλθω, ὑπομνήσω αὐτοῦ τὰ ἔργα ἃ ποιεῖ, λόγοις
πονηροῖς φλυαρῶν ἡμᾶς· καὶ μὴ ἀρκούμενος ἐπὶ τούτοις οὔτε αὐτὸς ἐπιδέχεται
τοὺς ἀδελφούς, καὶ τοὺς βουλομένους κωλύει, καὶ ἐκ τῆς ἐκκλησίας ἐκβάλλει.
11 [b] Ἀγαπητέ, μὴ μιμοῦ τὸ κακὸν, ἀλλὰ τὸ ἀγαθόν. Ὁ ἀγαθοποιῶν ἐκ τοῦ [b] Ps. 37. 27. Isa. 1. 16. 1 Pet. 3. 11. 1 John 3. 6, 49.
Θεοῦ ἐστιν· ὁ κακοποιῶν οὐχ ἑώρακε τὸν Θεόν. 12 Δημητρίῳ μεμαρτύρηται
ὑπὸ πάντων, καὶ ὑπ' αὐτῆς τῆς ἀληθείας· καὶ ἡμεῖς δὲ μαρτυροῦμεν, καὶ οἴδατε
ὅτι ἡ μαρτυρία ἡμῶν ἀληθής ἐστι.
13 [c] Πολλὰ εἶχον γράψαι σοι, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι [c] 2 John 12.
γράφειν· 14 ἐλπίζω δὲ εὐθέως σε ἰδεῖν, καὶ στόμα πρὸς στόμα λαλήσομεν.
15 Εἰρήνη σοι· ἀσπάζονταί σε οἱ φίλοι· ἀσπάζου τοὺς φίλους κατ' ὄνομα.

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9. ἔγραψά τι] *I wrote somewhat to the Church.* *Elz.* omits τι, which is in A, B, C, and so *Lach.*, *Tisch.*

The purport probably of this writing was to exhort those of *the Church*, of which Gaius was a member, to receive the brethren who laboured in the Gospel. But Diotrephes, *who aspired to have the pre-eminence* there, took advantage of St. John's absence, and conducted himself in a very different temper to that of Gaius (see *v.* 5), and would not obey St. John's commands, and would neither *receive the brethren* commended by St. John, nor would he allow others to receive them, and *was casting out* of the Church those who did receive them. Wherefore, says the Apostle, if *I come*, as I intend to do very soon (see *v.* 14) to the place where you and he are, I will *call to remembrance* (see John xiv. 26) *his works which he doeth, prating vainly against us with wicked words.*

On the word φιλοπρωτεύων, see *Wetstein*, p. 731; and on φλυαρῶν, see *ibid.*, p. 343, and on 1 Tim. v. 13. It has properly a neuter sense, *to prate idly*, but like some other neuter verbs in the New Testament, it is here put intransitively (*Winer*, § 38, p. 225); and so it implies that the *idle words* are uttered by the speaker in a contemptuous tone *against* another.

What St. John *wrote to the Church* is no longer extant. Cp. note on 1 Cor. v. 9, where St. Paul refers to an Epistle written by himself which is not now in existence.

10. ἐκ τῆς ἐκκλησίας ἐκβάλλει] *he casteth out of the Church*, by excommunication. *S. Hippolytus*, Bishop of Portus, speaks of some who were ἔκβλητοι τῆς ἐκκλησίας, by his own spiritual authority. Philosoph. p. 290.

It seems that Diotrephes was a Minister of the Church in which Gaius resided; and that this Epistle was written to maintain in that Church the authority of St. John as an Apostle and Metropolitan of Asia, in which character he was commissioned by Christ to write the Epistles to the Asiatic churches in the Apocalypse, Rev. i. 11, and chaps. ii. and iii.

11. μὴ μιμοῦ τὸ κακόν] *Do not imitate that which is evil*, as the example of Diotrephes is; but that *which is good.* Cp. Heb. xiii. 7. 1 Pet. iii. 13, and *Martyr. Polycarp.* 19, τὸ μαρτύριον μιμεῖσθαι.

12. Δημητρίῳ] *A good testimony hath been given to Demetrius by all men, and by the Truth itself.* A contrast to Diotrephes. St. John, as their spiritual superior, dispenses praise and blame to each respectively.

The Truth here is no other than the *Spirit* of *Truth* abiding in St. John. Christ promised to send to His Apostles, "the Spirit of Truth to guide them into all Truth" (John xvi. 13), and He did send the Spirit to them on the Day of Pentecost, and that Spirit enabled them to discern the spirits of men (1 Cor. xii. 10), as St. Peter discerned the spirit of Ananias (Acts v. 3), and to pronounce judgment upon them.

The Spirit, says St. John, is Truth (1 John v. 6). And since St. John himself had the Spirit, he asserts, that "whoever knoweth God *heareth us*; and whoever is not of God heareth *not us.*" (1 John iv. 6.) Hence St. John was able to bear testimony to Demetrius, who perhaps carried the Epistle, and the testimony which St. John bears, was the testimony of *the Truth itself.*

— καὶ ἡμεῖς δὲ μαρτυροῦμεν] *and not only so, but we bear testimony, and ye know that our testimony is true.*

The Spirit of Truth *in* us bears testimony, and *we*, the human ministers by whom the Spirit speaks, bear testimony. So the Apostles speak at the Council of Jerusalem, "It seemed good to the *Holy Ghost* and *to us.*" Acts xv. 28.

13. διὰ μέλανος καὶ καλάμου] *with ink and pen*, properly *reed.* Cp. above, 2 John 12. It does not follow from these expressions that St. John wrote his Epistle with his own hand. He *may* have done so. Cp. note above on Gal. vi. 11. 2 Thess. iii. 17. Col. iv. 18.

— γράψαι σοι] *to write to thee* now at this time.

So A, B, C.—*Elz.* has γράφειν: and *vice versâ*, at the end of the paragraph *Elz.* has γράψαι, and A, B, C have γράφειν, which expresses a habit.

I had many things to write to you now, but I am not willing to write them with ink and pen, under such circumstances as these, when I hope very soon to see you to whom I am writing. Cp. 2 John 12.

15. ἀσπάζονται—ὄνομα] *salute the friends by name.* The good pastor imitates that Good Shepherd, who "calleth His sheep by *name.*" John x. 3. Cp. Phil. iv. 21.

INTRODUCTION

TO

THE EPISTLE GENERAL OF ST. JUDE.

I. The Epistle of St. Jude bears a remarkable resemblance in matter and language, and also in order of arrangement, to the Second Epistle of St. Peter; as will appear from the passages placed at the foot of this page [1].

1. From a comparison of these passages it seems most probable that the Epistle of St. Jude was subsequent to that of St. Peter.

For example, St. Peter speaks *prophetically* of the false Teachers who would "privily bring in destructive heresies, denying the Lord that bought them [2]." But St. Jude describes these false Teachers as already in existence and full operation. "Certain men (he says) crept in, who were long ago foreordained to this condemnation [3]."

2. Besides, St. Jude appears to make a special reference to St. Peter's Second Epistle. "Beloved, remember the words that were spoken before by the *Apostles* of our Lord Jesus Christ, that they told you, that in the last time there shall be *scoffers walking according to their own lusts* of unholiness [4]."

Hence, as was observed by Œcumenius [5] in ancient times, this Epistle appears to have been written *after* the Second Epistle of St. Peter.

3. This opinion has been adopted by many learned men of later days [6]. If it is correct, then the Epistle of St. Jude cannot have been written before A.D. 66 or 67, the date of St. Peter's Second Epistle.

4. Indeed, on an examination of internal evidence, it seems to be later than that time. The picture which is drawn in this Epistle, of the heretical doctrines and licentious practices of the false Teachers, represents them as developed in the fulness and boldness of inveterate and dominant malignity, after a previous growth of some years.

[1]

Jude.	2 Peter.
3. πᾶσαν σπουδὴν ποιούμενος.	i. 5. πᾶσαν σπουδὴν παρεισενέγκαντες. Cp. i. 15.
4. παρεισέδυσαν γάρ τινες, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριν μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον δεσπότην καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.	ii. 1. παρεισάξουσιν αἱρέσεις ἀπωλείας, καὶ τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι . . . καὶ πολλοὶ ἐξακολουθήσουσιν αὐτῶν ταῖς ἀσελγείαις . . . οἷς τὸ κρῖμα ἔκπαλαι οὐκ ἀργεῖ.
6. ἀγγέλους τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν . . . . εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν.	ii. 4. ὁ Θεὸς ἀγγέλων ἁμαρτησάντων οὐκ ἐφείσατο, ἀλλὰ σειραῖς ζόφου ταρταρώσας παρέδωκεν εἰς κρίσιν τηρουμένους.
7. Σόδομα καὶ Γόμορρα καὶ αἱ περὶ αὐτὰς πόλεις . . . . ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, πρόκεινται δεῖγμα.	ii. 6—10. πόλεις Σοδόμων καὶ Γομόρρας καταστροφῇ κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς· . . . τοὺς ὀπίσω σαρκὸς ἐν ἐπιθυμίᾳ πορευομένους . . .
8. κυριότητα ἀθετοῦσι, δόξας δὲ βλασφημοῦσι.	ii. 10. κυριότητος καταφρονοῦντας . . . δόξας οὐ τρέμουσι βλασφημοῦντες.
9. ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωσέως σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλ' εἶπεν, Ἐπιτιμήσαι σοι Κύριος.	ii. 11. ἄγγελοι ἰσχύι καὶ δυνάμει μείζονες ὄντες, οὐ φέρουσι κατ' αὐτῶν παρὰ Κυρίῳ βλάσφημον κρίσιν.
10. ἄλογα ζῶα κ.τ.λ.	ii. 12. ἄλογα ζῶα
Compare also Jude 11	2 Peter ii. 15.
12, 13	ii. 13—17.
16	ii. 18.
17, 18	iii. 1, 2, 3.

[2] 2 Pet. ii. 1.

[3] Jude 4.

[4] The words of the original are—

Jude 17, 18. ὑμεῖς δέ, ἀγαπητοί, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὅτι ἔλεγον ὑμῖν, ὅτι ἐν ἐσχάτῳ χρόνῳ ἔσονται ἐμπαῖκται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν.

2 Peter iii. 1. ἀγαπητοί . . . μνησθῆναι τῶν προειρημένων ῥημάτων ὑπὸ τῶν ἁγίων προφητῶν καὶ τῶν ἀποστόλων ἡμῶν ἐντολῆς τοῦ Κυρίου καὶ Σωτῆρος· τοῦτο πρῶτον γινώσκοντες ὅτι ἐλεύσονται ἐπ' ἐσχάτου τῶν ἡμερῶν ἐν ἐμπαιγμονῇ ἐμπαῖκται κατὰ τὰς ἰδίας ἐπιθυμίας πορευόμενοι αὐτῶν.

[5] *Œcumenius* in Jude 17, 18.

[6] E. g. *Estius, Dr. Mill, Dr. Benson, Witsius, Dodwell, Lenfant, Beausobre, Hengstenberg, Heydenreich, Dietlein.*

5. At first sight, it may perhaps seem surprising, that an Epistle should have been written so similar to the Second Epistle of St. Peter, as this Epistle of St. Jude is; and have been received into the Canon of the New Testament.

But, on consideration, it will be perceived, that such a procedure as this is in perfect harmony with the general structure of Holy Writ.

It would be erroneous to assert, that St. Jude had merely *copied* a large portion of the Epistle of St. Peter. It ought rather to be said, that the Holy Spirit often *repeated* by one Prophet what He had said by another, and that He often *repeated* by a third Evangelist what He had written before by the other two[1]; and that He does this for greater confirmation of what He has said, and in order to authenticate the writings in which His words are contained, and to show their great importance to the world, and to inculcate them more forcibly on the mind of the Church; and so, for like reasons, He *repeats* by St. Jude, not however without some modifications and additions, what He had already declared by St. Peter. He has thus set His seal on St. Peter's Second Epistle, and has shown that the prophecies, which He Himself there uttered, have been fulfilled.

Besides, in opposition to the various forms of false and conflicting doctrines, which are there condemned, He has displayed to the world an exemplary pattern of Apostolic unity in confuting heresy and maintaining the Truth.

The forms of heretical Teaching and Practice which were present to the mind of St. Jude, when he wrote this Epistle, have already been described in the Introduction to the Second Epistle of St. Peter[2], and in the notes on the parallel passages of that Epistle.

II. On the *authorship* of this Epistle, it may be observed, that the writer calls himself "Jude the brother of James[3]."

He would not have used such a designation, unless James had been a well-known person, and unless *the* James to whom he refers was *the* person who was best known by that name at that time.

It has therefore been rightly concluded by ancient and modern authors[4], that *the* James who is here mentioned by St. Jude, was James "the Lord's brother" or *cousin*[5], the Bishop of Jerusalem.

This conclusion is confirmed by the testimony of the Gospels, where we find that our Lord had a brother called *Jude*, as well as a brother called *James*[6].

The question, whether James the Lord's brother, or cousin, was also an Apostle, and the same person as "James, the son of Alphæus," in the catalogue of the Apostles, has been already considered[7]; and an opinion has been expressed that the balance of probabilities is in favour of their identity.

This conclusion is confirmed by the fact, that, after the mention of "James the son of Alphæus," in the catalogue of the Apostles, we have two persons placed *next in order*, *Simon Zelotes*, or the *Cananite* (a word which has the same sense as Zelotes), and *Jude*—of *James*.

III. A question has been raised, what word is here to be *supplied* after Jude—whether it is to be *son*, or *brother*, of James?

But on this point there seems little reason for doubt. The James who is connected in the Apostolic Catalogue with Jude, cannot be a different person from "James, the son of Alphæus," who is mentioned just before in the catalogue. And none of the Apostles of Christ, as far as we find, were far advanced in years when they were called to the Apostleship; and it is not probable that James the son of Alphæus (who is probably the same as Clopas, whose wife was living, and a follower of our Lord[8]), was old enough, when he was called to the Apostleship, to have a *son* of sufficient age to be an *Apostle*. It is therefore most likely that the words Ἰούδας Ἰακώβου signify, as our Translators render them, "Jude *brother* of James[9]."

Accordingly, we find that Jude, the author of this Epistle, is designated as an *Apostle* by very

[1] On this characteristic of Holy Scripture, see above, *Introduction* to the Four Gospels, pp. xlv, xlvi, and *Introduction* to St. Mark's Gospel, *ibid.*, p. 113.

[2] Above, p. 72; see also Preliminary Note to 2 Pet. ii.

[3] Jude 1.

[4] E. g., *S. Clement* of Alexandria, Adumbrat. in Epist. Jud., p. 1007; see below, on Jude 1.

[5] See above, *Introduction* to the Epistle of St. James, pp. 5—11.

[6] See Matt. xiii. 55. Mark vi. 3.

[7] See above, *Introduction* to the Epistle of St. James, pp. 6—9; and cp. *Lardner*, ch. xxi. *Tillemont*, p. 171. *Winer*, R. W. B., p. 633, art. *Judas*.

[8] See Matt. x. 3. John xix. 25. She was probably His Mother's sister, or cousin. See above, p. 11.

[9] And so *Winer*, Gr. Gr., § 30. 3, p. 171; and R. W. B., p. 655, art. *Judas*. It is observable that all the three Evangelists prefix the definite article, ὁ, to the genitive, when they mean "*son*" of; but there is *no* definite article before Ἰακώβου here.

early Christian writers [1], and this Epistle is described as the Epistle of St. Jude the *Apostle*, in the Vulgate and Syriac Versions; and St. Jude is designated as an *Apostle* by the Church of England, in common with the rest of the Western Church, and the majority of the Greek Fathers [2].

This being the case, it would follow from a comparison of the catalogues of the Apostles in St. Matthew and St. Mark, with the catalogue in St. Luke's Gospel and the Acts [3], that St. Jude had two other names, *Lebbæus* and *Thaddæus*.

Accordingly, we find in ancient writers that Jude the author of this Epistle, is sometimes called *trinomius*, or *trionymus*, i. e. bearing *three names* [4].

The belief in the identity of St. Jude the *Apostle* and Jude the Lord's brother, is strengthened by the sameness of temper evinced in the *only speeches* recorded in Holy Scripture, as uttered respectively by Jude the Apostle, and by the brethren of our Lord.

St. John relates [5] that Jude the Apostle said to Christ, "Lord, how is it that Thou wilt *manifest* Thyself to us, and not *to the world?*" St. Jude was eager for the public display of Christ's earthly glory; in which, probably, he himself, as an Apostle, expected to share.

Compare *this* speech with that of our *Lord's brethren*, recorded also by St. John [6], "His brethren said unto Him—If Thou doest these things, show *Thyself to the world.*"

This coincidence confirms the opinion that Jude the Apostle was one of our Lord's brethren.

IV. It is observable, that in St. Luke's catalogue of the Apostles, both in the Gospel and the Acts, *James* is separated from his brother *Jude* by an intervening name, that of *Simon* Zelotes, or Cananite; and that in the lists of the Apostles, in the Gospels of St. Matthew and St. Mark, *James* is separated from *Simon*, the Cananite, by an intervening name, that of *Thaddæus* or *Jude*.

This is remarkable.

What can be the reason of this arrangement?

May it not be, that St. James, St. Jude, and St. Simon, were *three brothers?*

It is not likely, that in a list of Apostles a brother should be parted off from a brother by a person who was not a brother. The separation of St. Peter from his brother St. Andrew by the two brothers St. James and St. John, who were eminently distinguished by Christ, does not invalidate this statement. That severance is only made by St. Mark, who justifies it by a suggestion of the reason [7]; and in the Acts of the Apostles [8], after the evidence of Christ's special favour to James and John,—but not in St. Luke's *Gospel* [9]. In all the lists of the Apostles, James, Jude, and Simon are grouped together.

We find also that "our Lord's brethren" were called "James, and Joses, and *Simon*, and *Jude*," as the names are arranged by St. Matthew [10]; or, according to the order in which the names stand in St. Mark's Gospel [11], "James, and Joses, and *Jude*, and *Simon*." In the one Gospel Simon stands before Jude, in the other Gospel he stands after him; in both Gospels James stands first of the three brothers. James, being the first Bishop of Jerusalem, would rightly have the precedence among the Lord's brethren.

Here, then, are precisely the same three names as in the Apostolic catalogues; here also, *one* name, that of James, stands *always* first in order; and there is precisely the same modification in the arrangement of the *other two names*, Simon and Jude, as in the catalogues of the Apostles.

We have, therefore, some ground for supposing, that the three persons who are called James, Jude his brother, and Simon, who were *Apostles*, are the same persons as the James, Jude, and Simon who are called "*brethren of our Lord* [12]."

This consideration is confirmed by the fact recorded by ancient Writers, that after the martyr-

[1] So *Tertullian*, de Cultu fem., i. 3: "Enoch apud Judam *Apostolum* testimonium possidet." The reference is to St. Jude's Epistle, *v.* 14. And *Origen*, in Epist. ad Roman. lib. v., p. 549: "Judas *Apostolus* in Epistolâ Catholicâ dicit."

[2] See *Tillemont*, Mémoires, pp. 171. 297.

[3] The Catalogues stand thus:—

In Matt. x. 3, 4.	In Mark iii. 18, 19.	In Luke vi. 15, 16	In Acts i. 13.
James, son of *Alphæus*; and *Lebbæus*, who was surnamed *Thaddæus*. *Simon* the *Cananite*.	*James*, son of *Alphæus*; and *Thaddæus*; and *Simon* the *Cananite*.	*James*, son of *Alphæus*; and *Simon* who was called *Zelotes*, and *Judas* [brother] of *James*.	*James*, son of *Alphæus*; and *Simon Zelotes*, and *Judas* [brother] of *James*.

[4] See *Jerome*, in Matt. x., and note above, on Matt. x. 43

[5] xiv. 22.

[6] vii. 3, 4.

[7] Mark iii. 17.

[8] i. 13.

[9] vi. 14.

[10] Matt. xiii. 55.

[11] Mark vi. 3.

[12] In the Festivals of the Church of England, and of the Western Church, "Simon and Jude, *Apostles*," are commemorated together on the same day. There is a propriety in this union; the more so, if they were brothers by blood, as well as brother Apostles.

dom of James the Lord's Brother, and Bishop of Jerusalem, the person who was chosen to succeed him was *Symeon*, or *Simon* [1], a son of Clopas, and therefore brother of James, and also brother or cousin of our Lord; and that he was chosen on account of this relationship, in addition to other considerations; as was the case even with the *grandsons* of St. Jude, who were chosen to fill Episcopal chairs for a similar reason [2].

This Symeon, or Simon, the successor of St. James, lived to the age of 120, and suffered martyrdom under Trajan [3].

If Simon Zelotes, the Apostle, was, as we have reason to believe, the same as this Simon or Symeon, cousin of Our Lord, and brother of James the Bishop of Jerusalem, and of Jude the author of this Epistle, then in this double connexion with Christ, both by virtue of Apostleship and kindred, and in the long duration of his life and Episcopate at Jerusalem, where St. James had lived and died, and finally, in his faithful vigilance and courageous martyrdom [4] for Christ, we have an assurance, that the Epistles which have come down to us, bearing the names of his brothers James and Jude, were carefully kept by him and his Church and are genuine and authentic writings of those whose names they bear.

St. Jude himself was married and had children [5]; and he is probably one of those to whom St. Paul refers, when he says, "Have we not power to lead about a sister, a wife, as well as the other Apostles, and *the brethren of the Lord*, and Cephas [6]?" Some of St. Jude's grandchildren are mentioned by Hegesippus [7], as having borne testimony to the truth in the presence of the Emperor Domitian; and as having had spiritual rule over Christian Churches, and surviving to the time of Trajan.

This continuation of ecclesiastical eminence, and of faithful confession, in that holy family, affords a further guarantee to the integrity of those writings of which they were the depositaries and guardians.

[1] See note above, on Acts i. 13, new edition.
[2] See *Euseb.* iii. 20, and note; the remarks of Professor *Blunt* quoted above, p. 9, note.
[3] *Euseb.* iii. 32.
[4] *Euseb.* iii. 22.
[5] *Euseb.* iii. 20.
[6] 1 Cor. ix. 5. It will be observed that this sentence does not exclude brethren of the Lord from the number of Apostles; if it did, it would exclude Cephas, i. e. Peter, also from the Apostleship. The argument is cumulative
[7] In *Euseb.* iii. 20.

ΙΟΥΔΑ ΕΠΙΣΤΟΛΗ.

a Luke 6. 16. John 17. 11. Acts 1. 13. 1 Pet. 1. 5.

b Phil. 1. 27. 1 Tim. 1. 18. & 6. 12. 2 Tim. 4. 7.

1 [a] Ἰούδας Ἰησοῦ Χριστοῦ δοῦλος, ἀδελφὸς δὲ Ἰακώβου, τοῖς ἐν Θεῷ Πατρὶ ἠγαπημένοις, καὶ Ἰησοῦ Χριστῷ τετηρημένοις κλητοῖς, 2 ἔλεος ὑμῖν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη.

3 [b] Ἀγαπητοί, πᾶσαν σπουδὴν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας ἀνάγκην ἔσχον γράψαι ὑμῖν παρακαλῶν ἐπαγωνίζεσθαι τῇ ἅπαξ παραδοθείσῃ τοῖς ἁγίοις πίστει.

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1. Ἰούδας] *Jude, a servant of Jesus Christ, and brother of James:* probably the same person who is called *Thaddæus* and *Lebbæus*, and one of the Lord's brethren; and he is called *Thaddæus* and *Lebbæus* at the end of the *Armenian* Version of this Epistle; and so *Bede* and *Estius* here. See above on Matt. x. 3. 12; xii. 46, and 1 Cor. ix. 5, and *Introduction*, pp. 137—139.

He calls himself "brother of James;" but neither he nor St. James call themselves "brethren of the Lord," but both call themselves "*servants* of Jesus Christ." *Clemens Alexandrinus* says (Adumbrat. p. 1007, ed. Potter), "Judas extans *valdè religiosus*, quùm sciret propinquitatem Domini (i. e. his own relationship to Christ), non tamen dixit seipsum *fratrem* Ejus esse: sed quid dixit? Judas, *servus* Jesu Christi."

Nor do either of them call themselves Apostles. Nor does St. John in his Epistles or Apocalypse. See above on James i. 1. But the writer of this Epistle is expressly called "an *Apostle*" by *Tertullian* in the second century (de Cultu femin. i. 3), and by *Origen* (on Rom. lib. v. p. 549, and on Matt. tom. i. p. 223), who says, "Jude wrote an Epistle consisting of a few lines, but full of the words which are empowered by heavenly grace."

— ἠγαπημένοις] *beloved.* So A, B, and *Origen*, iii. p. 607, and *Lach.*, *Tisch.*—*Elz.* has ἡγιασμένοις. The sense is, *to those who have been, and are, beloved in God the Father:* that is, beloved *in* God the Father, Who is the original of all blessing, and in Whom ye are, as His children by adoption in Christ. Ye were sometimes *alienated from* Him (Eph. iv. 18), but now ye are beloved *in* Him. Ye are all *one* in the Father and the Son. John xvii. 21, 22.

The *perfect* participles here, ἠγαπημένοις and τετηρημένοις, not only express a *past act*, but a *present state*. See above, 1 John ii. 29; iii. 9; iv. 7; v. 1. 4. 18.

— καὶ Ἰησοῦ Χριστῷ τετηρημένοις] *and who have been and are preserved*, or *kept, for Jesus Christ.* The evil Angels are *preserved* or *kept* (τετηρημένοι) for judgment (2 Pet. ii. 4); the heavens are preserved or *kept* for fire (2 Pet. iii. 7); but ye are preserved and *kept* for Jesus Christ, as a peculiar people (1 Pet. ii. 9), and there is an everlasting inheritance preserved or *kept* in heaven for you (1 Pet. i. 4).

Hence he says at the close of the Epistle, *v.* 21, "*Keep* yourselves (ἑαυτοὺς τηρήσατε) in the love of God, *waiting for* the mercy of our Lord Jesus Christ unto eternal life."

2. εἰρήνη—πληθυνθείη] *peace be multiplied.* A salutation found in this Epistle and in both St. Peter's Epistles, and in them only; and designed perhaps to call the reader's attention to those two Epistles, and to connect this Epistle as a sequel with them.

3. ἀγαπητοί] *Beloved, when I was exercising all diligent desire to write to you concerning the common salvation, I was constrained to write to you, exhorting you to contend earnestly for the Faith that was once for all delivered to the Saints.*

St. Jude here states the cause of the *controversial* character of this Epistle.

He had been earnestly *desirous* to write (γράφειν, *present* tense, indicating generally the act of writing) *concerning the common salvation;* and he would have been glad to have *confined* himself to *that* subject; but he was *forced* to write (γράψαι, *aorist*, indicating a *special* act for a particular purpose, on an urgent occasion) *against* those who were trying to lead them to *destruction.*

He was *constrained* by the prevalence of *false doctrines*, to frame his address in such a manner, that it should take the form of an exhortation to his readers to *contend for the faith* which had been once for all delivered to the Saints; and which was assailed by the false Teachers. For (he adds) "some men *crept in unawares*," and are now endeavouring to corrupt the faith.

Hence his Epistle is written in an *antagonistic* tone; but he does not forget the hortatory portion of his design. He commands his disciples here to *fight* for the faith; but he also exhorts them in the sequel to *build themselves* on it. See *v.* 20.

St. Jude does compendiously, and in *one short* Epistle, what had been done by other preceding Apostles more at large in several longer Epistles. St. Paul, and St. Peter, and St. John, had written with a *twofold* design; first to establish the Truth, secondly, to refute error. See above, *Introduction* to St. Peter's Second Epistle, p. 70, and *Introduction* to St. John's Second Epistle, p. 127. St. Jude refers to their labours, and reiterates their admonitions and warnings (*v.* 17), and sums them up in one concise and energetic address.

"The faith had been *once for all* delivered to the Saints;" and for this faith St. Jude's disciples are earnestly exhorted to *contend.* Here therefore is an Apostolic protest against all subsequent additions to it, such as those of the *Gnostic systems* in earlier times, and of the *Trent Creed* of the Church of Rome in later days. Cp. note above on Gal. i. 8, 9.

"*To contend earnestly for the faith once for all delivered to the Saints.*" Divine words, few in number, but rich in meaning. If rightly understood and duly obeyed, these words would put an end to all modern controversies, and restore Peace to the Church. Do we desire to know what the true Faith is? St. Jude here tells us—*that which was once, and once for all, delivered to the Saints. Every* doctrine, which can be *shown* to be *posterior* to that Faith, is *new;* and every doctrine that is *new* is *false. Isaac Casaubon* (Dedication to his Exercitationes Baronianæ).

On this use of ἅπαξ, "*once for all,*" "semel et simul," see Heb. ix. 7. 26—28. 1 Pet. iii. 18, and *Bengel*, *Stier*, *Passow*, *Huther*, and others here.

Ἐπαγωνίζεσθαι, "super-certare" (*Vulg.*), is to fight, standing *upon* a thing which is assaulted, and which the adversary desires to *take away;* and it is to fight so as to *defend* it, and to *retain* it. See *Loesner.*

On this use of the word πίστις, for the faith received, the *deposit* of sound doctrine, see Eph. iv. 5, and note above, on

4 [c] Παρεισέδυσαν γάρ τινες ἄνθρωποι, οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρῖμα, ἀσεβεῖς, τὴν τοῦ Θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν, καὶ τὸν μόνον Δεσπότην καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι.

5 [d] Ὑπομνῆσαι δὲ ὑμᾶς βούλομαι, εἰδότας ἅπαξ πάντα, ὅτι ὁ Κύριος λαὸν ἐκ γῆς Αἰγύπτου σώσας, τὸ δεύτερον τοὺς μὴ πιστεύσαντας ἀπώλεσεν· 6 [e] ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν, ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον,

c Rom. 9. 21, 22. Tit. 1. 16. 1 Pet. 2. 8. 2 Pet. 2. 1, 3, 19.

d Num. 14. 29, &c. & 26. 64, 65. Ps. 106. 26. 1 Cor. 10. 5. Heb. 3. 18, 19

e John 8. 44. 2 Pet. 2. 4.

Rom. xii. 6. Cp. *S. Polycarp*, ad Phil. c. 7, ἐπὶ τὸν ἐξ ἀρχῆς ἡμῖν παραδοθέντα λόγον ἐπιστρέψωμεν. "The faith once for all delivered to the saints," is set down by *S. Irenæus* (i. 2, 3. *Grabe*, pp. 45, 46). *Tertullian*, de Virg. Vel. c. 1; de Præscr. hæret. c. 13. *S. Jerome*, c. Joann. Hieros. § 28. Cp. *Hooker*, II. i. 5. *Bingham*, Eccl. Ant. x. 3, 4.

4. παρεισέδυσαν] *they crept in privately*, as it were, by a side-door, and with a stealthy purpose. On this use of παρὰ in composition see 2 Pet. ii. 1, παρ-εισάξουσιν αἱρέσεις. Gal. ii. 4, παρ-εισάκτους ψευδαδέλφους. Cp. 2 Tim. iii. 6, ἐνδύοντες εἰς τὰς οἰκίας.

St. Jude here announces the fulfilment of the prophecy of the Apostle *St. Peter*, who had foretold in his Second Epistle that false Teachers *would arise*, and "*would* bring in privily destructive heresies." See 2 Pet. ii. 1. Here is an evidence of the *priority* of *that* Epistle. See above, *Introduction*, p. 136. Cp. below, *vv.* 17, 18.

— οἱ πάλαι] *they who were long ago publicly declared* in the writings of the Holy Scriptures to be destined *for this punishment*; of which St. Jude is about to speak in what follows.

On the sense of προγράφω, to *write before*, or to *display publicly*, as in a writing or picture, see Rom. xv. 4. Eph. iii. 3. Gal. iii. 1, where see note. The πρὸ may have, and probably has here, the sense of *previous* designation.

The word κρῖμα does not signify *sin*, but *punishment* (see 2 Pet. ii. 3), and what St. Jude says, is, not that these men were predestined to commit *sin* (heaven forbid!), but they were *warned beforehand* of the *punishment* (κρῖμα) they would incur, if they were guilty of the sins which they are now committing. The words τοῦτο τὸ κρῖμα signify *this* punishment, which he is about to specify in the *sequel*; a frequent use of οὗτος. See *Kühner*, § 626. *Matthiæ*, § 470.

The doom which they would incur had been προγεγραμμένον, written publicly *beforehand*, in the prophecy of *Enoch* (*v.* 14), and visibly displayed in the punishment of the *Israelites* (*v.* 5), and in that of the *rebel Angels* (*v.* 6), and had been graven indelibly in letters of fire on the soil of *Sodom and Gomorrha* (*v.* 7).

Since God is unchangeably just and holy, all who sin after the manner of those who have been thus punished, must look for like punishment to theirs. They have been publicly designated beforehand for it, by the punishment of those whom they imitate in sin. Therefore, these false Teachers cannot plead ignorance of the consequences of their sin; and you will be without excuse, if you are deceived by them.

The false Teachers here specially noted were the *Simonians*, *Nicolaitans*, and *Ebionites*. See *Œcumen.* and *Theophylact*, and cp. below, *v.* 7, and above on 2 Pet. ii. 1.

— τὴν τοῦ Θεοῦ] *turning the grace of our God into lasciviousness*: as the Gnostic Teachers did, by perverting the doctrine of *Christian liberty* into *a cloke* of *maliciousness*. See on 1 Pet. ii. 16. 2 Pet. ii. 19; and cp. the words of *S. Augustine*, quoted on 2 Pet. iii. 16. He refers specially to the *Nicolaitans* and disciples of *Simon Magus*. See *Didymus* here in Bibl. Patr. Max. iv. p. 336.

— καὶ τὸν μόνον Δεσπότην καὶ Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι] *and denying our only Master and Lord Jesus Christ*. The word δεσπότης, *Master*, here designates *Christ*; as may be inferred from the place in St. Peter's Epistle (2 Pet. ii. 1), where it is said that these false Teachers *deny the Master* (δεσπότην) *Who bought them*; that is, they deny Him Who purchased them with His *own blood*, 1 Pet. i. 19. Cp. Rev. v. 9, ἠγόρασας τῷ Θεῷ ἡμᾶς, and the note above, 2 Pet. ii. 1, for a detailed account of the various modes in which the Gnostic and other false Teachers of the Apostolic times "*denied the Lord who bought them.*"

After δεσπότην *Elz.* writes Θεόν: but this is not in A, B, C, and is cancelled by *Griesb.*, *Scholz*, *Lach.*, *Tisch.* It is found in G, K, and many Cursives, and in the *Syriac*, *Arabic*, and *Æthiopic* Versions, and in *Theophylact* and *Œcumen.* Cp. note above on 2 Pet. ii. 1.

5. ὑπομνῆσαι δὲ ὑμᾶς βούλομαι] *but I am desirous to remind you who know all things once for all*; εἰδότας has a *present* sense, "who *know*;" not "who *knew*."

The reading πάντα, *all things*, is that of A, ℵ, B, C, and of *Vulg.*, *Copt.*, *Syriac*, and several Cursives and Fathers; and is preferable on many accounts to τοῦτο, *this*, the reading of *Elz.*

St. Jude wrote this Epistle against the *Gnostics*, who (as their name declares) professed superior *gnosis* or *knowledge*; and under pretence thereof beguiled their hearers into *corrupt doctrines* and *licentious practices*. See above on 2 Pet. i. 2, 3.

St. Jude assures his disciples that *they themselves* have *all* necessary *knowledge*, that they *know all things*. Compare 1 John ii. 20, οἴδατε πάντα.

Ye need not any new doctrines from these Teachers; nor do ye require any further teaching from *me*, since ye have been fully instructed already by the other Apostles. *But* (δὲ) my desire is to *remind* you of what ye already know, and therefore I now write. Cp. 2 Pet. i. 12, μελλήσω ὑμᾶς ἀεὶ ὑπομιμνήσκειν περὶ τούτων καίπερ εἰδότας.

They knew all things *once for all* (ἅπαξ), for they had received "the faith *once for all* delivered to the Saints," *v.* 3. The sense of ἅπαξ is precisely the same here as there. Cp. *Bengel*, *Stier*, *Huther*.

— ὅτι ὁ Κύριος] *that the Lord having saved the people* (of Israel, cp. 2 Pet. ii. 1) *out of the land of Egypt*.

It is observable that A, B have Ἰησοῦς, *Jesus*, here for Κύριος. According to this reading, *Jesus Christ* is represented as having delivered the Israelites. And this reading is supported by several Cursives, and the *Vulg.*, *Coptic*, *Sahidic*, *Æthiopic*, and *Armenian* Versions; and by *Didymus*, *Cyril*, *Jerome*, *Cassian*; and is received by *Griesb.* and *Lachmann*.

This doctrine had been already taught by the Apostle St. Paul, in his commentary on the history of the Exodus, where he speaks of *Christ* as present with the Israelites in the wilderness. See 1 Cor. x. 1—11. Heb. iii. 7—19; iv. 1, 2.

St. Jude "the servant of Jesus Christ" (*v.* 1), refers to the deliverances of the Exodus, described by Moses, as the act of *the Lord*; and to the prophecy of Enoch concerning the future Advent of the *Lord* (*v.* 14), and also to the Apostles of the *Lord* (*v.* 17), and thus he reminds his readers, against the allegations of the false Teachers, that the God of both the Old and the New Testament is One; and that in both Christ is the *Lord*. Cp. *Theophylact* here.

This passage is cited by *S. Clement* of Alexandria, in the second century. Pædag. ii. p. 239.

— τὸ δεύτερον] the *second time*. The *first* thing that God did was to *deliver* them; the *second* thing was to *destroy* them; the first time that they needed His aid, He *delivered* them; the *next* time that they needed it, He *destroyed* them (cp. *Winer*, p. 547); so soon did destruction follow deliverance, even of His own people. Let this be a warning to those false Teachers, and to you.

6. ἀγγέλους τε] *and* not only *men* did He thus punish, but *Angels* also, namely, *those who did not keep their own first estate* (their original bliss and dignity in heaven which God gave them as *their own*), *but left* (by their own voluntary act of sin) *their proper habitations, He hath kept under darkness with everlasting chains until* (and for) *the Judgment of the great Day*.

"Proprium *principatum*; scilicet quem acceperant secundum profectum; sed *deliquerunt* suum habitaculum, cœlum videlicet ac stellas, et apostatæ facti sunt." *Clemens Alex.* l. c. p. 1008.

The Fall of the Angels is here declared to be due to their own deliberate will and deed; it was due to *pride*. See 1 Tim. iii. 6.

Their chains may well be called ἀΐδιοι, *everlasting*; for, though their chain now permits them to visit this nether region, yet they always carry that chain with them, and are restrained from injuring God's servants; and by attempting to do so they are aggravating their sin and punishment; and they will never be free, but are kept for ever from recovering their first estate, and original habitation; and at the Judgment of the great Day they will be cast into the Lake of Fire. Cp. Rev. xx. 2, 3.

On the present condition, and future destiny of Evil Angels, see above, note on 2 Pet. ii. 4.

S. Clement of *Alexandria* says here (p. 1008), that the chains in which the evil angels are now confined are the darkness of the air near this earth of ours ("vicinus terris locus, caliginosus aër"), and that they may well be said to be *chained*, because they are restrained from recovering the glory and happiness they

f Gen. 19. 24. Deut. 29. 23. Isa. 13. 19. Jer. 20. 16. & 50. 40. Lam. 4. 6 Ezek. 16. 49. Hos. 11. 8. Amos 4. 1 Luke 17. 29. 2 Pet. 2. 6.

εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς ἀϊδίοις ὑπὸ ζόφον τετήρηκεν· 7 f ὡς Σόδομα καὶ Γόμορρα, καὶ αἱ περὶ αὐτὰς πόλεις, τὸν ὅμοιον τρόπον τούτοις ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, πρόκεινται δεῖγμα πυρὸς αἰωνίου δίκην ὑπέχουσαι.

g 2 Pet. 2. 10, 11. h Dan. 10. 13. & 12. 1. Zech. 3. 2. 2 Pet. 2. 11. Rev. 12. 7.

8 g Ὁμοίως μέντοι καὶ οὗτοι ἐνυπνιαζόμενοι σάρκα μὲν μιαίνουσι, κυριότητα δὲ ἀθετοῦσι, δόξας δὲ βλασφημοῦσιν. 9 h Ὁ δὲ Μιχαὴλ ὁ ἀρχάγγελος, ὅτε τῷ Διαβόλῳ διακρινόμενος διελέγετο περὶ τοῦ Μωϋσέως σώματος, οὐκ ἐτόλμησε κρίσιν ἐπενεγκεῖν βλασφημίας, ἀλλὰ εἶπεν, Ἐπιτιμήσαι σοι Κύριος. 10 i Οὗτοι

i 2 Pet. 2. 11.

have lost. The phrase, "chain of darkness," occurs in Wisd. xvii. 17.

This passage is cited by *Origen* in Matt. tom. xv. p. 693, and in Rom. lib. 3, vol. iv. p. 510, where he calls this Epistle "scriptura divina," ibid. lib. v. p. 549.

7. Σόδομα καὶ Γόμορρα] *Sodom and Gomorrha* are also set before you as warnings in Holy Writ. Gen. xix. 24. Deut. xxix. 23. Isa. xiii. 19. Jer. l. 40. Ezek. xvi. 49. Hosea xi. 8. Amos iv. 11. Zeph. ii. 9; and in the New Testament, Luke xvii. 28, 29. Rom. ix. 29. 2 Pet. ii. 6.

— αἱ περὶ αὐτὰς πόλεις] *the cities around them*, Admah, and Zeboim. Deut. xxix. 23. Hos. xi. 8.

— τὸν ὅμοιον τρόπον τούτοις] *having given themselves over to fornication, in like manner to* that of *these men* (on this use of ὅμοιος see Rev. xiii. 11). These Gnostic Teachers and their votaries were guilty of harlotry, and their sins were also like those of the inhabitants of Sodom and Gomorrha, going after *strange flesh* (cp. Rom. i. 27). See the description of the *Nicolaitans*, *S. Iren.* i. 20. *Theodoret*, hær. fab. i. *Epiphan.* hær. xxv.; and cp. note above, on 2 Pet. ii. 2, and below, on *v.* 8.

It is observed in the valuable Ancient Catena on this Epistle, published by *Dr. Cramer*, p. 157, that St. Jude, in this and the following passages, is warning his readers against the false doctrines, and licentious practices, of the following heretics of the Apostolic, and sub-Apostolic age, namely, the *Simonians*, *Nicolaitans*, *Ebionites*, *Cainites*, *Borborites*, *Valentinians*, *Sethians*, *Marcionites*, *Manichæans*. The Epistle cannot be rightly understood without reference to their tenets.

— πρόκεινται δεῖγμα πυρὸς αἰωνίου] *are set forth as an example of everlasting fire.* Cp. 2 Pet. ii. 6, πόλεις Σοδόμων καὶ Γομόρρας κατέκρινεν, ὑπόδειγμα μελλόντων ἀσεβεῖν τεθεικώς. Cp. 1 Maccabees ii. 5. Wisdom x. 7, and *S. Irenæus*, iv. 70, "pluerat Deus super Sodomam et Gomorrham ignem et sulphur de cœlo, *exemplum* justi judicii Dei."

If this is the correct rendering of St. Jude's words, then he does not say, that these Cities are suffering the penalty of everlasting fire, but that by their punishment and perpetual desolation (δίκην ὑπέχουσαι), they are a *specimen* of that fire which awaits the ungodly, and which is everlasting. Cp. *Cassiodorus*, *Estius*, *Stier*, and *Huther* here.

Or, if, with the English Version, *De Wette*, and others, we render the words thus, "are set forth for an example, *suffering* the vengeance of *eternal fire*," then they are to be thus expounded; "As Sodom and Gomorrha suffer the vengeance of a *fire* that consumed them finally, so that they will never be restored, as long as the World lasts, so the bodies and souls of the wicked will suffer, as long as they are capable of suffering; which, since they are immortal, will," as *Tertullian* says, "be *for ever*," "erimus iidem, qui nunc, nec alii post resurrectionem; Dei quidem cultores, apud Deum *semper*, profani verò in pœnam æquè *jugis ignis*, habentes ex ipsâ naturâ ejus, divinâ scilicet, subministrationem *incorruptibilitatis*." (Apol. 48.)

Cp. notes above, on Matt. xxv. 46. Mark ix. 44—48. 1 Cor. xv. 26, and see *Bp. Taylor*, Sermon iii., on Christ's Advent to Judgment, Part iii. § 6, where will be found a complete and conclusive demonstration of the *Eternity* of *Future Punishment*, and cp. *Dr. Horbery* on the Scripture Doctrine of Future Punishment, chap. ii. Num. xciv.

8—16.] This passage is referred to by *Clemens Alexandrin.* Strom. iii. p. 431, where he speaks of this description as *prophetic*, and as applicable to false Teachers also of the age *after* the Apostles.

8. ὁμοίως μέντοι] *in like manner however*, notwithstanding these warnings, these false Teachers proceed, with wilful and presumptuous recklessness, in the same course as those, whose example of *suffering* ought to have deterred them from *sinning*. The Sodomites are specially mentioned by St. Jude, because some of the Gnostics in their unclean recklessness of living even honoured them as *free*, and as proficient in superior *knowledge!* A fearful warning against the flagitious results of Heresy. See *Irenæus*, i. 35, and above, *Introduction* to St. Peter's Second Epistle, p. 72, and to St. John's First Epistle, p. 104, and 1 John i. 6, and below, note on *v.* 11.

— ἐνυπνιαζόμενοι] *dreaming*, they dream evil things, and fondly deem them to be good. *Clem. Alex.* They profess superior knowledge, and they are insensible to all that is really good and wise, they are slumbering in the deadly sleep of sin, and are dreaming away their lives in a swoonlike trance of error, from which they will awake to woe.

On this word see the fearful comment and recitals of *Œcumenius* and *Epiphanius*, hæres. xxvi.

— σάρκα μὲν μιαίνουσι] *they defile the flesh* with filthy lusts, in which they are led to indulge by their denial of Christ's Incarnation and Passion, and of the Resurrection of the flesh. See above, on 2 Pet. ii. 2. 10—12.

The μὲν, *indeed, on the one side*, with its correlative δὲ, which follows (σάρκα μὲν μιαίνουσι, κυριότητα δὲ ἀθετοῦσι), suggest by a slight but significant touch, that there is a moral and metaphysical connexion between sensual *defilements* of the *flesh*, and contumelious *outrages* against *lordship*. The reason is obvious. They who pollute the flesh, which has been consecrated by Christ's Incarnation, will not scruple to revile His dominion and dignity, and that of those who are His Representatives. Sensuality and Lawlessness are joined together in the same manner by St. Peter (2 Pet. ii. 10).

— κυριότητα δὲ ἀθετοῦσι] *they reject lordship.* See on 2 Pet. ii. 10.

— δόξας δὲ βλασφημοῦσιν] *and speak evil of glories* or *dignities.* See on 2 Pet. ii. 10.

9. ὁ δὲ Μιχαήλ] *but* (in a very different spirit from that of these men, who imitate the rebel Angels and the men of Sodom), *Michael the Archangel, when contending even with the devil, he was disputing about the body of Moses.*

Michael = מִיכָאֵל = *who is as God? who is* like *God?* Cp. Rev. xiii. 4, with Dan. x. 13. 21; xii. 1, and Rev. xii. 7; and the word *Archangel* occurs 1 Thess. iv. 16.

The Gnostic false Teachers, against whom St. Jude writes, professed to revere *Angels:* they said that the World was made by Angels; and they even worshipped them. See above, on Col. ii. 8. 18, and 2 Pet. ii. 1. 10.

St. Jude therefore refers to the example of an *Archangel*, and thus puts them to shame. These false Teachers *despised lordships* and *reviled dignities. But* the *Archangel Michael*, although contending even with a fallen Angel, the leader of fallen Angels, the *Devil*,—διαβόλῳ, the calumniator, or railer,—and disputing with him concerning *the body* of *Moses*, which God had buried and concealed (Deut. xxxiv. 6), in order, as is probable, that it might not become an object of worship to the Israelites; and which, it seems, the Devil desired to possess, in order that God's purpose in this respect might be frustrated, and that the mortal remains of that faithful servant of God might be made to be an occasion of *creature-worship* to the Israelites,—as the brazen serpent set up by Moses was made to be (2 Kings xviii. 4), and as the relics of holy men have been made in later times,—yet even against *him*, the Arch-enemy of God, and even on such an occasion, the *Archangel Michael* did not venture to bring a railing *sentence*, but reserved all Judgment to God, and said, *The Lord rebuke thee.*

The Archangel was courteous in his language even to the Devil; so was Abraham to Dives in torment (Luke xvi. 25), and Christ to Judas the traitor (Matt. xxvi. 50).

The *Jews* themselves, from whom the Gnostics for the most part arose (see *Introduction* to St. John's First Epistle, p. 99, and on 2 Pet. ii. 1), had a tradition, that Sammael, the prince of the Devils, had a contest with the Archangel Michael, concerning the body of Moses, at the time of his death and burial (Liber de Morte Mosis, p. 161, and the Rabbinical testimonies in *Wetstein*, p. 735; in the Targum of Jonathan on Deut. xxxiv. 6, it is said that Michael was appointed to guard the burying-place of Moses. *Origen*, de princip. iii. c. 2, says that St. Jude is here citing a

δὲ, ὅσα μὲν οὐκ οἴδασι, βλασφημοῦσιν· ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, ἐν τούτοις φθείρονται.

11 [k] Οὐαὶ αὐτοῖς, ὅτι τῇ ὁδῷ τοῦ Κάϊν ἐπορεύθησαν, καὶ τῇ πλάνῃ τοῦ Βαλαὰμ μισθοῦ ἐξεχύθησαν, καὶ τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο.

12 [l] Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συνευωχούμενοι ἀφόβως, ἑαυτοὺς ποιμαίνοντες· νεφέλαι ἄνυδροι ὑπὸ ἀνέμων παραφερόμεναι· δένδρα

k Gen. 4. 8. Num. 16. 1. & 21. 7, 21. 2 Pet. 2. 15. 1 John 3. 12.
l Prov. 25. 14. 2 Pet. 2. 13, 17.

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book called the "Ascension of Moses." Compare *Œcumenius* here). That the devil's design was to defeat God's purpose with regard to that body, may be concluded from Michael's words, as recorded by St. Jude, "The Lord rebuke thee!" words like those which God Himself addressed to Satan, when he stood at the right hand of the Angel to resist him, when he was about to clothe Joshua with *fair raiment*, instead of *filthy garments* (Zech. iii. 2, 3).

Hence some ancient Expositors conjecture, that Satan claimed the body of Moses, on the plea that he had killed the Egyptian (for which they refer to the testimony of some Apocryphal books), and that Satan resisted Michael, when he was about to divest Moses of his garment of mortality, and to clothe him in that glorious brightness in which he appeared at the Transfiguration. Matt. xvii. 3. Mark ix. 4. Luke ix. 30. See *Theophylact*, *Œcumen.*, and, in particular, *Catena*, pp. 160—163; and cp. *Philo* de Sacrif. Abel, p. 102.

10. *ὅσα μὲν οὐκ οἴδασι*] *ὅσα quæ et quanta, what* and *how great* things—namely, God, and Christ, and the Holy Angels, and spiritual things generally—*they know not, they revile.* On this use of *ὅσα*, see Rev. i. 2, *ὅσα εἶδε*.

These false teachers boast of their superior *knowledge*, but they *revile* such things as they *know not*, spiritually and intellectually; and *as many things as they, like the irrational animals, understand*, i. e., have experience of, and sensible acquaintance with, such as the objects of the carnal appetite, "comedere et bibere, et rebus venereis indulgere, et alia perpetrare quæ sunt communia cum animalibus ratione carentibus" (*Clem. Alex.*, p. 1008), *in these things* they *corrupt themselves.*

On the difference between *οἶδα* and *ἐπίσταμαι*, cp. Acts xix. 15. Heb. xi. 8. James iv. 14; and cp. note above, on 1 John ii. 3.

11. *οὐαὶ αὐτοῖς*] *Woe unto them!* cited by *S. Clemens Alexandrin.*, Pædag. ii., p. 239.

— *τῇ ὁδῷ τοῦ Κάϊν*] *in the way of Cain:* specially applicable to some classes of the Gnostics, who dared impiously to affirm, that "Cain was made by a power superior to that of the Creator; and who acknowledged Esau, *Korah*, and the *Sodomites*, and all such, as their own kindred." See *Irenæus*, i. 31 (Stieren), i. 35, p. 113 (Grabe). Cp. *Tertullian*, Præscr. c. 47. *Clem. Alexandr.*, Strom. vii., p. 549. *S. Hippolyt.*, Phil. p. 133. *Epiphan.*, Hær. 38. *Theodoret*, Hæret. fab., c. 15; *Philastr.*, c. 2. *Tillemont*, ii. p. 21. These false Teachers destroy, like *Cain:* they love lucre, and allure to sin, like *Balaam:* they make divisions in the Church of Christ, like *Korah*. *Caten.*, p. 164: and cp. *Bede*, and note above, on 1 John i. 6.

— *τοῦ Βαλαάμ*] *of Balaam.*

On the resemblance of the Gnostic Teachers to Balaam, see on 2 Pet. ii. 18, and *Didymus* here, p. 333.

— *μισθοῦ*] *for reward:* the genitive of the object. *Winer*, § 30, p. 183; or *price*, *ibid.*, p. 185.

— *ἐξεχύθησαν*] *they poured themselves out in a torrent:* they rushed after, in a foul, headlong cataract of sin and recklessness. Compare the metaphor in 1 Pet. iv. 4, *ἀσωτίας ἀνάχυσιν*. On this use of the word, see *Clem. Alex.*, p. 491, *εἰς ἡδονὴν ἐκχυθέντες*, the examples in *Loesner*, p. 503; cp. *Tacit.* Ann. i. 54, "Maecenate effuso in amorem Bathylli."

— *τῇ ἀντιλογίᾳ τοῦ Κορὲ ἀπώλοντο*] *and they perished in the gainsaying of Korah:* that is, *in gainsaying, like that of Korah and his company* (Numb. xvi. 33). "The doom of those who rise against the True Faith, and excite others against the Church of God, is to be swallowed up by the Earth, and to remain in the gulph with those of *Korah*, Dathan, and Abiram." *Irenæus* (iv. 43, Grabe). Korah, himself, and the men with him, perished by *fire*, the instrument of his sin.

This warning of St. Jude, a *Christian Apostle*, is a proof that the sin of *Korah* and his company, rising in schismatical opposition to their Rulers temporal and spiritual, may be committed in *Christian* times. And the words of *S. Irenæus* explain what that sin is, and what its punishment. Cp. *Dr. W. H. Mill's* Sermon, "On the Gainsaying of Korah;" preached on the 29th of May. Cambridge, 1845.

Some of the Gnostics professed even to regard Korah with admiration. See *Iren.* i. 34, Grabe. *Theodoret*, Hæret. fab., c. 15; and above, on *v.* 11, and on 1 John i. 6.

12. *οὗτοι*] *these.* ℵ inserts here *εἰσιν γογγυσταὶ μεμψίμοιροι κ. τ. ἐ. α. π.*—an interpolation from *v.* 16.

— *ἐν ταῖς ἀγάπαις ὑμῶν*] *in your love-feasts*, provided at the common cost of the Churches in the exercise of charity and hospitality. See above, on 2 Pet. ii. 13. *Tertullian*, Apol. 39. *Lightfoot*, on 1 Cor. xi. 31. *Bingham*, xv. c. 7.

St. Jude here *adds* a new circumstance to what had been before said on this matter by St. Peter. See 2 Pet. ii. 11. 13, and the next note. *S. Hippolytus* (Ref. Hæres., p. 175) describes the Simonians as saying that their promiscuous *μίξεις* were *τελείαν ἀγάπην*, and *μακαρίζοντας ἑαυτοὺς ἐπὶ τῇ μίξει*: cp. what he says of the Nicolaitans, p. 258.

— *σπιλάδες*] *rocks, shoals.* So *Œcumen.*, *Theophylact*, *Etymol.*, where the word is explained by *rocks under the surface of the sea*, *ὕφαλοι πέτραι*; and this sense has been adopted by *Lightfoot*, *Wetstein*, *Whitby*, *Meyer*, *De Wette*, *Schleusner*, *Huther*, *Peile*, the *American Revisers*, and many other recent Expositors. Indeed, this is the only sense in which the word *σπιλὰς* is found in ancient authors; and it is a word of frequent occurrence. See *Homer*, Odyss. iii. 298; v. 401. 405; and the authorities in *Wetstein*, p. 736.

Besides, St. Jude is comparing these false Teachers to objects in the *natural* world, viz., *clouds*, *trees*, *waves* of the sea, wandering *stars*. Therefore the word *rock*, *reef*, or *shoal*, seems to harmonize better with the context than *spots*, which is indeed the sense of *σπῖλοι* (2 Pet. ii. 13), but not of *σπιλάς*. False Teachers in a Church may well be called *σπιλάδες*, *shoals* or *rocks*, as well as *waves* and *wandering stars*, and this figurative expression seems to add completeness to the picture. In Heretical Teaching there are the *wandering stars above*, beguiling the mariners in the ship of the Church, from the right course; there are the *raging waves* dashing against it; and there are the *hidden shoals* on which it may strike unawares, and be wrecked.

It is probable that these false Teachers introduced themselves clandestinely into the *Love-feasts* (*ἀγάπας*) provided by the Churches in the exercise of hospitality for strangers, and thus inculcated their errors (*Lightfoot*, ii. p. 776). And so they were like dangerous reefs and shoals, on which some made *shipwreck* of the faith: cp. 1 Tim. i. 19, and which were to be carefully *shunned* by the Christians. See above, on Rom. xvi. 17.

These *σπιλάδες* may be well said to be *ἐν ταῖς ἀγάπαις*, where the Church looks only for peace and safety, as in a deep and placid harbour. The words *scopulus*, *φάραγξ*, *Charybdis*, *Euripus*, *barathrum*, &c., are thus applied frequently to *persons*. See *Florus* iv. 9, where Antony is called a *scopulus*; and *Aristoph.*, Equites 248, *φάραγγα καὶ Χάρυβδιν ἁρπαγῆς*, and *Anthol.* ii. 15. 1, *εἰς δολίους*, where treacherous persons are compared to *ὕφαλοι πέτραι*. *Horat.*, Ep. i. 15. 31,—

> Pernicies et *tempestas barathrumque* macelli,
> Quicquid quærierat ventri donabat avaro.

This passage of St. Jude affords another specimen of the characteristic of this Epistle, *adopting*, or *alluding to*, what had been said by *St. Peter* in his *Second* Epistle; and also *adding* some new feature to it. As St. Peter's word *ἀπάταις* may have suggested St. Jude's *ἀγάπαις*, so St. Peter's word *σπῖλοι* may have produced St. Jude's *σπιλάδες*. Thus St. Jude shows his knowledge of that Epistle; he recognizes, illustrates, and confirms it; and he also *contributes* to it *new* incidents of his own. See above, on 2 Pet. ii. 11. 13, and note here on *v.* 12, and pp. 136, 137.

After *εἰσιν* A, B, G insert *οἱ*, and so *Lach.*, *Tisch.* And this reading is confirmed by the identification of the *persons* with the *emblems* which represent them in what follows, viz. *Trees*, and *Waves*, and *Stars*. See the notes there.

— *ἑαυτοὺς ποιμαίνοντες*] *feeding*, or *pasturing themselves*—not the *flock*. Ezek. xxxiv. 2. 8. 10, and paying no reverence to the Great Shepherd, or to those Pastors whom He has set over them, and perverting his feast of love into an occasion of surfeiting themselves.

— *παραφερόμεναι*] *borne along*, or *borne by*, so as not to let any rain fall to water the ground beneath them. So A, B, C, and *Griesb.*, *Scholz*, *Lach.*, *Tisch.* *Elz.* has *περιφερόμεναι*.

m Isa. 57. 10.

φθινοπωρινὰ, ἄκαρπα, δὶς ἀποθανόντα, ἐκριζωθέντα· 13 [m] κύματα ἄγρια θαλάσσης, ἐπαφρίζοντα τὰς ἑαυτῶν αἰσχύνας· ἀστέρες πλανῆται, οἷς ὁ ζόφος τοῦ σκότους εἰς αἰῶνα τετήρηται.

n Gen. 5. 18. Dan. 7. 10. Acts 1. 11. 1 Thess. 1. 10. 2 Thess. 1. 10. Rev. 1. 7.

14 [n] Προεφήτευσε δὲ καὶ τούτοις ἕβδομος ἀπὸ Ἀδὰμ Ἐνὼχ λέγων, Ἰδοὺ, ἦλθε Κύριος ἐν ἁγίαις μυριάσιν αὐτοῦ, 15 [o] ποιῆσαι κρίσιν κατὰ πάντων, καὶ ἐξελέγξαι πάντας τοὺς ἀσεβεῖς αὐτῶν περὶ πάντων τῶν ἔργων ἀσεβείας αὐτῶν ὧν ἠσέβησαν, καὶ περὶ πάντων τῶν σκληρῶν, ὧν ἐλάλησαν κατ' αὐτοῦ ἁμαρτωλοὶ ἀσεβεῖς.

o Zech. 14. 5. Matt. 12. 36. & 25. 31. 2 Thess. 1. 7.

p Ps. 15. 10. 2 Pet. 2. 18.

16 [p] Οὗτοί εἰσι γογγυσταὶ, μεμψίμοιροι, κατὰ τὰς ἐπιθυμίας αὐτῶν πορευ-

— δένδρα φθινοπωρινά] *autumnal trees—trees in the fall of the year* (*Didymus, Vulgate, Bede, &c., Hammond, Bengel*); *as* they appear in the season called *φθινόπωρον*, when the *autumn* is verging into winter. It means, therefore, trees without *fruit*, or even *leaves* (*Œcumen.* and *Catena*, p. 166). These Teachers are too reckless in sin even to be hypocrites, like the barren leafy fig-tree; cp. Matt. xxi. 19, 20. Mark xi. 13. 20. Cp. *Plutarch*, Symp. viii. 10, *φθινοπωρινὸς ἀὴρ, ἐν ᾧ φυλλοχοεῖ τὰ δένδρα*, *Wetstein*, p. 736; and *Dean Trench* on the Authorized Version, p. 125. This translation seems preferable to that which renders the words *δένδρα φθινοπώρινα, trees, whose fruit withereth*; from *φθίνω, to perish*, and *ὀπώρα, fruit*. St. Jude does not, it seems, mean to say that their fruit perishes, but that they have *no fruit*.

— ἄκαρπα] not only *without* fruit, but *unfruitful, incapable of bearing fruit*.

— δὶς ἀποθανόντα, ἐκριζωθέντα] *which died twice, and have been uprooted*. Trees may be said to be *twice* dead, when they are not only in appearance dead, as in *winter*, but also in *reality*, so as never to revive in the spring. It seems that St. Jude applies to the *Trees* what is true of the *Persons* represented by the Trees, as our Lord in cursing the *Fig-tree* spoke to *Jerusalem*, represented by the Tree which He cursed. See on Matt. xxi. 19. Mark xi. 13—20.

In like manner, in the verse following, St. Jude speaks of these false Teachers as *wild Waves* of the sea, foaming out their own *shame* (cp. Isa. lvii. 20); not that Waves do this, but the *Men* do it, who are likened to the Waves. He also calls them wandering *Stars*—erratic Meteors or Comets—to whom the *gloom of the darkness has been reserved for ever*; and he applies to the *Stars* what is true of the *men* who are represented by the Stars. Cp. *Catena* here, p. 165; and *Clem. Alex.*, p. 1008, "apostatas significat."

So these men are Trees which *died twice*, because these men having been once dead in trespasses and sins, and raised to life in baptism, have relapsed and apostatized into the death of sin, and so have *died twice*; and because by their sins they have incurred the *second death*. See Rev. ii. 11; xx. 6. 14; xxi. 8, where it is said that the *second death* is the penalty of the *unbelieving*, *abominable*, and *fornicators*.

They *are uprooted*, because Christ has said, "Every tree which My Father hath not planted *shall be rooted up*" (*ἐκριζωθήσεται*), Matt. xv. 13. Their doom is described as *already executed*, because it is certain. Compare in *v.* 14 here, *ἦλθε Κύριος*, "the Lord *came*." His coming is certain; cp. Isa. xxi. 9. Jer. li. 8. Babylon is *fallen*. Rev. x. 7. *Winer*, § 40, p. 248.

14. προεφήτευσε δὲ καὶ τούτοις] *But Enoch, the seventh from Adam, prophesied also to those*. His warning is addressed *to them*, as well as to those of his own and future ages; let them then profit by it. And it was *for* these, that is for their warning and benefit, as well as for those of Enoch's own time.

St. Jude here notes, that Enoch was the *seventh* from Adam. The Jewish doctors say, "The number *seven* is sacred above all; Enoch is *seventh* from Adam, and walks with God; Moses is *seventh* from Abraham; Phineas is *seventh* from Jacob our father, as Enoch was *seventh* from Adam; and they correspond to the *seventh* Day which is the *Sabbath*, the day of rest. Every seventh age is in the highest esteem." See the Rabbinical authorities cited by *Wetstein*, p. 737.

Seven is the *sabbatical* number, the number of *Rest*. Enoch, the *seventh* from Adam, having finished his course after the labours of this world, in an evil age, was like a personified *Sabbath*. God rested in him, and he rested in God. Cp. notes above, ὄγδοον Νῶε, 2 Pet. ii. 5.

Enoch, the *seventh* from Adam, walked with God in a corrupt age (Gen. v. 22), and *pleased* God, and, as St. Jude here states, delivered a Prophecy concerning the Second Coming of Christ to Judgment, and the Sabbath of Eternity; and he was *translated* and taken to his rest (Gen. v. 24. Heb. xi. 5). He was a *personal type* of those holy men, who will be found *alive* at that Second Coming, and will be caught up to meet the Lord in the air; and so be ever with the Lord (1 Thess. iv. 17).

Almighty God created the World in Six Days, and rested on the Seventh Day. Enoch, in the *seventh* Generation of Mankind from the Creation of Adam, was taken up by God to his rest. And some of the Fathers supposed that the World will run its course for Six millenary periods, and then have its rest in the Seventh Millennium. See above, on 2 Pet. iii. 8.

It is worthy of remark, that Enoch lived as many years as there are days in a Solar year, viz. 365, and was then translated (Gen. v. 24). Cp. *Bede* (homil. in Ascens. p. 449), who, as others of the Fathers, remarks, that *Enoch* was a signal type of Christ in obedience, and in pleasing God, and in His Ascension; and the fact that Enoch was *seventh* from *Adam*, and that he lived as many days as the Earth takes in revolving round the Sun, may also have a relation to the fulfilling of the course of the humanity in Christ upon Earth; and to its constant illumination by the Light of God: and in this respect Enoch represents the Christian life of the Saints of all ages who fulfil their course in obedience upon earth, and will be translated hereafter into heaven.

Cp. the description of Enoch in *Milton*, Par. Lost, 665;—

> "Of middle age one rising, eminent
> In wise deport, spake much of right and wrong,
> Of Justice, of Religion, Truth, and Peace,
> And Judgment from above; him old and young
> Exploded, and had seized with violent hands,
> Had not a cloud descending snatched him thence
> Unseen amid the throng; so violence
> Proceeded."

— λέγων] *saying, Behold the* LORD *came with His holy myriads*. Enoch therefore, used the word JEHOVAH or LORD. See note on Gen. ii. 4.

He says "the Lord *came*," because the Lord's Coming is certain. Enoch, who lived 5000 years ago, *saw* in the spirit Christ's Advent as an event that had already happened. A noble specimen of divine Inspiration. Enoch, the seventh from Adam, saw Christ—who is the true *Rest* of the righteous (Matt. xi. 28, 29)—already come to Judgment. Cp. the prophetic use of the *aorist* in Rev. x. 7, *ἐτελέσθη*, and note above, *v.* 12.

This citation is found in the second chapter of the *Book of Enoch*, which was probably compiled by a Jew, in the first century of the Christian era, from traditionary fragments, ascribed to Enoch (compare *Origen* here, in Num. 28; c. Cels. v. p. 267. *Augustine*, de Civ. Dei, xv. 23. *S. Jerome*, Script. Eccl. c. 4), and appears to have been seen by *Tertullian*, de idol. 4, de cultu fem. i. 3, where he refers in a remarkable passage to this citation, by "Jude the Apostle" (ii. 10). The "Book of Enoch" has been translated into English from the *Æthiopic* by *Dr. Lawrence*, Oxford, 1821, who published the Æthiopic Text, Oxf. 1838, which corresponds with the Greek Fragments cited by the ancient Fathers. It has been reprinted by Dillman, Leipzig, 1853. The "Book of Enoch" is supposed (by *Lawrence, Hofmann, Wieseler, Gieseler*, and others) to have been mainly compiled in the time of Herod the Great. An analysis of the Book of Enoch may be seen in *Fr. Lücke's* Commentary on the Apocalypse, Erste Abtheilung, pp. 89—144. Cp. *Winer*, R. W. B. i. 477; and *Mr. Westcott's* Article, Dr. Smith's Dict. of the Bible, and note above on 2 Pet. iii. 13.

This citation by St. Jude from the Book of Enoch, which was not canonical, was probably a reason why *some* persons had doubts concerning the authority of this Epistle. See *Jerome*, Script. Eccl. c. 4; but *S. Jerome* says that in his age this Epistle was authorized by general reception among the Holy Scriptures; and he observes in another place, that St. Paul also, in his canonical Epistles, cites from books not canonical (see 2 Tim. iii. 8, concerning Jannes and Jambres), and that he also quotes heathen poets. See *S. Jerome* in Tit. c. i.; in Ephes. c. v.; and note above, 1 Cor. xv. 33.

16. γογγυσταὶ, μεμψίμοιροι] *murmurers*, against God's provi-

ὁμενοι, καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὠφελείας χάριν.

17 Ὑμεῖς δὲ, ἀγαπητοὶ, μνήσθητε τῶν ῥημάτων τῶν προειρημένων ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, 18 [q] ὅτι ἔλεγον ὑμῖν, ὅτι ἐπ' ἐσχάτου χρόνου ἔσονται ἐμπαῖκται, κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν. 19 [r] Οὗτοί εἰσιν οἱ ἀποδιορίζοντες, ψυχικοὶ, Πνεῦμα μὴ ἔχοντες.

q Acts 20. 29. 1 Tim. 4. 1. 2 Tim. 3. 1. & 4. 3. 2 Pet. 2. 1. & 3. 3.
r Prov. 18. 1. Ezek. 14. 7. Hos. 4. 14. & 9. 10. 1 Cor. 2. 14.

20 Ὑμεῖς δὲ, ἀγαπητοὶ, ἐποικοδομοῦντες ἑαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν πίστει, ἐν Πνεύματι ἁγίῳ προσευχόμενοι, 21 ἑαυτοὺς ἐν ἀγάπῃ Θεοῦ τηρήσατε, προσδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον.

22 Καὶ οὓς μὲν ἐλέγχετε διακρινομένους, 23 [s] οὓς δὲ σώζετε ἐκ πυρὸς ἁρπάζοντες, οὓς δὲ ἐλεεῖτε ἐν φόβῳ· μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

s Rev. 3. 4.

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dence; querulous, *discontented* with their own *lot*. Cp. *Theophrast*, char. xvii., περὶ μεμψιμοιρίας; and *contrast* this character with St. Paul's spirit and language in Phil. iv. 11, 12. 1 Tim. vi. 6—8. Heb. xiii. 5.

— ὑπέρογκα] *swelling* words. On the boastful vaunting of these false teachers, see 2 Pet. ii. 8.

— ὠφελείας χάριν] *for the sake of advantage*. On their *covetousness*, see 2 Pet. ii. 3. 14.

17. ὑμεῖς δέ] *But, beloved, remember ye the words which have been spoken before by the Apostles of our Lord Jesus Christ; that they told you, that at the last time there should be scoffers, walking according to their own lusts of impieties*, words spoken by the Apostle *St. Peter* in his *Second* Epistle, iii. 2, and confirming the proof of the *priority*, *authenticity*, and *genuineness* of that Epistle. See note there, and *Hengstenberg* on the Apocalypse, Introd. p. 19 (Berlin, 1849), who observes that this verse is decisive on the question of the priority of St. Peter's Epistle.

There seems also to be a reference here to the description of the *Last Days* in *St. Paul's* last Epistle, 2 Tim. iii. 1—6, ἐν ἐσχάταις ἡμέραις ἔσονται ἄνθρωποι φίλαυτοι κ.τ.λ. There is a special propriety in this admonitory reference in this Epistle—one of the last of the Catholic Epistles—to the last warning in the Epistles of the Apostles of the Circumcision, and of the Gentiles, St. Peter and St. Paul. Cp. *Œcumen.* on *v.* 1. Compare the admonition in *Hebrews* xiii. 7, "*Remember* your Rulers, who spoke to you the word of God," where St. Paul appears to be exhorting the Hebrews to remember especially St. James, the Bishop of Jerusalem (see note there); and St. Jude, the brother of James, here appears to be exhorting his readers to remember St. Peter and St. Paul.

On these verses, 17—21, see *Hooker*, Sermons v. and vi. vol. iv. pp. 819—870.

ἐν ἐσχάτῳ χρόνῳ is the reading of *Elz.*, but A has ἐπ' ἐσχάτου τοῦ χρόνου. B, C have ἐσχάτου χρόνου.

18.] See *S. Hippolytus* de Consummatione Sæculi, § 10, ed. Fabric., p. 9, who cites this verse.

19. οἱ ἀποδιορίζοντες] *the separatists*. The definitive article joined with the participle describes more than an *act*, it represents a habit and *state*. Cp. ὁ πειράζων, Matt. iv. 2, and note, ὁ βαπτίζων, Mark vi. 14, and Luke iii. 14, οἱ στρατευόμενοι.

St. Jude uses an active verb here (the pronoun ἑαυτοὺς, which is in *Elz.*, is not in the best MSS.), because these false teachers seduced and separated *others* from the Church, as well as *themselves*: cp. *Winer*, § 38, p. 225, and note above, on Mark xiv. 72. Cp. the precept in *Barnabas*, Epist. c. 4, "Non separatim debetis *seducere vos*, sed in unum convenientes, inquirite, quod communiter dilectis conveniat et prosit." And see also the ancient *Catena*, p. 168, where this word is expounded, "making schisms and rending the members of the Church." Cp. *Hooker*, Sermon v. § 12.

— ψυχικοί] *animal*: not πνευματικοὶ, *spiritual*, as they *professed* to be; and they branded *others* as merely animal, and not spiritual. They are πνεῦμα μὴ ἔχοντες, *not having* πνεῦμα, i. e. the influence of the *Holy Spirit*. See *Clem. Alex.* p. 1308, "non habentes spiritum, qui est per fidem secundum usum justitiæ superveniens," and *Bp. Middleton* on Matt. i. 18; and John iii. 6. Acts vi. 3. Gal. v. 5. 16. 18. 25. 26.

Some of the Gnostics of the sub-Apostolic age said, as *S. Irenæus* relates, "that animal men (ψυχικοὶ) are conversant only with animal things (ψυχικὰ), and have not perfect *gnosis*; and they describe *us* who are of the *Church*, as such; and they say that as *we* are *only* such, *we* must do good works, in order to be saved; but they assert, that *they* themselves will be saved, not by practice, but because they are *spiritual* (πνευματικοὶ) *by nature*, and that as gold, though mingled with mire, does not lose its beauty, so they themselves, though wallowing in the mire of carnal works, do not lose their own *spiritual* essence. And therefore, though they eat things offered to idols, and are the first to resort to the banquets which the heathen celebrate in honour of their false gods, and abstain from nothing that is foul in the eyes of God or man, they say that they cannot contract any defilement from these impure abominations; and they scoff at us who fear God, as silly dotards (cp. *v.* 10), and hugely exalt themselves, calling themselves *perfect*, and the *elect seed*: and they even make lust a virtue, and call us mere *animal* men (ψυχικοὺς), and say that we stand in need of temperance, in order to come to the pleroma, but that they themselves, who are spiritual and perfect, have no need thereof." *S. Irenæus*, i. 6. 2—4.

20. ἐποικοδομοῦντες ἑαυτοὺς τῇ ἁγιωτάτῃ ὑμῶν πίστει] *building yourselves upon your most holy faith*. Faith is the foundation laid by God, and it is for you to labour in raising the superstructure upon it. Cp. 2 Pet. i. 5, ἐπιχορηγήσατε τῇ πίστει ὑμῶν τὴν ἀρετήν.

He had exhorted them to *contend earnestly upon and for* the *Faith once for all delivered to the Saints* (*v.* 3), he now exhorts them to *build themselves up upon it*. The Christian Soldier must also be a Christian Builder. He must have a sword in one hand and a trowel in the other. See above, *Introduction* to 2 *Peter*.

This Faith is called *most holy* in opposition to the *unholy* doctrines and practices of the heretical Teachers. Cp. *v.* 14. Compare *Hooker*, Sermon vi. §§ 13—15.

20, 21. ἐν Πνεύματι ἁγίῳ προσευχόμενοι] *praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ, unto life eternal*. See above, *v.* 2. A testimony to the Trinity of Persons in the Godhead, and a remarkable parallel to that of St. Paul, "The *Grace* of our *Lord Jesus Christ*, and the love of *God*, and the *communion* of the *Holy Ghost* be with you all." 2 Cor. xiii. 14, where see note; and cp. 1 Pet. i. 1—3.

22, 23. οὓς μὲν ἐλέγχετε—φόβῳ] *and some indeed who are contentious* (διακρινομένους) *reprove ye; but others save ye, plucking them out of the fire; and on others have compassion with fear*. So *Lach.*, *Tisch.*, with ℵ preponderance of the best Manuscripts.

Elz. has οὓς μὲν ἐλεεῖτε διακρινόμενοι, οὓς δὲ ἐν φόβῳ σώζετε ἐκ τοῦ πυρὸς ἁρπάζοντες. Against this reading it may be also observed that διακρίνομαι in the New Testament never signifies to *make a difference*, or to *discriminate* one thing or person from another, with a view to the preference of the good; but it always signifies either to *doubt* (see Acts x. 20; xi. 12. Rom. xiv. 23. James i. 6), or to *contend*, and *dispute*, as in this Epistle, *v.* 9, and Acts xi. 2; cp. note above, on James ii. 4; and often in the LXX. Jer. xv. 10. Ezek. xx. 35. Joel iii. 2; and it is therefore expounded in this sense here by the ancient Greek Interpreters *Œcumenius*, *Theophylact*, and *Catena*, p. 170.

The phrase, *plucking from the fire*, seems to be from Zech. iii. 2, "Is not this as a brand *plucked from the fire?*" words spoken by the Lord to Satan. It is observable that St. Jude refers to that passage above, *v.* 9, The *Lord rebuke* thee! Perhaps there may be an allusion also in what follows (*hating even the tunic that has been spotted by the flesh*) to the filthy garments which are taken from Joshua as a sign that *his iniquities are taken away* (Zech. iii. 4), and in order that he may be clothed

t Rom. 16. 25. Eph. 3. 20.
u Rom. 16. 27. 1 Tim. 1. 17.

24 t Τῷ δὲ δυναμένῳ φυλάξαι ὑμᾶς ἀπταίστους, καὶ στῆσαι κατενώπιον τῆς δόξης αὐτοῦ ἀμώμους ἐν ἀγαλλιάσει, 25 u μόνῳ Θεῷ σωτῆρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, δόξα, μεγαλωσύνη, κράτος καὶ ἐξουσία πρὸ παντὸς τοῦ αἰῶνος καὶ νῦν καὶ εἰς πάντας τοὺς αἰῶνας, ἀμήν.

with a new priestly tunic reaching to the feet. See Zech. iii. 4, in LXX.

— μισοῦντες—χιτῶνα] *hating even the tunic that has been spotted by the flesh.*

Ye have *put on Christ* (Gal. iii. 27); ye have received from Him a *wedding garment* (see Matt. xxii. 12) *white* and *clean*, and *ye* must *walk in white* (see Rev. iii. 4, 5. 18; vi. 11; xix. 14), and not stain your *garments* (Rev. iii. 4) with the mire of lust and sin (see 2 Pet. ii. 22); and though ye must, in your Christian charity, endeavour to *pluck* sinners out of the fire, yet your *love* for the *erring* must not tempt you to love their *errors*. While ye strive to *rescue* the sinner from the flame, ye must abhor the garb of sin in which he is clothed; ye must *hate* the *tunic*, the *inner* robe, soiled by the stains of the flesh, "animæ videlicet tunica maculata est spiritus concupiscentiis pollutus carnalibus." *Clem. Alexandr.*

24, 25. τῷ δὲ δυναμένῳ] A remarkable sentence, declaratory of the true doctrine against the Gnostics. *But, to Him that is able to keep you from stumbling, and to set you blameless before the presence of His glory with exceeding joy, to the only God our Saviour, through Jesus Christ our Lord, be Glory, Majesty, Strength, and Authority before all Time, and now and for evermore. Amen.* The δὲ, *but*, at the beginning of the sentence, is not to pass unnoticed. False teachers may seek for glory elsewhere. *But you* will ascribe it all to God through Christ.

24. ὑμᾶς] *you.* So *Elz.*, *Griesb.*, *Scholz*, *Lach.*, and C, G, and *Vulg.*, *Syriac*, *Arabic*, *Æthiopic*, and many Cursives.—*Tisch.* reads αὐτοὺς, *them.*

25. μόνῳ] *Elz.* adds σοφῷ, not in A, B, C, and rejected by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*

— διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν] *through Jesus Christ our Lord,*—cancelled by *Elz.*: but in A, B, C, G, and received by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*; and having a peculiar propriety in this Epistle, directed against Heretics who separated Jesus from Christ, and did not acknowledge Him as the Giver of all grace from God. Cp. on 2 Pet. ii. 1.

— πρὸ παντὸς τοῦ αἰῶνος] *before all time;* before the world began: also omitted by *Elz.*, but found in A, B, C, G, and received by *Scholz*, *Lach.*, *Tisch.*, and also very appropriate in this Epistle, as asserting the Eternal Pre-existence of Christ against the false Teachers. Cp. *Introduction* to St. John's First Epistle, pp. 98—104.

INTRODUCTION

TO

THE BOOK OF REVELATION.

On the Design and Structure of the Apocalypse, or Book of Revelation.

I. 1. To understand the design of the Apocalypse, or Book of Revelation, we must consider the circumstances of the Author at the time when it was written.

The writer was the beloved disciple, St. John, the Apostle and Evangelist[1] of Christ. At the date of the Apocalypse he was left, as is most probable, the last survivor of the Twelve. Many of his brother Apostles had died as martyrs for Christ. Jerusalem had been destroyed by the armies of Rome, according to the prophecies that he had heard from His Divine Master[2]. Thus the Truth of Christ's words had been manifested; and the Majesty of His Power in that Judgment, executed on those who rejected and crucified Him, had been displayed.

But now the Roman Power, which had been employed by Almighty God to punish Jerusalem for its sins, was persecuting Christianity. Under the Emperor Nero, it had slain the Apostles St. Peter and St. Paul; and now in the last years of the reign of Domitian it was raging against the Church with greater violence. It had banished St. John in his old age to the Isle of Patmos, "for the word of God and for the testimony of Jesus Christ[3]." Other conflicts were at hand. The faith of the Church was to be tried in a succession of Persecutions breaking forth at intervals for the space of more than two centuries.

When these Persecutions had ceased, Christianity would have to pass through a severer ordeal. In the fourth and fifth Centuries, the Church would be distracted by dissensions, and the True Faith would be depraved by heretical adulterations. Intestine Discords and Corruptions would expose it to the assaults of adversaries from without, who would be suffered by Almighty God to chastise Christendom.

Such calamities as these might perplex many. Many might be tempted to faint and falter in the faith, and to sink into despondency and despair. Century after century would pass away. The darkness would seem to be growing thicker and thicker around the vessel of the Church, and the tempest to be rising higher and higher; and Christ would not yet be seen walking on the waves, coming to the ship, and stilling the storm.

We, who live at a distance of more than seventeen hundred years from the date of the Apocalypse, and look back from our own age to that of St. John, know what the prospect was, which was seen by Him who dictated the Apocalypse—"the Revelation of Jesus Christ[4]."

We also know, that some things lie still beyond us, which were foretold by Patriarchs and Prophets, and were clearly foreseen by Christ. His Second Advent, the General Resurrection, the Universal Judgment, the joys of Heaven, and the pains of Hell, these things lay open to His eye.

2. If now we proceed to examine the contents of the Apocalypse, we find that it is adjusted in a remarkable manner to these circumstances.

An *uninspired* Christian writer, living at the date of the Apocalypse, the end of the First Century, and contemplating the divine Origin of the Gospel, and the miracles wrought by Christ and His Apostles; and reflecting on the Destruction of Jerusalem, and on the Dispersion of the Jews

[1] These assertions will be substantiated in the course of this Introduction.
[2] Matt. xxiv. Mark xiii. Luke xxi.
[3] Rev. i. 9.
[4] Rev. i. 1.

for their rejection of Christ according to His prophecies, and observing the marvellous extension of the Gospel at that time, would have augured for the Christian Church a speedy and complete Victory. He would have anticipated, that after a short struggle it would have triumphed over Heathenism, as Christ had triumphed over Jerusalem. And if *such* a writer had also been informed, that after a conflict of little more than two centuries, with the Heathen Power of Rome, Christianity would have been accepted by the Imperial Masters of the World, he would have been strongly confirmed in that cheering anticipation.

But this is *not* the tone of the Apocalypse.

It reveals a long train of future *sufferings*, *failings*, and *chastisements* in the History of the Church. And yet it cheers the reader with the consolatory assurance, that Christ is mightier than His enemies; that He went forth in the first age of the Gospel like a royal warrior, "conquering and to conquer[1];" and that He enables all His faithful servants to *overcome*[2]; that they who die for Him, *live*; that they who suffer for Him, *reign*[3]; and that the course of the Church of Christ upon Earth, is like the course of Christ Himself; that she is here as a Witness of the Truth, that her office is to teach the world; that she will be fed by the Divine hand, like the Ancient Church[4] with manna in the wilderness; that she will be borne on eagles' wings in her missionary career throughout the world; and yet that she must expect to suffer injuries from enemies and from friends; that she too must look to have *her* Gethsemane and *her* Calvary, but that she will also have *her* Olivet; that through the pains of Agony and Suffering, and through the darkness of the Grave, she will rise to the glories of a triumphant Ascension, and to the everlasting joys of the new Jerusalem; that she, who has been for a time "the Woman wandering in the wilderness[5]," will be for ever and ever "the Bride" glorified in heaven[6].

It will be readily acknowledged by those who contemplate the course of the Church from the days of St. John to the present age, that such a representation of it is in perfect accordance with the *facts* of the case; that it bears evidence of divine *foresight*; and that it was well adapted to serve the purpose of rescuing the minds of Christians in every age from the dangers of despondency and unbelief, and also from the snare of indulging in illusory hopes and visionary dreams of perfect spiritual unity, and religious purity upon earth; and that it was admirably framed to instruct and prepare them to encounter trials and afflictions with constancy and courage, and to endure hardness as good soldiers of Christ; and to strengthen their faith, and quicken their hope even by those trials and afflictions, as having been foretold by Christ in this Book; and that it thus affords a pledge that the *other* predictions of this same Book, which reveals the full and final Triumph of Christ and the eternal Felicity and Glory of all His faithful servants, and the destruction of all His Enemies, will not fail of their accomplishment.

The Apocalypse is therefore a Manual of Consolation to the Church in her pilgrimage through this world to the heavenly Canaan of her rest.

II. In another respect also it is fraught with spiritual comfort and edification.

1. At the time when the Apocalypse was written, Jerusalem was trodden under foot by the Heathen. Her temple had been burnt by Roman armies; her Sacred Vessels had been carried to Rome; no sacrifices were offered on her altars, the sound of her holy songs had ceased; her Festivals were no more frequented by Jews from every region under heaven; her inhabitants had been scattered abroad among the nations of the earth. Almighty God seemed to have hidden His face from His people, and to have rejected them for ever. Here then was an urgent need of comfort to those who mourned, in the spirit of Jeremiah, amid the ruins of *their* Sion, and wept over her desolations, and remembered the city of their solemnities[7], and all the pleasant things that she had enjoyed in the days of old[8].

This comfort is supplied by the Apocalypse.

2. It carries the reader back to the first ages of Israelitish history. It places him in Egypt[9], and teaches him to recognize there, in the Ancient Church of God, a type and figure of the *Church of Christ*. Or rather, since there is but one Church of God from the beginning of the world to the end, we may boldly say that the Apocalypse *identifies* the Catholic Church of Christ with God's ancient People in Egypt. It takes up the history of the Plagues of Egypt, and teaches the true Israelites

[1] Rev. vi. 2.
[2] See ii. 7; xii. 11; xv. 2.
[3] See i. 6; v. 10; xx. 4—6.
[4] Rev. xii. 6. 14.
[5] Rev. xii. 1—6.
[6] Rev. xxi. 2. 9.
[7] Isa. xxxiii. 20.
[8] Lam. i. 7.
[9] See Rev. viii. 7.

of the Christian Sion to regard them as prophetical shadows of those judgments which Christ, Who was typified by Moses, and who acted by the hand of Moses, will execute on all the Pharaohs of this world, who persecute His Church.

The Apocalypse adopts the scenery of the Exodus, and renews the Song of Moses [1], the servant of God, and puts it into the mouth of the Israel of God, standing in safety on the shore of a sea of glass, the calm sea of everlasting peace. It appropriates the history of the Ancient Church in the Wilderness, and teaches us to regard it as a prophetic representation of the pilgrimage of Christ's Church on Earth on her way to her land of promise; it takes the trumpets of the Priests, and blows a prophetic blast against the Jerichoes of this world; and makes us hear, with the ear of faith, the last trump of the heavenly Joshua coming to judge the earth, and leading the armies of Israel to their heavenly inheritance.

3. The Apocalypse also dwells on a later period of the Jewish History, the captivity of Babylon [2], and christianizes that.

The Assyrian Babylon was taken by Cyrus in the hour of its pride and revelry, and of its sacrilegious contempt of God; the waters of its great river Euphrates were drained off, and the besieging armies entered into the city by the dry channel of the stream; and in consequence of the Fall of Babylon, the People of God were delivered, and were restored to their own land.

Here was another prophetic intimation of what the true Israelites might expect to see in the History of the Church.

Many of the Jews returned to Jerusalem after the fall of Babylon, and the Temple was rebuilt. But the Ten Tribes were still scattered abroad. They have not returned to this day. But there is comfort for *them* in the Apocalypse. The Gospel is preached to all Nations [3]. The true Jerusalem is every where. The Christian Sion is "the Mountain of the Lord's House, which shall be established in the top of the Mountains, and shall be exalted above the Hills, and all Nations shall flow into it; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem [4]." That Word, that Law, has gone forth from Sion; it has been carried by the Apostolic Patriarchs of the true Israel unto all Nations. The true Israelite finds a home every where in the true Sion, the Catholic Church of Christ. Therefore, God hath not cast off His People [5], but He has received them to Himself in Christ, the Seed of Abraham. Christ crucified stretched His arms on the Cross to all the World. God embraced all nations in His well-beloved Son, Who is the Everlasting Word in the bosom of His Father [6], and vouchsafed to allow the beloved disciple to lean on His bosom at supper, in token of that love with which He is ready to embrace all, especially in His feast of Love.

This love of God for His Ancient people, the *Jews*, is declared in the Apocalypse of the beloved disciple, even by the tone and structure of its sentences.

The diction of the Book of Revelation is more Hebraistic than that of any other portion of the New Testament. It adopts Hebrew Idioms and Hebrew words [7]. It studiously disregards the laws of Gentile Syntax, and even courts anomalies and solecisms [8]; it christianizes Hebrew words and sentiments, and clothes them in an Evangelical dress, and consecrates them to Christ [9].

Thus, for instance, it never uses the *Greek* form *Hierosolyma*, but always employs the Hebrew *Hierusalem*; and by this name it never designates the *literal* Sion, but the Christian Church [10]. It rescues the sons of Abraham from narrow, exclusive, rigid, judaizing notions; and teaches them to praise God that He has fulfilled His gracious promise to *Abraham*, that *all* nations should be blessed in His Seed, which is Christ [11]. It consoles the true Israelite by the joyful assurance, that although

[1] Rev. xv. 3.

[2] See xvi. 12.

[3] It was preached in the province of Babylon even in the Apostolic age, and a Church was formed there. See above, on 1 Pet. v. 13.

[4] Isa. ii. 2, 3. Micah iv. 1, 2.

[5] Rom. xi. 1, 2.

[6] John i. 18.

[7] E. g. *Abaddon*, ix. 11. *Armageddon*, xvi. 16. *Hallelujah*, xix. 1. 3, 4. 6. Some Critics have been led by these considerations, to imagine that the Apocalypse was originally written in *Hebrew*. But such a theory is inconsistent with the character of those to whom it was originally addressed, the Churches of *Asia*, and with many internal phenomena, e. g. the name of the Beast noted in Greek Letters, xiii. 18. The design of the Apocalypse is not to Hebraize Christianity, but to Christianize Hebraism. Cp. *Lücke's* valuable remarks in his Einleitung, pp. 440—448.

[8] See below, on i. 4. Cp. i. 5, 6; ii. 20; iii. 12; iv. 1; v. 11, 12; vi. 9; viii. 9; xiv. 12; and *Lücke*, Einleitung, pp. 448—464.

[9] "Hebraisms (says *Bengel*, Apparat. Crit. p. 778) pervade this Book; at first they seem rough and strange; but when you have become accustomed to them, you will think them delightful, and worthy of the language of the courts of heaven."

[10] The considerations stated above may suggest a reply to the allegations of those recent writers (*Lücke*, *De Wette*, *Düsterdieck*, and others), who, on the ground of internal discrepancies of style, have denied that the Apocalypse was written by the Evangelist St. John. There *is* doubtless great difference in the diction of those two writings, and doubtless that difference of style, which arose from the very nature of the difference of subject, was designed for good reasons, some of which are stated above. On the other hand, there are some striking *essential* resemblances between the Gospel of St. John and the Apocalypse.

This topic has been well treated by *Hengstenberg* on the Apocalypse, ii. p. 436, and by *Dr. Davidson*, Introduction iii. pp. 552—592.

[11] Gen. xxii. 18. Gal. iii. 29.

Jerusalem is in ruins, and is trampled by heathen feet, yet he himself may have an enduring mansion, and a glorious inheritance in another Sion, far more magnificent than the earthly City; that he may enjoy peace and happiness under the royal sceptre of Him, "Who has the key of *David*[1]," and Who is "the Root and Offspring of *David*[2]," and is the royal "Lion of the Tribe of *Judah*[3];" and that such glories, as were never seen in the brightest days of the old Jerusalem in the age of *Solomon*, will be displayed to his eyes by the Prince of Peace, and may be enjoyed by every citizen of the "New Jerusalem, coming down from Heaven adorned as a Bride for her Husband," and espoused in everlasting wedlock to the Lamb of God.

In a similar spirit of genuine Catholicity, expanding the mind, and spiritualizing the language of the Jewish Nation, and investing them with the light of the Gospel, the Apocalypse designates the Universal Church of Christ under the terms of a Hebrew nomenclature by the names "of *the Twelve Tribes of Israel*[4]." Thus it extends the view of the Hebrew People, and enlarges the walls of Sion and the borders of Palestine till they embrace within their ample range the whole family of mankind, and unites them as a holy people under the universal sway of Christ.

The Apocalypse also elevates the heart and voice of the Hebrew Nation, even to the courts of the Church glorified. Here the Hebrew language sounds in the solemn service of the heavenly Ritual, in which the Angelic quire sing praises to God, *Amen*, *Hallelujah*[5]!

III. It deals in a similar way with Hebrew Prophecy. It is a characteristic of Hebrew Prophecy to *repeat* the same predictions at different times. The Apocalypse proceeds on a similar plan[6]. It does not, indeed, mention any one of the Hebrew Prophets *by name*. It knows nothing of Isaiah, or Daniel, or Zechariah, as *individuals*. But nearly in every line it breathes their spirit, and almost utters their words. Or rather we may say, that the *Holy Spirit*, writing here by St. John, *repeats* the language which had been uttered by Himself many centuries before, in the prophecies of Isaiah, Jeremiah, Ezekiel, Daniel, and Zechariah, which were read in the Synagogues of the Jews every Sabbath Day[7]. He declares that those words had not become obsolete, that they had lost none of their force and beauty after the destruction of the Temple and City of Jerusalem. On the contrary, they are instinct with new life, and clothed with fresh glory, and are receiving that fulness of accomplishment for which the Ancient Prophets and Kings had yearned, and they are yet to have a wider expansion, a nobler development, and to bring forth fairer fruit unto perfection in the glories of Christ's Kingdom, and in that heavenly City wherein is the Tree of Life watered by the River of Life proceeding from the Throne of God[8].

IV. Thus in reading the Apocalypse, the true Israelite is carried up to a holy mountain where the Law and the Prophets appear in glory with Christ. He ascends a hill of Transfiguration, on which the Hebrew Prophets shine, as Moses and Elias did on the Mount, with more than earthly splendour[9], and do homage to Christ; and he enjoys a vision of that future glory into which the faithful members of the Church of God from the beginning will be admitted by virtue of the merits of that death accomplished at Jerusalem, of which Moses and Elias then spoke[10], and of which all the Prophets wrote, and to which all the Saints looked, even from righteous Abel, whose blood prophesied of Christ.

On the one hand, the Jewish Church was taught by the Apocalypse to look *forward* to the Gospel as the fulfilment of the Law and the Prophets, and, on the other hand, the Gentile Christian is encouraged to look *backward* to the Law and the Prophets as his own Teachers; and the Law and Prophets are recognized by both Jew and Gentile, as harmonizing with the Gospel; and Jew

[1] iii. 7.
[2] xxii. 16; vii. 4—9.
[3] v. 5.
[4] See Rev. v. 5. Cp. xxi. 13.
[5] xix. 1. 3, 4. 6.
[6] See *Dr. W. Lee* on Inspiration, Lect. vii. p. 320.
[7] *Bp. Andrewes* (c. Bellarmine, p. 324) says, "You will hardly find any phrase in St. John's Apocalypse that is *not taken from Daniel or from some other Prophet.*" And *Bengel* observes (in Rev. i. 3) that "this Book reaches forward from the Old to the New Jerusalem, and is a compendium and consummation of Hebrew Prophecy." Cp. *Dr. W. Lee* on Inspiration, Lect. iii. p. 114.

There is a learned dissertation in *Dr. F. Lücke's* "Einleitung in die Offenbarung" (Bonn, 1852), on "*Apocalyptic Literature*" (pp. 40—342). Cp. *Gieseler*, Ch. Hist. § 31. But it seems a precarious assumption to imagine that St. John was indebted for any of the materials of the Apocalypse to Apocryphal sources, such as the Sibylline Books, the Book of Enoch, or the Fourth Book of Ezra. Such a theory would destroy the objective reality of the Visions revealed by God to St. John, and reduce them into mere subjective creations and imaginative inventions of his own mind and that of others.

St. John beheld in the Visions of God things which other holy men before him, such as Ezekiel, Daniel, and Zechariah, had been permitted to see. He was "in the Spirit" (i. 10), and so was enabled to *see* and *hear*; and he was commanded to *write* what he *saw* and heard (i. 19).

[8] Rev. xxii. 1.
[9] Matt. xvii. 1—4. Mark ix. 2—7. Luke ix. 28—30, 31
[10] Luke ix. 31.

and Gentile are brought together as fellow-citizens, to dwell for ever in the "Jerusalem that is above, which is the mother of us all[1]."

This work of universal reconciliation in Christ, which had been exhibited by St. Paul with didactic clearness in his Epistles to the Galatians and to the Romans, is manifested in the Apocalypse with the glowing imagery of divine Prophecy. But it is not to be imagined, that the language of the Apocalypse is therefore less distinct on the doctrinal and practical truths of the Gospel. Indeed the Book of Revelation may be called a divine summary of the Christian Faith.

It teaches that God is One, and alone to be worshipped[2]; that He is the Creator, Preserver, and Governor of all things[3]; that in the One Godhead are three Divine Persons, Father, Son, and Holy Spirit[4]; that the honour due to the Father is to be given to the Son[5]; that the Son of God is perfect Man[6]; that He is the firstborn of the dead, and liveth for ever[7]; and that we are justified by His blood[8]; that He is our Great High Priest and King[9]; and that by virtue of our baptismal incorporation into His mystical body, we rise from the death of sin by the *first* or spiritual *Resurrection*, and are made *Kings* and *Priests* to God[10]; that if we continue firm and stedfast in the faith unto the end, then Death is not Death to us, but is the Gate of Life[11]; and that they who suffer with Him and for Him do indeed reign with Him, Who is KING of KINGS, and LORD of LORDS, and Who will judge every one according to their works[12], and award to every one either bliss or woe eternal, and will reign for evermore[13].

V. Such being the character of the Apocalypse, we may now proceed to consider what is the *method* in which its prophecies are delivered.

The true Exposition of the Apocalypse depends on the right understanding of this question.

A careful examination of the Apocalypse, and a comparison of it with other books of Inspired Prophecy, will supply the following canons or rules for its interpretation.

1. *Anticipation.*
2. *Repetition.*
3. *Amplification.*
4. *Recapitulation.*
5. *Verbal identity.*

1. *Anticipation.* Even at the beginning of his prophecy the writer *anticipates* the *end.* "Behold, He cometh with the clouds, and every eye shall see Him[14]." This consideration will aid us in interpreting the whole book.

In *modern times*, many persons have supposed that the Book of Revelation presents a series of Visions, proceeding onwards in a *regular chronological order* from beginning to end. For example, they are of opinion, that all the events which are pre-announced by the Trumpets in the Eighth and Ninth chapters, are *later* in time than the events foretold by the Seals in the Sixth and Seventh chapters. Many recent Expositions of this Book have been constructed on this principle.

But this theory contravenes all the Expositions of the Apocalypse that have been preserved to us from the *earlier ages* of Christianity. The uniform judgment of the *ancient Interpreters* has been correctly represented in our Authorized Version in the heading of the sixth chapter, where it is said that the Seven Seals contain "*a* Prophecy *to the end of the world*[15]."

2. *Repetition*, 3. *Amplification.*

It was the universal opinion of the Ancient Expositors, that after the opening of the Seven Seals, which *anticipate* the *end*, and reveal the *sufferings* of the Christian Church from St. John's age to the day of doom, the Prophecy *re-ascends*, and *returns* to the *first age* of the Gospel, in order to start afresh, and to declare, in the seven Trumpets, the *Judgments* which would be executed by Almighty God on the Enemies of Christ and His Church.

[1] Gal. iv. 26.
[2] Rev. iv. 8; v. 13; xix. 10; xxii. 9.
[3] Rev. i. 8; iv. 11; v. 13.
[4] Rev. i. 8. 11. 17; ii. 7, 8. 11. 23; iii. 1. 6. 14; xvii. 14; xix. 12, 13.
[5] Rev. v. 12, 13; vi. 16; vii. 9, 10; xi. 15; xix. 1.
[6] Rev. i. 5; v. 5; xxii. 16.
[7] Rev. i. 5. 18.
[8] Rev. i. 5, 6; iii. 18; v. 9; vii. 14.
[9] Rev. i. 5, 6. 13. 20; vii. 17; xix. 12. 15, 16.
[10] Rev. i. 6; iii. 21; v. 10.
[11] Rev. xiv. 13; xx. 4. 6.
[12] Rev. xx. 11, 12; xxii. 12.
[13] Rev. xix. 15, 16. 19, 20; xx. 15; xxi. 8.
[14] Rev. i. 7.
[15] See vi., x. 12—17.

This principle of exposition appears also to be confirmed by another consideration.

The Apocalypse is, as has been observed already, a sequel to Hebrew Prophecy. It is the continuation and consummation of the Prophecies of Daniel and Zechariah. It is the Work of the same Divine Author. It may therefore be presumed to have been composed on a plan similar to that of those Prophecies.

Now, if we examine the prophecies of Daniel and Zechariah, we find that they are *not progressive* prophecies. The predictions and visions in the Book of Daniel are *not* riveted together like links in a continuous chain. They form a system of collateral chains, not, indeed, all of equal length.

Or, to adopt another figure, they are like a succession of Charts in a Geographical Atlas.

The first vision in the Book of Daniel *anticipates* the end. It represents a prophetic view of all the Four great Empires of the World, following one another in succession, and ending in the consummation of all things, and in the glorious sovereignty of Christ[1]. It is like the Map of the two Hemispheres which stands first in our books of Geography.

By a process of *repetition* and *amplification*, the same Four Empires are *afterwards* displayed under another form, and are delineated with great minuteness of detail; and this representation is also closed with a prophetic view of the establishment of Christ's kingdom, and the overthrow of all His enemies[2].

These comprehensive Prophecies are followed by other Visions, displaying, in greater fulness, *portions*[3] of the same periods as those which had been comprised in those comprehensive Prophecies; just as the Map of the two Hemispheres in an Atlas is followed by separate Maps, on a larger scale, exhibiting the several countries contained in the habitable Globe.

The Prophecies of Zechariah are framed on the same principle.

It might have been anticipated, that the Apocalypse, which was dictated by the same Divine Spirit who inspired the Hebrew Prophets, and Who is a Spirit of order, would be constructed in the same method as those other Prophecies of Daniel and Zechariah, of which it is the sequel and the completion. "As Daniel," says Dr. Lightfoot[4], "gives a general view in his second chapter, of his own times to the coming of Christ, and then handles the same thing in another scheme in the seventh chapter, and then doth express *at large and more particularly*, some of the most material things that he had touched in those particulars, so does St. John in the Apocalypse."

On examination of the Apocalypse, we find our anticipation realized; we find also that, as was already observed, all the ancient Interpreters of the Apocalypse adopted this principle as the groundwork of their expositions[5]; and there is good reason to believe, that the Apocalypse will be better understood, in proportion as this principle is more generally accepted.

The first Visions of the Apocalypse were displayed to the Evangelist on the *First Day of the Week*, the Day of Creation, the Day of Christ's Resurrection, the Day of the Coming of the Holy Ghost. "*I was in the Spirit on the Lord's Day*," says St. John[6]. The prophetic Visions of the Seals and the Trumpets are grouped in the two sets of *sevens*. They begin as it were with the *first day* of the week of the Church's existence, when she arose to new life in the Resurrection of Christ; and they proceed through a week of labour and suffering till she comes to the Sabbath of her Rest, and to the glorious Octave of Resurrection to Immortality[7].

4. *Recapitulation.* After the unfolding of the prophetic roll, the writer pauses for a short time before the conclusion of all things, and *recapitulates* summarily what had been revealed[8].

5. *Verbal identity.* The points of approximation, coincidence, and contact of contemporaneous chains of prophecy will be found to be marked by St. John in the Apocalypse by certain *words*, which may be called *catchwords*, which rivet them together at those particular points, and indicate to the reader the place at which he has arrived in the chronological train of the prophecy, and which also serve to connect his prophecies with those of Daniel and St. Paul on the same subject[9].

VI. Recognizing these principles derived from ancient Expositors, and from the character of the Apocalypse itself as connected with Hebrew Prophecy, we may proceed to observe, that the

[1] Dan. ii. The Vision of the Image.
[2] Dan. vii. The Vision of the Four Beasts.
[3] Dan. viii. The Vision of the Ram and He Goat. See also Dan. xi. 1—4.
[4] In Rev. xii.
[5] This principle is thus stated by *Victorinus*, Bishop of Pettau, and Martyr, who lived in the Third Century, and is the earliest Commentator on the Apocalypse, whose exposition is now extant: "Non aspiciendus est ordo dictorum, quoniam sæpe Spiritus Sanctus, ubi ad novissimi temporis finem percurrerit, rursus *ad eadem tempora redit*, et *supplet ea quæ* minus dixit." *Victorinus* in Apocalyp. vii. See below, on viii. 1.
[6] Rev. i. 10.
[7] See above, on Luke xxiv. 1.
[8] See on Rev. xx. 1—7.
[9] See note on vi. 8, and see below, on xiii. 4.

Church in the *present day* enjoys *greater advantages* for the elucidation of the Apocalypse than were possessed by any *previous age*.

1. First, we may here advert with thankfulness to the benefits we enjoy in the collations of ancient Manuscripts of the Apocalypse which were little known to the last century [1]; and in a large collection of critical helps which have given to the text of the Apocalypse a certainty and clearness which it had not for more than a thousand years [2].

The present generation enjoys an inestimable benefit in possessing a correct text of the Apocalypse [3]. In order to a right interpretation of the Apocalypse, the best help is to be found in the Apocalypse itself. S. Augustine has well observed, that this Book is composed in such a manner as to exercise the diligence of the Interpreter; and that by comparison of one passage with another, the obscure parts may be illustrated and made clear [4]. Indeed there is scarcely a phrase or sentence in the Apocalypse, however difficult it may seem to be at first, which may not be elucidated by means of some other phrase or sentence in the same book.

2. This aid is enhanced by the light derived from the language of Hebrew Prophecy, especially as read in the Septuagint Version of the Old Testament, the Version which was read by the Churches to which St. John wrote. The very words of Daniel and Zechariah, as presented by that Version, reappear in the Apocalypse [5]; and thus the prophecies of the Old and the New Testament stand side by side like the Two Candlesticks [6] in the Apocalyptic Vision, and blend their rays together and illumine the eyes of those who study them by the aid of that united light.

3. Another great advantage which we enjoy, as compared with earlier ages of the Church, for the right understanding of the Apocalypse, is the exposition afforded by the best Interpreter of prophecy,—Time.

Time, and Time alone, reconciles the seeming antecedent discrepancies which are characteristics of true Prophecy; its hand unties the prophetic knots, which human sagacity could never loose; it refutes the vain conjectures and rash speculations of Expositors who would make themselves into Prophets; it demolishes and removes what is false, and establishes and perpetuates what is true.

The holy Prophets themselves could not *interpret* their own prophecies [7]. They were inspired to prophesy; but were not empowered to expound what they prophesied. "*No Prophecy is of its own interpretation,*" says St. Peter [8]. "*The Prophets searched diligently, what, or what manner of time the Spirit of Christ which was in them did signify* [9]." Prophecy was "*a light shining in a dark place* [10]." It glimmered faintly at first, like the dim morning twilight, but as it approaches its fulfilment, it becomes more clear, till at length the day dawns, and the future becomes present, and the prophecy is illumined by the event.

The Prophets did indeed preach plainly, that Almighty God will hereafter raise the Dead and judge the World, and reward the righteous with everlasting life. They proclaimed these things in clear language; for these were moral truths which all were concerned to know. But the future

[1] See below, on the Ancient MSS. and Editions of the Apocalypse, pp. 162, 163.

[2] It is no disparagement to the labours of those learned and pious men who framed our Authorized Version to say, that the English Translation of the Apocalypse is capable of considerable improvements. More has been effected by modern Criticism for the Text of the Apocalypse than of any other portion of the New Testament. See below, p. 162.

It is much to be regretted, therefore, that some English Expositions of the Apocalypse should have been based on the English Version of this Book, without careful reference to the Original. Some grave errors,—which need not be specified,—have thus found their way into many vernacular popular Commentaries on this Book, and have been widely disseminated to the great detriment of the Study of Prophecy.

It may also be noticed here, that some important words in the Apocalypse have been received from the English Version, in a sense which, at the present day, affords no adequate notion of their meaning, e.g. *beasts* for ζῶα *living creatures* (iv. 6—9, &c.); λυχνία, *candlestick*, a word which does not suggest the idea of the infusion of *oil*, and does not correctly represent the λυχνία of the Temple (Rev. i. 12, 13. 20; ii. 1; xi. 4); φιάλη, *vial* (v. 8; xv. 7; xvi. 1—4), and other words which will be specified hereafter in the following notes.

[3] It is true that none of the varieties of readings affect any question of Christian doctrine. But as has been well observed by *Bengel*, "though no Various Reading is of so *great* importance, that the fundamentals of Christianity depend upon it, yet no Various Reading is of so *little* importance, that the right-handedness of Apostles ('dexteritas Apostolica') is not to be preferred to the left-handedness of transcribers ('sinisteritas librariorum')."

For a summary of the Critical History of the text of the Apocalypse, the reader may refer to *Lücke's* Einleitung, pp. 464—491, and what will be said below on this subject. See pp. 162, 163.

[4] *S. Augustine*, De Civ. Dei, xx. 17: "In hoc libro obscurè multa dicuntur ut mentem legentis exerceant; et pauca in eo sunt, ex quorum manifestatione indagentur cætera cum labore."

[5] This may be seen at a glance in *Mr. Grinfield's* "Parallela Apocalyptica," from the LXX. Scholia Hellenistica, Lond. 1848, pp. 887—944.

[6] Rev. xi. 4. We are compelled to use the word *Candlestick*; the reader will bear in mind what it meant. See note [2] in this page.

[7] See Dan. xii. 8; viii. 26, 27, and note above, on 1 Pet. i. 10. 2 Pet. i. 20; and *Bp. Butler*, Analogy II. vii., who thus speaks, "To say that the Scriptures can have no other or further meaning than those persons thought or had who first wrote them, is evidently saying that those persons were the original, proper, and sole Authors of those books; i.e. that they are *not inspired*. I think it clear that the Prophets did not understand the full meaning of their predictions."

[8] 2 Pet. i. 20.

[9] 1 Pet. i. 11.

[10] 2 Pet. i. 19.

actions of Men, and Nations, and Churches, were described by the Prophets in a very different manner from this. They were couched in enigmas, which Time only could solve[1]. They were wrapped in a mantle of obscurity which Time only could take off. And with good reason. For otherwise Divine Prescience might seem to fetter the Human Will; whereas the characteristic property of God's Foreknowledge is, that it foresees every thing, and forces nothing. It leaves the liberty of the Human Will untouched. Whatever is foretold by God will be done by man; but nothing will be done by man, *because* it is foretold by God.

Prophecy has a probationary office; it tries the faith, and excites the vigilance, and exercises the patience, of the faithful who give heed to it. But it does not apply any constraint, it allows itself to be neglected; and, as a penalty for the carelessness or blindness of those persons who neglect or misinterpret it, it often permits them to become witnesses of its truth by *fulfilling* it[2].

But, if the *Interpretation* of a Prophecy had been declared at the same time as the Prophecy itself was delivered, then Prophecy would not have had this disciplinarian character, and doctrinal and moral use.

The *fulfilment* of Prophecy in a manner at *variance* with *previous human expectation* constitutes the essence of the proof, that Prophecy is not the work of man, but of God; and it makes Prophecy to be what it is, an invaluable auxiliary to the cause of the Gospel of Christ.

4. Hence it is clear, that those persons are in error, who look to the *Early Fathers* of the Church for *interpretations of prophecies which were not fulfilled in their age.*

Every thing which has happened *since* their time, is beyond *their* province, and appertains to those who live now. Indeed, as far as the Interpretation of Prophecy is concerned, the earlier Christian writers, who lived in the childhood of its growth toward fulfilment, were the *moderns;* and *we*, who live now, are the *ancients.* We live in the old age of the world; and may profit by the wisdom which length of days gives. And it is our duty to use the benefits of our vantage-ground, by applying History to interpret Prophecy.

The Ancient Christian Expositors had a correct view of the general design and method of the Apocalypse. But even the inspired ancient Prophets were not Interpreters of Prophecy; and uninspired ancient Expositors were not Prophets. The early Christian Expositors could and did interpret those prophecies which *had been fulfilled* in their days, and their expositions of *those* prophecies are of great value.

The fact, that *none* of the Fathers, who lived before the sixth century, were of opinion that the prophecies of the Apocalypse concerning the struggle of Babylon the Great against Christ, and the overthrow of its power, *had been fulfilled in that period,* presents a very strong presumptive objection to the theory of those interpreters, who suppose that those prophecies were *exhausted* in *primitive* times[3], particularly by the destruction of *Jerusalem*, and of *heathen* Rome.

But the early Fathers could not expound *unfulfilled* Prophecy. They themselves have taught us that "Prophecy is an enigma *before* its fulfilment[4]," and that it is to be interpreted by the event. And we, who live in later times, should be ungrateful and undutiful to Almighty God, and should be acting very unwisely, if we were to close our eyes to the noonday light which the History of a thousand years has, by the dispensations of His Providence, poured upon the pages of the Apocalypse; and if we were to go back to the vague guesses of those who lived in the dim twilight of fifteen hundred years ago. We should do the Ancient Christian Expositors much wrong, if we did not suppose, that they themselves, if they lived now, would be the first to set us the example of profiting by the light of History, which Almighty God has vouchsafed us for the interpretation of Prophecy.

5. The Apocalypse is the *last* work of Divine Prophecy. It is the only Prophetic Book of the New Testament; and it continues and consummates the prophecies of the Old Testament; and its range extends from the first Advent of Christ to His Second Advent, and to the Day of Judgment.

Nearly two thousand years have passed since the Apocalypse was written. It may therefore be

[1] "Every prophecy," says *S. Irenæus* (iv. 26. 1, πᾶσα προφητεία πρὸ τῆς ἐκβάσεως αἴνιγμά ἐστι καὶ ἀντιλογία τοῖς ἀνθρώποις, ὅταν δὲ ἔλθῃ ὁ καιρὸς καὶ ἀποβῇ τὸ προφητευθὲν, τότε τῆς ἀκριβεστάτης ἐπέτυχεν ἐξηγήσεως), "is an *enigma* and a *contradiction to men before its fulfilment;* but when the season of its accomplishment has arrived, then it receives a clear exposition of its meaning."

[2] See St. Paul's statement, Acts xiii. 27, "They that dwell at Jerusalem, and their Rulers, because they *knew Him not*, nor yet the Voices of *Prophets*, which are read every Sabbath Day, they have *fulfilled* them in *condemning* Him. And when they had *fulfilled* all that was *written* of Him, they took Him down from the tree, and laid Him in a Sepulchre."

[3] This is the scheme of that class of Interpreters who have been called *Præterists*, which includes the names of *Bossuet*, *Ewald*, *Lücke*, *De Wette*, and others. See *Lücke's* Einleitung, p. 1067, and *Davidson's* Introduction, p. 618.

[4] See *Irenæus*, as quoted above.

anticipated, that diligent study of the History of the Christian Church will throw much light on the prophecies of the Apocalypse; and this anticipation is fully realized by a careful examination of this Divine Book, which, when read by the light of the History of Christendom, is fraught with instruction, encouragement, and warning.

The Apocalypse is a sacred text-book for the devout Christian in the study of Church History. It is a holy manual of comfort in times of trial, and of guidance in times of difficulty. It is like those Living Creatures, which it describes as "full of eyes[1]." It is gifted with spiritual foresight, and adjusts itself with more than human flexibility, and with ever-living and ever-moving pliancy, to the circumstances of the Church, and supplies prophetic cautions against varying forms of error. It is like a holy Oracle, a divine Urim and Thummim, ever uttering a divine voice, and ever showing a Divine light, according to the needs of the Church.

VII. These uses of the Apocalypse are not frustrated or impaired, because there are, and ever will be, many persons, who refuse to recognize the fulfilment of its prophecies in the annals of History.

1. The fact, that many persons do *not acknowledge* the *fulfilment* of prophecies, does *not prove* that those prophecies *have not been fulfilled*. We know assuredly, that the prophecies of the *Old* Testament concerning the Messiah, *have been fulfilled* in the actions, teaching, and sufferings of Jesus Christ. But the fulfilment of those prophecies is not universally acknowledged; although the evidence of that fulfilment has been open to the world for nearly two thousand years[2]. The Jews themselves, to whom those Prophecies were given, and who heard those Prophecies every week in their Synagogues, did not recognize their accomplishment in Jesus Christ. They themselves "fulfilled them by condemning Him[3]." Some even who are called Christians do not own that fulfilment. Even those prophecies which have been most clearly fulfilled do not exercise much practical influence[4] over a great mass of Mankind. And to Heathen Nations, who make the greater part of Mankind, the fact of their fulfilment is unknown.

The Prophecies also, which related to the destruction of the Old World by the Flood; and of Sodom and Gomorrha by fire; and of the City of Jerusalem by the Roman armies, have been fully accomplished. Those fulfilments are pledges and warnings of the universal Judgment to come. They therefore concern the eternal interests of all men. And yet they seem to have little effect upon the practice of the world at large.

The fact is, that many men pass their lives in a dream. They do not duly reflect on what it most concerns them to consider. They do "not *discern* the *signs of the times*[5]." They do not meditate upon them. They are engrossed with the affairs of this world; absorbed with its cares, and allured by its pleasures. They do not apply themselves with an attentive mind, and a teachable spirit to examine the evidence of the case. And it is the nature of Prophecy that it *requires* such examination. Otherwise, it is like music to the deaf, or pictures to the blind. It is therefore an admirable instrument of moral discipline in God's hands. It *proves* men, whether they have those moral qualifications of forethought, seriousness, earnestness, patience, docility, meekness, obedience, self-denial, love of God, and perfect submission to His Will, which are requisite for admission into the Kingdom of God.

They who *are* endued with these gifts and graces, will not be perplexed and staggered by the fact, that many persons, even among those who are eminent in learning, and intellectual ability, but are wanting in the *moral* qualifications, and *spiritual* graces, which constitute the Christian character, do not acknowledge the *fulfilment* of prophecies, which may be proved to have been fulfilled.

Rather they will remember, that those prophecies would not *be true, if* all persons acknowledged their fulfilment. The Prophets of the Old Testament predicted, that many would *not believe their report*[6]. *That* report has not been believed by many persons celebrated for erudition, such as were some of the doctors of the Jews, who were well versed in the *letter* of those prophecies, and were principally concerned in them; to whom also they were originally delivered, and who heard them recited habitually in their ears, and read them in their native tongue. They did not understand those prophecies; they even *fulfilled* those prophecies *by not believing them;* for their unbelief was predicted by those prophecies; they fulfilled them by denying their fulfilment, and by doing those very things which the prophecies predicted they would do. And thus the

[1] Rev. iv. 6. 8.
[2] Acts iii. 21.
[3] See above, p. 154, note.
[4] Matt. xvi. 3.
[5] Matt. xvi. 3. Luke xii. 56.
[6] Isa. liii. 1.

Incredulity of those who did not believe those prophecies is an argument for the Credibility of those prophecies; and confirms the faith of the Church which receives them, and which believes in Him as the Messiah, of whom those prophecies speak.

2. In like manner, it has been prophesied in the Apocalypse, that many persons will neglect its warnings, and that they especially, whose sins it describes, will not be brought by them to *repent* [1].

The Apocalypse has foretold the existence of a great City exercising a dominant sway over many nations [2]; it has predicted, that this City would be smitten with spiritual blindness, and will not *believe* the *report* which is uttered by the Holy Spirit in this divine Book; but will fulfil these prophecies by its sins, and by its destruction; and that, even after its destruction, many of its adherents will still despise the warnings of the Apocalypse; and that Nations will rise in rebellion against Christ, and will recklessly rush on to their own ruin, and will fulfil the words of this prophecy which they have despised; and will prove the truth of the Apocalypse by their own utter discomfiture [3].

Therefore in reading the Apocalypse we need not curiously inquire, whether all persons are agreed that its prophecies have been fulfilled, or are now in course of fulfilment. Such an agreement is not to be expected. The Apocalypse would not be true, if all recognized its fulfilment.

But the question to be carefully considered, and calmly examined, is this—whether there is sufficient evidence to satisfy well-instructed, reflecting, and judicious persons, that some of these prophecies of the Apocalypse have been fulfilled, and that others are now in course of fulfilment.

Such an examination, candidly, calmly, and patiently conducted, will probably lead the inquirer to the conviction that this is the case.

But on this proposition it would be premature to dwell here. Rather let us appeal to the Book itself. Let us examine its prophecies, and consider the evidence which will be adduced in the following notes in elucidation of them; and let us rest assured, that, as years pass on, the value of the Apocalypse will be more and more generally acknowledged, and that the truth of its divine words will be more deeply felt by the wise and faithful in heart; "Blessed is he that readeth, and they that hear the words of this prophecy: blessed is he that keepeth the sayings of the prophecy of this book [4]."

VIII. *On the Date of the Apocalypse.*

1. S. Irenæus affirms that the "Revelation was seen not long before his own day, but almost in his own age, at the close of the reign of Domitian [5]."

The Emperor Domitian died on the 18th day of September, A.D. 96.

The common era *Anno Domini* begins about four years too late [6], and therefore the date of the Apocalypse is about the one hundredth year after the birth of Christ.

The authority of S. Irenæus, who was probably an Asiatic by birth, and who had conversed with S. Polycarp, the scholar of St. John, seems almost sufficient of itself to determine this question of date. It is also confirmed by other evidences.

S. Irenæus states that the Revelation was seen at about the close of the reign of Domitian. We learn from Tertullian, contemporary with Irenæus, that Domitian persecuted the Christian Church. Nero, he says, was the first Emperor who used the sword against the Church, and the next who imitated him was Domitian [7]. Eusebius relates that some of the Christians were banished by that Emperor, and confined as prisoners in a small island [8] off the coast of Etruria; and then he proceeds to relate that St. John was banished to the Isle of Patmos by Domitian. St. John describes himself as a companion of the Asiatic Churches in tribulation, and as having been brought [9] to the Isle that is called Patmos, for the word of God and for the testimony of Jesus Christ [10].

He also refers in the Apocalypse to persecutions of Christians, especially of Antipas, who had been slain as a Martyr for Christ at Pergamos [11], one of the Seven Churches of Asia.

[1] Rev. ix. 20; xvi. 9—11.
[2] xvii. 15.
[3] xix. 19, and again xx. 9, 10.
[4] Rev. i. 3; xxii. 7.
[5] *S. Irenæus*, v. 30. 3.
[6] See above, on Matt. ii. 20.
[7] *Tertullian*, Apol. c. 6.
[8] *Euseb.* Chron. lib. ii. ad Olymp. 218. Cp. *Euseb.* H. E. iii. 18. *S. Jerome*, Epist. 87.
[9] ἐγενόμην ἐν τῇ νήσῳ signifies something more than that "I *was* in the island;" it intimates that he *became* a sojourner there; and the reason of his being brought there is added. See on Rev. i. 9. There is a beautiful mildness in the expression, which is very characteristic of the spirit of a holy Martyr when speaking of his own sufferings for Christ. Cp. the use of ἐγένετο in John vi. 21; x. 35.
[10] i. 9.
[11] Rev. ii. 11.

This reference confirms the testimony of Irenæus. As was before said, no Roman Emperor except Nero had persecuted the Church of Christ before the reign of Domitian. And there is no evidence that any Christian suffered death under Nero, except at Rome [1].

It is much more probable, that, as ancient writers affirm [2], Antipas was martyred at Pergamos in the age of Domitian.

The testimony of Irenæus on the date of the Apocalypse is confirmed by writers in the age next to his. Clement of Alexandria says that, "*After the death* of the tyrant, John went from the Island of Patmos to Ephesus [3];" and he also says, "that John remained with the Presbyters of Asia to the times of Trajan."

This statement harmonizes with the assertion of Irenæus, that the Revelation was seen by St. John at the end of the reign of Domitian, who was succeeded by Nerva, the predecessor of Trajan.

Origen, the scholar of Clement, observes that, in accordance with the prophecy of Christ, both the Sons of Zebedee, James and John, drank His cup of suffering; for "Herod," he says, "killed James, the brother of John, with the sword [4];" and the King of the Romans, as tradition informs us, condemned John, when bearing witness as a Martyr, to the Isle of Patmos, on account of the word of Truth: and John himself informs us concerning his own martyrdom, not telling us who it was that condemned him, but using these words in his Apocalypse, "I, John, your brother and fellow-companion in the tribulation and kingdom and patience in Jesus, became a sojourner in the island that is called Patmos on account of the word of God [5]."

Victorinus, Bishop of Pettau in Pannonia, who wrote a commentary on the Apocalypse at the close of the third century, and suffered as a martyr in A.D. 303, affirms in that commentary, that when John saw the Apocalypse he was in the island of Patmos, being condemned by Domitian Cæsar to the mines there; and that when John, on account of his old age, supposed he would have a release by death, Domitian was slain, and his decrees were rescinded, and John was liberated from the mines [6].

After him Eusebius relates as a fact commonly believed in his age, that St. John was condemned under Domitian to the island of Patmos on account of his testimony to the divine word [7], and that he there saw the Apocalypse in the 14th year of the reign of Domitian [8], that is, in A.D. 95.

After him S. Jerome, at the close of the fourth century, says, that "John wrote the Apocalypse in the island of Patmos, to which he was relegated in the 14th year of the Emperor Domitian, who was the second Roman Emperor that persecuted the Christians, Nero being the first [9]."

Thus then we find a consistent and uniform series of testimonies from S. Irenæus to S. Jerome —that is, from about A.D. 170 to A.D. 390—affirming that the Apocalypse was written by St. John in the Isle of Patmos about A.D. 95 of the common era.

2. The only evidence of any weight which may be adduced in opposition to these conclusions is that of Epiphanius, who died A.D. 403.

In his work on Heretics [10] he says that "St. John in the Apocalypse, writing to the Seven Churches of Asia, *predicts* the rise of Heresies which did not then exist, and foretells that a woman *would appear* at Thyatira who would call herself a prophetess [11]; and he adds that these things came to pass *long after the death* of John, inasmuch as he prophesied in the times of *Claudius Cæsar*, when he was at Patmos."

If this passage is genuine, and the text is not corrupt, it may be said without presumption, that through human infirmity, from which the most learned men are not exempt, the memory and judgment of the Author failed him when he wrote it.

This appears from the following considerations:

In speaking to the Angel of the Church of Thyatira, St. John is not censuring him for errors

[1] Cp. *Gieseler*, Church History, § 28.
[2] See below, on Rev. ii. 11.
[3] *Clem. Alex.* ap. *Euseb.* iii. 23.
[4] Acts xii. 2.
[5] Rev. i. 9.
[6] *Victorinus* in Apocalypsim, x. 11; Bibl. Patr. Maxima, tom. iii. ed. Paris, 1677; or in the *Abbé Migne's* Patrologia, vol. v. 333. See also in Apoc. xvii. 19, where Victorinus says that "Domitian was Emperor, when John saw the Apocalypse."
[7] *Euseb.* H. E. iii. 23.
[8] *Euseb.* Chronicon. ad Domitian. Ann. xiv.
[9] *S. Jerome* de Viris illust. c. 9, and ad Jovinian. ii. 14, "Vidit Joannes in Patmo insulâ in quam fuerat à Domitiano principe, ob Domini martyrium, relegatus, Apocalypsim infinita futurorum mysteria continentem."
[10] *Epiphan.* Hæres. li. lib. ii. vol. i. p. 197.
[11] See Rev. ii. 20.

and corruptions which would prevail after his time, and for which he would not be responsible; but he is reproving the Angel, or Chief Pastor, for abuses which actually existed there under his government, and which he ought to have corrected.

Besides, if St. John had written, as Epiphanius supposed, in the days of Claudius, he could not have described himself as suffering exile at Patmos "for the Word of God," for no such punishment was inflicted by the Roman Power on Christians in the days of *Claudius*, or till the time of Nero [1]; nor could he have then referred to the days in which Antipas was slain at Pergamos, as a faithful martyr for the Truth [2]. Nor would he then have censured the Angel of Ephesus for having lost "his first love [3];" for, in the days of Claudius, the Church of Ephesus was flourishing in the fresh spring-time of the Gospel, which it had just received from St. Paul.

Under these circumstances we may almost feel disposed to think that there is some error in our present copies of this passage of Epiphanius, and that it was hardly possible for him to have written—at least to have written deliberately—that the Apocalypse was composed in the times of Claudius [4].

However this may be, certain it is that this opinion of Epiphanius—if it were really his—never gained ground in the Church; and that the general belief of all the best ancient writers of Christendom was the same as Irenæus had expressed in the century in which St. John died, that he wrote the Revelation at the close of the reign of the Emperor Domitian [5].

This opinion is strongly confirmed by the internal evidence of the Apocalypse itself.

The Epistles in it to the Seven Churches of Asia betoken a condition of things later than St. Paul's age; and similar to that which we know from other sources to have prevailed in Asia, at the close of the first century of the Christian era.

In these seven Epistles we see Churches settled with Angels or Chief Pastors at their head; we see that some years have elapsed since they were planted; that time has passed away, in which they have been tried, and some have stood the trial, as Smyrna [6] and Philadelphia [7]; that some of them have declined from their primitive standard, as Ephesus, under fear of persecution, or through worldliness and lukewarmness, as Laodicea [8]; that others have a name to live and are dead, as Sardis [9]; and that heresies have grown up among them, as at Thyatira [10]; and that they have been visited by forms of heretical pravity and moral libertinism, such as the doctrines and practice of the Nicolaitans and Judaizers [11], which were the scourges of the Asiatic Churches at that time.

Such being the case, the received opinion of Ancient Christendom will not easily be disturbed by that spirit of scepticism which has unhappily shown itself in some quarters in recent times [12]; and which has, however, overreached itself. It is not content with rejecting the date assigned to the Apocalypse by ancient testimony, but has proceeded to set itself against the universal consent of ancient Christendom, and to deny that the Author of the Book of Revelation was the Evangelist St. John.

These two theories will probably soon share the same fate, even in that country which gave them birth. They have already been encountered there with learning and ability [13], and their unsoundness has been exposed, and the ancient consent of Christendom has been vindicated.

[1] See above, p. 156.

[2] ii. 13.

[3] ii. 4.

[4] We may almost be inclined to think, that, instead of ἐπὶ ΚΛΑΥΔΙΟΥ, he may have written ἐπὶ ΦΛΑΒΙΟΥ, and that the copyist did not remember that the Emperor *Domitian* was sometimes called *Flavius*; as he is by Juvenal, iv. 37:

> "Cum jam semianimum laceraret *Flavius* orbem
> Ultimus, et calvo serviret Roma Neroni."

This passage will also remind the reader that Domitian was also called *Nero*, and it may serve to explain what is said by some other still later writers, that St. John was banished by *Nero*, which is another name for *Domitian*.

The argument which has been derived for a later date of the Apocalypse than Domitian's reign, from the words of the Apocalypse itself (xvii. 10): "And they are *Seven Kings; Five* are fallen, and *One is*, and the other is not yet come," will be examined in the note on that text.

[5] Thus *Primasius*, Bishop of Adrumetum in Africa, in the 6th century, in his Commentary on the Apocalypse (Bibl. Patr. Max. x. p. 289), or in *Migne*, Patrologia (lxviii. p. 796), says, "Hæc videre promeruit in Patmo Insulâ pro Christo à Domitiano Cæsare exilio missus." And so *Bede* in Rev. i. 9, speaks of this opinion as generally received in his day: "*Historia nota*, Joannem à *Domitiano* Cæsare propter Evangelium in hanc insulam relegatum; cui tunc congrueret cœli penetrare, cùm certa terrarum spatia nequiret excidere." *All antiquity* (says *Lampe*, Prolog. ad Joann. 61, 62) agrees in this, that St. John was banished by Domitian. See also *Vitringa* on Rev. iv. 1; vi. 1.

[6] ii. 9.

[7] iii. 8—10.

[8] iii. 16.

[9] iii. 1.

[10] ii. 20.

[11] ii. 6. 9. 15. 20; iii. 9.

[12] Especially among the followers of *Dr. Friedrich Lücke*, whose work on the Apocalypse, "Versuch einer vollständigen Einleitung in die Offenbarung, Zweyte Auflage, Bonn, 1852," has exhausted all that can be said on that side of the question.

[13] Especially by *Dr. E. W. Hengstenberg*, Die Offenbarung, Berlin, 1849, 1850. See also *Dr. Davidson's* Introduction, vol. iii. pp. 539—614 to the end, for an able refutation of the same theory. The edition of *Dr. F. Düsterdieck* (Gottingen, 1859), which proceeds on a principle of opposition to primitive uniform tradition on the subject, honestly recognizes that tradition *as* primitive and uniform, and pays a due tribute to its importance, and so virtually commends it to the reader's acceptance. Einleitung, p. 90.

We may therefore hold fast the belief, that the Book of Revelation was written at the close of the reign of Domitian, who died in the year of our Lord 96.

IX. *On the Authorship of the Apocalypse.*

1. In order to establish the Genuineness of the Apocalypse, it will be sufficient to refer to the testimony of the next age after it was written, and especially of that Country to which it was originally sent.

The first witness here is Papias, Bishop of Hierapolis, a city at a few miles' distance from Laodicea, one of the Seven Churches. He was a disciple of St. John, and in a certain sense a colleague of the Seven Angels whom the author of the Apocalypse addressed. He was very diligent in collecting memorable facts concerning the Apostles and their works: and he received the Apocalypse as the work of the Evangelist St. John [1].

His testimony is of greater value, on account of his nearness to Laodicea; for the Church of Laodicea could not have been ignorant of the authorship of a book addressed to *itself;* and if the Apocalypse had *not* been the work of *St. John*, we cannot imagine that the *Laodiceans* would have allowed such an *unfavourable* character of their Church, as is given in the Apocalypse, to be circulated throughout Christendom, in the name and with the authority of St. John. If the Apocalypse had been a forgery, they must have known it to be so; and knowing it so to be, they would have exposed it to the world.

This observation applies to others of the Seven Churches, who are addressed in similar terms of *rebuke;* and it adds weight to the facts, first, that there is a considerable amount of primitive testimony from the Seven Churches, assigning the Apocalypse to St. John; and that there is none from that quarter which ascribes it to any one else.

The next testimony is that of Justin Martyr. About the middle of the second century he came to the city of *Ephesus*, where he held a two days' conference with Trypho, one of the most learned Jews of his day. In the narrative which he published of this dialogue, Justin Martyr quotes the *Apocalypse*, and affirms that it is written by one of the *Apostles* of Christ, whose name is *John* [2].

This assertion was made only about half a century after the death of St. John, and it was made at *Ephesus*, the mother city of Asia, the principal of the Seven Churches, the city in which St. John passed a great part of his life, in which he died, and was buried [3]. This testimony, therefore, of Justin Martyr is of great value, and confirms the belief, that St. John was the Author of the Apocalypse

We next come to Melito. He was Bishop of one of the Seven Churches, Sardis, in the second century; a successor, therefore, of one of the Seven Angels addressed in the Apocalypse. The witness of Sardis and its Bishop cannot be suspected of *partiality;* for Sardis, again, is one of the Churches which is rebuked with great severity in the Apocalypse. *Thou hast a name that thou livest, and art dead* [4]. And the character of Melito stands pre-eminently high both for piety and learning. He showed a laudable zeal with regard to the Canon of the *Old* Testament. In order to assure himself and the Church of Sardis concerning the Books of the Ancient Scriptures, as received by the Churches of Palestine, he visited that country in person, and he has given the result of his critical inquiries in an interesting and valuable Epistle [5]. And it cannot be supposed that *he* who was so diligent and circumspect in his inquiries concerning the *Old* Testament, would have been less careful respecting the *New*, and especially concerning *that Book* of the New Testament, the Apocalypse, which contains an address to his own Predecessor, and to his own Church; and to which, on other grounds, his best consideration must have been given, for he wrote a Commentary upon the Apocalypse [6].

The evidence, therefore, of Melito is important. He also received the Apocalypse as the work of St. John.

The latest witness to whom we shall appeal is S. Irenæus. He was probably a native of

[1] *Andreas* and *Arethas* (Prolog. in Apocalyp.) refer to Papias as vouching for the inspiration of the Apocalypse, and *S. Irenæus*, who unhesitatingly received it as genuine, refers to Papias as among his authorities. Cp. *Iren.* v. 33, Παπίας Ἰωάννου ἀκουστὴς, Πολυκάρπου δὲ ἑταῖρος. *Euseb.* iii. 39. *S. Hieron.* Catal. Script. xviii. tom. iv. p. 109, and Epist. ad Theodoram, iv. p. 581.

Euseb. iv. 18, διάλογον ἐπὶ τῆς Ἐφεσίων πόλεως πρὸς Τρύφωνα τῶν τότε Ἑβραίων ἐπισημότατον πεποίηται· μέμνηται τῆς Ἰωάννου Ἀποκαλύψεως σαφῶς τοῦ Ἀποστόλου αὐτὴν εἶναι λέγων.

[3] *S. Justin*, Dialog. c. Tryphone, c. 80, 81. See also *S. Hieron.* Catal. c. ix.

[4] Rev. iii. 1.

[5] *Euseb.* iv. 26. *S. Hieron.* Catal. c. xxiv.

[6] Ibid.

Asia Minor, whence he migrated to France, where he became Bishop of Lyons towards the close of the second century. In his youth he had been acquainted with S. Polycarp, who was placed in the see of Smyrna by the Apostles, and, as some affirm, by St. John himself[1]; and is supposed by some learned men[2] to be no other than the *Angel of the Church of Smyrna*, who is addressed in the Apocalypse.

In his work against Heresies, published only about ten years after S. Polycarp's martyrdom, S. Irenæus refers to the Apocalypse[3]. He mentions *ancient* Manuscripts of it, which he had examined; and he speaks of a particular *reading*[4] of a passage[5] in the Apocalypse (that concerning the *number* of the Beast), as being confirmed by the authority of those "who had seen St. John face to face." In this work he quotes the Apocalypse no less than twenty times; he makes long extracts from it; and speaks of it unhesitatingly as inspired Scripture, and as the work of St. John.

The testimony of S. Irenæus is of more value, because it was probably derived from Asiatic Bishops; for example, from Papias, whom he mentions; and from S. Polycarp[6], whose life, like that of his Master, St. John, seems to have been providentially prolonged to almost a patriarchal duration, in order that he might be a witness of the living Voice of Apostolic Teaching, till the Written Word was generally diffused.

2. Such, then, is the testimony from the country[7] to which the Apocalypse was originally sent; such is the witness of the Asiatic Churches to which it was addressed. No evidence of a *contrary* kind can be adduced from those Churches, and from that age.

No doubt was entertained by the Apocalyptic Churches concerning the inspiration and genuineness of the Apocalypse. On the contrary, *those* were *condemned* as holding heretical opinions, the Alogi, for instance, of the second century, who denied the Apocalypse to be St. John's[8]. "We can appeal," says Tertullian, at the close of the second century, "to the Churches which are the foster-children of St. John; for though Marcion, *the heretic, rejects his Apocalypse*, yet the series of the Asiatic Bishops derives its origin from St. John[9]." All the Apocalyptic Churches ascribe the Apocalypse to St. John.

3. Let us consider now the facts before us.

A Writing, claiming to be from Heaven, dictated in solemn and sublime language, predicting future events, presenting, as it were, a series of pictures of the World's History to the end of Time, is sent to Seven Apostolic Churches of the most distinguished Cities of Asia; to Ephesus, the rich emporium of the East; to Smyrna, the nurse of Poets; and to Sardis, the ancient residence of Kings. It purports to come from an exile on the barren rock of Patmos, an isle almost within sight of Ephesus, and therefore accessible to those to whom the book is sent. It speaks in the voice of authority to those Churches, and to their spiritual Rulers; it pronounces judicial sentence upon them; it rebukes their failings, and commends their virtues; it promises blessings to those who receive the words of its prophecy, and denounces eternal woe on all who add to, or take away from, it. It speaks to men as being itself from God.

And what is the *result?*

This Book—with these claims, reproofs, promises, and threats—is *received* by all these Churches as the Word of God; and is ascribed by them to the beloved Disciple, the blessed Apostle and Evangelist, St. John.

Such is their testimony; and they could not have been deceived in this matter. St. John was no stranger to them. He lived and died among them. If then the Apocalypse is *not* from God, and if it is not the work of St. John, it cannot be imagined that the Apostolic Churches of Asia would have conspired to receive it. Their duty, both to God and to the Apostle, required them not to do so. So far from *receiving* it, the Angels of these Churches, with one voice, would have *protested* against it. *Not only* they would *not have* recognized it as divine, not only they would not have received it as the work of St. John, but they would have *condemned* it as falsely ascribed to the Apostle, and impiously laying claim to the incommunicable attributes of God. It would have taken

[1] *Tertullian*, de Præscr. c. 32. *S. Iren.* iii. 3, 4, ap. *Euseb.* v. 20. Cp. *Euseb.* iv. 14. *S. Hieron.* Catal. Scr. xvii.

[2] For instance, by *Archbp. Ussher.*

[3] *Clinton*, Fasti Romani, A.D. 166. *Cave*, i. pp. 66, 67, de Irenæo.

[4] *Iren.* v. 30. Cf. *Euseb.* v. 8. *Irenæus* also quotes the Apocalypse as St. John's in Fragm. Pfaff. p. 26.

[5] Rev. xiii. 18.

[6] *Euseb.* iv. 14; v. 20.

[7] *Mr. I. C. Knight*, in pp. 12—15 of an ingenious Essay on the Apocalypse (Lond. 1842), has shown reason for believing, that *S. Ignatius*, in Epist. ad Philad. 6, imitated the words in Rev. iii. 12.

[8] *Epiphan.* Hæres. li. 3, 4. 32, 33. *Philastr.* Hæres. lx. al. 13.

[9] *Tertullian*, c. Marcion. iv. 5. See ibid. iii. 14.

a place among those *spurious* Revelations which were ascribed by heretics to Peter, Paul, and Thomas; and the World would have heard no more of the Apocalypse of St. John.

4. If now we open the Book itself, every thing there harmonizes with this belief[1].

The Author calls himself *John*. "I, John, who am also your brother, and companion in tribulation[2]." "John to the Seven Churches which are in Asia[3]." "I John saw these things, and heard them[4]." *Whom* would this *name* suggest, placed thus by itself, without any epithet or accompaniment? Whom but the Apostle and Evangelist, St. John? He, and he alone, was John; their brother, their pastor, and their guide: and no one else in his age, *writing to St. John's own Churches*, would have ventured to assume the name of John, in this bold and unqualified simplicity.

Again; the Author writes from the isle of Patmos, where he was, "for the testimony of the Lord Jesus;" and we know that St. John was banished to that island by the Emperor Domitian, when he persecuted the Church[5].

It may be asked, perhaps, Why then does he not *call* himself an *Apostle?* We may ask, in reply, Why does not St. John himself, in his Epistles? Why does not St. James? Why does not St. Jude? The name *John* would *suffice* to identify him; and, by withholding the *title* of *Apostle*, and calling himself only a *servant* of God, and their *brother* in tribulations, he would show, that though he had "the gift of prophecy, and was permitted to understand all mysteries, and to speak with the tongue of Angels[6]," yet he was not elated above measure "by the abundance of his Revelations[7];" and the more he was exalted by God, the more he would humble himself with men. "The secret of the Lord is among them that fear him[8];" "and mysteries are revealed unto the meek[9]."

Further; the Author of the Apocalypse, modest as he is in the description of himself, speaks, as we have seen, to the Angels of Asia with all authority: he distributes praise and blame like a Ruler and a Judge. Now, there was only *one* person then alive in the whole world who was entitled to use this language; and *that one* person was not only entitled to use it, by his double character as the last surviving Apostle, and as Metropolitan of Asia, but he was most solemnly *bound* to use it. By reason of his *office*, he was obliged, in duty to Christ, Who called him to it, to "speak, and exhort, and rebuke with all authority[10]." He was bound to be no respecter of persons; to "be instant in season, out of season; to reprove, rebuke, exhort[11]." This person was St. John.

Again; we find that the Author of the Apocalypse, who writes to the Seven Angels, or Bishops, gives them an Apostolic *Benediction*,—The Grace of our Lord Jesus Christ be with you[12]. "And without all contradiction," says the Apostle, "the less is blessed of the better," or greater[13]. Therefore we may infer that the writer of the Apocalypse is some one greater than the Bishops of Asia. He is some one entitled to bless them. Now, there was one person in the world, and one alone, who, in a spiritual sense, was greater than the Bishops of Asia, and so was entitled to bless them, and might justly be expected to do so; and that person was St. John.

Lastly; the Catholic Church from primitive times, which is the Body of Christ, and to which He has promised His Spirit and His presence[14], receives the Apocalypse as Canonical Scripture and as the work of St. John[15]. Her testimony is the testimony of Christ, Who is present with her; it is the testimony of the Holy Spirit, Whom Christ sent to be in her[16].

5. There was a remarkable fitness in the selection of St. John, particularly of St. John at Patmos, for writing the Apocalypse.

He was the beloved disciple; he had been with our Lord in His Agony and when on the

[1] Some remarks have already been offered above on the objections derived from the difference of *style* between the Apocalypse and St. John's Gospel (*Euseb.* vii. 25). This question has been well discussed by *Guerike*, Einleitung in das N. T. § 60, p. 555. And, after all, the *subject* of the Apocalypse is so different from that of the Gospel, that arguments from *style* are scarcely admissible here. No one would argue from the Satires of Horace that he did not write the Odes. And yet how different is the style! What has been said above on the difference of style between St. Peter's two Epistles (pp. 71—77), may be applied, mutatis mutandis, here. Cp. above, p. 149, note.

[2] Rev. i. 9.

[3] Rev. i. 4.

[4] Rev. xxii. 8.

[5] See above, p. 157

[6] 1 Cor. xiii. 1, 2.

[7] 2 Cor. xii. 7.

[8] Ps. xxv. 13.

[9] Ecclus. iii. 19.

[10] Tit. ii. 15.

[11] 2 Tim. iv. 2.

[12] Rev. i. 4; xxii. 21.

[13] Heb. vii. 7.

[14] Col. i. 24. Matt. xxviii. 20. John xvi. 13.

[15] See the authorities in *Wetstein*, N. T. ii. p. 744, and *Kirchofer*, pp. 296—328.

[16] Cp. above, pp. 77, 78.

Cross; his brother Apostles had now been removed by death; and he was left, aged, an exile, and a prisoner, in a lonely island, for the testimony of the Truth in Christ.

As the winds blew, and the waves dashed on the rocky shores of Patmos, so the winds and waves of persecution were now beating on the Church. But the aged Apostle, who was confined within the narrow limits of Patmos, was admitted in the glorious visions of the Apocalypse to the presence of God. The Exile of earth became a Citizen of heaven; the cliffs of Patmos appeared more beautiful than Paradise. He was "in the Spirit on the Lord's Day." The Man of sorrows, Whom St. John had once seen crowned with thorns before Pilate, and bleeding on the Cross at Calvary, was now seen reigning in heaven adored by myriads of Angels, and coming on the clouds of heaven to judge the Quick and Dead.

This is very appropriate; it harmonizes well with the tender care of Christ for those who love Him, and suffer for Him. It is expressive of His love for His Church, left a widow for a while in this world. When on the Cross, He committed His Mother to St. John's care. By St. John, He reveals to His Church the future glory which will be hers, when she will be reunited to Him, and be the Bride in heaven.

Here, therefore, is a source of comfort to all Christians. Here on earth we are exiles; we are in Patmos. Especially, in these latter days, the heavens are dark; the sea is high; the waves dash upon the rock: "the floods are risen, O Lord; the floods have lift up their voice[1]." This is an age of storms. The beach is strewn with wrecks. Yet in the gloom of this world, in this solitude and exile, we may have inward peace, and light and hope and joy. Loving Christ with St. John, suffering for Christ with him, we, like St. John, shall be visited by Christ. St. John's vision will be ours. His Revelation will be ours. Our Patmos will be Paradise. And we may pass from the storms of earth to the sunshine of heaven; and from the solitude of our worldly banishment to the mansions of our Father's House.

X. *On the Text of the Apocalypse.*

The History of the Original Greek Text of the Apocalypse is very remarkable.

Erasmus, its first Editor after the invention of printing, had only *one* MS., and that an imperfect one, of the *Apocalypse*. He supplied the last six verses, which were wanting in that MS., from the Latin Vulgate, translated by himself into Greek; and some words of Erasmus, not authorized by any MS., still remain in some editions of the Apocalypse printed at this day[2].

The second edition of the New Testament was that of the *Complutensian Polyglott*, so called from Complutum, or Alcalà in Spain, the place at which it was printed. This was in the year 1520. The Complutensian Editors, says Wetstein[3], had only *one* MS. of the Apocalypse. They were followed in the Apocalypse by Erasmus in his fourth and fifth editions in 1527 and 1535, and by *Robert Stephens* in the year 1546, and again in 1549, 1550, and 1551. Wetstein[4] affirms that Robert Stephens had only *two* MSS. of the *Apocalypse*, and that these were not accurately collated. The *third* edition of Stephens formed the basis of those of *Theodore Beza*, which appeared at Geneva in 1565, 1576, 1589, 1598, and also of the *Elzevir* edition, or *received text*, as it is commonly called, published at Leyden in 1624.

Beza's edition of 1598 was the groundwork of the English Authorized Version of the New Testament, published in 1611, and "appointed to be read in Churches."

Here two remarks may be made. The English Authorized Translation of the Apocalypse does not rest upon the same sound foundation of MS. authority as the Authorized Translation of the *other books* of the New Testament. It stands in a place by itself, and ought to be regarded accordingly[5].

No one need be startled by this statement. If the Apocalypse now existed only in the single MS. of Erasmus, no article of Christian doctrine would be in the least degree different from what it is. The numerous MSS. of the Apocalypse which have been collated since it was first printed, have not affected any doctrine of Christianity; but they have placed the *received* Articles of the Faith on a more solid basis.

[1] Ps. xciii. 4.
[2] See *Bengel*, p. 622.
[3] Proleg. in Apocalyps. N. T. ii. p. 741.
[4] Ibid.
[5] "*Lectio recepta Apocalypseos* (says *Wetstein*, A.D. 1752, l. c., p. 741), quæ ab Erasmianis profluxit, admodum infirmo nititur tibicine. Et tamen per integrum quod ab editione Stephanicâ elapsum est sæculum, viri docti etiam in corruptâ lectione quid libet potius invenire, quàm lectionem receptam vel confirmare vel emendare maluerunt."

In the interval of time which has elapsed between the publication of the *Authorized Version* and the present day, much has been effected for the confirmation and establishment of the Original Text of the *Apocalypse* by the labours of *Bishop Fell, Dr. John Mill, Bentley, Wetstein, Bengel, Matthæi*[1], *Alter*[2], *Birch*[3], *Woide, Griesbach*[4], *Scholz*[5], *Ford*[6], *Barrett*[7], *Lachmann, Tischendorf, Tregelles*[8], *Mai, Scrivener, Kelly,* and others[9]; and little now remains but to use diligently and faithfully the materials collected by them.

Their attention has been devoted mainly to the critical examination of Manuscripts; and it is due to them that at this time, nearly a *hundred* MSS. of the Apocalypse have been collated, some of which are of great antiquity and value.

Of these the four *most ancient* are,

A. The *Alexandrine,* in the British Museum, probably of the fourth century. A fac-simile of it was published by *Woide* in 1786, a magnificent work, reflecting great honour upon the Editor, and on those who generously assisted him. See above, on the Gospels, p. xxxiv, new edition.

א. The *Sinaitic* MS. brought from Mount Sinai by *Tischendorf;* of the fourth century: see above on the MSS. of St. Paul's Epistles.

B. The *Basilian,* in the Vatican at Rome, No. 2066; of the sixth or seventh century. A transcript of it was published by *Tischendorf,* in 1846; and another has been published at Rome, as a Supplement to *Mai's* edition of the Codex Vaticanus, No. 1209.

This Basilian MS. is not to be confounded with Codex B, in the Vatican, No. 1209, containing other portions of the Greek Testament, but not comprising the Apocalypse. See above, on the Gospels, p. xxxiv.

C. The Palimpsest MS. of *S. Ephraim* the Syrian; so called from its having certain works of S. Ephraim *written over* the Greek Testament; probably of the fourth century. A transcript was published by *Tischendorf* in 1843.

By the goodness of Divine Providence these invaluable MSS. containing the Book of Revelation have been preserved to our own age, and have been made generally accessible at this day by means of transcripts. In this respect we of the present generation enjoy a privilege which was not granted to our forefathers, the English Translators, nor indeed to any of our predecessors. This circumstance will appear the more striking, when we recollect that one of these Ancient Manuscripts, the *Ephraim Palimpsest,* which, about a century ago, was almost illegible[10], has now, within the last few years, been restored, as it were, to life by a chemical process, so that the reading of nearly every letter of it has been ascertained[11].

XI. *Notice of some ancient Commentators on the Apocalypse, whose Works are extant*[12].

I. *Victorinus,* Bishop of Petabium, or Petavium, Pettau, in Pannonia, circ. A.D. 270 (Cave, i. p. 147[13]). He is said to have suffered martyrdom in the Diocletian persecution, A.D. 303. The "Commentarius in Apocalypsim," ascribed to Victorinus, printed in Bibliotheca Patrum Maxima, iii. p. 414—421, and in a shorter form, entitled "Scholia in Apocalypsim," in Biblioth. Patrum Gallandii, iv. p. 52—65, whence it has been recently republished by the Abbé Migne. Patrologia, v. p. 318—348. The work of Victorinus was revised and modified by S. Jerome (see Ambros. Ansbert. in Bibl. P. Maxima, xiii. p. 404).

II. *Auctor Anonymus,* apud *S. Augustinum,* tom. iii. pp. 3106—3159, ed. Paris, 1837. This Exposition of the Apocalypse, which is very valuable, is in the form of Homilies or Sermons preached in the Church. It will be designated by *Aug. ?* in the following notes; see on ii. 1.

It has been ascribed by some to *Tichonius,* the celebrated Donatist Expositor, contemporary with S. Augustine, circ. A.D. 390. (Cave, i. p. 285.) Tichonius is known to have composed an

[1] Rigæ, 1782—1788. 12 tomis.
[2] Vindobonæ, 1786, 1787. 2 tomis, 8vo.
[3] Hauniæ, 1800.
[4] Halæ Saxonum, 1806. 2 tomis, 8vo.
[5] Berolini, 1830—1836. 2 tomis, 4to.
[6] In Appendice Codicis Vaticani, Oxon. 1799.
[7] Cum Codice Evangelii S. Matthæi rescripto, Dublinii, 1801.
[8] Lond. 1844.
[9] Who has printed the Apocalypse from Cod. Vat. 2066.
[10] It is described as such by *Montfaucon,* in the year 1708. Palæogr. Gr. p. 213. *Wetstein* says (in a letter to Bentley, 29 July, 1716), that it cost him two hours to read a page. *Bentley's* Correspondence, p. 510. Cp. p. 519.
[11] By means of the "tinctura Giobertina," in 1842. See Monitum Editoris, Pars ii. p. xvii.
[12] Compare *Calovius,* Bibl. Illust. N. T. Proleg. in Apoc. p. 1715, sq. *Lücke,* Geschichte der Auslegung d. Apoc. in vol. iv. of his Kommentar über die Schriften d. Evang. Joannes, pp. 951—1012, 2nd ed. The *Rev. E. B. Elliott's* Horæ Apocalypticæ, iv. p. 307, 4th ed. *Dr. Todd* on the Apocalypse, p. 269. See also particularly, *Le Long,* Bibliotheca Sacra, vol. ii.
[13] Ed. *Basil.* 1741.

exegetical work on the Apocalypse (see *Bede's* Commentary, *passim* [1]), and it is probable that these Homilies contain considerable portions of that treatise, adapted to the use of the Church.

III. *Primasius*, Bishop of Adrumetum in Africa, flourished A.D. 550. His "Commentarius in Apocalypsim" is contained in Bibl. Patrum Maxima, x. pp. 287—340, and has been published by the Abbé Migne in his Patrologia, tom. lxviii. pp. 794—956.

IV. *Cassiodorus Aurelius Magnus*, "Senator Romanus, deinde Monachus Vivariensis in Calabria." (See Cave, Hist. Lit. i. p. 501.) He wrote his work, "De Divinis Lectionibus," circ. A D. 556. His "Complexiones in Apocalypsim" were published at Rotterdam, 1723, 12mo. pp. 213—243, and are inserted in the Abbé Migne's Patrologia, tom. lxxx. pp. 1406—1418. Cassiodorus, in p. 9 of his work De Divinis Lectionibus, speaks of Primasius as his own contemporary, and refers to his work on the Apocalypse.

V. *Andreas*, Archbishop of Crete, supposed by some to have been afterwards Bishop of Cæsarea, in Cappadocia [2], probably in the sixth or seventh century. (Cave, i. p. 467. Fabric. Bibl. Gr. viii. 696, xi. p. 62, ed. Harles.) His Commentary on the Apocalypse is printed in Morell's edition of *S. Chrysostom*, tom. viii., and a Latin translation of it in Bibl. Patr. Max. tom. v. pp. 589—633. We may here mention the two other Greek Expositors, who derive their materials mainly from Andreas, Arethas and Œcumenius.

VI. *Arethas*, Bishop of Cæsarea, in Cappadocia, in the tenth century. (Fabric. Bibl. Græc. viii. p. 698, ed. Harles. Cave, i. p. 520, in Œcumenii Opera, ed. Paris, pp. 640—837, A.D. 1631.) A Latin translation of his Exposition is found in Bibl. P. Max. ix. pp. 741—791.

VII. *Œcumenius*, Bishop of Tricca, in Thessaly, probably in the tenth century. (Cave, ii. p. 112. Fabric. Bibl. Gr. viii. p. 692.)

Much has been effected recently towards an improved edition of these two Expositors by the late lamented *Dr. Cramer*, in his publication "*Œcumenii* et *Arethæ* in Apocalypsim," Oxonii, 1840. "Nobis," says he in his Preface, "plenissimum forsan Antiquorum Græcorum Patrum Commentarium, qui extat, in Apocalypsim, licuit vulgare." The learned Editor has printed new Scholia of Œcumenius, and has added to those already published of Arethas. The Exposition of Œcumenius commences at p. 497 and ends at p. 582 of *Dr. Cramer's* volume.

VIII. *Beda* Venerabilis; born near the mouth of the Tyne, in the county of Durham, A.D. 672, died A.D. 735. (Cave, i. p. 612.) Explanatio Apocalypsis in tom. xii. pp. 337—452 of Bedæ Opera, Lond. 1844. A valuable and interesting Exposition.

IX. *Ambrosius Ansbertus*, Gallus Presbyter (obiit A.D. 778), in S. Johannis Apocalypsim libri x. ad sanctissimum in Christo Patrem ac Dominum D. Stephanum Divinâ Gratiâ Papam; ed. princ. Col. 1536, fol. p. 442. Bibl. P. Max. xiii. pp. 403—639. (Cave, i. p. 631.)

X. *Berengaudus*, Monachus Benedictinus, circ. A.D. 800. Expositio super vii. Visiones Apocalypseos, inter S. Ambrosii Opera, ed. Bened. tom. ii. pt. ii. pp. 499—589.

XI. *Haymo*, "Episcopus Halberstattensis, Alcuini discipulus," obiit A.D. 853; an excellent Expositor. Commentariorum in Apocalypsim Beati Joannis libri vii. jam primum in lucem editi, et ad multorum scriptorum Codicum fidem castigati Coloniæ, 1531, 12mo. (Cave, ii. p. 28.) Commentaries on the Apocalypse were written by *Alcuin* and *Rabanus Maurus* (Trithem. 251. 267), contemporaries of Haymo, but are not now extant.

XII. *Anselmus* Laudunensis (Laon, in Picardy) Benedictinus, Petri Abælardi magister; fl. A.D. 1103. In Apocalypsim Enarrationes, Coloniæ, 1612, inter Anselmi Cantuariensis Opera, ii. p. 471, sqq. (Cave, ii. p. 187.)

XIII. *Bruno*, Abbas Monte-Cassinas, ob. 1125. (Cave, ii. p. 158.) Commentarius in Apocalypsim, Opera, Venet. 1651. 2 tom. fol.

XIV. *Rupertus* Tuitensis (propè Coloniam Agrippinæ), ob. 1135. Comment. in Apocalypsim, lib. xii. ad Fredericum, Archiepiscopum Coloniensem, Colon. 1541, p. cxcv; Noriberg, 1526, ed. Paris, ii. p. 450, sqq. (Cave, ii. p. 193.)

XV. *Anselmus*, Episcopus Havilbergensis, de Sigillis Apocalypticis scripsit, A.D. 1145. (Cave, ii. p. 224.) Some further account of this important treatise has been given, and some extracts from

[1] E. g. *Bede*, Explan. Apocalyps. Epist. ad Euseb., "Has ergo regulas non in Apocalypsi tantùm, id est, in Revelatione Sancti Joannis Apostoli, quam idem *Tichonius* et vivaciter intellexit, et veridicè satisque catholicè disseruit, præter ea duntaxat loca, in quibus suæ partis, id est, Donatistarum schisma defendere nisus." "Cujus quidem auctoris et nos in hoc opere sensum secuti, nonnulla quæ extrinsecus posuit, breviandi causâ, omisimus."

[2] Andreas of Crete was probably a different person from Andreas of Cappadocia. In the MSS. the Commentary on the Apocalypse is attributed, sometimes to the one, sometimes to the other. Arethas assigns it to his predecessor in the See of Cappadocia.

it have been printed, by the present writer in his Edition of the Greek Text of the Apocalypse, London, 1849, Appendix B.

XVI. *Ricardus de Sancto Victore*, propè Parisios, "natione Scotus, S. Bernardi familiaris," obiit 1173. In Apocalypsim S. Joannis libri vii. (Cave, ii. p. 228.) Opera, Rothomagi, 1650. 2 tom. folio.

XVII. *Joachimus Calaber*, Abbas Florensis sive de Flore, fl. A.D. 1200. (Cave, ii. p. 278.) His work on the Apocalypse was first published with the following title :—

"Expositio magni Prophetæ *Abbatis Joachim* in Apocalypsim: Opus illud celebre; Aurea, ac præ ceteris longè altior et profundior Explanatio in Apocalypsim *Abbatis Joachim* de statu Universali Reipublicæ Christianæ, deque Ecclesiâ Carnali in proximo *reformandâ*, atque in primævam sui ætatem redigendâ; triplici priùs tamen percutiendâ flagello, moxque omnium Infidelium ad Christi fidem conversione; jam multis sepulta sæculis, sed adimplenda tempore instante ad utilitatem et consolationem fidelium nutu divino detecta atque reserata in lucem primo venit," Venetiis, 1527, 4to.

The date of Joachim's prefatory Epistle is printed "Floris. anno Dominicæ Incarnationis MC." It ought to be MCC.

A further account of Joachim's expositions of the Apocalyptic prophecies is given in Appendix C of the present Editor's volume above quoted, Lond. 1849; and *Gieseler*, Eccl. Hist. § 70.

XVIII. *Thomas Aquinas*, nat. 1224, ob. 1274. Thomæ Aquinatis in B. Joannis Apocalypsim Expositio nunc primum è tenebris eruta, Florentiæ, 1549, 12mo. p. 654. The preface speaks of it unhesitatingly as the work of Aquinas. Cave (ii. p. 306) denies the genuineness of this exposition, and conjectures that it was written by *Thomas Anglicus*, the monk of Ely, of the twelfth century.

XIX. *Joannes Petrus Olivi*, a Franciscan, of Languedoc, ob. 1297. Postilla in Apocalypsim. For a further account of *Peter Olivi*, and of his memorable labours on the Apocalypse, see *Gieseler*, Eccl. Hist. § 70, and Appendix D of the present Editor's Greek Text of the Apocalypse. Lond. 1849.

XX. *Albertus Magnus*, Provincial of the Dominicans, Master of Aquinas, Bishop of Ratisbon, died at Cologne, A.D. 1280. (Cave, ii. p. 311.) Commentarii in Apocalypsim. Basil, 1506.

XXI. *Petrus Aureolus*, sive Petrus de Verberia, Doctor facundus, Archiepiscopus Aquensis (of Aix), fl. 1310. (Cave, ii. p. 25, App.) His *Breviarium Bibliorum* contains his comment on the Apocalypse.

XXII. *Nicolas de Gorham*, of Merton College, in the fourteenth century. Comment. in Apocalypsim, Antwerp, 1617—1620, p. 178 sqq. (Cave, ii. p. 86 in Appendice.)

XXIII. *Jacobus de Paradiso*, Carthusianus, A.D. 1449. "De Septem Statibus Ecclesiæ in Apocalypsi descriptis, deque authoritate *Ecclesiæ et ejus Reformatione*." A valuable and interesting treatise, printed in *Browne's* Fasciculus Rerum Expetendarum, &c., ii. p. 102. Lond. 1690.

ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ.

I. [1] Ἀποκάλυψις Ἰησοῦ Χριστοῦ, ἣν ἔδωκεν αὐτῷ ὁ Θεὸς δεῖξαι τοῖς
δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει, καὶ ἐσήμανεν ἀποστείλας διὰ τοῦ
a 1 John 1. 1. ἀγγέλου αὐτοῦ τῷ δούλῳ αὐτοῦ Ἰωάννῃ, [2] a ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ
b Rom. 13. 11. James 5. 8. 1 Pet. 4. 7. ch. 22. 7 10. καὶ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ, ὅσα εἶδε. [3] b Μακάριος ὁ ἀναγινώσκων,
καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμ-
μένα· ὁ γὰρ καιρὸς ἐγγύς.
c Exod. 3. 14. ver. 8. ch. 1. 4. & 4. 5, 8. & 11. 17. & 16. 5. [4] c Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη
ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος· καὶ ἀπὸ τῶν ἑπτὰ πνευμάτων, ἃ ἐνώπιον

Ch. I. 1. Ἀποκάλυψις Ἰησοῦ Χριστοῦ, κ.τ.λ.] *The Apocalypse*, or *Revelation of Jesus Christ, which God gave to Him, to show to His servants what things must come to pass shortly.* The Father loveth the Son, and showeth Him all things that Himself doeth (John v. 20); and the Everlasting Son, the Word of God, God with us (Matt. i. 23), God manifest in the flesh (1 Tim. iii. 16), *reveals* God's will to the world (see Matt. xi. 27. Luke x. 22. John i. 18). Hence the Apocalypse is the *Revelation of Jesus Christ* (cp. Gal. i. 12. 2 Cor. xii. 1). John (says *Bengel*) is the *writer* of this book, but its *Author* is Christ.

By some English Writers this Book is sometimes called, in the plural number, "the Revelations," but this is erroneous. The Book is Ἀποκάλυψις, *Apocalypse*, an *unfolding* or *revealing* of what is secret; as *Andreas* expresses it, it is ἡ τῶν κρυπτῶν δήλωσις (see the LXX, in 1 Sam. xx. 30). Hence *S. Irenæus* (v. 30) says, "the Apocalypse *was seen*" (ἑωράθη); a passage which shows that this title of the book, "the Apocalypse," is very ancient, probably from St. John himself.

It is this act of *revealing* which the title describes. Compare the use of this word in Rom. ii. 5; viii. 19; xvi. 25. 1 Cor. i. 7; xiv. 6. 2 Cor. xii. 1. 7. Gal. i. 12; ii. 2. Eph. i. 17; iii. 3. 2 Thess. i. 7. 1 Pet. i. 7. 13; it is the office of revealing the future which is assigned to Christ by God, and this truth is declared in the name and contents of the Apocalypse. Accordingly we shall see that it is Christ, Who commands John to write the seven Epistles to the Seven Churches, and reveals what some of them will suffer (i. 11. 19); it is Christ, Who opens the Book sealed with the Seven Seals (v. 7. 9), and reveals the future sufferings and final triumph of the Church (vi. 1—17; vii. 1—17); it is Christ, Who offers the prayers of all the Saints, which lead to the sounding of the Seven Trumpets which announce God's Judgments on His enemies (viii. 3—13; ix. 1—21; xi. 15); it is Christ, Who delivers the little Book opened to St. John, and gives him a commission to prophesy again (x. 1—11).

The *Divinity* of Christ is declared by what follows; "*He* sent and signified it by *His* angel to His servant John." Compare xxii. 16. The Angels are *Christ's* Angels, because He is God. See Matt. xxiv. 31.

— ἃ δεῖ γενέσθαι ἐν τάχει] *which must come to pass shortly.* This expression is not inconsistent with the fact that some of these things would *seem long* in their accomplishment, to human calculation; as is evident from Luke xviii. 8, where Christ says that God is *long-suffering* (μακροθυμῶν) and yet executes His purposes ἐν τάχει, and so here He says, xxii. 7, ἰδοὺ ἔρχομαι ταχύ, and still He is not yet come: cp. below *v.* 3, and *v.* 7.

— τῷ δούλῳ αὐτοῦ Ἰωάννῃ] *to His servant John.* The blessed Apostle, the beloved Disciple, who was admitted to see the heavenly visions which he is about to describe, is not "exalted by the abundance of his revelations" (2 Cor. xii. 7), but describes himself by this title, "the *servant* of Christ." "*Mysteries* are *revealed* unto the *meek*." Ecclus. iii. 19.

2. ὃς ἐμαρτύρησε κ.τ.λ.] *who bare witness of the Word of God, and the testimony of Jesus Christ, as many things as he saw.* St. John thus intimates, that what he writes in the Apocalypse, is not from *himself*, but from *God*; that it is not from any private imagination, but that it is the testimony of Christ; and that he writes *whatever he saw* in the visions of God. Therefore he adds, "*blessed is he who readeth, and who heareth* (i. e. hearkens to, and obeys) *the words of the prophecy, and observeth the things which are written therein.*" On the sense of ἀκούω with an accusative as here, see Acts ix. 7. On the meaning of ὅσα see note, John xxi. 25, and on the promise of blessedness to him that *readeth* and *keepeth*, see on James i. 22.

3. ὁ γὰρ καιρὸς ἐγγύς] *for the season is at hand:* the *season* (καιρὸς) at which they will come to pass is near. This assertion is always true, even to the end of time. For since the prophecies in this book extend from the Apostolic age to the Day of Judgment, some of them are continually on the eve of their accomplishment. Besides, since the duration of the present world is but a span when compared with Eternity, the season of Judgment is at hand; the *Judge standeth before the door* (James v. 9). Cp. 2 Pet. iii. 8, 9. *Arethas.*

4. Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις] *John to the Seven Churches that are in Asia.* The *Asia* here mentioned is the district more commonly known as Ionia and Lydia, and was called in Roman language Proconsular Asia. It was a province of not more than one hundred miles square, watered on the north by the river Caycus, on the south by the Mæander, and bounded on the east by the Phrygian hills, and on the west by the Mediterranean Sea. See on Acts ii. 9, and *Abp. Ussher's* Treatise on the Original of Bishops and Metropolitans, Oxf. 1641, p. 53, and following. Its capital was Ephesus, in which city St. John resided, wrote his Gospel, and died, and which is now named after him. See above, *Introduction* to St. John's Gospel, p. 267.

On these Epistles to the Seven Churches see further below, i. 11; ii. 1.

— χάρις ὑμῖν καὶ εἰρήνη] *Grace be to you, and Peace.* The salutation with which St. Peter's two Epistles, and all St. Paul's Epistles to Churches begin (see on 1 Thess. i. 1); and serving as a bond of Christian fellowship between St. John and those two Apostles. The Apocalypse also ends with the final salutation which was characteristic of St. Paul, *The Grace of the Lord Jesus Christ.* See above, on 1 Thess. v. 28.

— ἀπὸ ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος] *from Him Who is, and was, and is to come.* Ὁ ὤν means more than "Who is;" it means "the Being One," the "Ever Self-existing One," the First Cause of all existence.

This remarkable structure, in which the preposition ἀπὸ is

τοῦ θρόνου αὐτοῦ, 5 [d] καὶ ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστὸς, ὁ πρωτότοκος τῶν νεκρῶν, καὶ ὁ ἄρχων τῶν βασιλέων τῆς γῆς· τῷ ἀγαπῶντι ἡμᾶς καὶ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ, 6 [e] καὶ ἐποίησεν ἡμᾶς βασιλείαν ἱερεῖς τῷ Θεῷ καὶ Πατρὶ αὐτοῦ, αὐτῷ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

7 [f] Ἰδοὺ, ἔρχεται μετὰ τῶν νεφελῶν, καὶ ὄψεται αὐτὸν πᾶς ὀφθαλμὸς, καὶ οἵτινες αὐτὸν ἐξεκέντησαν, καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ

d Ps. 89. 38. Isa. 55. 4. John 8. 14. Acts 20. 28. 1 Cor. 15. 20. Col. 1. 18. Heb. 9. 12, 14. 1 Pet. 1. 19. 1 John 1. 7, 9. ch. 3. 14. & 5. 9. & 17. 14. & 19. 16. e Rom. 12. 1. Heb. 9. 14. 1 Pet. 1. 19.

& 2. 5, 9. 1 John 1. 7. ch. 5. 10. & 20. 6. & 25. 31. & 26. 64. John 19. 37. f Isa. 3. 13, 14. Dan. 7. 13. Acts 1. 11. Zech. 12. 10. 1 Thess. 1. 10. Matt. 24. 30. 2 Thess. 1. 10. Jude 14.

followed by a *nominative* case, seems designed to remind the reader, that in the Apocalypse he is to be prepared for combinations independent of the ordinary rules of Grammar, and having a Grammar of their own,—the Grammar of Inspiration.

These remarkable structures, frequent in this Book, excite the reader's attention by their singularity, and serve as mementos that the truths which they express transcend the reach of human thought and language. Thus the combination of the preposition ἀπὸ here with the participle, *ὁ ὤν*, marks its connexion with the *indeclinable* Hebrew יְהוָה (*Jehovah*), and also, if we may so say, bespeaks the *indeclinability* of the Divine Essence, with which there is "*no variableness* or shadow *of turning*." James i. 17.

See below, *v.* 5, and *Winer*, Gr. Gr. pp. 64. 164; it indicates that the phrase *ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος* is a *proper name* reserved to God alone, and that He Who spake to John in Patmos is the same as He Who spake to Moses in the Wilderness, when He thus described Himself, Ἐγώ εἰμι ὁ ὤν, "I AM the BEING One;" "I AM the ever EXISTING One," and ordered Moses to say, *ὁ ὢν ἀπέσταλκέ με*, "I AM hath sent me." Exod. iii. 14.

The commission given here to St. John resembles that given to Moses; and it will be seen that the Apocalypse presents a continuous series of typical analogies between the *Church* of *Christ*, whose future fortunes he reveals, and the history of the *Israelitish Church* led by *Moses* out of Egypt, in its pilgrimage through the wilderness, toward Canaan, the figure of Heaven. Cp. *Arethas* here, and see *Introduction* above, pp. 148, 149.

Elz. has *τοῦ* after *ἀπὸ*, but it is not in the best MSS.

— *ἀπὸ τῶν ἑπτὰ πνευμάτων*] *from the Seven Spirits which are before His throne.* From a comparison of this passage with Zech. iv. 10, speaking of those "*seven*, which are the Eyes of the Lord, which run to and fro through the whole earth," it has been inferred by some that the *Seven Spirits* here mentioned, are the Seven principal Angels, of which number Gabriel and Michael are two. Cp. Luke i. 19. The ancient opinion of the Hebrews on this subject is expressed in the book of Tobit, xii. 15, "I am Raphael, one of the *Seven* Angels . . . . which go in and out before the presence of the Holy One;" and this opinion was entertained by *Irenæus*, cited by *Andreas*, and by *Clemens Alex.* Stromat. i. ad fin., and by *Andreas* and *Arethas*, and in later times by *Ribera*, *Viegas*, *Corn. à Lapide*, *Mede*, *Bossuet*, *Drusius*, *Bp. Bull* (Sermons, i. pp. 291, 292), and others. Cp. below, iii. 1, where Christ is said to have the Seven Spirits of God, and the Seven Stars, and iv. 5, where the Seven Spirits are typified by seven lamps, and v. 6, where they are symbolized by the Seven horns and seven eyes of the Lamb.

There would be, doubtless, an appropriate significance in the conveyance of the message of *Grace and Peace* from God and Christ through the ministry of the *Seven Angels* of the Church in Heaven to the *Seven Angels* of the Churches of Asia, who represent the fulness of the Apostolic Ministry of the Church Universal on Earth. See i. 20; ii. 1.

Perhaps, however, inasmuch as the number *Seven* in the Apocalypse symbolizes *completeness* (see on xii. 19), and inasmuch also as Angels are not called *Spirits* in this book, the *Seven Spirits* represent the *Holy Spirit*, in His sevenfold fulness, which rests on Christ, the Holy One of God (Isa. xi. 2; lxi. 1. Luke iv. 18), and which after His Ascension He sent, and is ever sending, to comfort and illuminate His Church, and therefore they may well be called *horns*, *lamps*, and *eyes*. Nor is there any harshness in the expression *Grace and Peace* be to you from *the Seven Spirits*; for these seven gifts of the Holy Spirit bestowed by Christ, Who received them from the Father (John xiv. 16), Who is the Wellspring of all good (see on 2 Cor. xiii. 14), are the means of all Grace and Peace to the Church; and so the words are understood by *Victorinus*, *Primasius*, *Andreas*, *Bede*.

The *septenary number* (says *Aug.*) is consecrated to the Holy Ghost in Holy Scripture, and is recognized as such by the Church. And (as is added by *Bede* here) the One Spirit is here characterized as *sevenfold*, because in the One Spirit is all fulness and perfection; and this interpretation is sanctioned by *Bp. Andrewes* (Sermon "on the Sending of the Holy Ghost," iii. p. 134), and so *Bp. Wilson*, who says that the salutation is from "the Holy Ghost Who governs the Church of Christ, until His Coming again, and with His *sevenfold gifts* inspires it."

5. *ἀπὸ Ἰησοῦ Χριστοῦ, ὁ μάρτυς ὁ πιστός*] *from Jesus Christ, the faithful Witness.* The structure of *ἀπὸ* with a nominative may be compared with that in *v.* 4; and as in that passage it declared that there is no *variableness* or *shadow* of turning in God (James i. 17), so it may here be understood to signify, that whatever vicissitudes may occur in the affairs of Nations, and in the History of the Church, as revealed in the prophecies of this Book, yet "*Jesus Christ is the same* yesterday and to-day and for ever" (Heb. xiii. 8), and that He Who "came into the world to witness to the truth" (John xviii. 37), is always "*the faithful* witness;" and whatever corruptions of Christian doctrine may arise in the Church, yet His testimony is always *faithful and true.*

— *ὁ πρωτότοκος τῶν νεκρῶν*] *the first-begotten of the dead. Death* has become *Birth*, through Him Who is the *First-born* from the Grave. See above, on Acts ii. 24. 1 Cor. xv. 20. Col. i. 18. *Bp. Andrewes*, iii. 57.

— *ὁ ἄρχων*] *the Prince of the Kings of the Earth*, an appropriate declaration consequent on the statement of Christ's Victory over the Grave at his Resurrection, when He asserted this Supremacy (see Matt. xxviii. 18), and here it is the preamble of a Revelation which will disclose insurrections of *earthly Powers against* Christ, and His triumph over them (xix. 19—21).

— *καὶ λούσαντι κ.τ.λ.*] *and Who washed us from our sins by His blood.* Some MSS., viz. A, ℵ, C, and several Cursives, and the *Syriac* and *Armenian* Versions and Fathers, *Andreas* and *Primasius*, and *Cassiodorus*, have *λύσαντι*, *Who redeemed us*, and so *Lachmann*, and *Düsterdieck*, but not *Ewald*, *De Wette*, *Tisch.*

This reading deserves consideration, and may perhaps be preferable. For the Copyists were more likely to alter *λύσαντι* into *λούσαντι* than *vice versâ*; and the great proof of Christ's *love* is, that He *redeemed* us by pouring forth *His Own Blood*, as our *ransom*, *λύτρον*; and whereas we were held in *bondage* by reason of our sins, and were liable to everlasting death (Rom. vi. 17—23), our Redeemer delivered us from that captivity by paying that price which alone could satisfy God's justice, and procure our release, and He *purchased* us at that price for Himself. See Matt. xx. 28. Acts xx. 28. 1 Cor. vi. 20; vii. 23. Eph. i. 7. Col. i. 14. Heb. ix. 12. 1 Tim. ii. 6. 1 Pet. i. 18. On the use of *ἐν* as the *instrument*, see vi. 8.

6. *καὶ ἐποίησεν ἡμᾶς βασιλείαν*] *and He made us* to be *a kingdom, Priests to God and the Father.* So the best MSS. *Elz.* has *βασιλεῖς*, *Kings*; but the *spiritual* character of the Christian privileges is best expressed by the abstract word *a Kingdom*, which may be designed to be a caution against erroneous and antinomian notions which some have deduced from the declaration of Scripture, that *all* Christians are *Kings*. It is a phrase derived from the Ancient Scriptures (Exod. xix. 6; xxiii. 22), "Ye shall be to Me a royal *Priesthood*," *βασίλειον ἱεράτευμα*. Cp. 1 Pet. ii. 9, and *Winer*, p. 512.

Observe the aorist here, *ἐποίησεν*, He *made*; that is, by certain special acts on His part, His Incarnation, and Death, and Ascension. See below, v. 10.

The addition of a finite verb (*ἐποίησεν*), preceded by *καὶ*, to participles (*ἀγαπῶντι*—*λούσαντι*), is a Hebraistic peculiarity, as is observed by *Delitzsch*, quoted by *Hengstenberg*.

7. *ἰδοὺ, ἔρχεται μετὰ τῶν νεφελῶν*] *Behold, He cometh with the clouds, the* clouds of the Last Judgment described by Daniel, vii. 13. St. John, being in the Spirit, already anticipates the end of all things, and sees it as already at hand; as it is to Him to Whom a thousand years are as one day (2 Pet. iii. 8), and by Whose inspiration he writes. See *v.* 3.

— *καὶ οἵτινες αὐτὸν ἐξεκέντησαν*] *and they also who pierced Him*, whether on the Cross, by nails and the spear, and by bitter mockeries and insults; or by their sins. Heb. vi. 6. On the variation here from the Septuagint Version of this text, cited from Zech. xii. 10, see above on John xix. 37, where is the same

g Isa. 41. 4. & 44. 6. & 48. 12. ver. 4. ch. 21. 6. & 22. 13.
h Rom. 8. 17. Phil. 1. 7. & 4. 14. 2 Tim. 1. 8. & 2. 12.

τῆς γῆς· ναὶ, ἀμήν. 8 g Ἐγώ εἰμι τὸ Ἄλφα καὶ τὸ Ω, λέγει Κύριος ὁ Θεὸς, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ.

9 h Ἐγὼ Ἰωάννης, ὁ ἀδελφὸς ὑμῶν καὶ συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Χριστῷ Ἰησοῦ, ἐγενόμην ἐν τῇ νήσῳ τῇ καλουμένῃ Πάτμῳ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν Ἰησοῦ Χριστοῦ.

variety; and where it is observed, that the text which speaks of Christ's *suffering*, affords also evidence of His *Godhead*.

This *deviation* from the LXX Version, and this *identity* of the rendering of this remarkable text in St. John's Gospel (xix. 37; cp. *Lee* on Inspiration, p. 345), and in the Apocalypse, are confirmatory of the belief that those two writings are from the same hand.

The frequent citations in this, the first chapter of the Apocalypse, from the ancient Hebrew Prophets, especially from *Daniel* and *Zechariah*, are doubtless designed to lead the reader to regard the *Apocalypse* as a *sequel* to, and *continuation* of, *Hebrew prophecy*, and as dictated by the Same Spirit Who spake by its mouth. And since the Apocalypse is the *last* prophetical Book of Holy Scripture, it may be regarded as the *consummation* of all God's prophetic Revelations to the world. See above, *Introduction* to this Book, pp. 150, 151.

— καὶ κόψονται ἐπ' αὐτὸν πᾶσαι αἱ φυλαὶ τῆς γῆς] *and all the Tribes of the Earth will wail at Him:* a sentence uttered by Our Lord Himself in the Gospel, Matt. xxiv. 30.

The *Tribes* of the *Earth* in this book are they who are of the *earth*, *earthy*, and are not like the *Tribes* of the *Israel* of God, the heirs of the *heavenly Jerusalem*, who have their hearts in *heaven*, their treasure in *heaven*, and their conversation in *heaven* (Matt. vi. 20. Phil. iii. 20). See below, iii. 10.

It is a saying of *S. Augustine*, which is of constant use in expounding the Apocalypse, "*Ecclesia* Dei *cœlum* est, *inimici* Ejus *terra* sunt" (Serm. 57).

The *tribes* of the *spiritual Israel*, the Church Universal, are represented as *sealed* with the seal of God, at the final gathering of all his people, in the seventh Seal. See below, vii. 4—9.

But they who set their affections on things upon earth will wail at Christ's Coming to Judgment; while they who have set their affections on things above (Col. iii. 2) will rejoice at His appearance, and will "lift up their heads, because the day of their redemption draweth nigh" (Luke xxi. 28).

On the use of the verb κόπτομαι, *plango*, see above, Matt. xi. 17; xxiv. 30. Luke viii. 52; xxiii. 27; below, xviii. 9.

8. ἐγώ εἰμι τὸ Ἄλφα καὶ τὸ Ω] *I am the Alpha and the Omega.* The first and the last letters of the *Greek* Alphabet are used by Christ in order to declare that He is the Beginning and End of all things. A similar mode of speech, derived from their own alphabet, was employed by the *Hebrews*, who said that Adam transgressed, and that Abraham observed the whole law "from *Aleph* to *Thau*;" see *Schoettgen*, pp. 1086, 1087. A like usage is found in later Greek writers. See *Wetstein*, p. 749.

This use of letters of the Alphabet of the *Greek* or *Gentile* world, and *not* of the *Hebrew*, in the introduction of this Book, as a designation of Jesus Christ, and adopted by Himself as such, is characteristic of the universality of the Dispensation which it reveals, and of the incorporation of all nations of the Earth in the mystical Body of Christ. The *numerical* value of A is an *Unit*, and of Ω is *eight* hundred; and *eight* is the symbol of glory. See on Luke xxiv. 1.

These words, applied by Christ to Himself (xxi. 6; xxii. 13; cp. i. 17, 18), and compared with the declarations of JEHOVAH, Isa. xli. 4; xliv. 6; xlviii. 12, are also a plain assertion of Christ's Divinity and Co-eternity with the Father. See *Athanasius*, c. Arianos, Orat. iii. vol. i. p. 317; and cp. *Andreas*, *Œcumen.*, *Arethas*, here. *Bp. Andrewes*, ii. 162. *Bp. Pearson*, Art. ii. p. 233. *Dr. Waterland*, ii. 136. Observe the definite *articles* prefixed here to Alpha and Omega, indicating that He is *the* only Beginning and End of all things, and showing His Co-equality with the Father.

This declaration of Christ concerning Himself, "I am the A and the Ω," was reverently accepted by early Christian Art, and is often seen in ancient Christian *Inscriptions*, particularly in the *Catacombs* of Rome, where the symbols A, Ω are frequently accompanied by ☧ (Χριστός). See *Arinyhi*, Roma Subterranea, cap. xiii. and xv. *Bp. Kip* on the Catacombs, Lond. 1859, p. 110; and *Scott* on the Catacombs, p. 100; in one case the symbol is accompanied with the words ES DEIS, probably DEUS, "Thou art God," asserting the GODHEAD of CHRIST.

It is also adopted in Christian Hymnology, e. g. by *Prudentius*, in the fourth century, Cathem. ix 10.

Corde natus ex Parentis ante mundi exordium,
Alpha et Ω cognominatus, Ipse fons et clausula
Omnium quæ sunt, fuerunt, quæque post futura sunt.

9. ἐγὼ Ἰωάννης—Πάτμῳ] *I, John, your brother.* Observe the humility of the beloved Disciple; see above, *v.* 1. *I, John, your brother and partner in the affliction and kingdom and endurance in Christ Jesus* (א and C omit Χριστῷ. A omits Ἰησοῦ, B has ἐ. Χ. Ἰ.) *became* (ἐγενόμην, not ἦν) a dweller *in the Island called Patmos, on account of the word of God, and the testimony of Jesus Christ.* Observe the gentleness with which he speaks of his exile and imprisonment for the Gospel; ἐγενόμην ἐν τῇ νήσῳ, I *became*—I *found myself*—for the sake of God's Word, an inmate of Patmos. He regards his banishment like a voyage and sojourn in a pleasant place; for he was there visited by Christ. There is also something beautiful and touching in the repetition of this word ἐγενόμην here. I *became* a dweller *in Patmos*, for *the Word's sake*, and I *became* a dweller *in the Spirit*, on the *Lord's Day*. To be *in Patmos* for the Truth's sake is a proper preparation for *being in the Spirit*, and for seeing Revelations of heaven.

The aorist ἐγενόμην does *not* intimate, as some have supposed, that the Apocalypse was *not written* in Patmos; see *v.* 11. It is like the epistolary aorist ἔγραψα, by which the writer puts himself in the place of the *reader;* see 1 Pet. v. 12.

St. John saw and wrote the Revelation in the isle of Patmos, one of the Sporades, in the Ægæan Sea, to which he was banished by the Emperor Domitian about A.D. 95. See *Tertullian*, Præscr. Hær. 36. *Iren.*, c. Hær. v. 30. *Origen* in Matt. tom. xvi. *Euseb.* iii. 18; and cp. *Andreas* here, and *S. Jerome*, Scr. Eccl. x.; and above, *Introduction*, p. 157; and *Introduction* to St. John's Gospel, p. 267, note, where the passages are cited.

Smaller Islands, especially in the Archipelago, such as Gyaros, Seriphos, Patmos, were used by the Romans for purposes of penal deportation and imprisonment; see *Tacit.*, Annal. i. 53. *Juvenal*, i. 73; x. 170.

The island of Patmos still preserves some local traditions of St. John's sojourn there. A cave is shown where he is said to have seen the Revelation. *Tournefort*, ii. p. 198. *Pococke*, iii. p. 36. *Walpole*, Turkey, ii. p. 43.

At the opening of this book, Christ displays a specimen of the providential Scheme which is to be revealed in the Apocalypse. John was banished by the powers of this world; but Christ uses his exile and detention in Patmos as an occasion for revealing to him the glories of His Second Coming, and for commissioning him to *write* what he could not now preach by word of mouth, and to *send* the writing to the Seven Churches, so that it might be *read* by them and by *all* Churches in every age, even to the Coming of Christ.

St. John, an exile on earth, was admitted to visions of Heaven. Confined within the limits of Patmos, he was received into the courts of the Jerusalem that is above.

He who had been admitted to our Lord's most private retirements; to the most solemn scenes of His sufferings and sorrow; who had been with Him on the Mountain of Transfiguration, in the Garden of Gethsemane, in the High Priest's hall, and at the Cross; was now a prisoner in a lonely island.

All his brother Apostles had been taken away by Death. He was left the last. As the winds blew, and as the waves dashed on the rocky shores of Patmos, so the storms of the world were beating against the rock of the Church. But the aged and lonely Apostle was cheered with glorious visions. He was visited by JESUS CHRIST. The Man of Sorrows, whom St. John had seen in His agony at Gethsemane, He Whom He had seen standing bound before Caiaphas, crowned with thorns, mocked by Herod, condemned by Pilate, dying on the Cross, and pierced by the soldier, was now seen by him enthroned in heaven, and adored by Angels kneeling before Him. "I am the Alpha and the Omega, the First and the Last. I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."

Here is comfort to all in times of sorrow. They who love Christ with St. John, they who suffer with Christ, and for Him, will be visited by Him, and after the troubles of this world will pass to the peace of heaven. See above, *Introduction*, p. 162.

10 [i] Ἐγενόμην ἐν Πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ, καὶ ἤκουσα ὀπίσω μου φωνὴν μεγάλην ὡς σάλπιγγος 11 [k] λεγούσης, Ὃ βλέπεις γράψον εἰς βιβλίον, καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις, εἰς Ἔφεσον, καὶ εἰς Σμύρναν, καὶ εἰς Πέργαμον, καὶ εἰς Θυάτειραν, καὶ εἰς Σάρδεις, καὶ εἰς Φιλαδέλφειαν, καὶ εἰς Λαοδίκειαν.

[i] ch. 4. 2.
[k] ch. 2. 8. & 22. 13.

10. ἐγενόμην, κ.τ.λ.] *I became in the Spirit on the Lord's Day:* the Day of the Lord's Resurrection from the Dead; a very appropriate season for the revelation of Christ in glory, and of the bliss of the Church Triumphant.

By the repetition of the word ἐγενόμην St. John marks his transition from the outer visible world (ἐν Πάτμῳ) to the inner invisible world (ἐν Πνεύματι).

The expression—"*the Lord's Day*"—shows that the First Day of the Week, on which our Lord rose, was now observed by Christians as a day set apart for religious uses. In the words of *S. Augustine* (Epist. 119), "The Lord's Day being proclaimed to Christians by the Lord's Resurrection, thence became their festal Day."

A weekly Day of Rest typifies the Rest or *Sabbatism* which still remaineth to the people of God (see Heb. iv. 9). The Sabbath commemorated God's Rest after creation, which concerns all men; and the transfer of the Sabbath to the First Day recalls the mind to the blessing of Creation, begun on the First Day, and consecrated anew by those of Redemption and Sanctification, bestowed in the Resurrection of Christ on the First Day, and in the Descent of the Holy Ghost from heaven, on the First Day. The Sabbath of the *Jews* commemorated their deliverance from Egypt (Deut. v. 15). The Christian Sabbath celebrates the substance of which that national deliverance was a shadow; it celebrates the Exodus of mankind from a spiritual Egypt, in the Resurrection of Christ.

See note above on Matt. xxvii. 62; xxviii. 1. Luke xxiii. 56. Acts xx. 7; Col. ii. 16, and *Bp. Andrewes*, Sermon on 1 Cor. xi. 16, vol. ii. p. 426, who there says, "The Lord's Day hath testimony in Scripture." *Bp. White* on the Sabbath, Lond. 1636. *Bp. Cosin*, De die Dominico, Works, v. p. 529; and *Archbp. Bramhall* on the Lord's Day, Works, vol. v. pp. 9—85; and *Bp. Pearson* on the Creed, note, Art. v. pp. 497, 498; and *Grotius* here; and No. xliv. of the *Editor's* Occasional Sermons, "On the Christian Sunday;" and *Ellicott* on Col. ii. 17. *Tertullian* refers to this passage in his De Animâ, c. 9.

There is also another special aptitude and adjustment in the Visions of the Apocalypse *to the first day of the week*. For all these Visions—the Seals, the Trumpets, the Vials, are grouped in *sevens*; they begin on the *first day* of the Seven, the birthday of the Church, whose history and pilgrimage they reveal, till she comes, after the *Hexäemeron* of her trial, to the *Sabbath* of her *Rest*; and to the *Octave* of a glorious *Resurrection*.

11. ὃ βλέπεις γράψον] *what thou art beholding write* forthwith (aorist) *into a book*.

— καὶ πέμψον ταῖς ἑπτὰ ἐκκλησίαις] *and send it to the Seven Churches:* that is, primarily to the Seven Churches in *Asia* here specified.

Hence the testimony of those Churches to the genuineness of the Apocalypse is of great weight. It was sent to them, and they bear witness that it was sent by the Apostle and Evangelist St. John. See above, the *Introduction* to this Book, pp. 154—6. *Tertullian* (adv. Marcion. iv. 5) refers to this passage, and calls these Churches "alumnas Joannis."

Secondly, the message delivered to them was designed by the Great Head of the Church for the perpetual edification of *all* Churches in every age and country of the World. This is evident from the fact, that *each* of the Seven Epistles here sent contains the solemn words, "He that hath an ear, let him hear what the Spirit saith unto *the Churches*" (Rev. ii. 7. 11. 17. 29; iii. 6. 13. 22).

Besides, in Holy Scripture the number *seven* indicates *completeness* (see *Bahr*, Symbolik i. pp. 187—201), and it is specially used in the *Apocalypse* in this sense. The *Seventh Seal*, the *Seventh Trumpet*, the *Seventh Vial*, is the *last* in their own series respectively.

There were many *more* Churches in Asia than Seven when St. John wrote (e. g. *Colossæ*, *Hierapolis*, and probably *Tralles*, *Magnesia*, and others); and therefore, as is said by all the ancient Expositors (*Victorinus*, *Andreas*, *Primasius*, *Bede*, *Arethas*, and others), the design of the Holy Spirit, in adopting the perfect number *seven* as the number of Churches to whom the Epistles are to be sent, is to declare that in speaking to *them* He is speaking to *all*.

The words of *Victorinus* (Bishop and Martyr in the third century), whose comment on the Apocalypse is the oldest now extant, deserve to be cited here. "There are seven horns of the Lamb (Rev. v. 6), seven eyes of God (Zech. iv. 10), seven spirits before the throne (Rev. i. 4; iv. 5), seven Candlesticks (i. 13), seven Women in Isaiah (iv. 1), seven Churches addressed in St. Paul's writings, seven Deacons (Acts vi. 3), seven Seals (Rev. v. 1), seven Trumpets (Rev. viii.), seven weeks ending at Pentecost (Lev. xxiii. 15), seventy weeks in Daniel (ix. 25), seven clean animals in the Ark (Gen. vii. 2), seven chastisements on Cain (Gen. iv. 15), seven years followed by a release of debt (Deut. xv. 1), seven Pillars in the House of Wisdom (Prov. xi. 1)." (*Victorin.* de Fabricâ Mundi.)

"Numero septenario Universæ Ecclesiæ significata est plenitudo: propter quod et Joannes Apostolus ad septem scribit Ecclesias, eo modo se ostendens ad *unius plenitudinem* scribere" (*S. Augustine*, de Civ. Dei xvii. 4).

St. John, in writing to *Seven* Churches of Asia, writes to *all* Churches of the world; and it has been observed by ancient Expositors (*Canon. Muratorian.* ap. *Routh*, R. S. iv. p. 2. *Victorinus*. *Cyprian*, de Exhort. Martyr. c. ii., and others), that the number of *Gentile* Churches to which *St. Paul* wrote Epistles is *seven*; and that what St. Paul wrote *to them* he wrote to *all*.

The Candlestick or *Lampstand* in the Temple had *seven* branches, i. e., three on each side and the shaft in the centre (Exod. xxv. 31, 32), and it was a figure of the *Church* fed by the Oil of Holy Scripture, and illuminating the World (see Zech. iv. 2, and below, i. 20, and especially xi. 4); whence *S. Irenæus* says, v. 20, that "the Church is the Seven-branched Lamp, holding the Light of Christ."

There are Seven Golden Candlesticks in the Apocalypse, and yet there was but one Seven-branched Golden Candlestick in the Temple, and in the visions of Zechariah. So there are particular Churches throughout the World; but all these together make One Church Universal; being fed with the same Oil of pure doctrine, and all constructed of the same pure material of fine gold.

Any *one* Candlestick *may be removed* (see on Rev. ii. 5), but the sevenfold unity is not disturbed by its removal. Any *particular* Church may fail, but the promise of Christ to the Church *Universal* is, that "the Gates of Hell shall never prevail against it" (Matt. xvi. 18).

— εἰς Ἔφεσον, κ.τ.λ.] *to Ephesus, and to Smyrna.* The Churches here mentioned are situated in a circular group (see *v.* 4), and are specified in the geographical order in which they would occur to the mind of a person writing from Patmos. See above, on 1 Pet. i. 1.

Some learned Modern Expositors (*Vitringa*, p. 31. *Venema*, p. 55. *Henry More*, p. 720, and others) regard the *Seven Epistles* as having a *prophetical* character, and as representing Seven *successive states* of the Christian Church in seven consecutive periods of time, dating from the Apostolic Age to the end.

But this is a notion which is not sanctioned by ancient Expositors, and seems to be unfounded.

It cannot be doubted that in writing to the Seven Churches St. John (as has been already observed) is writing to all; and that every Church of Christendom may see itself reflected in one or other of these Epistles. Indeed (as *Victorinus* says), in these *seven* Churches we see an image of the faithful of the whole Catholic Church. But the Epistles have an historical character (see ii. 6. 13. 15), and the arrangement of their order, as before said, appears to be geographical. Ephesus is fitly placed first, as being nearest to Patmos, and as being the Chief City and Church of Asia, where St. John himself lived and died.

— Σμύρναν] *Smyrna;* eight miles north of Ephesus. In Christian History it is celebrated as the Episcopal See of S. Polycarp, the scholar of St. John. See ii. 8—11. *Iren.* ap. *Euseb.*, iv. 14, 15. *Tertullian*, Præscr. § 32.

— Πέργαμον] *Pergamum;* rarely called Pergamus (*Strabo*, xiii. p. 924. *Winer*, ii. p. 224. *Trench*, on the Authorized Version, p. 44). But the Greek Expositors have ἡ Πέργαμος here (in *Caten.*, p. 208), and so *Diog. Laert.*, in Arcesida, iv. 30. It was in Mysia, on the Caycus. For further particulars concerning it, see on ii. 12.

— Θυάτειραν] So A, B, C.—*Elz.* has Θυάτειρα. *Thyatira*, in Lydia, on the river Lycus; mentioned Acts xvi. 14.

— Σάρδεις] *Sardis.* The ancient capital of Crœsus and the Lydian Kings, on the river Pactolus, south of the plain beneath Mount Tmolus; the Episcopal see of Melito, in the second century. *Euseb.* iv. 13. 26; v. 24.

— Φιλαδέλφειαν] *Philadelphia*, in Lydia; deriving its name

12 Καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν ἥτις ἐλάλει μετ' ἐμοῦ· καὶ ἐπιστρέψας
εἶδον ἑπτὰ λυχνίας χρυσᾶς, 13 l καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν ὅμοιον Υἱῷ
ἀνθρώπου, ἐνδεδυμένον ποδήρη, καὶ περιεζωσμένον πρὸς τοῖς μαστοῖς ζώνην
χρυσῆν· 14 m ἡ δὲ κεφαλὴ αὐτοῦ καὶ αἱ τρίχες λευκαὶ ὡς ἔριον λευκὸν, ὡς χιών·
καὶ οἱ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρὸς, 15 n καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολι-
βάνῳ, ὡς ἐν καμίνῳ πεπυρωμένοι, καὶ ἡ φωνὴ αὐτοῦ ὡς φωνὴ ὑδάτων πολλῶν,
16 o καὶ ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἀστέρας ἑπτὰ, καὶ ἐκ τοῦ στόματος αὐτοῦ
ῥομφαία δίστομος ὀξεῖα ἐκπορευομένη, καὶ ἡ ὄψις αὐτοῦ ὡς ὁ ἥλιος φαίνει ἐν τῇ
δυνάμει αὐτοῦ.

17 p Καὶ ὅτε εἶδον αὐτὸν ἔπεσα πρὸς τοὺς πόδας αὐτοῦ ὡς νεκρός· καὶ ἔθηκε

l Ezek. 1. 26. Dan. 7. 13. ch. 2. 1. & 14. 14. & 15. 6.
m Dan. 7. 9. ch. 19. 12.
n ch. 14. 2.
o Isa. 49. 2. Eph. 6. 17. Heb. 4. 12. ver. 20.
ch. 2. 1, 12. & 3. 1. & 19. 15, 21.
p Isa. 41. 4. & 44. 6. & 48. 12. Dan. 8. 18. & 10. 10. ver. 11. ch. 2. 8.

from Attalus Philadelphus, of Pergamus; at the foot of Mount Tmolus.

— Λαοδίκειαν] *Laodicea*, in Phrygia; called from Laodice, wife of Antiochus II., a celebrated commercial city, *Tacit.* Ann. xiv. 27; on the river Lycus, not far from Colossæ, see Col. ii. 1; iv. 14; it had a Chief Pastor, Archippus, in Apostolic times, Col. iv. 16. *Const. Apostol.* viii. 47; and a Bishop and Martyr, Sagaris, circ. A.D. 170. *Euseb.* iv. 26; v. 24.

12. εἶδον ἑπτὰ λυχνίας χρυσᾶς] *I saw Seven Candlesticks* (or rather *Lamps*, or *Lampstands*) of Gold.

On the symbolic meaning of the number *Seven*, see below, note on xii. 19.

The word *Candlestick* has taken root in the English language as an emblem of a Church, and it seems almost impossible to eradicate it; but it must be borne in mind by the English reader that the word *Candlesticks* does not rightly represent those λυχνίαι, which were similar to the *Seven-branched* λυχνίαι, or *Lampstands*, which were to be kept *continually burning* in the *Levitical Tabernacle*, or *Temple* (Exod. xxv. 31; xxvii. 20. Lev. xxiv. 1—4. 1 Kings vii. 49. Heb. ix. 1, 2); and (as before observed, see *v.* 11) were fed with *oil* (cp. Exod. xxvii. 20) supplied through their branches, or tubes, into their bowls, and thus were very apt emblems of *Churches* (see *v.* 20), which have no *independent* light in *themselves* (as *Andreas* here observes), but are only *vehicles* (ὀχήματα) of light *derived from above*; being supplied by the Holy Spirit with a perennial stream of pure oil (see *Caten.* pp. 194. 199) flowing from the Word of God, and enabling them to enlighten the world—even the Angels of heaven—with the pure light of the Gospel (see Eph. iii. 10), and ever tended by Christ, and under him by the Christian Priesthood; as the Seven-branched Lamp-*stand* was tended by the Levites in the Temple. In like manner the Priests of the Church of Christ are bound to keep watch and ward by day and night, and to take good heed that the wicks of the Spiritual Lamp in the Christian Sanctuary are duly trimmed, and that the pipes are not clogged and obstructed by the clotted corruptions of unsound doctrine, and that the oil is not adulterated, and that the lights burn clearly; and they are responsible to Christ for the discharge of this duty, and He will *remove* their Candlestick if they neglect to perform it. See next note, and below on xi. 4.

13. καὶ ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν] *and in the midst of the seven golden Lamps one like the Son of Man, clothed with a long garment, reaching down to His feet.* After ποδήρη the word χιτῶνα is to be understood. "One *like* the Son of Man," so Daniel describes *Christ*, Dan. vii. 13; x. 5. Christ is arrayed in a *long garment*, as the *High Priest* of the Church Universal. Compare Ezek. ix. 2. 11, and the description of the High Priest's robes in *Josephus*, Ant. iii. 8. 4; viii. 3. 8; xx. 1. 1, who uses the word ποδήρης, *flowing to the feet*, as applicable to the Sacred Vesture of the High Priest.

Christ is represented as *walking in the midst of the Seven Golden Lamps* (ii. 1), because, as the Priests in the Tabernacle and Temple lighted, and watched, and fed the Lamps (Exod. xxvii. 20, 21; xxxiv. 9. Lev. xxiv. 2. 4), so Christ *observes* the Churches of Christendom, which He illumines with the light of His Word, and feeds with the oil of His Spirit, and trims with His discipline, and guards with His care, and examines with His eye, whether they burn clearly with the luminous flame of true doctrine, and whether the liquid oil of the Spirit is corrupted with human admixtures, and the light of the lamp is dimmed with heresy, superstition, or unbelief.

— καὶ περιεζωσμένον] *and girded around at the breasts with a golden girdle.* This also is a sacerdotal attribute, showing that the Son of Man is here presented as the *High Priest* of the Church. Compare the language of *Josephus*, Ant. iii. 7. 2, concerning the girdle of the High Priest of the Levitical Dispensation; and see *Wetstein* here.

14. ἡ δὲ κεφαλὴ, κ.τ.λ.] *and His head and His hair white as white wool.* Here the same attributes are ascribed to *Christ* as are assigned to *God* by Daniel, vii. 9; x. 6. Cp. *v.* 8.

It is observed by *S. Irenæus* (iv. 20. 11), that the imagery by which Christ is here described represents His two Natures and His Sacerdotal Office. The Hair, white like wool, shows the holiness and glory of His Divinity; His attire displays His Priesthood; His feet of chalco-libanum burning in a furnace represent His permanence, like the Bush in the Wilderness on fire, but not consumed (Exod. iii. 2); and the fire, adds *Irenæus*, may remind us of that conflagration with which He will execute Judgment at the end of the World.

15. οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ] *and His feet like unto chalcolibanus.* The etymology of the last word is doubtful; but inasmuch as the language of the Apocalypse coincides in many respects with that of Hebrew Prophecy, it is probably equivalent to the *shining brass*, or *molten brass* or *copper*, glowing in a state of *incandescence* and *fusion*, in Dan. x. 6, and Ezek. i. 7. 13. And this is confirmed by *Plin.* N. H. xxxiv. 2. The word occurs again, ii. 18.

It is rendered *aurichalcum*, or *orichalcum* (see *Cicero* de Off. iii. 23. 12. *Horat.* Ars Poet. 202), by the *Vulgate*, and is said by *Suidas* to be the same as *electrum*, which is a composite metal (*Plin.* N. H. ix. 65), made of gold and silver. See *Winer*, R. W. B. ii. pp. 88, 89, and it is rendered by some "brass from *Libanus*." (*Syr.*, *Æthiop.*, *Vatabl.*, *Ebrard.*)

Some learned expositors (*Bochart*, *Grotius*, *Vitringa*, *Hengstenberg*, *Trench*) suppose that the word is compounded of χαλκὸς and the Hebrew לְבָן (*laban*), *white*; and that it signifies *brass* in a state of *white heat*.

If a conjecture of this kind is admissible, and if λιβανὸς may be regarded as an adjective, a *Greek* root seems preferable to a *Hebrew*, and (as has been suggested by *Schwartz*, Monum. Ingen. iv. 283) it may perhaps come from λείβω, *liquo* (as στεγανὸς from στέγω, πιθανὸς from πείθω, and λιχανὸς from λείχω), and thus χαλκο-λίβανος may signify *liquid* or *molten brass*; and this would well suit the parallel places of the Old Testament and the context here, ὡς ἐν καμίνῳ πεπυρωμένοι, *as heated in a furnace.*

Or, the word may be derived from χαλκὸς, *copper*, and λίβανος, *frankincense*, and be a word similar to χρυσό-πρασος, and χρυσό-λιθος, and signify copper in a state of ignition, like *frankincense* when it is red-hot. Cp. *Andreas* and *Wetst.* here, and *Salmas.* ad Solin. p. 810. Simon is likened to λίβανος, *incense*, Ecclus. i. 9.

16. καὶ ἐκ τ. στόματος] *and going out of His mouth a sharp two-edged sword*, the Word of God. *Tertullian* thus expounds it (c. Marcion. iii. 14), "the Apostle St. John, in the Apocalypse, describes a sword coming forth from the mouth of God, with two edges and sharp at the point, which is the Word of God, sharpened with the two edges of the *two Testaments*—the *Law* and the *Gospel*."

The *judicial*, *punitive* Power of God's Holy Word, as an instrument of His retributive Justice and indignation on the guilty, for their disobedience, is displayed in the Apocalypse in awful characters, see ii. 12. 16, and particularly xix. 15. 21. This attribute of God's Word is carefully to be observed, as serving to explain some Visions in this Book which would otherwise be obscure, and particularly xi. 3—6.

This imagery is also derived from the ancient Scriptures, Isa. xi. 4; xlix. 2. Hos. vi. 5; and is adopted by St. Paul, Heb. iv. 12. This sword of *Christ* is always called ῥομφαία in the Apocalypse (i. 16; ii. 12. 16; xix. 15. 21), never μάχαιρα, and perhaps this word may be chosen in order to express more clearly the *terror* of the Lord (2 Cor. v. 11), and of His Word to those who disobey Him.

17. καὶ ἔθηκε] *and He laid His right hand upon me*, as the Angel did on Daniel, viii. 18; x. 10.

τὴν δεξιὰν αὐτοῦ ἐπ' ἐμὲ λέγων, Μὴ φοβοῦ, ἐγώ εἰμι ὁ πρῶτος καὶ ὁ ἔσχατος,
18 q καὶ ὁ ζῶν, καὶ ἐγενόμην νεκρὸς, καὶ ἰδοὺ ζῶν εἰμι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ ἔχω τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ᾅδου. 19 Γράψον οὖν ἃ εἶδες, καὶ ἃ εἰσι, καὶ ἃ μέλλει γίνεσθαι μετὰ ταῦτα· 20 r τὸ μυστήριον τῶν ἑπτὰ ἀστέρων, ὧν εἶδες ἐπὶ τῆς δεξιᾶς μου, καὶ τὰς ἑπτὰ λυχνίας τὰς χρυσᾶς. Οἱ ἑπτὰ ἀστέρες ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσι· καὶ λυχνίαι αἱ ἑπτὰ ἑπτὰ ἐκκλησίαι εἰσί.

q Job 12. 14. Ps. 68. 21. Isa. 22. 22. Rom. 6. 9. ch. 3. 7. & 20. 1.
r Mal. 2. 7. ver. 16. ch. 2. 1.

II. 1 a Τῷ ἀγγέλῳ τῆς ἐν Ἐφέσῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ κρατῶν

a ch. 1. 13, 20.

18. *καὶ ἔχω τὰς κλεῖς*] *and I hold the Keys of Death and of Hades.* Christ *holds* the Keys of Death, both of natural and spiritual Death; of natural Death, as He proved by raising the Dead, and by giving to His Apostles the power of raising the Dead, and by raising Himself from the Dead. See John v. 21.

He holds also the Keys of *Spiritual Death.* He *quickens the soul*, dead in trespasses and sins, by His Word and Sacraments (see on John v. 25); and as the appointed Judge of Quick and Dead, He will condemn the wicked at the Last Day, to that *spiritual death*, which is called in the Apocalypse the *Second Death.* See xx. 6. 14; xxi. 8. "For Hell itself is *secunda mors*, and is so termed by St. John." *Bp. Andrewes*, ii. 194.

He it is therefore "that openeth, and no man shutteth; and that shutteth, and no man openeth," iii. 7.

He has also the Keys of Hades—that is, of שְׁאוֹל, *Scheol*, the *region of disembodied spirits* (see on Luke xvi. 23, and *Andreas* here), distinguished from *Hell*, *γέεννα*, or the Lake of Fire, which is the final abode of the reprobate (see xx. 10. 14, 15), and into which none are cast until the Day of Judgment.

Therefore the word Ἅιδης is not to be rendered *Hell*; we may adopt the word *Hades*, with *Hammond* and *Bp. Wilson*, pp. 700, 701, and others. See the notes in the American revised Version, pp. 86, 87, ed. 1854.

Our Lord used this Key on the Cross when He admitted the soul of the Penitent into *Paradise* (Luke xxiii. 43), and He will use it at the Great Day, when He will unlock the gates of *Hades*, and will call forth the Spirits of all men, and re-unite every soul to its own body, which He will raise from the grave (John v. 28); and summon all men in soul and body to His Judgment Seat, for their final doom of everlasting bliss or woe.

Elz. places *τοῦ θανάτου* before *τοῦ* Ἅιδου, but A, B, C place *τοῦ θανάτου* first; and so all the best Editions. This is the order of the words in all the other passages in which they occur in this book, see vi. 8; xx. 13, 14, and with good reason, because *Death* is the inlet of the soul into *Hades.*

19. *καὶ ἃ εἰσι*] *and what they are.* The word *εἰσι* here may signify what they *mean:* as is explained by what follows, "the seven stars *are*, i. e. they *represent*, the Angels of the Seven Churches; and the seven Lamps *are*, i. e. *they represent*, the Seven Churches." This interpretation is mentioned by *Arethas*, and is adopted by *Alcasar*, *Aretius*, *Launoi*, *Eichhorn*, *Herder*, *De Wette*, *Ewald*, and others.

St. John was not only admitted to see, and enabled to describe, the mysteries of the Spiritual World and of Futurity, but he was also empowered to *explain* them. Compare xvii. 9. 12. 15. 18, where the substantive verb *εἰμι* is used in this sense.

At the same time, in favour of the other interpretation (which is adopted by *A Lapide*, *Grotius*, *Vitringa*, *Bengel*, *Hengstenberg*, *Ebrard*, *Lücke*, *Düsterd.*, and our Authorized Version), "*the things which are*," it may be observed, that things *present* are described in the Seven Epistles (chaps. ii. and iii.), and there seems to be a designed contrast between "the things which *are*," and "the things *which are about to come to pass*," by which it is intimated that the present and future condition of the Churches are alike open to the eye of Christ.

20. *ἄγγελοι*] *Angels of the Seven Churches.* Angels, that is, their Chief Pastors, Bishops. The word *Angel*, or Messenger, had been applied to the Ministers of God, by ancient Prophecy. Cp. Mal. ii. 7, where see *S. Jerome*; cp. *Augustine*, Ep. xliii., *Epiphanius*, *Bede*, and *Aquinas* here; *Saravia*, de Minist. Eccles. p. 29; and *Ussher* on the Original of Bishops, p. 53; and *Bingham*, Antiquities, book ii. cap. ii. sect. 10, who says, "Hence, in after ages, Bishops were called *Angels* of the Churches." See below on ii. 1, and *Trench* here.

— *λυχνίαι*] *The Seven Candlesticks*—or rather *Lamps—are Seven Churches.* See on *vv.* 11, 12.

The Seven Epistles to the Seven Churches.

Ch. II. 1. *τῷ ἀγγέλῳ*] *To the Angel of the Church that is in Ephesus, write.* Christ commands St. John to write to the Seven Angels, as the Representatives of their several Churches. Thus Christ Himself recognizes *that* form of Church government in which *one Person* presides, as Chief Pastor, over a City and Diocese, such as that of Ephesus, which, as we know from Holy Scripture, particularly from St. Paul's address to the Ephesian Presbyters at Miletus (Acts xx. 17), and from his two Epistles to Timothy, the Bishop of Ephesus, contained within it *many Presbyters.* See above, the Introductory note on 1 Tim. iii., p. 433.

Tertullian (adv. Marcion. iv. 5) designates these Angels as *Bishops.* "Habemus Joannis alumnas Ecclesias; nam etsi Apocalypsin ejus Marcion respuit, ordo tamen *Episcoporum* ad originem recensitus in Joannem stabit auctorem." And *Aug.?* (see above, p. 163) says here, "Angeli non debent hic intelligi nisi *Episcopi*, aut Præpositi Ecclesiarum."

In these Epistles of the Apocalypse, Christ often *blames* the Angels of the Churches (see *vv.* 5. 14. 20; iii. 2. 17), but He never *blames* them for *being Angels;* that is, for occupying the *chief place* in their respective churches; which He certainly *would* have done, *if* such a *pre-eminence* in His Church had not been in accordance with His Will. See Matt. xx. 26. Luke xxii. 24—26.

On the contrary, Christ *recognizes* the *Angels* as the *Heads* and organs of their several Churches; and sends His Epistles to the several *Churches*, through *them.* He recognizes the Seven Angels as the official Representatives of the Seven Churches.

Besides,—what is very worthy of remark,—in the original Greek the various epithets (*dead, hot, cold, poor, rich, blind, naked*, and the like) which Christ uses in these two chapters to characterize the qualities and condition of these several Churches, do *not* agree in gender with the *feminine* word Ἐκκλησία, *Church;* but they agree with the masculine word Ἄγγελος, *Angel.* They are *all masculine;* not *one* of them is *feminine.* The address to the Churches is *personal* to their several *Angels.* As *Primasius* expresses it, "unam facit Angeli Ecclesiæque personam." He identifies him with it. The Bishop is regarded as "Persona Ecclesiæ" by the Chief Shepherd and Bishop of Souls (1 Pet. ii. 5). The Great Head of the Church lays on the Angels the failings of their Churches; and thereby He not only makes a practical recognition of Episcopal Authority, but also teaches a solemn lesson of Episcopal Responsibility.

This Scripture also supplies a sacred precedent, and divine direction, as to the *size* of *Dioceses*, and *number* of *Bishops.* The territory, in which these *Seven* Churches were situated, was not much larger in extent than that of some single modern Dioceses; and each great City had its Bishop (see i. 4). The practical application of this sacred precedent to our own Church and Country at this time deserves serious consideration.

— *τῆς ἐν Ἐφέσῳ ἐκκλησίας*] *of the Church in Ephesus.* He does not say "to the Angel of *Ephesus*," but to the Angel of the *Church* in Ephesus. Observe this title and style, which is employed by Christ in *all* His addresses to the Seven Angels of the Seven Churches. The Texts in *v.* 8, and in iii. 14, which *seemed* to offer exceptions to this rule, have been now restored from the best MSS.

This mode of address ought to regulate the language to be used by Christians toward Chief Pastors, and Cities, like those of Ephesus, Smyrna, &c. in the age of St. John, where the Civil Authorities are not yet Christian.

Accordingly, in the primitive writings of Apostolic men, the Church in a City is described as *παροικοῦσα*, that is, as *sojourning* in that City. Thus *S. Clement* (Ep. i.) says, "The Church of God that dwelleth at Rome" (*ἡ παροικοῦσα Ῥώμην*), to the Church of God that dwelleth at Corinth (*τῇ παροικούσῃ Κόρινθον*). Compare the language of St. John's scholar, *S. Ignatius*, at the commencement of his Epistles, e. g. ad Ephes.: "To the Church that is *in Ephesus*," (ad Tralles) "to the holy Church that is *in Tralles.*"

The *spiritual* authority of Bishops flows from Christ alone. They are Chief Pastors of *His Church*, by virtue of their consecration to the Episcopal Office instituted by Him. But *territorial* titles are derived from God through the Power to which He has assigned dominion in this World, in which "He determines the

τοὺς ἑπτὰ ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ, ὁ περιπατῶν ἐν μέσῳ τῶν ἑπτὰ λυχνιῶν

bounds of habitation" (Acts xvii. 26). And when the Powers of this world become Christian, they exercise authority, in assigning the territorial limits within which the spiritual power, which is of divine origin and institution, is to be exercised. And when this is done, then the Bishop of the *Church in the City* becomes the Bishop *of the City* in which the *Church is*.

Thus, after the Empire became Christian, the Bishop of the Church *in* Ephesus became the *Bishop of Ephesus*, and he is so styled by Historians, Civil and Ecclesiastical. See *Hooker*, VIII. vii. *Abp. Bramhall*, i. p. 272. *Bp. Sanderson*, v. p. 157, and other authorities, quoted in *Theophilus Anglicanus*, pt. i. ch. xii. and pt. ii. ch. iii.

— *ἐν Ἐφέσῳ*] *in Ephesus:* the Metropolis of Asia (Acts ii. 9), and specially connected with St. John. See *Introduction* to his Gospel above, pp. 266, 267, and Rev. i. 11.

— *Τάδε λέγει*] *these things saith.*

In proof of the exact symmetry and marvellous accuracy with which this divine book is written, it may be observed, that

(1) *Each of the Seven Epistles* is introduced with these words, "*To the Church—write; These things saith;*" and then a *special title* of CHRIST is introduced, suitable to the particular condition of the Church which is addressed in that particular Epistle.

(2) Each of the *Seven Epistles* then proceeds to proclaim the Divine *Omniscience* of CHRIST, and His ever-watchful observation of what is done in the Church. "*I know thy works.*" See here, *v.* 2. 9. 13. 19; iii. 1. 8. 15.

(3) Each of the *Seven Epistles* contains the words, "*He that hath an ear, let him hear what the Spirit saith unto the Churches;*" marking the importance of the message; and that though it is addressed to *one* Church, it is designed for *all: vv.* 7. 11. 17. 29; iii. 6. 13. 22.

(4) *The Seven Epistles* are divided into *two Parts*, by the interweaving of two phrases in a remarkable manner;

The phrase concerning him "*that overcometh,*" is placed *first* in the *first three Epistles*, and is placed *last in the last four Epistles:* and the phrase "*He that hath an ear, let him hear what the Spirit saith unto the Churches,*" is placed first in the *first three* Epistles, and is placed *last* in the *last four.*

(5) All the Epistles contain some special warning or promise from Christ; and that warning or promise is appropriately adapted and adjusted to the attribute under which He presents Himself to each Church in succession. It is also accommodated to the special *difficulties* and *dangers* which have been *overcome*, or are to be overcome by that particular Church. Their respective adaptations to the attributes of Christ Himself may be seen as follows in one view.

(1) To *Ephesus.* Thus saith He that walketh amid the seven golden *Lamps* (*v.* 1), Repent, or I will *remove thy Lamp* (*v.* 5).

(2) To *Smyrna.* Thus saith the First and the Last who became *dead*, and rose again to *life* (*v.* 8), Be thou faithful unto *death*, and *I will give* thee the *crown* of *life* (*v.* 10).

(3) To *Pergamus.* Thus saith He that hath the *sharp two-edged sword* (*v.* 12), Repent, or *I will fight against* thee with the *sword of My mouth* (*v.* 16).

(4) To *Thyatira.* Thus saith the Son of God, Who hath His *eyes* like unto a *flame of fire*, and His *feet* like *fine brass* (*v.* 18), All shall *know* that I am He that searcheth *reins* and *hearts* (*v.* 23); that which ye have *hold fast till I come* (*v.* 25).

(5) To *Sardis.* Thus saith He that hath the *Seven Spirits of God, and the Seven Stars* (iii. 1), that is, Who governs the *Angels* in the Church in heaven, and upon the earth (see i. 4. 20), He that overcometh *I will confess his name* in the presence of My Father and of His *Angels* (iii. 5).

(6) To *Philadelphia.* Thus saith He that hath the *key* of David, *Who openeth and no one shutteth* (iii. 7), I have set before thee a *door opened* which *no man can shut* (iii. 8).

(7) To *Laodicea.* Thus *saith the Amen*, the *faithful* and true Witness (*v.* 14); and this Epistle contains a rebuke for lack of *faithfulness* and zeal in witnessing to the *Faith: Because thou art neither cold nor hot I will vomit thee out of My mouth* (*v.* 16).

There is, also, a gradual scale of ascent in the dignity and blessedness of Christ's promises to the several Churches. See below, on *v.* 7.

Such are some of the evidences of harmonious symmetry and elaborate accuracy in the composition of the Apocalypse.

S. Jerome well says (ad Paulin. Ep. 50), that the Apocalypse "has as many mysteries as words,—in verbis singulis multiplices latent intelligentiæ." And *Henry More* observes (v. 15), "that there never was a book penned with that artifice as this of the Apocalypse, as if every word were weighed in a balance before it was set down." These remarkable specimens of careful composition in its earlier chapters may have been designed to remind the reader, that every sentence of it is pregnant with meaning, and that in order to understand its Visions, the best method is to examine diligently every word of the Apocalypse.

— *ὁ κρατῶν*] *He that holdeth the seven stars in His hand, who walketh in the midst of the seven golden Lamps.* In the foregoing note it was observed, that each of the Seven Epistles is introduced with a recital of a particular title of Christ which has a special reference to the condition of the Church to which the Epistle is sent, and the warnings which it needs.

These several titles and their respective relations to the several Churches, will be here exhibited *synoptically* in one tabular view, which may help to bring out these points more clearly, and to keep them before the eye of the reader;

The Seven Epistles.

Ch. II.	Ch. II.	Ch. II.	Ch. II.	Ch. III.	Ch. III.	Ch. III.
To Ephesus.	*To Smyrna.*	*To Pergamos.*	*To Thyatira.*	*To Sardis.*	*To Philadelphia.*	*To Laodicea.*
1. *Unto the angel of the church in Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden lamps;* 2. *I know thy works,* and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: 3 And hast patience, and hast borne for my name's sake, and hast not fainted. 4 Nevertheless I have *this* against thee, that thou hast left thy first love. 5 Remember therefore from whence thou art fallen, and repent, and do thy first works;	8 *And unto the angel of the church in Smyrna write; These things saith the first and the last, which was dead, and is alive;* 9 *I know thy works,* and tribulation, and poverty, (but thou art rich) and the blasphemy which thou bearest from them which say they are Jews, and are not, but the synagogue of Satan. 10 Fear not those things which thou shalt suffer: behold, now the devil will cast *some* of you into prison that ye may be tried; and ye shall have tribulation ten days: *be thou faithful unto death, and I will give thee the crown of life.*	12 *And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;* 13 *I know thy works,* and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, in those days when Antipas *was,* my faithful martyr, who was slain among you, where Satan dwelleth. 14 But I have a few things against thee, because thou hast there some that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. 15 So thou also hast some that hold the doctrine of the Nicolaitans, in like manner. 16 Repent therefore; or else I will come unto thee quick-	18 *And unto the angel of the church in Thyatira write; These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass;* 19 *I know thy works,* and charity, and service, and faith, and thy patience, and I know thy last works to be more than thy first. 20 Notwithstanding I have a few things against thee, because thou sufferest thy wife Jezebel, which calleth herself a prophetess; and she teacheth and seduceth my servants to commit fornication, and to eat things sacrificed unto idols. 21 And I gave her space to repent: and she will not repent of her fornication. 22 Behold, I *cast* her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. 23 And I will kill her children with death; and all the churches shall know that *I am he which searcheth reins and hearts:* and I will give unto every one of you according to	1 *And unto the angel of the church in Sardis write; These things saith he that hath the seven Spirits of God, and the seven stars; I know thy works,* that thou hast a name to live, and thou art dead. 2 Be watchful and strengthen the things which remain, that were ready to die: for I have not found thy works perfect before my God. 3 Remember therefore how thou hast received and heard, and keep, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. 4 But thou hast a few names in Sardis which have not	7 *And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;* 8 *I know thy works:* behold, I have set *before thee a door opened, which no man can shut:* for thou hast a little strength, and hast kept my word, and hast not denied my name. 9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. 10 Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all	14 *And unto the angel of the church in Laodicea write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;* 15 *I know thy works,* that thou art neither cold nor hot: I would thou wert cold or hot. 16 So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. 17 Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art the wretched *one,* and the miserable, and poor, and blind, and naked, 18 I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear; and to anoint thine eyes with eyesalve,

τῶν χρυσῶν. 2 [b] Οἶδα τὰ ἔργα σου, καὶ τὸν κόπον σου καὶ τὴν ὑπομονήν σου, καὶ ὅτι οὐ δύνῃ βαστάσαι κακούς· καὶ ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους εἶναι, καὶ οὐκ εἰσὶ, καὶ εὗρες αὐτοὺς ψευδεῖς, 3 καὶ ὑπομονὴν ἔχεις, καὶ ἐβάστασας διὰ τὸ ὄνομά μου, καὶ οὐκ ἐκοπίασας. 4 Ἀλλὰ ἔχω κατὰ σοῦ, ὅτι τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας. 5 Μνημόνευε οὖν πόθεν πέπτωκας, καὶ μετανόησον, καὶ τὰ πρῶτα ἔργα ποίησον· εἰ δὲ μή, ἔρχομαί σοι ταχὺ καὶ κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς, ἐὰν μὴ μετανοήσῃς. 6 [c] Ἀλλὰ

[b] 1 John 4. 2. vv 9, 13, 19.

[c] ver. 15.

To Ephesus.	*To Smyrna.*	*To Pergamos.*	*To Thyatira.*	*To Sardis.*	*To Philadelphia.*	*To Laodicea.*
or else I will come unto thee quickly, *and will remove thy lamp* out of his place, except thou repent. 6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.		ly, *and will fight against them with the sword of my mouth.*	your works. 24 But unto you I say, that is, unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they say, I *cast* not upon you any other burden. 25 But that which ye have *hold fast till* I am come.	defiled their garments; and they shall walk with me in white; for they are worthy.	the world, to try them that dwell upon the earth. 11 Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.	that thou mayest see. 19 As many as I love, I rebuke and chasten: be zealous therefore, and repent. 20 Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.
7 *He that hath an ear, let him hear what the Spirit saith unto the churches;*	11 *He that hath an ear, let him hear what the Spirit saith unto the churches;*	17 *He that hath an ear, let him hear what the Spirit saith unto the churches;*	26 *And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations:* 27 *And he shall rule them with a rod of iron,* as the vessels of a potter are broken to shivers: even as I received of my Father. 28 And *I will give him the morning star.*	5 *He that overcometh, the same shall be clothed in white raiment;* and I will not blot out his name out of the book of life, but I will *confess his name before my Father, and before his angels.*	12 *Him that overcometh will I make a pillar in the temple of my God,* and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* the new Jerusalem, which cometh down out of heaven from my God: and my new name.	21 *To him that overcometh will I grant to sit with me in my throne,* even as I also overcame, and am set down with my Father in his throne.
To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of my God.	*He that overcometh shall not be hurt of the second death.*	*To him that overcometh will I give of the hidden manna, and will give him a white stone, and on the stone a new name written, which no man knoweth saving he that receiveth it.*	29 *He that hath an ear, let him hear what the Spirit saith unto the churches.*	6 *He that hath an ear, let him hear what the Spirit saith unto the churches.*	13 *He that hath an ear, let him hear what the Spirit saith unto the churches.*	22 *He that hath an ear, let him hear what the Spirit saith unto the churches.*

2. τὸν κοπόν σου] *thy labour*—active energy: see 1 Thess. ii. 9, and he adds—

— καὶ τὴν ὑπομονήν σου] *and thy patience,*—a lesson to Pastors and Churches. The Angel is praised because he *unites active toil* (κόπον) with *patient endurance;* and because he exercises godly discipline in the correction of errors, and yet practises Christian forbearance towards the erring. See *v.* 4. Cp. 1 Thess. v. 14. Gal. vi. 2, and here, on *v.* 1.

— καὶ ἐπείρασας] *and thou didst try* (cp. 2 Cor. xiii. 5) *them who call themselves Apostles and are not.* Cp. 2 Cor. xi. 13. St. Paul had predicted the rise of false teachers among the Pastors of *Ephesus* (Acts xx. 30), and had warned the Ephesian Presbyters against them. And St. John, who warns his hearers *to try* the Spirits (1 John iv. 1), had condemned an Asiatic Presbyter for personating the Apostle St. Paul, by a writing published in his name. *Tertullian,* de Bapt. 17. *S. Jerome,* Scr. Eccl. 7.

The word εἶναι after ἀποστόλους is not in ℵ, nor in A, C.

3. καὶ ὑπ. ἔ.] ℵ adds here καὶ θλίψεις πάσας, a remarkable reading.

— καὶ ἐβάστασας] *and thou didst bear* them, *and hast patience.* "*Bear ye* (βαστάζετε) one another's burdens," says St. Paul (Gal. vi. 2, see note); and "*Bear* (βάσταζε) all men (writes one Apostolic Bishop and disciple of St. John to another), as the Lord beareth thee, forbear all in love; *bear* (βάσταζε) the infirmities of all, as a complete athlete; the more the pain, the more the gain;" ὅπου πλείων κάμος, πλέον κέοδος. *S. Ignatius,* Epist. to S. Polycarp, chap. i.

— οὐκ ἐκοπίασας] *and thou didst not faint.* This is the reading of ℵ and B and numerous Cursives; A, C have οὐ κεκοπίακες. The sense is, "Novi laborem tuum; non tamen *laboras*" (*Bengel*). Thou toilest, but dost not feel the toil; such is thy patience.

4. τὴν ἀγάπην σου τὴν πρώτην ἀφῆκας] *thou hast left thy first love;* "the kindness of thy youth, the love of thy espousals" (Jer. ii. 2). The Church is addressed as a Bride (2 Cor. xi. 2. Cp. below, iii. 20, 21), and she is reproved for having abated the fervour of her early love to God, and to man in God (see 1 John iv. 7); that love, which she had shown by patience and long-suffering for His name's sake, toward weak brethren. See *S. Augustine,* Epist. 41, vol. ii. p. 146.

This expression bespeaks a later date for the Apocalypse than the age of Nero, and confirms the ancient opinion that it was written in the time of Domitian. See *Introduction.*

5. μετανόησον] *repent.* From such passages as these the Ancient Fathers contended for the efficacy of *Repentance* after deadly sin, against the *Novatians* and others. See *S. Cyprian,* Epist. 52, and *S. Jerome* (contra Lucif. tom. iv. p. 304), who says, "The Angel of Ephesus is charged (in the Apocalypse) with having left his first love: the Angel of Pergamus is censured for eating things offered to idols: the Angel of Thyatira is blamed for suffering a Jezebel to teach. And yet Christ calls all these to *repentance;* which He would not have done, *if* He would not *pardon* them when penitent." Cp. note above, on Acts viii. 22 Heb. iv. 5.

— ταχύ] Not in A, C, but in B.

— κινήσω τὴν λυχνίαν] *I will remove thy candlestick;* or rather thy *Lamp.* See i. 12, and *Introduction,* p. 153. However, in consequence of the common use of the word *candlestick* as a translation of the Apocalyptic λυχνία, we can hardly refrain from adopting it. The reader will recollect its meaning.

I will remove thy Candlestick. A remarkable expression, probably derived from the *removal* of the *seven-branched Lamp* from the Temple of Jerusalem, at the taking of the City by the Roman Conqueror, who carried it in triumphal procession to Rome; where it may still be seen at this day, engraved on the Arch of Titus, amid other trophies of his victory over the Jews.

I will remove thy Candlestick. This warning declares an important doctrinal truth. Any *particular candlestick* may be removed; that is, *any one Church* may *fail,* even though it have been founded by Apostles themselves, and be under their rule. But the light of the *whole Catholic* Church will never be extinct, because Christ, Who is the Light of the World, is ever walking in the midst of the Candlesticks, and has promised to be with His Church always, *even to the end of the world* (Matt. xxviii. 20), and to send the Holy Ghost to *abide* with her for ever (John xiv. 16; xvi. 13), and He has said that the "*Gates of Hell* shall not prevail against His Church" (Matt. xvi. 18); and she is called by St. Paul "the pillar and ground of the truth." See 1 Tim. iii. 15.

Hence also we may infer, that though it cannot be said *à priori* that any *Church* will never err, and though it cannot be said that any *man,* or set of men in the Church, met in a Council or Synod, are *infallible* and *will not err,* yet we may say, and must say, that those doctrines which have been received as agreeable to *God's Word* by the consent of the body of Christ or

τοῦτο ἔχεις, ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν· ἃ κἀγὼ μισῶ. 7 [d] Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις. Τῷ νικῶντι δώσω αὐτῷ φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς, ὅ ἐστιν ἐν τῷ παραδείσῳ τοῦ Θεοῦ μου.

8 [e] Καὶ τῷ ἀγγέλῳ τῆς ἐν Σμύρνῃ ἐκκλησίας γράψον· Τάδε λέγει ὁ πρῶτος καὶ ὁ ἔσχατος, ὃς ἐγένετο νεκρὸς, καὶ ἔζησεν. 9 [f] Οἶδά σου τὰ ἔργα, καὶ τὴν θλῖψιν καὶ τὴν πτωχείαν, ἀλλὰ πλούσιος εἶ, καὶ τὴν βλασφημίαν ἐκ τῶν λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς καὶ οὐκ εἰσὶν, ἀλλὰ συναγωγὴ τοῦ Σατανᾶ.

d Matt. 11. 15. & 13. 9. Gen. 2. 9. ch. 22. 2.

e Isa. 41. 4. & 44. 6. ch. 1. 8, 11, 17, 18.

f vv. 2, 13, 19.

Church *Universal*,—such as are the doctrines contained in the Creeds,—are not erroneous, but true, and are most surely to be believed. See above, on Acts xv. 7.

Further, we may hence conclude, that whatever doctrine may be shown to have been *unknown to*, or *opposed by*, the Churches of Christendom in the first ages of Christianity, is *not true*, but *false*; and is not to be imposed upon any one as an article of Faith. See above, Gal. i. 8, 9. Jude 3.

6. *μισεῖς τὰ ἔργα τῶν* Νικολαϊτῶν] *thou hatest the works of the Nicolaitans, which I also hate.* Cp. ii. 15. The Nicolaitans are described by *S. Irenæus* (i. 26), the scholar of Polycarp, the disciple of St. John, as deriving their name from *Nicolas*, one of the seven Deacons (Acts vi. 5), and as living in a dissolute and licentious state, "nullam differentiam esse docentes in mœchando et idolothyton edere;" and by *S. Hippolytus*, the scholar of Irenæus, in his recently discovered treatise, Refut. hæres. p. 259, ed. *Miller*. Both these authors refer to the Apocalypse. The Nicolaitans are also described by *S. Clement* (Strom. ii. 20, and iii. 4); by *Victorinus* here, *S. Hieron.* (c. Lucif. c. 43), and *S. Epiphan.* (hær. 25), *S. Augustin.* (hær. § 5); *Andreas* here, and p. 209 in Catenâ.

S. Clement, however, with some others of the Fathers, denies that Nicolas himself was responsible for their tenets and practices. Cp. *Ittig*, de Hæresiarchis, cap. ix. p. 87. *Tillemont*, Mémoires, ii. p. 19. *Oehler*, Corpus Hæres. p. 37. *Dr. Burton's* Bampton Lectures, pp. 152—155.

The Nicolaitans did indeed teach some of the doctrines of *Balaam* (ii. 14), but there seems no reason to believe that their name is derived from Νικόλαος, a Greek form of Balaam, Hebrew בִּלְעָם, *Bileam* = *absorbens populum*, or *victor populi* = Νικό-λαος, as is supposed by some, e. g. *Cocceius* (apud *Ittig*, p. 92), *Hermann*, *Vitringa*, *Wetstein*, *Eichhorn*, in Rev. i. p. 74; *Rosenmüller*, Rev. ii. 6; *Herder*, and others. See *Düsterdieck*, p. 141. *Gieseler*, Church Hist. i. 1, § 29.

The divine declaration, "*which I also hate*," is a warning from Christ that He marks what is done in the Churches; He knows their works, see on *v.* 1, and will deal with them accordingly.

Observe, Christ praises the Angel for hating the *works* (not the *persons* of these heretics). True Christian Charity "amat errantes, odit errores." Even the ancient heathen poet could say, "*Pacem* cum *hominibus*, *bellum* cum *vitiis* habe." (*Publ. Syr.*)

7. *ταῖς ἐκκλησίαις*] *to the Churches.* This sentence, repeated *seven times* (see *v.* 1), proclaims that what the Spirit says here to any *one* Church, is said by Him to *all* the Churches of the world. See on *v.* 1, p. 172.

— *τῷ νικῶντι*] *to him that overcometh.* Another phrase repeated *seven times*: declaring that every Church will be assaulted by enemies, and will be tried by difficulties and dangers, and must therefore watch and pray: and have its eye fixed on Him Who is represented in the Apocalypse, going forth as a conqueror, "*overcoming* and to *overcome*" (vi. 2), and Who enables His soldiers to *overcome* (xii. 11), and will reward all who *overcome* (ii. 7. 11. 17. 26; iii. 5. 12. 21); see the tabular view of the Epistles, p. 172.

— *τῷ νικῶντι δώσω αὐτῷ*] *To him that overcometh, I will grant to him to eat of the tree of life, which is in the Paradise of my God.* The addition of the pronoun *αὐτῷ* after the dative *νικῶντι*, gives emphasis to the sentence. Cp. below, *v.* 17, and note on Matt. iii. 12, and 1 Pet. ii. 24.

The *μου* is in B and in many Versions and Cursives; not in A, C.

The language and imagery is from Genesis, ii. 9; iii. 22. Cp. Ezek. xxviii. 13. Christ the Second Adam promises more to his children than was given to the first Adam. By the eating of the one tree (*ξύλον* = עֵץ, Gen. ii. 9), which was in the midst of the garden, Adam lost the benefit and delight of the other *tree* —the tree *of life*. But Christ by dying on the tree (Acts v. 30; x. 39. Gal. iii. 13. 1 Pet. ii. 24) has delivered mankind from the penalty entailed upon them by the eating of the one, and has given them the promise of a joyful fruition of the other.

Observe the adaptation of the *reward* to the *work* done. If thou resistest the temptation to gratify the carnal appetite, which indulgence leads to *death* (Rom. viii. 6. 13), and to eat of dainties offered to idols, and so overcomest the Tempter, I will give to thee to *eat* of the tree of *life*.

There is a gradual *scale of ascent* in the dignity and blessedness of the promises made by Christ in these seven Epistles to them *that overcome*.

They may conveniently be placed here together before the eye of the reader. Cp. above on *v.* 1, and the tabular view, pp. 172, 173.

(1) The first step *in the heavenly ladder* is here in the first Epistle; I will give him to eat of the Tree of Life, which is in the *Paradise* of My God.

Paradise is the abode of the *departed Spirits* of the righteous (see on Luke xxiii. 43, and on 2 Cor. xii. 4). And the first promise is to the *soul* of him that overcometh; his soul on its dissolution from the body will be admitted into *Paradise* by Him Who has the Key of *Hades*, and will feed on the Tree of Life in the midst of the spiritual Eden or Garden of delight.

(2) The second promise in the second Epistle (*v.* 11) to him that *overcometh*, relates to his *body* as well as his *soul*. He shall *not be hurt* by the *second death*. He shall be safe from *that* death—that *everlasting* death—to which the wicked will be condemned at the final Judgment, both *in body and soul*, in hell. See above, i. 18, and Matt. x. 28. Luke xii. 4; and below, xx. 14; xxi. 8.

(3) The third Epistle offers a higher degree of bliss to him that *overcometh*. I will give to him, says Christ, of the *hidden manna*, and a *white stone*, and on the *stone a new name, which no man knoweth saving he that receiveth it* (*v.* 17).

Here is a promise of intimate union with Christ, perfect remission of all guilt of sin, and of admission to the citizenship and joys of the heavenly Jerusalem—the everlasting abode of saints in glory; and to the fountain of the consummation of bliss, both in *body and soul*, for evermore. See on *v.* 17.

(4) The fourth Epistle offers a promise of still higher honour. He that *overcometh* and keepeth my works unto the end, to him will I *give authority* over the nations, and he shall *rule* them with a rod of iron; and I will give him the *morning star* (*v.* 28). Here is a pledge of glorious pre-eminence. See the note there, and above on Matt. x. 15. Luke xix. 17. 2 Cor. ix. 6.

(5) The fifth Epistle rises still higher. He that *overcometh* shall be clothed in *white raiment*, like the shining raiment of Christ Himself at the Transfiguration (Matt. xvii. 2. Mark ix. 3. Luke ix. 29), and like the bright raiment of the Angels (Mark xvi. 5. John xx. 12. Acts i. 10), and *I will not blot out his name out of the book of life; I will confess his name before my Father, and before His Angels*: he shall receive honour from Him Whose name is above every name. (Phil. ii. 9.)

(6) The sixth Epistle declares the *everlasting* state of felicity and glory of him that *overcometh*. I will make him to be a *Pillar* in the *Temple* of my God, and he shall *go no more out*. His happiness and honour shall be assured for Eternity, it shall stand fast as long as the heavenly Temple endureth in the New Jerusalem (iii. 12). He shall not only bear a new name, but I will write upon him the *Name of My God*, and the Name of the City of my God, and *My own new Name*.

(7) The seventh Epistle contains the consummation of all, enthronization in glory with Christ. To him *that overcometh* will I grant to *sit with Me in My Throne*, even as I also overcame and sate down with My Father in His Throne (iii. 21).

8. *τῷ ἀγγέλῳ—Σμύρνῃ*] *to the Angel of the Church that is in Smyrna*: perhaps S. Polycarp, the disciple of St. John, and martyr. See above, i. 11, and below, *v.* 10.

9. *πλούσιος εἶ*] *thou art rich*, in faith and good works. See James ii. 5. Cp. Matt. vi. 20. Luke xii. 21, and below, iii. 18.

— *τὴν βλασφημίαν ἐκ τ. λ.*] *the blasphemy* which thou endurest *from those who call themselves Jews, and are not, but a synagogue of Satan.*

The preposition *ἐκ*, which is omitted by *Elz.*, has been rightly restored from A, B, C, and is important to the sense.

10 [g] Μὴ φοβοῦ ἃ μέλλεις πάσχειν· ἰδοὺ δὴ μέλλει βαλεῖν ὁ Διάβολος ἐξ ὑμῶν εἰς φυλακὴν ἵνα πειρασθῆτε· καὶ ἕξετε θλῖψιν ἡμερῶν δέκα. Γίνου πιστὸς ἄχρι θανάτου, καὶ δώσω σοι τὸν στέφανον τῆς ζωῆς. 11 [h] Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Ὁ νικῶν οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ δευτέρου.

[g] 1 Cor. 9. 25. 2 Tim. 2. 5. & 4. 7, 8. James 1. 12.

[h] Matt. 13. 9. ver. 7. ch. 20. 14. & 21. 8.

12 [i] Καὶ τῷ ἀγγέλῳ τῆς ἐν Περγάμῳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἔχων τὴν ῥομφαίαν τὴν δίστομον τὴν ὀξεῖαν. 13 Οἶδα τὰ ἔργα σου, καὶ ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ· καὶ κρατεῖς τὸ ὄνομά μου, καὶ οὐκ ἠρνήσω τὴν πίστιν μου καὶ ἐν ταῖς ἡμέραις αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστός μου, ὃς ἀπεκτάνθη παρ' ὑμῖν, ὅπου ὁ Σατανᾶς κατοικεῖ. 14 [j] Ἀλλὰ ἔχω κατὰ σοῦ ὀλίγα, ὅτι ἔχεις ἐκεῖ κρατοῦντας τὴν διδαχὴν Βαλαὰμ, ὃς ἐδίδασκεν τῷ Βαλὰκ βαλεῖν

[i] ch. 1. 16. ver. 16.

[j] Num. 24. 14. & 25. 1. & 31. 16.

This reference to the Jews in the Epistle to *Smyrna* is illustrated by the ancient Epistle of the Church of *Smyrna*, describing the Martyrdom of the Bishop of Smyrna, Polycarp, St. John's own disciple, who may have been the *Angel* to whom this Apocalyptic Epistle is addressed. See the authorities in *Jacobson*, Patr. Apost. i. p. lvi. According to *Bp. Pearson's* calculations, S. Polycarp suffered martyrdom A.D. 147, and he declared in his address to the Proconsul that he had been a Christian for 86 years. See there cap. 9, p. 606, and the note of *Abp. Ussher*; and *Ribera*, *Alcasar*, *Corn. à Lapide*, and *Hengstenberg* here.

The ancient Smyrnæan Epistle just noticed relates, that the *Jews* were specially eager in hastening the death of Polycarp, by collecting wood for his martyrdom by fire (*Martyr. Polyc.* § 13, p. 617, ed. Jacobson), and even after he had been burnt, the Jews tried to hinder the Christians from gathering up his remains for burial (Ibid. c. 17, 18, pp. 630, 631).

On the phrase "who call themselves *Jews*, but are not *Jews*, but a *synagogue* of Satan," cp. below, iii. 7. 9. 12; and *Andreas* here, who says well that a *Jew*, according to the etymology of the name (from הוֹדָה, *laudavit*), is properly one who *confesses* and *praises* the true God. (Cp. Gen. xxix. 35.) True Jews are they who believe in *Christ*; and, therefore, they who do not confess Him, are not worthy to be called *Jews*, but by their blasphemy against Him they prove themselves to be a *Synagogue of Satan*.

10. *μὴ φοβοῦ*] *fear not*: so A, B, C, but ℵ has *μηδὲν φ.*, *fear nothing*, and so most Cursives.

— *δή*] *already*—an important word; omitted by *Elz.*, but restored from the best MSS., and preparing the Church for impending persecution.

— *μέλλει βαλεῖν ὁ Διάβολος ἐξ ὑμῶν εἰς φυλακήν*] *the Devil is about to cast some of you into prison, that ye may be tried.* Thus Christ declares that the instigator of the persecutions against His Church is the *Devil*, the *false accuser*. Compare above on 1 Pet. v. 8, and below on vi. 3, 4. And it is observable that the aforesaid Epistle of the Smyrnæan Church, describing the martyrdom of their Bishop, S. Polycarp, appears to have treasured up this language, addressed to itself by Christ. It thus speaks (c. 3); "The *Devil* devised many things against them (the Martyrs), but, thanks be to God, did not prevail over *them all*:" a sentence which shows that he did prevail over *some*, and illustrates the language of the Apocalypse here, and declares the fortitude of those who overcame him.

— *θλῖψιν ἡμερῶν δέκα*] *a persecution of ten days.* B has *ἡμέρας*. Some ancient Expositors suppose that the phrase *ten days* is used here as a symbolical formula denoting "a *few days*," a "*little while*." See *Arethas* here; and this mode of speech seems to be authorized by Hebrew use, see Gen. xxiv. 55. Num. xi. 19. Dan. i. 12. 14, and *Wetstein*, note, p. 755, who quotes *Terent.* Heautont. v. 1. 36, "*decem dierum* vix mihi est familia."

Perhaps, however, the prediction may be interpreted literally. In the Asiatic Cities, such as Smyrna, Persecutions often broke out at particular seasons, especially at the celebration of the Heathen Games. Such was the persecution at Smyrna, in which Polycarp suffered, which was prolonged beyond the days appointed for the games; and perhaps it raged for *ten days*. See *Martyr. Polycarp.* c. 12; comp. c. 3.

— *γίνου πιστός*] *Become thou faithful unto death, and I will give thee the crown of life.* He says *γίνου*, *become*, because He is speaking of something future; and new measures of faith will be requisite to encounter the coming trial. "Polycarp by his patience," says the *Epistle* of the Church of Smyrna, c. 19, p. 632, "overcame the unrighteous ruler, and received *the crown of Immortality*."

These and other particulars in that Epistle (see last note but one) show that the Apocalypse was known to the Church of Smyrna, and that the language addressed to it by Christ comforted it in persecution; and if we had other similar letters from the other seven Churches of Asia, we should probably see similar evidence in them. Evidence which is extant in another case may be seen below, iii. 8.

— *τὸν στέφανον τῆς ζωῆς*] *the crown of life.* Cp. 2 Tim. ii. 5; iv. 7, 8. 1 Cor. ix. 24, 25. Phil. iii. 14; below, iii. 11.

11. *τοῦ θανάτου τοῦ δευτέρου*] *the second death*, everlasting misery both of body and soul in hell (*Victorinus*). See above on i. 18. This term, *the second death*, was used by Hebrew writers, describing the woe of the wicked in the world to come. See the Rabbinical authorities cited by *Wetstein*, p. 756, and below, xx. 6.

The promise here is, that though their bodies may be killed by violence, yet they will not be hurt by *that* death which is really death (Matt. x. 28); but by being faithful unto death, they will by death gain a crown of *life*.

12. *ἐν Περγάμῳ*] *at Pergamum.* See i. 11.

13. *ποῦ κατοικεῖς, ὅπου ὁ θρόνος τοῦ Σατανᾶ*] *where thou dwellest*, namely, *where the throne of Satan is.* On the construction, see *Winer*, § 65, p. 539. Thus Christ declares Idolatry to be a work of *Satan*. Pergamum was noted for its idol-worship (*Andreas*), particularly for the worship of Æsculapius, whose emblem the serpent was, and who is so represented on the coins of Pergamum, and is called "Pergameus Deus." *Martial*, ix. 17. Cp. *Tacit.* Ann. iii. 63. See *Wetstein*, p. 756. Pergamum had become the property of Rome by bequest from its childless king, Attalus. Hor., 1 Od. i. 12; 2 Od. xviii. 5.

— *καὶ οὐκ ἠρνήσω κ.τ.λ.*] *and thou didst not deny the faith in Me, even in those days of persecution in which was Antipas, that faithful Martyr of Mine.*

Antipas was martyred at Pergamum (see *Tertull.* Scorpiace, cap. 12) in the persecution under *Domitian*, according to the Acts which describe his death; which, in part at least, are of a later date, but probably have an historical foundation. See *Andreas* here, and *Tillemont*, ii. 244. His day in the Greek and Roman Martyrologies is April 11.

Eusebius (iv. 15), after describing the martyrdom of S. Polycarp at Smyrna, mentions the martyrdom of Carpus, Papylus, and Agathonice, at *Pergamum*.

There are some varieties in the text here: *καὶ* after *μου* is not in B, but it is in A, C; *ἐν αἷς* is in *Elz.*, but *αἷς* is not in A, C; ℵ has *ἐν τ. ἡ. ἐν ταῖς*, but the second *ταῖς* has been corrected into *αἷς*; *αἷς* is in B, and retained by *Tisch.*, who reads *καὶ ἐν ταῖς ἡμέραις αἷς Ἀντίπας ὁ μάρτυς μου ὁ πιστός μου* (ℵ and B omit the second *μου*, but it is in A, C), *ὃς ἀπεκτάνθη*. Antipas (= Antipater, see above, *Introd.* to St. Luke, p. 157) is called the faithful Martyr (*μάρτυς*) by Christ, Who is "*the* faithful Martyr" (i. 5; iii. 14). And Stephen is called God's *Martyr* by St. Paul (Acts xxii. 20); thus the word *μάρτυς* (witness) has been consecrated by God the Son, and God the Holy Ghost, to describe the witness of those who remain faithful unto death, and seal their testimony with their blood.

14. *τὴν διδαχὴν Βαλαάμ*] *the doctrine of Balaam.* Num. xxv. 1—3; xxxi. 16. See above, *v.* 6, and 2 Pet. ii. 15. Jude 11. This doctrine, which St. Peter and St. Jude had seen in its first rising, had now, in the time of the Apocalypse, brought forth its bitter fruits, in carnal sensuality and recklessness. Cp. *Introduction*, p. 158.

— *τῷ Βαλάκ*] *to Balak.* On the dative case, suggested by the Hebrew ל, see *Winer*, § 32, p. 203, and *Ewald*, *De Wette* here. Cp. Job xxi. 22. The counsel of Balaam to Balak was to entice the Israelites to harlotry, and to the lustful and idolatrous worship of Baal-Peor, by means of the women of Moab and Midian. See Num. xxv. 1—3, and xxxi. 16. 1 Cor. x. 8. *Joseph.* Antiq. iv. 6. 6.

σκάνδαλον ἐνώπιον τῶν υἱῶν Ἰσραὴλ, φαγεῖν εἰδωλόθυτα καὶ πορνεῦσαι·
k Isa. 11. 4. & 49. 2. Eph. 6. 17. 2 Thess. 2. 8. Heb. 4. 12. ch. 1. 16. & 19. 15, 21. 1 Matt. 13. 9. vv. 7, 11. ch. 3. 12.
15 οὕτως ἔχεις καὶ σὺ κρατοῦντας τὴν διδαχὴν Νικολαϊτῶν ὁμοίως. 16 k Μετανόησον οὖν· εἰ δὲ μή, ἔρχομαί σοι ταχύ, καὶ πολεμήσω μετ' αὐτῶν ἐν τῇ ῥομφαίᾳ τοῦ στόματός μου. 17 l Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις· Τῷ νικῶντι δώσω αὐτῷ τοῦ μάννα τοῦ κεκρυμμένου, καὶ δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων.

m ch. 1. 14, 15.
18 m Καὶ τῷ ἀγγέλῳ τῆς ἐν Θυατείροις ἐκκλησίας γράψον· Τάδε λέγει ὁ Υἱὸς τοῦ Θεοῦ, ὁ ἔχων τοὺς ὀφθαλμοὺς αὐτοῦ ὡς φλόγα πυρὸς, καὶ οἱ πόδες αὐτοῦ ὅμοιοι χαλκολιβάνῳ· 19 Οἶδά σου τὰ ἔργα, καὶ τὴν ἀγάπην καὶ τὴν διακονίαν, καὶ τὴν πίστιν καὶ τὴν ὑπομονήν σου, καὶ τὰ ἔργα σου τὰ ἔσχατα πλείονα τῶν
n 1 Kings 16. 31. 2 Kings 9. 7. Acts 15. 20. 1 Cor. 10. 19, 20.
πρώτων. 20 n Ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφεῖς τὴν γυναῖκα σου Ἰεζαβὲλ, ἡ λέγουσα ἑαυτὴν προφῆτιν καὶ διδάσκει καὶ πλανᾷ τοὺς ἐμοὺς δούλους πορνεῦσαι καὶ φαγεῖν εἰδωλόθυτα. 21 Καὶ ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ· καὶ οὐ

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15. *ὁμοίως*] *likewise.* So A, B, C, and *Griesb.*, *Scholz*, *Lach.*, *Tisch.*—*Elz.* has *ὃ μισῶ*, with many Cursives, and some Versions and Fathers. See *v.* 6. Perhaps the true reading is *ὃ μισῶ ὁμοίως*; or *ὁμοίως, ὃ μισῶ, likewise, which I hate*; and one of the readings, *ὁμοίως*, may have been absorbed into the other, *ὃ μισῶ*, or *vice versâ*, by reason of the similarity of the words.

16. *ἐν τῇ ῥομφαίᾳ*] *with the sword* of My mouth—as Balaam was resisted by the *sword* of the Angel (Num. xxii. 23), and was slain by the *sword* of Israel (Num. xxxi. 8). *Vitringa.*

17. *τῷ νικῶντι κ.τ.λ.*] *to him that overcometh, I will give to him of the manna that is hidden*—pure, holy, heavenly food, contrasted with the polluted meats offered to idols. Christ is the manna on which His people, the true Israel, feed: He "is the living Bread that came down from heaven; and they who eat of this bread shall never die." (John vi. 49—58.) He was therefore typified by the manna, as He Himself declared in His discourse at Capernaum, where He taught the necessity of communion with Himself, as the source of life to the world. (See on John vi., and at end of the chapter, and 1 Cor. x. 3.) The *manna* which is here promised is *hidden*, because the life of the true Israelites is "*hid* with Christ in God." (Col. iii. 3.) They are dead to the world, and buried with Him in Baptism (Rom. vi. 4. Col. ii. 12); and are raised together with Him, and have their conversation or citizenship *in heaven* (Phil. iii. 20); and are *unknown* to the world (2 Cor. vi. 9); and are strangers and pilgrims upon earth (1 Pet. ii. 11); but they ever dwell in Christ, and He in them, and live in the light of His countenance; and "the world knoweth them not, because it knew Him not." (1 John iii. 1.) And as the Manna was enshrined in the Holy of Holies, and *hidden* from the public view (Exod. xvi. 33, 34. Heb. ix. 4), so He is hid from those who believe not, because the God of this world has blinded their eyes. (2 Cor. iv. 3, 4.) And even to the faithful the plenitude of their joy is not yet revealed; "Eye hath not seen it" (1 Cor. ii. 9), but it will be manifested in the Revelation of Christ, 1 John iii. 2.

— *καὶ δώσω αὐτῷ ψῆφον λευκὴν*] *and I will give to him a white stone.* In the Apocalypse *white* (*λευκὸς, lucidus, candidus*) is the colour appropriated to Christ (see below, vi. 1, 2). This consideration, together with the uses made of *ψῆφοι, calculi*, by the ancients, may serve to explain the meaning here. In ancient Courts of Justice, the acquittal of the criminal was declared by a majority of *white stones*, cast into the judicial urn. *Ovid*, Met. xv. 41, "Mos erat antiquus, *niveis* atrisque *lapillis*, His damnare reos, illis *absolvere culpâ*." Christ, the Redeemer of the World, and Judge of Quick and Dead, will pronounce the acquittal of him that overcometh, at the Great Day of Assize. So *Victorinus*, *A Lapide*, *Vitringa*, *Wolf*, and others.

This *white stone* is not only a stone of *acquittal*, but it is a *tessera* of citizenship, and a passport of *admission* to the spiritual banquet of the life eternal in the heavenly Jerusalem. See next note. It is observable also that among the ancients joyful days were marked with *white stones*. *Pers.* Sat. ii. 1, "Hunc, Macrine, diem numera meliore lapillo." *Plin.* Ep. vi. 11. 3, "O diem notandum candidissimo calculo!"

Some Expositors have excepted against the admission of these allusions, as foreign to the mind of the Apocalypse. But the Holy Spirit does not disdain such references as these. On the contrary, He loves to *Christianize* all things. See 1 Cor. ix. 24. 27. Phil. iii. 14. Heb. xii. 10, and above, *v.* 10, and James i. 12.

— *καὶ ἐπὶ τὴν ψῆφον κ.τ.λ.*] *and upon the stone* (observe the accusative case) *a new name written, which no man knoweth save he that receiveth it.*

Here is an allusion to other ancient customs, viz., to the practice of giving tokens (*σύμβολα, tesseræ*), by which persons bound by ties of mutual hospitality might recognize one another and enjoy offices of friendship (see the authorities in *Dr. Smith's* Dict. in *vv.* "Hospitium" and "Tessera"), and also to the usage of giving and receiving tokens of admission to partake in public largesses and banquets. *Xiphilin.* Epitome Dion. p. 228. *Hermann*, G. K. F. Alterth. de Griechen, § 50, and so *Arethas*, *Grotius*, *Hammond*, *Heinrichs.*

The name which Christ will give is a *new name*, promised by ancient prophecy (Isa. lxii. 2; lxv. 15), but revealed under the Gospel by Him Who "maketh all things *new*" (xxi. 5), and admits to the *New* Jerusalem (iii. 12), and enables to sing the *new song* (see v. 9); and it is a name which Christ says that no one knows except the receiver, perhaps with an allusion to the practice above noticed, by which it was provided that no one could use the "tessera hospitalitatis," except the party to whom it belonged, and because no one can enter Christ's presence by means of the merits of *others*: every one must give an account of himself to God, and be rewarded according to his own works (Rom. xiv. 12); and because no one can feel the joy of remission of sins, except he who "knows the plague of his own heart" (1 Kings viii. 38), and *whose* sins are not only remitted, but *covered* (James v. 20; cp. Ps. xxxii. 1; lxxxv. 2); and no one can feel the felicity of communion with Christ and admission to His table in heaven, except the saints who are admitted to enjoy those privileges, which to *evil* men would have no relish, because they have not the spiritual palate by which they are to be tasted. Compare what is said of Christ's Name, xix. 12.

Some Expositors have supposed that in the white stone and the new name written upon it, there is a reference to the incommunicable Name of God, which they say was written on the Urim contained within the breastplate of the High Priest. (Exod. xxxix. 9.) But there is no evidence to show that any name was written on the Urim (cp. *Michaelis* in *Jahn*, Archæol. § 369). If there is any reference to the pectoral of the High Priest, it would seem more probable that the allusion is to the gems upon that pectoral, on which the names of the twelve tribes were written; and then the new name would be the name of the true Israel, the citizen of the *new Jerusalem*. See iii. 12.

20. *ἀλλὰ ἔχω κατὰ σοῦ ὅτι ἀφεῖς κ.τ.λ.*] *But I have this against thee, that thou sufferest thy wife Jezebel, who calleth herself a prophetess, and both teacheth and perverteth My servants to commit fornication, and to eat things offered to Idols.*

As to the reading of this text here, *ἀφεῖς* is in A, B, C, and is a form authorized by the LXX, Exod. xxxii. 32. See *Winer*, G. G. p. 75. And *τὴν γυναῖκά σου, thy wife* (instead of *Elz.*, *τὴν γυναῖκα, the woman*), is found in A, B (not in ℵ), and many Cursives, and in the *Syriac* Version, and in *Andreas* and *Arethas*, *Cyprian* and *Primasius*, and is received by *Scholz*, *Lach.*, and *Tischendorf.*

The reading *ἣν, who*, for *ἡ*, the article, is approved by *Winer*, p. 473, but *ἡ* is authorized by similar examples of abrupt constructions in i. 5; iii. 12; xiv. 12.

The heresy here reprehended is that of those who said that it was not necessary to *suffer martyrdom* for Christ; and that, provided men had knowledge (*γνῶσιν*), there was no sin in *eating*

θέλει μετανοῆσαι ἐκ τῆς πορνείας αὐτῆς. 22 Ἰδοὺ βάλλω αὐτὴν εἰς κλίνην, καὶ τοὺς μοιχεύοντας μετ' αὐτῆς εἰς θλῖψιν μεγάλην, ἐὰν μὴ μετανοήσωσιν ἐκ τῶν ἔργων αὐτῆς· 23 ° καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ· καὶ γνώσονται πᾶσαι αἱ ἐκκλησίαι, ὅτι ἐγώ εἰμι ὁ ἐρευνῶν νεφροὺς καὶ καρδίας· καὶ δώσω ὑμῖν

° 1 Sam. 16. 7. 1 Chron. 28. 9. & 29. 17. Ps. 7. 10. & 32. 19. & 62. 13. Jer. 11. 20. & 17. 10. Matt. 16. 27. John 2. 24, 25.

Acts 1. 24. Rom. 2. 6. & 14. 12. 2 Cor. 5. 10. Gal. 6. 5. ch. 20. 12.

things *offered to idols*, and in complying with all the requirements of the Idolatrous Persecutors of the Church. Cp. *Iren.* i. 26. 3, and above, *Introduction* to the Second Epistle of St. Peter, pp. 79, 80, and 2 Pet. ii. 2.

But what is the meaning of *thy wife Jezebel?*

She is described as calling herself "*a prophetess*," and as having *children*, i. e. *disciples*. See the use of this word τεκνία in 2 John i. 4. 13. 3 John 4.

Doubtless a female false Teacher ("hæretica fæmina," says *Tertullian*, de Pudicit. c. 18) is here condemned, such as in the next age were Priscilla and Maximilla, the prophetesses of Montanus (*Euseb.* v. 14. 16. 18), and it is observable that Thyatira was infested by the ravages of Montanism (*Epiphan.* hær. 51; cp. *Tillemont*, ii. pp. 195—203). It has been remarked by *S. Jerome* (ad Ctesiphontem), as a characteristic of heresies, that their promoters have usually associated *women* with themselves in propagating them. Simon Magus had his Helena; Nicolas and Marcion had their female votaries. Apelles had his Philumena. Montanus, Arius, Donatus, were aided by women in their heretical and sectarian designs. See note above, on 2 Tim. iii. 6. The act of teaching publicly in the Church had been forbidden to women by St. Paul writing to the Bishop of Ephesus (1 Tim. ii. 12).

We are not able to ascertain whether this false prophetess was actually the *wife* of the Chief Pastor of Thyatira. The name *Jezebel* is doubtless a *symbolical* one, like *Sodom* and *Egypt* (xi. 8), and *Babylon*, as used in this book; and is adopted to characterize the wickedness of this false prophetess, making herself like to the Sidonian Queen, who perverted the Israelites to Idolatry, and destroyed the true prophets of the Lord (1 Kings xvi. 31. 2 Kings ix. 7), and who, as almost all idolaters did, joined harlotry with false worship (1 Kings xviii. 19; xxi. 25).

This false prophetess, thus symbolically designated, may have been the wife of the *Bishop*. *S. Polycarp*, the disciple of St. John, writing to the Philippians, says that he is much grieved for the lapse of a certain Priest, called Valens, and of his *wife*, to whom (he says) may God give true repentance! *Polycarp*, ad Phil. c. ii.

If this false prophetess of Thyatira was the *wife* of the Angel of the Church, then by conniving at the wickedness of a wife like Jezebel, he made himself like unto Ahab, whom Jezebel his wife stirred up (1 Kings xxi. 25); and, if this was the case, here is a warning to Rulers of the Church, not to permit considerations of private affection to interfere with the discharge of public duty. "If the *wife of thy bosom*, or thy friend, which is as thine own soul, entice thee, thou shalt not consent unto him, neither shalt thou spare, neither shalt thou conceal him" (Deut. xiii. 6—8).

But perhaps the word *wife* is used *figuratively* here; as the word *children* is, and as the words "who commit fornication with her" are. And then the word *wife* would intimate that the Angel of Thyatira, by his weak connivance, and even overweening fondness for this *false Prophetess*, treated her as *if* she were endeared to him as *his own partner*. He, the Ruler of the Church of Thyatira, who was bound to love, and cherish, and protect that Church espoused to himself in a holy union in Christ, he, by his blind partiality and indulgence, made this false teacher to be as his own consort in spiritual wedlock, and he made himself a partner in her sins (1 Tim. v. 22).

This interpretation seems most in accordance with the strong and fervid language of the Apocalypse, where the faithful Church is called the *wife* of the Lamb (xix. 7; xxi. 9. Cp. Isa. liv. 6).

21. *οὐ θέλει μετανοῆσαι*] *she is not willing to repent*,—a strong testimony to the *freedom* of the human *will*. Cp. Matt. xxiii. 37. Luke xiii. 34, *οὐκ ἠθελήσατε*. *Elz.* has *οὐ μετενόησεν*; but the important reading of the text rests on preponderating authority, and is received by *Bengel*, *Griesb.*, *Matth.*, *Lach.*, *Tisch.*

Observe the preposition *ἐκ* after *μετανοεῖν* here, and in *v.* 22; ix. 20, 21, and xvi. 11, showing a complete change of mind, displaying itself in turning *from* previous acts, and *out of* a former mode of life, to a new and different *practice* and *habit* of existence.

This Epistle to the Church of Thyatira, and the other six Epistles, displaying different forms of *errors* prevalent in *Churches* even in the Apostolic age, are fraught with instruction concerning the necessity of *Church-Communion*.

At Thyatira the Bishop of the Church allowed a Jezebel to teach; he is reproved by Christ for doing so; but the Communion over which he presides is still called a *Church* by Christ Himself. Its Lamp is not yet removed; and the Angel of the Church is still a Star in Christ's right hand (i. 19). The same remark may be applied to the other Apocalyptic Churches of Asia. Not one of them is represented as free from errors and blemishes in doctrine and discipline. But none of their members are therefore exhorted by Christ to *quit their communion*.

No man therefore is justified in *leaving* the *communion* of a Church which dispenses the Word and Sacraments of Christ by a lawfully appointed and constituted Ministry. There is no just plea for schism, in the allegation that errors in doctrine and discipline prevail in it. No Church on earth is perfect. Grave errors existed and were observed by Christ in these Apocalyptic Churches; but none of their members are counselled by Him to secede from them. The Churches themselves are exhorted to *repent*, and *to do their first works* (ii. 5), to *strengthen the things that remain* and are ready to die (iii. 2), or Christ will *remove* their *Lamps* (ii. 5). Their members are indeed bound to avoid the leaven of their false doctrine (Matt. xvi. 6. 11), but they are also bound to abide and communicate with those Churches in whatsoever *truths* of Christ those Churches still continue to hold, and in all His *graces* that they still continue to minister.

See above, notes on Matt. xxiii. 2, and on 1 Cor. i. 2.

But, if a Church not only *tolerates errors* in faith and practice, but proceeds to *enforce errors* as *terms of communion* with herself; *if* she requires every one to *drink of her cup* (xvii. 4); *if* she makes communion in *error* to be essential to communion with *herself*, as the Church of *Rome* now *does*; and *if* she anathematizes and excommunicates those who do not receive those errors as articles of Faith, and as necessary to salvation; then a Schism must ensue, and the sin of the Schism lies at her door. See above, the notes on John ix. 34, and on 1 Cor. i. 2, and vol. i. of the Editor's Occasional Sermons on this text.

22. *ἰδοὺ βάλλω αὐτὴν εἰς κλίνην*] *Behold, I cast her into a bed*, i. e. a "bed of sickness and affliction," as contrasted with the *bed* of sinful indulgence (Prov. vii. 16, 17) and spiritual harlotry. *Andreas*, pp. 213, 214. *Bp. Andrewes*, i. p. 315. The verb *βάλλω*, as the Latin *jacto*, is specially used in this sense. See Matt. viii. 6. 14; ix. 2, *ἐπὶ κλίνης βεβλημένον*. *Lucret.* ii. 34,

> "Nec calidæ citius decedunt corpore febres,
> Textilibus si in picturis ostroque rubenti
> *Jacteris*, quàm si plebeiâ in veste cubandum est."

And the Catena (*Cramer*, p. 214) rightly explains the word by *τὴν ἐπίνοσον*, the bed of *disease*. Our Lord here first threatens the spiritual harlot and her paramours with *sickness*, and then with *death*, *v.* 23.

— *τοὺς μοιχεύοντας μετ' αὐτῆς*] *those who commit adultery with her*; those, that is, who are faithless to Me, and are seduced by her. On *spiritual faithlessness*, described in the Apocalypse as *fornication* and *adultery*, see below, xvii. 1—3. Compare the contrast in 2 Cor. xi. 2.

The literal Jezebel was a type of these false Teachers in both respects; see above, *v.* 20.

The diseases consequent on literal harlotry are represented as a warning of the consequences resulting from *spiritual* fornication. In like manner, *fire*, the punishment of whoredom (Levit. xxi. 9), is, in the Apocalypse, the penalty of the harlotries of the corrupt Church (xviii. 8).

23. *καὶ γνώσονται*] *and all the Churches shall know that I am He Who searcheth reins and hearts*: that is, Who seeth what is most secret. There is no article in the original, and it is not to be inserted in the translation; the sense is, "I search *all* reins and hearts."

Here is a reference to the pretended *γνῶσις* of these false Teachers; cp. on 1 John ii. 3. They professed to dive into secret mysteries (see *v.* 24), and thus they seduced Christ's servants. But the time was coming, when, through their punishment, all should *know* that it is Christ Who reads the secrets of hearts. Here is another assertion of His Divinity. Christ here adopts the words spoken by Almighty God Himself, describing His own Omniscience, and applies them to Himself. See Ps. vii. 9; xliv. 21. Cp. Jer. xi. 20; xvii. 10.

ἑκάστῳ κατὰ τὰ ἔργα ὑμῶν. 24 Ὑμῖν δὲ λέγω τοῖς λοιποῖς τοῖς ἐν Θυατείροις,
ὅσοι οὐκ ἔχουσι τὴν διδαχὴν ταύτην, οἵτινες οὐκ ἔγνωσαν τὰ βαθέα τοῦ Σατανᾶ,
p ch. 3. 11. ὡς λέγουσιν, Οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος· 25 p πλὴν ὃ ἔχετε κρατήσατε
q Ps. 2. 8. Matt. 19. 28. Luke 22. 29. 1 Cor. 6. 3. ch. 3. 21. ἄχρις οὗ ἂν ἥξω. 26 q Καὶ ὁ νικῶν καὶ ὁ τηρῶν ἄχρι τέλους τὰ ἔργα μου,
r Ps. 2. 8, 9. & 49. 15. δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν, 27 r καὶ ποιμανεῖ αὐτοὺς ἐν
s vv. 7, 11, 17. ῥάβδῳ σιδηρᾷ, ὡς τὰ σκεύη τὰ κεραμικὰ συντρίβεται, ὡς κἀγὼ εἴληφα
παρὰ τοῦ Πατρός μου· 28 καὶ δώσω αὐτῷ τὸν ἀστέρα τὸν πρωϊνόν. 29 s Ὁ ἔχων
οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

a ch. 1. 4, 16, 20. & 2. 1. & 4. 5. & 5. 6. III. 1 a Καὶ τῷ ἀγγέλῳ τῆς ἐν Σάρδεσιν ἐκκλησίας γράψον· Τάδε λέγει ὁ
ἔχων τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας. Οἶδά σου τὰ ἔργα,
ὅτι ὄνομα ἔχεις ὅτι ζῇς, καὶ νεκρὸς εἶ. 2 Γίνου γρηγορῶν, καὶ στήρισον τὰ
b ver. 19. Matt. 24. 42, 43. Luke 12. 39, 40. 1 Thess. 5. 2. 2 Pet. 3. 10. ch. 16. 15. λοιπὰ, ἃ ἔμελλον ἀποθανεῖν· οὐ γὰρ εὕρηκά σου τὰ ἔργα πεπληρωμένα ἐνώπιον
τοῦ Θεοῦ μου. 3 b Μνημόνευε οὖν πῶς εἴληφας καὶ ἤκουσας, καὶ τήρει καὶ
c ch. 4. 4. & 6. 11. & 7. 9, 13. d Exod. 32. 32. Ps. 69. 29. Matt. 10. 32. Luke 12. 8. Phil. 4. 3. ch. 13. 8. & 20. 12. & 21. 27. μετανόησον. Ἐὰν οὖν μὴ γρηγορήσῃς, ἥξω ἐπὶ σὲ ὡς κλέπτης, καὶ οὐ μὴ
γνῷς, ποίαν ὥραν ἥξω ἐπὶ σέ. 4 c Ἀλλὰ ἔχεις ὀλίγα ὀνόματα ἐν Σάρδεσιν, ἃ
οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, καὶ περιπατήσουσι μετ' ἐμοῦ ἐν λευκοῖς, ὅτι
ἄξιοί εἰσιν. 5 d Ὁ νικῶν, οὗτος περιβαλεῖται ἐν ἱματίοις λευκοῖς· καὶ οὐ μὴ
ἐξαλείψω τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς· καὶ ὁμολογήσω τὸ ὄνομα

— *κατὰ τὰ ἔργα*] *according to their works:* and *not* according to their outward *professions;* another allusion to these false Teachers, who said that, provided a man had *knowledge*, he needed not do good *works;* and who subverted *moral practice* by their licentious doctrines, and even made libertinism a part of their religion. See on 2 Pet. ii. 2. Jude 14, 15.

24. *οἵτινες οὐκ ἔγνωσαν τὰ βαθέα* (so A, B, C; *Elz.*, *βάθη*) *τοῦ Σατανᾶ*] *as many as did not know the depths of Satan.* A reference to the language of these false Teachers. They promised to their votaries *knowledge* (*γνῶσις*; cp. 1 Tim. vi. 20. 2 Pet. i. 2. 5. 1 John ii. 3. *Irenæus*, i. 1), and professed to initiate them in the depths of its profoundest mysteries, which they said were not to be fathomed by vulgar minds, or even by Apostles themselves (see on 2 Pet. ii. 2). Such language was used by the Gnostics, who called their mysteries, "*the depths of God.*" See *Irenæus* (ii. 22. 3), and *Tertullian* (adv. Valentin., c. 1), "*Altum est*, aiunt."

Our Lord here sternly rebukes them, and condemns their so-called "depths *of God*" as "depths *of Satan*;" and He declares that *ignorance* of those depths is far more blessed than that vaunted *knowledge* which they promised to their hearers. The words *ὡς λέγουσιν*, "as they say," refer to *τὰ βαθέα*, "*the depths*,"—a term often in the mouths of these false teachers. See *A Lapide*, *Grotius*, *Wetst.*, *Bengel*, *Herder*, *De Wette*.

Or if, with other Expositors, the words "*of Satan*" are to be included in the quotation (as seems most in accordance with the structure of the sentence), then we must refer them to the Satanic mysteries into which these Gnostics pretended to initiate their hearers; some of them with impious audacity and fiendlike recklessness did not scruple to say that they could fathom the fearful depths of the Lake of fire; and some of them taught that it was even a duty for the true Gnostic to dive into all the gulphs of sensuality, and that he could not be hurt thereby, any more than gold by mud (see above on 2 Pet. ii. 2), and some of them did not hesitate to adore the Evil One himself, such as the *Ophites*, or Serpent-Worshippers (*Philastr.*, Hær. 1), and *Cainites* (Ibid.). See *Tillemont*, ii. pp. 21. 121—132. *Ittig*, p. 120. *Oehler*, p. 24; and note above, on 1 John iii. 12; and on Jude 11.

— *οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος*] *I cast not upon you any other burden* (cp. Acts xv. 28), *but what ye have, that hold ye fast, until I am come.* Here is a protest from Christ against all additions to the Faith "once delivered to the Saints." See above, Jude 3, and on Gal. i. 8, 9.

The word *ἥξω* signifies "I shall *be* come" (*adero*). It not only bespeaks the *Coming* of Christ, but His *Presence*, to execute vengeance. The *ἄν* bespeaks the uncertainty of the time when that Coming will be.

Observe the contrast between *βάλλω* here and in *v.* 22. I *cast her* into a bed of sorrow and death, but I *do not cast* any other burden upon *you*. There is judgment on the one side, and mercy on the other.

26. *ὁ νικῶν—δώσω αὐτῷ*] As to the structure of the phrase, compare vi. 8; vii. 2; ix. 12. 14; xx. 8.

— *δώσω αὐτῷ ἐξουσίαν ἐπὶ τῶν ἐθνῶν*] *I will give to him authority over the nations;* that is, over *heathens*, as opposed to the *true Israelites:* I will give him *authority* over the *heathen*, whether they be false Teachers, such as this Jezebel, who would lead My servants to *heathen* worship and libertinism, by tempting them to eat sacrifices offered to *heathen idols;* or whether they be *heathen Persecutors;* he will be enabled to prevail over them, and to break them in pieces like potters' vessels, with the iron rod of My Word, which I will put into his hands, and I will endue him with Power to use it. Ps. ii. 8, 9: below, xii. 5; xix. 15.

This is genuine *ἐξουσία* (*authority*), a word which was often in the mouths of those who made their Christian liberty to be a cloke of sin. See on 1 Cor. xi. 10. 1 Pet. ii. 16.

This word *ἐξουσία* expresses *lawful* dominion; others may usurp *power* (*δύναμιν*); but it is only Christ, the King of Kings, Who invests His servants with *rightful dominion*. Here is a protest against those who imagine some other source of authority besides God. See above, on Rom. xiii. 1—3.

27. *καὶ ποιμανεῖ*] *and he shall tend them* with a *rod of iron*. Remark the *oxymoron;* He shall have the gentleness and love of a *Shepherd* for his flock (cp. below, vii. 17), but the pastoral crook will become a *rod of iron in* His hands, to shatter into shivers the potter's vessels of false doctrine: cp. xii. 5; xix. 15. He shall receive that Power from Christ, the true Shepherd-King: see Ps. ii. 9.

28. *καὶ δώσω, κ.τ.λ.*] *and I will give to him the morning star*, which puts to flight the night, and ushers-in the dawn: an emblem of the victory of Light over Darkness, and of the triumph of the children of light over those false Teachers who are like "*wandering stars*, to whom is reserved the blackness of darkness for ever" (Jude 13); and therefore a fit emblem of Him Who is the Day-spring from on high (Luke i. 78), and brings life and immortality to Light, and Whose appearance at the *Last Day* will be like the *Morning* Star of Eternity, ushering in that Glorious Day which has *no Evening:* see xxii. 16, and who will grant to His faithful servants to shine like the stars for ever. Dan. xii. 3.

Ch. III. 1. *τὰ ἑπτὰ πνεύματα*] *the Seven Spirits.* See i. 4.

3. *ἥξω*] *I shall be present.* See ii. 25.

4. *ὀνόματα*] *names;* persons. See Acts i. 15; below, xi. 13.

— *οὐκ ἐμόλυναν τὰ ἱμάτια*] *did not defile their garments;* their spiritual attire—in which they were clothed at their baptism, when they put on Christ,—see on Matt. xxii. 11, 12. Gal. iii. 27. Eph. iv. 24—and have not stained it with sin; Jude 23.

— *ἐν λευκοῖς*] *in white*—the colour of Christ; vi. 2.

— *ἄξιοί εἰσιν*] *they are worthy:* by making a right use of the means of grace offered by Him Who is the Lord our Righteousness (see on 1 Cor. i. 30; and Rom. v. 21), and Who alone can make them worthy; cp. below, xxii. 14.

5. *ἐκ τ. βίβλου τ. ζωῆς*] *from the book of life.* See Phil. iv. 3

αὐτοῦ ἐνώπιον τοῦ Πατρός μου, καὶ ἐνώπιον τῶν ἀγγέλων αὐτοῦ. 6 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

7 [e] Καὶ τῷ ἀγγέλῳ τῆς ἐν Φιλαδελφείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός, ὁ ἔχων τὴν κλεῖν τοῦ Δαυΐδ, ὁ ἀνοίγων καὶ οὐδεὶς κλείσει, καὶ κλείει καὶ οὐδεὶς ἀνοίξει. 8 Οἶδά σου τὰ ἔργα· ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην, ἣν οὐδεὶς δύναται κλεῖσαι αὐτήν, ὅτι μικρὰν ἔχεις δύναμιν, καὶ ἐτήρησάς μου τὸν λόγον, καὶ οὐκ ἠρνήσω τὸ ὄνομά μου. 9 [f] Ἰδοὺ δίδωμι ἐκ τῆς συναγωγῆς τοῦ Σατανᾶ τῶν λεγόντων ἑαυτοὺς Ἰουδαίους εἶναι, καὶ οὐκ εἰσὶν, ἀλλὰ ψεύδονται· ἰδοὺ ποιήσω αὐτοὺς ἵνα ἥξωσι καὶ προσκυνήσωσιν ἐνώπιον τῶν ποδῶν σου, καὶ γνῶσιν ὅτι ἐγὼ ἠγάπησά σε. 10 [g] Ὅτι ἐτήρησας τὸν λόγον τῆς ὑπομονῆς μου, κἀγὼ σὲ τηρήσω ἐκ τῆς ὥρας τοῦ πειρασμοῦ τῆς μελλούσης ἔρχεσθαι ἐπὶ τῆς οἰκουμένης ὅλης, πειράσαι τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. 11 [g] Ἔρχομαι ταχύ· κράτει ὃ ἔχεις, ἵνα μηδεὶς λάβῃ τὸν στέφανόν σου. 12 [h] Ὁ νικῶν ποιήσω αὐτὸν στῦλον ἐν τῷ ναῷ τοῦ Θεοῦ μου· καὶ ἔξω οὐ

e ver. 14. Job 12. 14. Isa. 22. 22. ch. 1. 18.

f ch. 2. 9.

g Phil. 4. 5. ch. 1. 3. & 2. 25. ch. 22. 7, 12.

h 1 Kings 7. 21. Gal. 4. 26. Heb. 12. 22. ch. 2. 17. & 21. 2, 10. & 22. 4.

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7. ὁ ἀληθινός] *the true*, as opposed to counterfeits. 1 John v. 20.

— ὁ ἔχων τὴν κλεῖν τοῦ Δαυΐδ] *He that hath the key of David.* The Church of Philadelphia was infested by *Judaizing* teachers (see *v.* 9), who claimed to themselves the promises made by God to the *Patriarchs* and to *Jerusalem*. Christ here condemns them, and consoles the Church by declaring that He Himself has the *key of David*, as the Hebrew Prophets predicted of the Messiah, typified by Eliakim (Isa. xxii. 20—22, quoted here by Christ), and that He and He alone can open *the door* of the true *Sion*, and admit to David's house. He is David's Lord as well as David's Son (Ps. cx. Matt. xxii. 44). *He is the Root* as well as the *Offspring* of David (see below, xxii. 16). He, by the administration of the Holy Sacrament of Baptism, and by the preaching of His Holy Word, unlocks the door of His Church, and admits into His Household, which is the depository of all saving grace (see above, on Matt. xvi. 19). He in Whom all treasures of knowledge and wisdom are hidden (Col. ii. 3), opens those treasures to His people; He Who has the keys of the Gate of the Heavenly Jerusalem (*v.* 12), will admit His faithful servants to the privileges of its glorious citizenship (cp. Gal. iv. 26. Heb. xii. 22; below, xxi. 2. 10). Cp. above, *Introduction*, pp. 149, 150.

But the *literal* Jews, who boast of that name, are *not* really Jews (see on ii. 9), they are not true confessors of God; they are *not* "*true Israelites*," are not "*the Israel of God*" (Gal. vi. 16), are not children of "*faithful Abraham*" (see Rom. ii. 28, 29; ix. 6, 7); they are not subjects of David's Kingdom and members of his household; they are not children of Sion; they are indeed a Synagogue—but it is *a synagogue of Satan* (cp. ii. 9). They who call themselves children of the kingdom, but do not own Christ as their King, will be thrust out of the Kingdom into outer darkness, where shall be weeping and gnashing of teeth (Matt. viii. 12; xxii. 13. Luke xiii. 28).

8. ἰδοὺ δέδωκα ἐνώπιόν σου θύραν ἀνεῳγμένην] *behold, I have given before thee a door opened, which no one is able to shut.* Observe, the *door* is said to be *given*, given by Christ, who holds the Key, *v.* 7; and it is an *opened* door that is *given* by Him; cp. on *v.* 20. The perfect tense indicates that the door has been opened, and remains open.

The Judaizing false Teachers affirmed that they themselves had *the key of knowledge* (Luke xi. 52), and that unless men complied with their requirements they were *excluded* from God's household and from participation in the privileges of His covenant. This exclusive spirit had been censured by St. Paul, describing their arbitrary usurpations over men's consciences, in his Epistle to the Galatians—their will is "to *exclude* you" (Gal. iv. 17). And now Christ, who has the *key of David*, affirms that He has *opened the door* to the Gentile Christians of Philadelphia, and that no one can shut it against them. Christ *is* the *Door* (John x. 7. 9); and unless these Judaizing Teachers repent and consent to enter by this *one Door*, they, who would exclude others, will be shut out from the kingdom of heaven. See preceding note.

St. John's scholar, *S. Ignatius*, in his Epistle to the Church of *Philadelphia*, supplies the best commentary on these words of Christ to the same Church. "If any one preaches *Judaism*, do not ye hearken to him. It is better to receive Christianity from one who is circumcised, than to receive *Judaism* from one who is uncircumcised. Unless they preach Jesus Christ, they are mere *pillars* and *tombs* of *the dead*, on which the *names* of *men* are inscribed" (*Ignat.* ad Phil. c. 6).

Compare this with what our Lord says here, He that overcometh, I will make him a *pillar* in the *Temple* of my God, and will write upon him the *name* of *My God*, and the name of the city of My God, the new Jerusalem, which cometh down from heaven, and My new Name.

S. Ignatius adds, in his Epistle to Philadelphia (c. 9), "The Priests (i. e. of the Old Law; see *Bp. Pearson* there, p. 419) were good; but better is He Who is *the High Priest*, Who is entrusted with the true Holy of Holies, Who alone has the charge of the hidden things of God."

Compare our Lord's words here concerning Himself,—Thus saith the *Holy One* and the true, Who *hath the key of David*: *v.* 7.

S. Ignatius then proceeds; "Christ alone is *the Door* to the Father, *the Door* through which *Abraham*, and *Isaac*, and *Jacob*, and the *Prophets*, and the Apostles, and the Church, enter in; all these are thus joined together into unity with God. The *holy Prophets* preached *Christ* (cp. there, cap. 5), and the Gospel is the Consummation of Incorruption."

These allusions indicate that the language of the Apocalypse was familiar to S. Ignatius; and they are precisely such as might have been expected from one who was a scholar of St. John, and a Bishop of the Asiatic Church. They also confirm the evidence of the genuineness of the Ignatian Epistles themselves. Cp. the remarks of *Mr. J. C. Knight* on the Apocalypse, Lond. 1842, pp. 12—15.

— ἐτήρησας—οὐκ ἠρνήσω] *thou didst keep*—and *not deny* (aorists) at some special time of trial.

9. ἵνα ἥξωσι] that they *may come* and *bow down before thee*: quoted from Isa. xlix. 23; lx. 14.

— ἠγάπησά σε] *I loved thee*: see i. 5. Our Lord uses the word φιλῶ below, in *v.* 19: cp. note there, and above, on John xxi. 15, 16.

10. τοὺς κατοικοῦντας ἐπὶ τῆς γῆς] *those who dwell on the earth*; a phrase frequently used in the Apocalypse to characterize *earthly men*, who "set their affections on things *on the earth*, and *not* on *things above*." See on i. 7, and vi. 10. 15; xi. 10; xii. 12; xiii. 8. 14; xiv. 6; xvii. 2. 8: and cp. note above, on Luke xxi. 35.

11. ἵνα μηδεὶς] *that no one take thy crown*: a remarkable text, which some have interpreted as if there were a *certain number* of crowns, which, if some forfeited, others would receive. See *Augustine*, de correptione, c. 39.

It rather shows—what is evident from other Scriptures—that God willeth "*all* men to be saved." God has a crown for every one; and no man can lose his *own crown*, but by his *own fault*. See above, on 1 Tim. ii. 4; and 1 Cor. viii. 11; and Heb. ii. 9; and 2 Pet. ii. 1; and *Introduction* to the Epistle to the Romans, pp. 194—198.

It is also cited by the Fathers as showing that men may *fall from grace*. See above, iii. 5. *Cyprian*, de Unit. Eccles. p. 478.

12. ποιήσω αὐτὸν στῦλον] *I will make him to be a pillar in the temple of my God.* The Lamp in the Temple at Jerusalem was *removed*, and the Lamp of any Church on earth may be removed (see ii. 5), but he who overcometh shall be like a *Pillar fixed* in the Temple of God in the heavenly Jerusalem.

The reference here is probably to the *two Pillars* in the Temple of Solomon (2 Chron. iii. 17. 1 Kings vii. 21), which were called *Jachin* (יָכִין, *he will establish*), and *Boaz* (בֹּעַז, *in him is strength*); both names signifying *permanence*; both there-

μὴ ἐξέλθῃ ἔτι, καὶ γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ Θεοῦ μου, καὶ τὸ ὄνομα τῆς πόλεως τοῦ Θεοῦ μου, τῆς καινῆς Ἱερουσαλὴμ, ἡ καταβαίνουσα ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ μου, καὶ τὸ ὄνομά μου τὸ καινόν. 13 Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

i Col. 1. 15. ch. 1. 5, 6. & 3. 7.

14 i Καὶ τῷ ἀγγέλῳ τῆς ἐν Λαοδικείᾳ ἐκκλησίας γράψον· Τάδε λέγει ὁ Ἀμὴν, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινὸς, ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ. 15 Οἶδά σου τὰ ἔργα, ὅτι οὔτε ψυχρὸς εἶ οὔτε ζεστός· ὄφελον ψυχρὸς ἦς ἢ ζεστός· 16 οὕτως, ὅτι χλιαρὸς εἶ, καὶ οὔτε ζεστὸς οὔτε ψυχρὸς, μέλλω σε ἐμέσαι ἐκ τοῦ στόματός μου.

k 1 Cor. 4. 8.

17 k Ὅτι λέγεις, Πλούσιός εἰμι καὶ πεπλούτηκα, καὶ οὐδενὸς χρείαν ἔχω, καὶ οὐκ οἶδας ὅτι σὺ εἶ ὁ ταλαίπωρος καὶ ἐλεεινὸς, καὶ πτωχὸς καὶ τυφλὸς καὶ γυμνὸς,

l 2 Cor. 5. 3. ch. 7. 13. & 16. 15. & 19. 8.

18 l συμβουλεύω σοι ἀγοράσαι παρ' ἐμοῦ χρυσίον πεπυρωμένον ἐκ πυρὸς, ἵνα πλουτήσῃς, καὶ ἱμάτια λευκὰ, ἵνα περιβάλῃ καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου, καὶ κολλούριον ἐγχρίσαι τοὺς ὀφθαλμούς σου, ἵνα βλέπῃς.

m Job 5. 17. Prov. 3. 11, 12. Heb. 12. 5, 6. James 1. 12.

19 m Ἐγὼ ὅσους ἐὰν φιλῶ, ἐλέγχω καὶ παιδεύω· ζήλευε οὖν, καὶ μετανόησον.

n Cant. 5. 2. John 14. 21, &c.

20 n Ἰδοὺ ἕστηκα ἐπὶ τὴν θύραν καὶ κρούω· ἐάν τις ἀκούσῃ τῆς φωνῆς

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fore aptly symbolizing the elect saints of God in the Temple of the Church glorified. Compare Jer. i. 18. Gal. ii. 9.

In the ancient Temples also of Asia, to which St. John wrote, and of Greece, Pillars of temples were often sculptured in *human shape*, such as the Caryatides or Canephoræ now standing in the Erectheum at Athens, and the Atlantes, Telamones, and Persæ, of which some specimens are still visible at Pompeii, and are represented in the paintings on the Baths of Titus at Rome.

Observe the adaptation of the promise and reward to the work done. *Hold fast* what thou hast, in the Church on earth; and thou shalt be a pillar *set fast* in the Temple of God.

The city of Philadelphia was very subject to Earthquakes. (*Strabo*, p. 868 and p. 936. Cp. *Tacit.* Ann. ii. 47. See *Wetstein* here.) A promise of stability and permanence has therefore a special significance here.

— ἐπ' αὐτόν] *upon him*; upon his forehead, ix. 4; xxii. 4.

— καινῆς Ἱερουσαλήμ] *of the New Jerusalem.* The *old, literal, Jerusalem* had been laid waste by the armies of Rome, and the literal Israel had been scattered abroad throughout the world. But Christ comforts all *true Israelites* with the assurance that there is now every where, in all parts of the earth, and in all ages of the world, *another Jerusalem*, a *new* Jerusalem, the Christian Sion, in which the true Israelites, wherever they may be dispersed, may find a home. See *Introduction* to 1 Peter, p. 37, and above, p. 149.

This Jerusalem is also the *new* Jerusalem in another sense, because it is the royal city of Him Who "makes all things *new*" (xxi. 3), and in Whom, as the Second Adam, the new regenerate race of mankind has its Father: for whosoever is in Christ, is "a new creature; old things passed away, all things have become new" (2 Cor. v. 17. Cp. 1 John ii. 8. 2 Pet. iii. 13).

In his Gospel St. John never uses the form Ἱερουσαλὴμ, but always Ἱεροσόλυμα. In the Apocalypse he never uses the form Ἱεροσόλυμα, but Ἱερουσαλήμ.

He thus seems to mark the difference between the *old* and *new* Jerusalem, even by the sound of the name itself; and he appropriates the *Hebrew* form to the *new* or *Christian Sion*, in order to remind both Christians and Jews that the *faithful members of Christ* the Son of David throughout the world, without respect to race, are now become the only *real Jews*, the *true Israel of God.*

— ἡ καταβαίνουσα] On the grammatical anomaly (such as frequently occurs in the Apocalypse), see ii. 20, and below, v. 11.

14. ὁ Ἀμήν] *The Amen.* See *Bp. Andrewes*, v. 471.

— ὁ μάρτυς] *the true and faithful Witness*, who witnessed before Pontius Pilate a good confession (1 Tim. vi. 13). This is He that came by Water and Blood, and there are three that *bear Witness* on earth, the Spirit, the Water, and the Blood. 1 John v. 8.

— ἡ ἀρχὴ τῆς κτίσεως] *the Beginning of the Creation.* Not as the Arians erroneously taught, the first of God's creatures, but the uncreated Beginning, the initial Cause, and energizing Agent of Creation. See here *Andreas, Arethas, Vitringa, Hengstenberg*, and above, on Col. i. 15; and cp. above, i. 8, and xxii. 13. Christ calls Himself the *beginning* of the Creation of God, in this Epistle, especially to the Laodiceans, in order that they may not rely on *themselves*, or look for any good thing except from *Him*. He therefore counsels them to buy of *Him* (*v.* 18). And there may be some reference to the false teaching of those at *Laodicea* and other places of Phrygia, who substituted *Angels* as *Creators* and *Mediators* in the place of Christ. See above, on Col. ii. 8.

15. ὄφελον] *would that thou wert cold* or *hot.* On this use of ὄφελον, see 1 Cor. iv. 8. 2 Cor. xi. 1, and Gal. v. 12. It does not here express an *absolute* wish, but a *relative* one. *Rather* than that thou wert *lukewarm*, I would that thou wert either cold or hot. Heathen ignorance is *better* than Christian indifference (Luke xii. 48. Cp. xxiii. 34. 1 Tim. i. 13). There is more hope of acting on those who have no knowledge of the Gospel, than on those who have a little knowledge, and are self-satisfied in it. This is more fully explained by what follows: "Thou sayest, I am rich, and have *need of nothing*, and knowest not that thou art *the* wretched one." Besides, the *lukewarm* make some profession of Christianity, which the *cold do not*; and thus the lukewarm do more harm to others. Men are not so liable to be led astray by open unbelievers as by indifferent Christians. They are on their guard against the former, who avow themselves open enemies; but they are liable to be carried away by the latter, who are false friends.

17. ὁ ταλαίπωρος] *the wretched one.* Observe the article. He who is spiritually poor, and yet imagines himself to be rich, is specially *the* wretched one: because, not knowing his own need, he does not resort to Him Who alone can give him the true riches.

A strong testimony from Christ against the delusive doctrine of those who allege that *personal assurance* is the essence of Faith. Contrast the case of the Centurion (Luke vii. 6), and of the Publican (xviii. 14), whom Christ Himself commends.

18. ἀγοράσαι] *to buy.* A word not necessarily implying that the Laodiceans have any equivalent of personal merit to offer as a price for divine grace (cp. Isa. lv. 1), but that spiritual blessings are to be procured from *Christ* alone, and not, as they vainly and presumptuously imagined, from *themselves.* We are to *buy* by an humble acknowledgment of our *own nothingness* and of Christ's fulness. They are best qualified to buy who know that they have no purchase-money but the merits of Christ, and who know and feel how precious those merits are.

At the same time the word *buy* implies an effort and sacrifice on the part of those who come to Christ, and this admonition is therefore understood by the Fathers to imply the duty of *works* of piety and charity. See *S. Cyprian*, de Opere et Eleemosynis, § 10.

— κολλούριον] *eyesalve.* A word probably derived from κολλύρα, a little round cake; in which form the eyesalve was made. See *Wetstein.* Hence the Latin "collyrium," *Horat.* 1 Ep. i. 29, "collyria lippus inungi," where the construction is the same as here. *Juvenal*, vi. 577.

19. φιλῶ] *I dearly love.* See above, *v.* 9. A tenderer word than ἀγαπῶ, and making this sentence still more emphatic than ἀγαπῶ would do. Some of those whom the world regards as most wretched, are God's darlings. And some of the World's darlings are "the wretched ones" in His sight.

20. ἰδοὺ ἕστηκα ἐπὶ τ. θύραν] *Behold, I stand at the door and am knocking.* In all such sentences as that which St. John's Revelation hath, "*I stand at the door and knock*," the *Pelagians'* manner of construction was, that *to knock* is the free external offer of God's grace; to *open* is the work of *natural will*, by itself accepting grace, and so procuring or deserving whatsoever followeth. But the *Catholic* exposition of that, and

μου, καὶ ἀνοίξῃ τὴν θύραν, καὶ εἰσελεύσομαι πρὸς αὐτὸν, καὶ δειπνήσω μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ. 21 [o] Ὁ νικῶν, δώσω αὐτῷ καθίσαι μετ' ἐμοῦ ἐν τῷ θρόνῳ μου, ὡς κἀγὼ ἐνίκησα, καὶ ἐκάθισα μετὰ τοῦ Πατρός μου ἐν τῷ θρόνῳ αὐτοῦ. 22 [p] Ὁ ἔχων οὖς ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλησίαις.

o Matt. 19. 28. Luke 22. 30. 1 Cor. 6. 2. 2 Tim. 2. 12. ch. 2. 26, 27.
p ch. 2. 7, 11, 17. & 3. 6, 13.

IV. 1 [a] Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ θύρα ἀνεῳγμένη ἐν τῷ οὐρανῷ· καὶ ἡ φωνὴ ἡ πρώτη ἣν ἤκουσα ὡς σάλπιγγος λαλούσης μετ' ἐμοῦ, λέγων, Ἀνάβα ὧδε, καὶ δείξω σοι ἃ δεῖ γενέσθαι μετὰ ταῦτα· 2 [b] εὐθέως ἐγενόμην ἐν Πνεύματι· καὶ ἰδοὺ, θρόνος ἔκειτο ἐν τῷ οὐρανῷ, καὶ ἐπὶ τὸν θρόνον καθήμενος· 3 καὶ ὁ καθήμενος ὅμοιος ὁράσει λίθῳ ἰάσπιδι καὶ σαρδίῳ· καὶ ἶρις κυκλόθεν τοῦ θρόνου ὅμοιος ὁράσει σμαραγδίνῳ.

a ch. 1. 10.
b Ezek. 1. 26. & 10. 1. ch. 1. 10.

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all such sentences was, that to *stand* and *knock* is indeed a work of outward grace, but *to open* cometh not from man's will *without the inward illumination* of grace, whereupon afterwards ensueth continual augmentation thereof; not because the first concurrence of the will itself with grace, much less without, doth *deserve* additions after following; but because it is the nature of God's most bountiful disposition to build forward where His foundation is once laid. The only thing that Catholic Fathers did blame, was the error of them who ascribed any laudable motion, or virtuous desire tending towards heavenly things, to *the naked liberty of man's will, the grace of God being severed from it.* *Hooker*, book v. Appendix i. vol. ii. p. 687.

— δειπνήσω μετ' αὐτοῦ] *I will sup with him.* See John xiv. 23. These promises express the love of Christ for His Spouse the Church. Compare the words of the Bridegroom, Cant. v. 2, "It is the voice of my beloved that *knocketh*, saying, Open to me, my sister, my love."

21. καθίσαι] *to sit with Me in my throne.* Observe the preposition ἐν, *in* (not ἐπὶ, *upon*), here twice, the only two places where this preposition is used with θρόνῳ in the N. T., whereas ἐπὶ is used with other cases of θρόνος often. See Matt. xix. 28; xxv. 31. Rev. iv. 2. 9; v. 1. 7. 13; vi. 16, and passim.

This preposition ἐν appears to intimate admission *into* and session *in* the *same* throne; whereas ἐπὶ represents the act of taking a seat *upon* a *separate* throne.

I will grant to him to sit with Me in My throne. This is the climax and the consummation of glory. See above, on ii. 7.

There is a reference here also to the bliss and glory of the Church as the Queen at the right hand of her Lord and King. See Ps. xlv. 10. Cp. above, pp. 127, 128.

CH. IV.] St. John sees heaven opened, and is called up into heaven. He is *in the Spirit*, and beholds the THRONE of GOD in heaven, and the Four-and-twenty Elders round about the Throne, sitting in white garments and wearing crowns of gold; and in the midst of the Throne, and round about the Throne, the Four Living Creatures; and when the four Living Creatures sing the Trisagion to the BLESSED TRINITY, the Four-and-twenty Elders fall down and worship.

1. μετὰ ταῦτα] *after these things.* These words connect this Vision with St. John's age: whence it appears that the Four-and-twenty Elders and Four Living Creatures do not represent the Church Triumphant in that future heavenly glory, which will not be consummated till the end of time. See below, *vv.* 4—8.

— εἶδον] *I saw:* not "*I looked;*" the vision was revealed to him, he did *not look* for it.

— θύρα ἀνεῳγμένη] *a door set open in heaven.* Observe here the *perfect* participle, the door had been opened and was *standing open.* The veil of the heavenly Holy of Holies had been removed by Christ (Heb. x. 19, 20), and heaven was laid open to the view. There is a comparison, and yet a contrast, between the heavenly Temple, and that which had existed upon earth during the Levitical dispensation, when the way into the Holiest had not yet been made manifest. Heb. ix. 8.

In this heavenly Temple, the Throne of God—which had been typified by the Ark and Mercy Seat in the Holiest Place—is visible; and the *Sea* and *Seven Lights*, which are allusive to the Molten Sea in Solomon's Temple (1 Kings vii. 23), and to the Seven-branched Lamp which stood in the Holy Place, and symbolized the Church, and was at some distance from the Mercy Seat of the Divine Throne in the Holy of Holies (see *Lightfoot*, p. 2055), are here *brought near* to the *Throne* of God, *v.* 6. For "we, who were formerly *afar off*, are now made nigh to God by the *blood of Christ.*" Eph. ii. 13.

— ἡ φωνὴ ἡ πρώτη—λέγων] *the voice which I heard at first.* See above, chap. i. 10. This seems to be the meaning. Remark the connexion of the *masculine* participle (λέγων), "speaking," with the feminine substantive "voice." The voice is personified into the speaker. Compare the similar construction, where the laws of grammar are made to give way to the powerful emotion in the writer's mind, *v.* 11; xi. 15; xix. 14. *Winer*, § 59, p. 466.

— ἀνάβα ὧδε] *Come up hither;—immediately I became in the Spirit.* The Evangelist being called up into heaven was *in the Spirit;* and being inspired by the Holy Ghost, he was transported *into heaven*, as the Apostle St. Paul in his "visions and revelations of the Lord," was caught up into the third heaven. 2 Cor. xii. 2.

3. καὶ ὁ καθήμενος κ.τ.λ.] *and he that sitteth on the throne like in sight to a Jasper-stone and a Sardine.* He Who *sitteth* is the TRIUNE GOD (see *v.* 8). This opinion is not invalidated by the fact that the Lamb is in the midst of the Throne (v. 6), and takes the sealed Roll from Him that sitteth on the Throne (v. 7). It is well observed by *A Lapide* here, that "the Son as *Man* can well be said, especially in a sublime Vision like this, to come to *God.*" Our Lord's words on the Cross, Matt. xxvii. 46, and Heb. x. 6, are addressed to the Triune God. Compare the vision of Daniel, vii. 13, where the Son of Man comes to the Ancient of Days.

St. John declares in his Gospel (xii. 41) that the parallel Vision in Isaiah (vi. 1—3), which also contains the *Trisagion*, was a vision of the glory of *Christ;* and it was the glory also of the *Father* and of the Holy *Spirit.* See note above on John xii. 41, and the note on Col. i. 19. Cp. note below on v. 1.

— ὁ καθήμενος ὅμοιος ὁράσει, κ.τ.λ.] *He that sitteth is in sight like the Jasper and the Sardine Stone.* The Jasper is called κρυσταλλίζων, "like *crystal*," in xxi. 1; and it is the superstructure of the heavenly City (xxi. 18), and the first of the Twelve Stones, which represent the Apostles of the Lamb (xxi. 14. 19).

Jasper was of various colours, purple, blue, green, and distinguished by its brilliancy and beauty (*Plin.* xxxvii. 5), and almost always veined with white. Compare the treatise of *S. Epiphanius* on the Twelve oracular Gems on the pectoral of the High Priest, where the *Jasper* was the sixth (Exod. xxviii. 19; xxxix. 9); and see *Corsi*, Pietre Antiche, p. 137. Rom. 1828.

The *Sardine* stone is red, somewhat fiery and like blood, something similar to *Cornelian.* See *S. Epiphan.* l. c., de lapide Sardio, and *Corsi*, Pietre Antiche, pp. 159, 160.

The *Jasper* (says *Victorinus*) is like *water;* the *Sardine* is like *fire;* and thus these stones seem to represent God's Majesty and Justice as seen in His Judgments: that of the Flood, and that of the Fire of Sodom and the Last Day.

Or rather, the union of these two colours, the one of a brilliant and lively hue, the other of a deeper fiery and darker hue, may perhaps be designed to symbolize the union of Mercy and Glory, with Justice and Majesty in the Godhead, especially in the Gospel Dispensation. (Rom. iii. 26.) Similarly there is a combination of brightness and fire in Ezekiel's Vision (Ezek. i. 4), which also displays the Rainbow (i. 28). And this is illustrated by what follows.

— καὶ ἶρις] *and a Rainbow, like unto an Emerald, round about the throne.* On the gender and declension of the adjective ὅμοιος, see *Winer*, G. G. § 11, p. 64. Cp. Luke ii. 13. Acts xxvi. 19. 1 Tim. ii. 8, 9.

The *Rainbow*, composed by the joint influences of shower and sunshine, is an emblem of Divine severity blended with Divine Love; a symbol of the dark shower of Divine Judgment illumined by the bright beams of Divine Mercy. Compare the Vision of Ezekiel, i. 28. The Bow is a Record of the *Deluge*, in which the world was drowned for sin, and speaks of sunshine after storm;

4 Καὶ κυκλόθεν τοῦ θρόνου θρόνοι εἴκοσι τέσσαρες· καὶ ἐπὶ τοὺς θρόνους

and of the Divine Promise that the world should never more be destroyed by *water:* and yet it is also a silent memento of *another* Judgment, by *fire* (see Gen. ix. 13—16, and on 2 Pet. iii. 7).

The LXX never use the word ἶρις, but τόξον, perhaps for fear lest a confusion might arise in their reader's mind between it and the *Iris* of ancient Mythology. And the τόξον is a weapon of *war*, below, vi. 2.

The word ἶρις occurs again in this book as the characteristic of the Divine Presence in *Christ*, x. 1. And the Rainbow, formed of sunshine and rain, and also the emblem of *Hope*, has a fit place in this Vision of the heavenly Church, after the Gospel Dispensation, in which the dark cloud of men's sinful Nature is irradiated by the beams of the Sun of *Righteousness* (Mal. iv. 2), in the Incarnation of Christ, by which man is reconciled to God, and "Mercy and Truth meet together, Righteousness and Peace kiss each other." Compare the exposition of *Aug.* (?), who says that "the Bow appears in the sky, when the rain-fraught cloud is illumined by the beams of the sun. So, when the Sun of Righteousness, Who is Light Eternal, irradiated our human nature, then the Bow appeared in the cloud, for the World was reconciled to God, and has Hope of Salvation and heavenly Peace."

The σμάραγδος, *Emerald*, of a bright green colour, and one of the most brilliant of gems (*Plin.* xxxvii. 5. *Theophrast.* de Gemmis, § 44), is the fourth foundation-stone of the heavenly City (xxi. 19), and the third in the pectoral of the High Priest. (*Epiphan.* l. c.) How different from the Vision of Mercy and Love was the use made of the *Emerald* by two emperors of Rome in the age of St. John, in the earthly capital of the world! It is related of Nero that he used the emerald as a specular lens, wherewith he might view with greater delight the bloody conflicts and agonizing struggles of the Roman gladiators in the arena. *Plin.* l. c. The same is probably true of the Emperor Domitian. One emerald was called *Neronian*, another *Domitian*. *Corsi*, p. 186.

4—6. καὶ κυκλόθεν] *and round about the throne twenty-four thrones* (θρόνοι, cp. v. 1, 6. 7), *and upon the thrones I saw the* (τοὺς) *twenty-four Elders sitting, clothed in white raiment, and on their heads crowns* (στεφάνους, i. e. crowns of *victory*, see vi. 2) *of gold.*

And out of the Throne proceed lightnings and voices and thunders.

And seven Lamps of fire burning before the Throne, which are the Seven Spirits of God.

And before the Throne, as it were, a sea of gloss like crystal.

And in the midst of the Throne, and round about the Throne, four Living Creatures (ζῶα) *full of eyes, before and behind. And the first Living Creature like a Lion, and the second Living Creature like a Calf, and the third Living Creature having the face of a Man, and the fourth Living Creature like an Eagle flying. And the four Living Creatures, each of them having six wings, and they have no rest night or day, saying, Holy, Holy, Holy.*

As to the translation of this passage, it must first be observed—

(1) That whereas our Authorized Version often introduces the *past* tense in the rendering of it (e. g. "one *sat*," *v.* 2; "He that *sat was*," *v.* 3; "about the Throne *were*, and they *had* crowns of gold, and voices *proceeded*," *v.* 5; and "there *were* seven lamps and there *was* a sea; and the first beast *was* like," &c.); in no instance does St. John use a *past* tense here. The Vision represents the Everlasting Glory of God, and the *ever-present* Adoration of Heaven.

(2) The Authorized Version renders the word ζῶα by *beast*. But the translation *Living Creatures* is to be preferred on many accounts. It is more accurate, as declaring the *life* (ζωὴ) in these heavenly beings, and as identifying them with the *Living Creatures* in the parallel Vision of Ezekiel, where they are called ζῶα by the LXX (Ezek. i. 20; x. 15. 17. 20), the rendering of the Hebrew חַיּוֹת (*hayyoth*), *living creatures*, which are all collected into *one* חַיָּה (*hayyah*), *living creature* (Ezek. i. 20), a name connecting them with the *Ever-Living* One, *Jehovah* Himself, and with Christ who is ὁ ζῶν, "the Living One, and the Author of *life*." (John i. 4. Rev. i. 18.) And it obviates the confusion which, by the use of the word *Beasts*, might arise between these heavenly Animals and the mystical Beasts (θηρία) in chapter xiii. 1. 11, which are *opposed* to the Lamb, Ἀρνίον, i. e. to Christ (xvii. 14); whereas the *Lamb* is here in the *midst* of these *Living Creatures*, and they adore Him (v. 6. 14).

What then is meant by the Twenty-four Elders and by the Four Living Creatures?

It is probable that in a primary sense the *Four-and-Twenty Elders* represent the *Four-and-Twenty Books* of the Old Testament; and the *Four Living Creatures* represent the *Four Gospels*.

In a secondary sense it is probable, that the *Elders* represent the *Church* of the *Elder* dispensation, which received the Old Testament; and the *Four Living Creatures* may represent the *Church* of the *Gospel* Dispensation; and so *conjointly*, the *Elders* and *Living Creatures* represent the Universal Church of God, building her faith on the Holy Scriptures of the Old and New Testament.

In behalf of this opinion it may be remarked, that the Elders are introduced as forming a definite and well-known body: though they had not been mentioned before, St. John calls them here "*the* Four-and-Twenty."

Now, the Hebrews call the *Old Testament* by this name, "*The Twenty-Four.*" It is the title prefixed to their Bible even to this day. See *Hottinger*, Thes. Philog. 1659, p. 101, who says, "The Old Testament is called by the Jews '*The Twenty-Four*,'" —עֶשְׂרִים וְאַרְבָּעָה, *Viginti quatuor.* "Tot enim Veteris Testamenti sunt libri Canonici; *Galat.* de Arcan. Cathol. Ver. lib. i. c. 1. *Præfigitur hoc nomen*, ut plurimùm, *fronti Bibliorum* Hebraicorum et impressorum et manuscriptorum. *Observa* autem I. libros Canonicos Veteris T. ab ipso Synedrio magno in 24 Volumina distributos. *Buxtorf.* Comm. Masor. c. xi. *El. Lev.* Præfat. iii. in lib. Mas. hammas. *Rivet.* Isag. S. Scr. p. 501. Atque hinc præsens nomen Bibliis Sacris impositum. Obtinuit autem hic Veteris T. librorum numerus tempore etiam Hieronymi."

The Books of Moses.	Genesis, Exodus, Leviticus, Numbers, Deuteronomy.	V.
Five Books of the former Prophets.	Joshua, Judges, Ruth, Samuel I. and II., Kings I. and II.	V.
Books of the Prophets.	Isaiah, Jeremiah, Lamentations, Ezekiel, The Book of the Twelve Lesser Prophets.	V.
The Hagiographa.	The Psalms, Proverbs, Ecclesiastes, or The Preacher, The Song of Solomon, The Book of Job, The Book of Daniel, The Books of Ezra and Nehemiah, The Book of Esther, The Books of Chronicles, I. and II.	IX.
	Total,	XXIV.

Accordingly, the Books of the Old Testament are so arranged in the Sixth Article of the Church of England as to make Twenty-Four.

This exposition of the meaning of the *Twenty-Four Elders* in this Version dates from the third century after Christ. It is given in the Commentary of *Victorinus*, Bishop of Pettau, who says, "*Veteris Testamenti* sunt Libri qui accipiuntur *Viginti Quatuor*," and is confirmed by *S. Jerome*, who, more than any of the Fathers, was conversant with the Hebrew opinions concerning the Old Testament; and says that "the Twenty-Four Books of the Old Testament are represented in the Apocalypse of St. John under the figure of the Twenty-Four Elders, adoring the Lamb" (*Jerome*, Prolog. Galeat. tom. i. p. 318 sqq., ed. Paris, 1693); and, speaking of certain Apocryphal books, he says that they are not "admitted among the *Four-and-Twenty Elders*" (in Ezram, i. p. 1106). The same interpretation is adopted by *Primasius*, Bishop of Adrumetum, "We receive Twenty-Four Books of the Old Testament as the Twenty-Four Elders sitting on their thrones;" and by *Ambrosius Ansbertus* (Bibl. Patr. Max. xiii. p. 464), and by the Venerable *Bede* and *Haymo*, Bishop of Halberstadt, in their Commentaries on the Apocalypse.

These Four-and-Twenty Books may fitly be called *Elders*, as belonging to the *older* dispensation. Compare Heb. xi. 2, where the word *elder* is used in that sense. And they may well be represented as enshrined here in the *heavenly Temple*, as the *Two Tables* of the old Covenant were in the *Holy of Holies* in the Ark (Exod. xxv. 21. Deut. x. 2. 5. Heb. ix. 4), and as the *Five Books* of Moses were, by the side of the Ark (see Deut. xxxi. 9. 24—26. Josh. xxiv. 26), which was the Throne of God (Exod. xxv. 18—22. Numb. vii. 89. 1 Sam. iv. 4. 2 Sam. vi. 2. Ps. lxxx. 1; xcix. 1).

Fitly also are they represented as *seated* on *thrones*, indicating the *permanence* of God's *Word*, which will remain when heaven and earth have passed away (Isa. xl. 8. Matt. xxiv. 35. Luke xvi. 17). The "Word of the Lord endureth for ever" (1 Pet. i. 25), and by it the World will be judged at the Last Day (John xii. 48). And well are they displayed as bearing crowns of *Victory*; for though the World may rebel against God's

τοὺς εἴκοσι τέσσαρας πρεσβυτέρους καθημένους, περιβεβλημένους ἐν ἱματίοις λευκοῖς, καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν στεφάνους χρυσοῦς.

Word, yet it will *triumph* over all its opponents. See below, on xi. 11, 12.

In confirmation of this exposition it may be observed, that one of the main purposes of the Apocalypse is to console and strengthen the faithful who might otherwise be shaken in their faith by the indignities which the Word of God was to endure at the hands of evil men, some denying its Inspiration, some withholding it from the people, and adding the *Apocrypha* as of equal authority to the Old Testament, others setting at nought its precepts, and violating its laws, and defying its judgments.

Observe also, the Twenty-Four Elders are represented as sitting on *thrones* even by the side of the Triune God (*v.* 4). They have therefore a *divine* character. And yet they are also represented as *falling down* and casting their crowns before His Throne (*v.* 10). They have therefore also a *human* element. And in accordance with this union *Ezekiel* describes the Living Creatures as having a "*man's* hands under their wings" (i. 8; x. 8. 21). Such is Holy Scripture. The Spirit who speaks in Scripture is Divine, but the instrument used by Him is human. Scripture has divine *wings*, but it has a *man's* hand *under* its wings. It is the Voice of God to the world; but it is also the Voice of Man ascribing all praise to God.

This Interpretation is further confirmed by the combination here and in other parts of the Apocalypse of the *Four-and-Twenty Elders* with the *Four Living Creatures*. See here and v. 14; vii. 11; xiv. 3; xix. 4.

The FOUR LIVING CREATURES, in a primary sense, seem to represent the *Four Gospels;* and in a secondary sense, the *universal Church of Christ*, preaching the Gospel of Christ every where, and overcoming the World thereby.

The Four Living Creatures have been generally supposed by Ancient Expositors to signify the FOUR GOSPELS.

This Interpretation comes from the school of St. John himself. It is found in the writings of *S. Irenæus*, the scholar of S. Polycarp, the disciple of St. John. Christ is "the Divine WORD," says *S. Irenæus* (III. ii. 8), "who is the Creator of all, and *sitteth upon the Cherubim*, and holds all things together; Who, having been manifested to men, gave us the *quadriform Gospel*, which is held together by one Spirit; as David, praying for his Advent, says, 'Thou that sittest above the Cherubim show Thyself' (Ps. lxxx. 1). For the Cherubim of Ezekiel have four faces, and their faces are emblems of the Son of God. For *the first Living Creature* (says St. John) *is like a Lion*, and shows Christ's royal character; *the second is like a Calf*, and shows His sacrificial and priestly office; and the *third has the face of a Man*, and shows His Advent in our human nature; and the *fourth like an Eagle flying*, shows the gift of the Spirit flying down and lighting on His Church. And the Gospels all harmonize with each other; and Christ sitteth upon them . . . . And thus the *Living Creatures* are *Quadriform*, and *Quadriform* also is the *Gospel*."

This exposition derives light from the consideration that while in the parallel vision of *Ezekiel*, *each* of the four Living Creatures is represented as having the face of *a Lion, a Calf, a Man, and an Eagle;* in the Vision of *St. John*, the first Living Creature is described as like a Lion, the second as a Calf, the third as a Man, the fourth as an Eagle. This is applicable to the Gospels. Each has a character of its own; one Gospel describing more minutely the Royal Office, another the sacrificial character of Christ, another displaying His Human Nature more clearly, and another exhibiting His Divine; and yet each of the four Gospels presents Christ as King, and Victim, and Priest, and as Man and God. As *S. Gregory* says (on Ezekiel), "Whatever is in *one* Gospel is in *all* the four, for all proclaim One Christ, God and Man. And yet each Gospel has its own character; and so the Living Creatures, each according to their own special purpose, preach Him Who is Man by being born for us, a Calf by dying for us, a Lion by rising in triumph, and an Eagle by His Ascension into heaven." And *S. Victorinus* says, in the third century, "that these evangelical declarations of God's Spirit are four and yet one, because they proceed from one Divine Source, like the four Rivers of Paradise flowing from one head" (Gen. ii. 10).

This view had been represented by the language of Ezekiel, who calls the living creatures *four*, and yet *one* (p. 182). See above. It had also, perhaps, been typified by the arrangements of the Tabernacle.

The Tabernacle of the Israelites—the figure of the *Universal Church*—was *quadrangular*. Encamped on the East side were three tribes, the chief being that of Judah, with the ensign of a *Lion*. (See the Rabbinical Authorities in *Mede's* works, pp. 437. 594, and *Lightfoot*, i. p. 2058, compared with Num. i. 52, and ii. 2—31.) On the West were three other tribes, the chief being Ephraim, with the ensign of an *Ox*. On the South were three other tribes, the chief being Reuben, with the ensign of a *Man*. On the North were three other tribes, the chief being Dan, with the ensign of an *Eagle*. Cp. below, on vii. 5—8, and on St. Luke, p. 163.

Thus these four Emblems typify the quadriform unity and completeness of the WHOLE CHURCH looking to the four Cardinal points of heaven, and diffused in the four quarters of the Earth; and triumphing over the World by means of the Four GOSPELS, borne as a *Standard* by the Army of the spiritual Israel—the Christian Church—to the *four* corners of the World.

On the whole it may be affirmed, that this exposition, which regards the *Four Living Creatures* as emblems of the *Four Gospels*, is sanctioned by the concurrent testimony of ancient Expositors. It may be seen in *Victorinus*, Bishop and Martyr in the third century, who says, "Quatuor animalia sunt quatuor Evangelia." Or as Victorinus here expresses it, "Christ in the Gospels is like a flying Eagle, because He overcame death and spreads out His Wings and soars aloft, and protects His people with His Wings." See below, xii. 14; and the Greek Interpreters in *Catenâ*, p. 245, thus speak, "In these Living Creatures we see the offices of Christ; in the Lion His Royalty; in the Calf His Sacrifice; in the Man His Incarnation; in the Eagle His bestowal of the heavenly gift of the Holy Ghost, which quickens all."

S. Jerome says (Epist. 50, ad Paulin., and Procem. ad Matth.), that "the Four Gospels are the Fourfold Chariot of God, and the true Cherubim, full of eyes and mutually interwoven with each other. One is like a Lion, another a Man, another a Calf, another a flying Eagle. Whence," he adds, "it is evident, that we may acknowledge only Four Gospels and no more; and must reject all other books pretending to Evangelical authority." Similar language is used by *S. Ambrose*, *S. Augustine* (in passages already quoted in the *Introduction* to the Four Gospels, p. xli, new edition, and in the *Introduction* to St. Luke, p. 163, and on St. Luke xv. 23), and *S. Gregory* (in Ezek. i. and x.), and by *Andreas*, *Primasius*, *Bede*, *Haymo*, and others. And though there are some discrepancies among these writers as to the particular Gospels which the Four Living Creatures respectively represented (see on the Gospels, *Introd.* p. xlii), yet these discrepancies show that these expositors do not merely transcribe one another's words, but derive their interpretations from independent sources, and serve to confirm the testimony in which they *all agree*, that the Four Living Creatures represent the Four Gospels.

If it should be objected, that it is too bold a figure to represent *Books* as *living*, it must be remembered that we are contemplating a heavenly Vision; and that the imagery of the Apocalypse, like that of Hebrew prophecy, is characterized by sublime and glowing aspirations; and that our ordinary estimates of Holy Scripture fall short of its true dignity, as pourtrayed by God Himself in Holy Writ. We are accustomed to regard Scripture as a *book* to be *read*, and we are too apt to forget its *living* energy. Our familiarity with it has sometimes tended to its disparagement. And the tone of Criticism with which it has been handled by many in later days, has greatly tended to impair the popular reverence for the Divine Word.

But God Himself describes Holy Scripture as a *living* agent. The Scripture *speaks* (Mark xv. 28. Rom. iv. 3; ix. 17; x. 11; xi. 2. Gal. iv. 30. 1 Tim. v. 18. James ii. 8. 23). Especially is this attribute assigned to it in St. John's Gospel (John vii. 38. 42; xix. 37). The Scripture *foresees* (Gal. iii. 8). God's Word is said to be *Life* (Deut. xxxii. 47). The Scripture is animated by the breath of God (2 Tim. iii. 16). The Sacred Oracles are *alive* (ζῶντα, Acts vii. 38), a phrase akin to the *Living Creatures* of the Apocalypse. Descriptions of the *Written Word* of God are often blended together with, and run into, descriptions of the *Incarnate Word Himself;* as in that sentence of St. Paul, "The Word of God is *living* (ζῶν), and sharper than any two-edged sword" (Heb. iv. 12), and it is said to have the power of *quickening* or *giving life* (Ps. cxix. 50; cp. James i. 18).

The truth of this interpretation seems to have been felt by the Church of Christ. The *Four Gospels* were placed on *thrones* in the ancient Councils of Christendom. In the Great Council of Ephesus, as S. Cyril says (Labbé, Council iii. p. 1044), "the Holy Gospel was on a throne preaching to the venerable Bishops, 'Judge ye right judgment.'" And Christian Art, both in Sculpture and Painting, has adopted the four Apocalyptic *Living Creatures* as symbols of the *Four Gospels*. Cp. *Thomasius*, Thesaurus Theologico-Philologicus, ii. p. 57.

c ch. 1. 4. & 3. 1. & 5. 6.

d ch. 15. 2.

5 [c] Καὶ ἐκ τοῦ θρόνου ἐκπορεύονται ἀστραπαὶ καὶ φωναὶ καὶ βρονταί· καὶ ἑπτὰ λαμπάδες πυρὸς καιόμεναι ἐνώπιον τοῦ θρόνου, αἵ εἰσι τὰ ἑπτὰ πνεύματα τοῦ Θεοῦ. 6 [d] Καὶ ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ.

Καὶ ἐν μέσῳ τοῦ θρόνου καὶ κύκλῳ τοῦ θρόνου τέσσαρα ζῶα γέμοντα ὀφθαλμῶν ἔμπροσθεν καὶ ὄπισθεν. 7 Καὶ τὸ ζῶον τὸ πρῶτον ὅμοιον λέοντι, καὶ τὸ δεύτερον ζῶον ὅμοιον μόσχῳ, καὶ τὸ τρίτον ζῶον ἔχον τὸ πρόσωπον ἀνθρώπου,

e Isa. 6. 2, 3. ch. 1. 4, 8. & 11. 17. & 16. 5.

καὶ τὸ τέταρτον ζῶον ὅμοιον ἀετῷ πετομένῳ. 8 [e] Καὶ τὰ τέσσαρα ζῶα ἓν καθ' ἑαυτὸ ἔχον ἀνὰ πτέρυγας ἓξ, κυκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν, καὶ ἀνάπαυσιν οὐκ ἔχουσιν ἡμέρας καὶ νυκτὸς λέγοντες, Ἅγιος, ἅγιος, ἅγιος Κύριος ὁ Θεὸς ὁ παντοκράτωρ, ὁ ἦν καὶ ὁ ὢν καὶ ὁ ἐρχόμενος.

9 Καὶ ὅταν δώσουσι τὰ ζῶα δόξαν καὶ τιμὴν καὶ εὐχαριστίαν τῷ καθημένῳ ἐπὶ τοῦ θρόνου, τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, 10 πεσοῦνται οἱ εἴκοσι τέσσαρες πρεσβύτεροι ἐνώπιον τοῦ καθημένου ἐπὶ τοῦ θρόνου, καὶ προσκυνήσουσι τῷ ζῶντι εἰς τοὺς αἰῶνας τῶν αἰώνων, καὶ βαλοῦσι τοὺς στεφάνους αὐτῶν

And the Sacred Poetry of the Church has accepted the same interpretation, and regards these Living Creatures as representing the fourfold Gospel, displaying the fourfold character of Christ. Thus, for example, the Ancient Christian Hymn thus speaks:—

"Currunt rotis, volant alis
Visûs, sensûs spiritalis;
Rota gressus est æqualis,
Ala contemplatio.
Quatuor describunt isti
Quadriformes actus Christi,
Et figurant, ut audisti,
Quisque suâ formulâ.
Natus homo declaratur,
Vitulus sacrificatur,
Leo mortem deprædatur,
Sed ascendit Aquila."

(See *Clichtov.* Elucid. p. 212, or *Daniel*, Thes. Hymnol. ii. 84.)

Lastly, the soundness of an interpretation of a passage of Scripture, especially of a prophetical book like the Apocalypse, may be estimated and tested by the *practical and doctrinal religious uses* which are subserved by the Interpretation.

The *uses* of the present Interpretation are manifold.

(1) It rescues the mind of the reader from the danger to which he is exposed in modern times of disparaging Holy Scripture.

This Vision confirms the Faith of the Church in the Word of God; and it seems to be a special purpose of St. John in the Apocalypse to render this important service to the Church of Christ. It raises our eyes, and invites us to regard God's Word "as enduring for ever in heaven;" not as a lifeless Volume, but as *personified*, as *enthroned*, as wearing a crown of *Victory*. It teaches us to regard the Gospel, as *full of eyes*, as *winged*, and as proclaiming the *fourfold character of Christ*, and as the *Throne* of God on which *He sits*, and as His *Chariot* on which He *rides*. Lest, however, from the glory thus ascribed to Holy Scripture, we should imagine it to be proposed as an object of our adoration, the Vision represents the Elders and Living Creatures as worshipping the Triune God, and ascribing Glory to the Lamb. What St. John says of the *Gospel*, is true of *all* the Scriptures. "These are written that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through His Name." (John xx. 31.)

One use, therefore, of this exposition, is to remind us of the *Divine Inspiration* of Holy *Scripture*, and to guard us against all attacks of the Evil One against God's Word.

(2) Another practical use of this Interpretation is, as was suggested by *S. Jerome* and others in ancient days, to guard us against receiving *any other Books as* Scripture, which are *not* Scripture.

There are *Twenty-four* Elders in the Vision; and the ancient Church of God received only *Twenty-four* Books of the Old Testament; Christ Himself received *them*, and *them only* (see on Luke xxiv. 44). But the Church of Rome, although she professes great reverence for S. Jerome, and especially for his services in the cause of Holy Scripture (see the Collect in her Breviary for his festival, Sept. 30), and even now inserts his Prologues in her Vulgate, yet in direct opposition to S. Jerome, has added other books (viz. the Apocrypha) as equally inspired with the Books of the Old Testament; and anathematizes all who do not receive those other Books as of equal authority with those which alone were received as inspired by the ancient Church of God, and by Jesus Christ Himself. (Council of Trent, Session iv.)

The Vision, therefore, thus interpreted, serves as a safeguard against those who would adulterate the divine Word with human alloy.

5. ἀστραπαὶ, κ.τ.λ.] *lightnings and voices and thunders.* This adjunct confirms the opinion that St. John is here speaking of God's Word. Thunder is the Voice of God. St. John himself, as a preacher of God's Word, was named by Christ "a son of *Thunder*." See on Mark iii. 17; cp. below, x. 3.

— ἑπτὰ λαμπάδες] *seven torches of fire:* λαμπὰς in this book does not mean a *lamp* (see viii. 10), but a *torch* (cp. John xviii. 3); and these seven torches or flambeaux of fire burning before the Throne, are contrasted with the Star which *fell* as a *torch from* heaven (viii. 10); cp. *Wetstein*, i. p. 507; and *Trench*, Synonyms N. T. p. 193.

— τὰ ἑπτὰ πνεύματα] *the seven spirits:* see above, i. 4, and below, v. 6.

6. ὡς θάλασσα ὑαλίνη ὁμοία κρυστάλλῳ] *as a Sea of glass, like unto crystal.* See below, xv. 2, 3. *Sea*, in this book, represents the element of *tumult* and *confusion* in the lower world (see xiii. 1). But here, by way of contrast, there is, in the *heavenly* Church, a Sea of *glass*, expressive of smoothness and brightness, and *this* heavenly sea is of *crystal:* declaring that the calm of heaven is not like earthly seas, ruffled by winds, but is *crystallized* into an *eternity of peace.*

8. λέγοντες] *saying.* So A, B, and thirty Cursives.—*Elz.* has λέγοντα. This *masculine* participle, joined with the neuter ζῶα, expresses strongly the personal vitality of the *Living Creatures.*

— Ἅγιος, ἅγιος, ἅγιος] *Holy, Holy, Holy.* The *thrice Holy* is an Eucharistic ascription of Glory to the *Ever-Blessed Trinity*, and is derived from the Ancient Church of God (Isa. vi. 3), and is adopted by the Christian Church, which uses it in the *Trisagion* at the Holy Eucharist.

The Church has also declared her mind on the sense of these words, by appointing this Chapter of the Apocalypse as the Epistle to be used on the Festival of *Trinity Sunday.*

The Worship rendered to Almighty God by the UNIVERSAL CHURCH upon *earth*, reflects, as in a mirror, the worship of the CHURCH in *heaven;* and therefore the language of heavenly worship,—as here described, and below, v. 8—10, and Isa. vi. 3,—is happily embodied by the Church in the TE DEUM, which is her song of praise in Divine Service when she has read one Lesson of *Holy Scripture* from the Old Testament, and is about to read another from the New. See the *Rev. Philip Freeman* on the Principles of Divine Service, pp. 351—355, where the parallel is well drawn out.

9, 10. καὶ ὅταν] *And when the Living Creatures shall give* (δώσουσι) *glory and honour and thanks to Him that sitteth on the Throne, Who liveth for ever and ever, the Twenty-four Elders will fall down* (πεσοῦνται) *and will worship* (προσκυνήσουσι) *Him that liveth for ever and ever, and will cast* (βαλοῦσι) *their crowns before the Throne, saying,—*

9. ὅταν δώσουσι] *when they shall give;* as often *as they shall give.* On this use of the future, see *Winer*, § 42, p. 276.

10. πεσοῦνται—προσκυνήσουσι—βαλοῦσι] The preponderance of MSS. has the *future* tense here (and *not* the *present*), and so *Griesb., Scholz, Tisch.* These future tenses seem to intimate

ἐνώπιον τοῦ θρόνου λέγοντες, 11 f Ἄξιος εἶ, ὁ Κύριος καὶ ὁ Θεὸς ἡμῶν, λαβεῖν f ch. 5. 12.
τὴν δόξαν καὶ τὴν τιμὴν καὶ τὴν δύναμιν, ὅτι σὺ ἔκτισας τὰ πάντα, καὶ διὰ τὸ
θέλημά σου ἦσαν, καὶ ἐκτίσθησαν.

V. 1 a Καὶ εἶδον ἐπὶ τὴν δεξιὰν τοῦ καθημένου ἐπὶ τοῦ θρόνου βιβλίον a Ezek. 2. 9, 10. Isa. 29. 11. Dan. 12. 4.
γεγραμμένον ἔσωθεν καὶ ὄπισθεν, κατεσφραγισμένον σφραγῖσιν ἑπτά.

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that the action was still *future* when St. John wrote the Apocalypse. They also show, that the Adoration rendered by the *Four Living Creatures* is the signal for the Adoration to be given by the *Twenty-Four Elders*.

This harmonizes with the Exposition offered above. The Four Gospels proclaim the glory and the love of the Eternal Trinity, and teach the World to worship the Unity, in the power of the Divine Majesty; and they contain the Divine Commission to baptize all Nations into the Name of the Father, and of the Son, and of the Holy Ghost. Thus they are ever singing in clear strains a doxology—the Holy, Holy, Holy—to the Ever-Blessed Trinity. Thus the Gospels give the signal for the full expression of glory and praise rendered to God by the Old Testament.

The *Evangelical Trisagion* of the Four Living Creatures evokes the Choral Antiphon of the *Elders*. The *New* Testament, in revealing the doctrine of the Ever-Blessed Trinity, displays the things which Prophets and Kings and Righteous men of old desired to see but had not seen (Matt. xiii. 17. Luke x. 24. Rom. xvi. 25, 26. Heb. xi. 13); the Mysteries of God's grace in the Lamb Who was slain, not only for the literal Israel, but to redeem *all men*, of "every kindred and tongue and people and nation, and to make them Kings and Priests to God" (Eph. i. 9; iii. 3—9. Col. i. 26). The types and prophecies of the *Old* Testament, which had before lain in dimness and obscurity, were lighted up by the Gospel; and what was before dumb *brake forth into singing* (Isa. xliv. 23), and gave glory to the Triune God.

They cast their crowns before the throne—a mark of subjection, and act of homage. *Tacit.*, Annal. xv. 29, "Ad quam (effigiem Neronis) progressus Tiridates sublatum capiti *diadema subjecit.*" *Wetst.*

11. *τὴν δόξαν*] *the* glory, *the* honour, *the* power. To Thee, and to Thee *alone*, O God, it *all* belongs; cp. v. 13.

— *διὰ τὸ θέλημά σου*] *for* Thy will and pleasure. See Matt. xxvii. 18, *διὰ φθόνον*. Eph. ii. 4, *διὰ τὴν πολλὴν ἀγάπην*. *Winer*, p. 355.

— *ἦσαν*] they *were:* so the best MSS., and *Griesb.*, *Lach.*, *Tisch.*—*Elz. εἰσι.* But *ἦσαν* is very expressive, and far preferable. No sooner didst Thou *will* their Being, than they *were*. "God said, Let there be Light, and there *was* Light" (Gen. i. 3), *φῶς ἐγένετο*, it was *made*, and it *existed* (*ἦν*).

Ch. V.] St. John sees a Roll upon (*ἐπὶ*) the right hand of the Triune God. It is sealed *down* (*κατ-εσφραγισμένον*) with seven seals. No one is able to open the Roll and to reveal its contents, but the "Lion of the Tribe of Judah" (*v.* 5), who is also here called the "Root of David," and the "Lamb who had been slain" (*v.* 6). Throughout the Apocalypse Jesus Christ, Who is the Λόγος or "Word of God" (xix. 13), is represented as the Person by Whom God's Revelations are given to the world; see above, i. 1.

He comes, and takes the Roll out of the right hand of Him Who sitteth on the throne; and when he has taken the Roll, the Four Living Creatures and the Twenty-Four Elders sing a new song, and praise Him Who has redeemed men of all nations by His blood, and has made them Kings and Priests to God, and they reign on the earth (*v.* 10). This ascription of praise by the *Living Creatures*, and by the *Elders*, is followed by a hymn of Adoration to the Lamb, sung by myriads of *Angels*, and offering worship to the Lamb in terms (*v.* 12) like those which had been addressed to the Triune God (iv. 11).

Lastly, *all Creatures* in all places unite in giving glory to *the* Triune God *and* to the Lamb (*vv.* 13, 14).

1. *εἶδον ἐπὶ τὴν δεξιάν*] *I saw upon the right hand of Him that sitteth on the Throne* ▪ *Roll written within and on the back, sealed down with seven seals.* The word *βιβλίον* ought not to be rendered here *Book*, but *Roll*, in order that the dominant idea of the gradual *unrolling* of the Volume, and of the unfolding of its contents, may be kept before the eye of the reader. The Roll is *ἐπὶ τὴν δεξιὰν*, *upon* the right hand; the word *right hand* is the *accusative* case (*τὴν δεξιὰν*, *not τῇ δεξιᾷ*, *dative*), which seems to indicate the truth that the Roll was not *placed in* it by any *external* power; but that *it lies upon it* as upon its foundation. The Roll of the World's destiny *rests upon* God's hand: cp. below, xx. 1; and Ps. xcv. 4, "In His hand are all the corners of the Earth," and all the events of Futurity.

The ancient Interpreters agree in regarding this Book or Roll as ▪ *prophetical* one: in the words of *Prudentius* (Cath. vi. 84) describing this Vision,—

"Evangelista summi
Fidissimus Magistri,
Signata quæ *latebant*
Nebulis videt remotis;
Ipsum Tonantis Agnum
De cæde purpurantem,
Qui *conscium futuri*
Librum resignat unus."

The Roll is sealed *down*, *because* it is a *prophetic* roll, and because the *future* is hidden from human eyes; and it is upon the *right hand of Him that sitteth on the Throne*, because the sufferings of the Christian Church, which are contained in this Roll, are under the control of God, and nothing can happen to her without His providential dispensation, Who ever *sitteth* (observe the *present* tense) *on the throne*. Cp. Ps. xcix. 1, "He *sitteth* between the Cherubim, be the Earth never so unquiet."

The Lamb, who is Christ, in His Human Nature—suffering—and meriting and obtaining all glory and power by His sufferings and perfect obedience (Phil. ii. 6—10), comes and takes the Roll out of the hand of Him that sitteth on the Throne. "He, as Son of *Man* (says *Primasius*), receives from the Father, and from *Himself*, that dispensation which is from both those Persons of the Trinity; for both sit together with the Holy Spirit on the Throne of God." See the language of St. Paul (Col. i. 19), signifying the consent of Christ as *God* to His own assumption of the nature of *man*. "According to His humiliation as man," says *Aug.?* here, "Christ received the roll, and not according to His *Godhead*;" and he confirms this statement by the words of Christ Himself, "All power is *given* to *Me*," i. e. as Man. Matt. xxviii. 18. "Christ (says *Bede*) is here represented as a *Lamb* according to His *suffering Manhood*, taking a roll *from the right hand* of God. But in the glory of His *Godhead* He is ever at God's Right Hand." Cp. note above, iv. 3.

The seals of this prophetic Roll are *seven*, because seven is the sacred symbol of completeness; and because this Roll reaches to the *rest* or *Sabbath* of Eternity. As our Authorized Version rightly says in the heading of this chapter, "It contains a prophecy to the *End of the World*." See above, *Introduction*, pp. 151, 152; and below, viii. 1.

It is written *within and on the back* (*ὄπισθεν*, or as some MSS. read, *ἔξωθεν*—which is an explanatory gloss—*outside*)—another mark of its fulness and completion. According to ancient usage, a parchment roll was first written on *the inside*, and if the inside was *filled* with writing, then the *outside* was used, or back part of the roll; and if *that also* was covered with writing, and the whole available space was occupied, the book was called *opistho-graphos* (written on the *back side*; *Lucian*, Vit. Auction. 9. *Plin.* Epist. iii. 5); or written "in aversâ chartâ," *Martial*, viii. 22; whence *Juvenal*, describing a roll filled with writing to overflowing, says (Sat. i. 6),

"—— summi plenâ jam margine libri
Scriptus, et *in tergo*, necdum finitus, Orestes."

See *Wetstein*, p. 768. This prophetic roll *sealed up*, *filled with writing*, and *sealed with seven* seals, contains a prophecy reaching to the *end of the World*. This is the uniform Exposition of all Ancient Interpreters, from the third century for a thousand years in uninterrupted succession.

The neglect of this fundamental truth has led to much perplexity and embarrassment in some modern Interpretations of the Apocalypse.

In order to have a clear idea of the Vision which now ensues, we must imagine a Roll, wrapped round a cylindrical wand, and sealed down with seven Seals (cp. *Jahn*, Archæol. § 88. *Winer*, R. W. B., ii. p. 422. Art. *Schreibkunst*). When one Seal is broken by the hand of Christ, a portion of the Roll is unwrapped, and its contents are disclosed; then a second Seal is broken; and so on, till the seven Seals are opened, and the whole Volume is unrolled.

[2] Καὶ εἶδον ἄγγελον ἰσχυρὸν κηρύσσοντα ἐν φωνῇ μεγάλῃ, Τίς ἄξιος ἀνοῖξαι
b Phil. 2. 10. ver. 13. τὸ βιβλίον, καὶ λῦσαι τὰς σφραγῖδας αὐτοῦ; [3] b Καὶ οὐδεὶς ἠδύνατο ἐν τῷ
οὐρανῷ, οὐδὲ ἐπὶ τῆς γῆς, οὐδὲ ὑποκάτω τῆς γῆς, ἀνοῖξαι τὸ βιβλίον, οὐδὲ
βλέπειν αὐτό.
c Gen. 49. 9, 10. Isa. 11. 1, 10. Rom. 15. 12. ch. 22. 16. & 6. 1. d John 1. 29, 36. 1 Pet. 1. 19. ch. 13. 8. Zech. 3. 9. & 4. 10. ch. 4. 5. [4] Καὶ ἐγὼ ἔκλαιον πολύ, ὅτι οὐδεὶς ἄξιος εὑρέθη ἀνοῖξαι τὸ βιβλίον, οὔτε
βλέπειν αὐτό. [5] c Καὶ εἷς ἐκ τῶν πρεσβυτέρων λέγει μοι, Μὴ κλαῖε· ἰδοὺ
ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα, ἡ ῥίζα Δαυίδ, ἀνοῖξαι τὸ βιβλίον
καὶ τὰς ἑπτὰ σφραγῖδας αὐτοῦ.
[6] d Καὶ εἶδον ἐν μέσῳ τοῦ θρόνου καὶ τῶν τεσσάρων ζώων, καὶ ἐν μέσῳ τῶν

This prophetic Roll or Volume is not traced with alphabetical characters, but with hieroglyphical symbols. The first symbol is exhibited at the opening of the first Seal, and the second symbol at the second Seal; and each symbol pourtrays the future state of the Christian Church in that period to which it refers; and so on, in succession, till we are brought, with the opening of the *seventh* Seal, to the *final* condition of the Church on earth.

This Roll, as we shall see, reveals a brief and rapid view of the successive *sufferings* of the Church of Christ from St. John's age to the end of the world.

3. *καὶ οὐδεὶς ἠδύνατο*] *and no one was able to open the roll.* Cp. Acts i. 7; and on the sense of the negative particles here and in the next verse, see *Winer*, pp. 435, 436.

4. *ἐγὼ ἔκλαιον πολύ*] *I was weeping much.* Observe the imperfect tense; and ἔκλαιον, a stronger word than ἐδάκρυον. See Matt. xxvi. 75. Mark xiv. 72. Luke xix. 41.

5, 6. *ἐνίκησεν ὁ λέων*] *The Lion who is (ὁ ὤν) of the tribe of Judah, the root of David, overcame—prevailed—to open the roll and its seven seals . . . And I beheld, in the midst of the Throne and of the Four Living Creatures, and in the midst of the Elders, a Lamb standing, as it had been slain.*

On the infinitive after *ἐνίκησεν*, see *Winer*, § 44, p. 284.

Christ *alone* is able to open the sealed book, and to reveal the future. See above, i. 1. Hence *S. Hippolytus* (p. 159, ed. Lagarde), quoting this chapter (*vv.* 1, 2. 6—9), remarks, that it is through Him alone that the sacred counsels of the Godhead are unlocked and revealed to man.

Observe the contrast between this manifestation of Christ, and that of Moses coming from the Mount. Moses *veiled his face*, but Christ *unseals the Book*. Cp. on 2 Cor. iii. 7. 13. 15.

Observe *ὁ ὤν*, He that *is*, He that *exists*, from the tribe of Judah; denoting Christ's *continuance* and *energy*. Cp. i. 4.

Observe also *ἐνίκησεν* here; He *conquered*; a word which prepares the way for the description in the first Seal (vi. 2), where Christ is represented as going forth *conquering and to conquer* (*νικῶν, καὶ ἵνα νικήσῃ*).

Here are three names of Christ;—the Lion, the Root of David, the Lamb.

The combination of these figures, all descriptive of the same Person, reminds the reader, that the language of the Apocalypse is not literal, but symbolical, and is to be interpreted accordingly.

The words "Lion of the Tribe of Judah," the *royal* tribe, bespeak Christ's *sovereignty*, and are derived from Jacob's prophecy (Gen. xlix. 9, 10).

The name, "Root of David," proclaims that Christ is more than a *Branch* or *Rod* from out of the stem of Jesse (Isa. xi. 1). It declares that He is the *origin* of David. And here St. John joins with Isaiah, who describes Christ as the *Rod* of Jesse, and also the *Root* of Jesse. He is the *Rod* because He is *Man*; He is the *Root* because He is *God*. Cp. *Andreas*, p. 253.

He is also *the Lamb*; meek and innocent (Isa. liii. 7. Acts viii. 32); the true Paschal Lamb (1 Cor. v. 7), who delivers the spiritual Israel from the wrath of God, and from the sword of the destroying Angel; and they are redeemed with His precious blood, "as of a Lamb without blemish and without spot" (1 Pet. i. 19). He is the Lamb of *God* Who taketh away the Sin of the World (John i. 29).

Christ is called here the *Lion* (*v.* 5), and it is said that He has *conquered* (*ἐνίκησεν*), and then He is displayed as a *Lamb* who has *suffered* (*v.* 6); and why? because it was by His *sufferings* as a *Lamb* that He *conquered* as a *Lion*. And, therefore, while we love Him as the Lamb, let us fear Him also as the Lion. The *Cross* in the hand of the Lamb is the banner of His *Victory*. As the ancient hymn beautifully expresses it,

> "Dic tropæum passionis, dic *triumphalem crucem*;
> Pange *vexillum*, notatis quod refulget frontibus."
> *Prudentius* (Cath. ix. 84).

Comp. above, Col. ii. 13—15.

It is remarkable, that, in describing Christ as the *Lamb*, St. John, in his *Gospel*, uses the word Ἀμνὸς (*Agnus*) (John. i. 29. 36), and so do other writers of the New Testament (1 Pet. i. 19. Cp. Acts viii. 32); and they *never* use Ἀρνίον. But, in the *Apocalypse*, St. John *never* uses the word Ἀμνὸς, but *always* uses Ἀρνίον; and in this book the word ἀρνίον occurs about thirty times. For the probable reason of this difference of usage see below, on xvii. 3.

The Lamb is here represented *standing*, as having been *slain* (cp. Isa. liii. 7. Jer. xi. 19). Although Christ was *slain*, yet He *stands*. He was not *overthrown*. On the contrary, by *falling* He *stood*, and makes *us* (who *fell* in the first Adam) to *stand* upright in *Him* who is the Second Adam. His πτῶμα is our σῶμα (see Matt. xxiv. 28). By *dying* He *overcame Death*; by His Death He destroyed him that had the power of it, even the Devil (Heb. ii. 14. Col. ii. 15. Hos. xiii. 14).

Observe here the contrast between the Ἀρνίον *ὡς ἐσφαγμένον*, the *Lamb*, as it were *slain*, in order to *live for ever* (see *v.* 12, and i. 18), and to be the cause of eternal Life to all; and what is said below in the Thirteenth Chapter concerning the head of the *Beast*, as it were *slain* to *death* (*θηρίον, ὡς ἐσφαγμένον εἰς θάνατον*, xiii. 3), and the declaration that *he goeth to destruction* (*εἰς ἀπώλειαν ὑπάγει*, xvii. 8. 11).

The Lamb is here displayed as *in the midst* (*ἐν μέσῳ*) *of the Throne*; "In Him dwelleth all the fulness of the *Godhead* bodily" (Col. ii. 9), and He "is in the *bosom* of the *Father*" (John i. 18).

He is also described *as in the midst of the Living Creatures, and of the Elders*; Christ, the Lamb slain from the foundation of the World (xiii. 8), is the central figure of the Four *Gospels*, and also of all the Books of the *Old Testament*. See Luke xxiv. 25—27. 44. John i. 45.

He is represented as having been slain, and as *standing*. This Passage affords a striking refutation of the modern notion of the Roman Church, that Christ's sacrifice is perpetually repeated upon Earth in the Holy Eucharist. As the ancient Expositors rightly interpret the passage, "The Lamb *stands*," He does not *lie*, as a Lamb which is *slain*, does. He *stands*, because He is *risen, and dieth no more* (i. 18. Rom. vi. 9). He *stands*, because He is our Advocate, ever living to make intercession for us (Heb. vii. 25), and because He is our Champion, ever ready to succour and defend us (Acts vii. 55, 56).

This is also manifest from the use of the *perfect* tense here, *ἐσφαγμένον*, which declares that the Lamb *has been* once immolated, and that the benefit of His sacrifice *remains*; and that He is not now continually *being sacrificed* (*σφαζόμενον*), and therefore He is here manifested in *glory* to St. John, as having triumphed over death by dying, and as having been made perfect through suffering (Heb. ii. 10). See *Andreas*, *Arethas*, and *Haymo* here.

This is also further intimated by the conjunction *ὡς*, *as*. St. John does not say that he saw a Lamb *being sacrificed*, but that he saw a Lamb *standing, as if* it *had* been *sacrificed*: that is, bearing marks of its sacrificial immolation that was *past*; as Christ showed the prints of the nails, and the mark of the spear in His side, to His disciples (Luke xxiv. 39, 40. John xx. 20. 27). Consequently, the song of the heavenly host is *not*, Worthy is the Lamb that *is being slain*, but Worthy is the Lamb that *hath been slain* (v. 12), and Worthy art Thou to receive the Book, for Thou *wast slain* (*ἐσφάγης*, observe the *aorist*), and *didst redeem us by Thy blood* (v. 9, see note).

Therefore, although Romish Divines affirm that the Sacrifice on the Cross is continued in the Holy Eucharist, and that Christ is every day immolated on the Altars of their Churches (see above, on Heb. x. 12), yet it is allowed by the best Romish Expositors of the Apocalypse, that *this* passage literally and grammatically interpreted is not to be expounded in that sense, "although the Holy Spirit may seem here to *allude* to it." See *A Lapide* here.

πρεσβυτέρων, ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον, ἔχον κέρατα ἑπτὰ καὶ ὀφθαλμοὺς ἑπτά, ἅ εἰσι τὰ ἑπτὰ τοῦ Θεοῦ πνεύματα τὰ ἀποστελλόμενα εἰς πᾶσαν τὴν γῆν. [7] Καὶ ἦλθε καὶ εἴληφε τὸ βιβλίον ἐκ τῆς δεξιᾶς τοῦ καθημένου ἐπὶ τοῦ θρόνου. [8] [e] Καὶ ὅτε ἔλαβε τὸ βιβλίον, τὰ τέσσαρα ζῶα καὶ οἱ εἰκοσιτέσσαρες πρεσβύτεροι ἔπεσαν ἐνώπιον τοῦ ἀρνίου, ἔχοντες ἕκαστος κιθάραν, καὶ φιάλας χρυσᾶς γεμούσας θυμιαμάτων, αἵ εἰσιν αἱ προσευχαὶ τῶν ἁγίων· [9] [f] καὶ ᾄδουσιν ᾠδὴν καινὴν λέγοντες, Ἄξιος εἶ λαβεῖν τὸ βιβλίον, καὶ ἀνοῖξαι τὰς σφραγῖδας αὐτοῦ, ὅτι ἐσφάγης, καὶ ἠγόρασας τῷ Θεῷ ἐν τῷ αἵματί σου ἐκ πάσης φυλῆς καὶ γλώσσης, καὶ λαοῦ καὶ ἔθνους, [10] [g] καὶ ἐποίησας αὐτοὺς τῷ Θεῷ ἡμῶν βασιλεῖς καὶ ἱερεῖς, καὶ βασιλεύουσιν ἐπὶ τῆς γῆς.

e Ps. 141. 2. ch. 8. 3, 4. & 14. 2.
f ch. 14. 3. Ps. 40. 3. & 96. 1. ch. 4. 11. Acts 20. 28. 1 Cor. 6. 20. & 7. 23. Eph. 1. 7. Col. 1. 14. 1 Pet. 1. 18, 19. 2 Pet. 2. 1. 1 John 1. 7. Dan. 4. 1. & 6. 25. ch. 7. 9. & 11. 9.
g Exod. 19. 6. 1 Pet. 2. 5, 9. ch. 1. 6. & 20. 6.

— *κέρατα ἑπτά*] *seven horns*, i. e. universal dominion (see Matt. xxviii. 18). The horn is an emblem of *power*. See above, on Luke i. 69, and cp. below, xii. 3; xiii. 1. 11; xvii. 3. 7. 12. 16. *Seven* is the number of completeness; a symbol of Universality.

The *Seven Horns* are on the *Head* of the *Lamb;* all the spiritual power and privileges of Churches and of Christians is due to their foundation and elevation upon Christ. *He* is the *Rock on* which the Church is built. (Matt. xvi. 18.)

— *τὰ ἑπτὰ τοῦ Θεοῦ πνεύματα*] *the seven spirits of God*. See above on i. 4.

7. *καὶ ἦλθε*] *And He came, and hath taken the roll out of the right hand of Him that sitteth on the Throne*. Observe the *perfect* tense (*εἴληφεν*) here (*He hath taken*), marking not only an *act*, but a *state* (see above on 1 John iii. 9, and cp. vii. 14; viii. 5, and note above on 2 Cor. vii. 5, *ἔσχηκεν*). He *hath taken* the book, and *holds it*. St. John sees Him in the Vision as *holding* the Book.

Christ *hath taken* it, and holds it as His *right* by virtue of His obedience and sufferings (see Phil. ii. 9). Contrast this with the call to John to take the little roll (x. 8).

8. *ὅτε ἔλαβε*] *when He took; not* "when He *had taken*." The heavenly song of praise to the Lamb coincides *in time* with Christ's *act* of taking the Roll.

— *ἔχοντες*] *having each of them a harp, and vials* (broad and shallow *bowls*) *of gold, full of incense, which* (bowls) *are* (i. e. *signify*, see i. 20) *the prayers of the saints*.

The word *φιάλη* (connected with *φίω, suf-fio*, which may be compared with *θύω*, and *thus*, incense) does not signify *a vial* or *bottle*, but a broad shallow vessel, as the Latin *patera* from *pateo*, whence also *paten*, like a saucer or bowl-like dish (see the authorities in *Wetstein*, p. 769), in which *θυμίαμα, frankincense*, was offered (cp. viii. 8; above, Luke i. 9. 13), which was a Hebrew emblem of *prayer*. (Ps. cxli. 2.) The word *φιάλη* is borrowed from the Temple-worship, and describes the sacred *bowls* in which aromatic incense (Exod. xxx. 7—10), lighted by coals taken from the great brazen Altar of sacrifice, in the outer Court of the Temple, was offered on the golden Altar in the inner Court or Holy Place before the Veil, in front of the Holy of Holies. Cp. *Lightfoot* on Rev. viii.

The Elders are represented here as having a *twofold* character. They are enthroned and have triumphal crowns of gold (see iv. 2). But they also *fall down* and *worship* the Lamb: and sing *praises* to Him and offer *prayers*. This corresponds with the twofold office of *Holy Scripture*. It has a divine power and authority, as God's Law. It is a *royal* Law (James ii. 8). Thus it is *enthroned* and wears a *crown*. But it is also expressive of man's desires and praises to God for His mercies in Christ. The Scriptures declare the longings of holy men for the Gospel, and they record their gratitude for it.

Observe that the *Angels* of *heaven* themselves are represented here as *taught* by the Living Creatures, and by the Elders, to praise the Lamb.

This also corresponds with the office and prerogative of *Scripture*. St. Peter declares that the *Angels* themselves *desire* to look into the things which are revealed in the Gospel. (1 Pet. i. 12.) And St. Paul says, that "now unto Principalities and Powers in heavenly Places (that is, even to the Holy Angels themselves), is made known through the ministry of the Church the manifold wisdom of God." See note above on Eph. iii. 10.

The Golden Candlestick, or *Lamp*, of the *Church* is illumined by the oil of the Spirit poured *into* it by the *Holy Scriptures* (see below, xi. 4). And thus the Church being enlightened by God's Word, is enabled to enlighten the world, and even to illuminate *Angels*, who thence learn a *new song*, and have a fresh theme for praise to God, and for adoration of Christ.

Accordingly *S. Victorinus*, writing in the third century, observes here, that "it is the preaching of the *Old Testament*, together with that of the *New*, which enables the World to sing a *new song*. *New* indeed is the song, which speaks of God becoming man. New is the song, which speaks of the Manhood raised to heaven. New is the song, which declares that men are sealed with the Holy Ghost. And the theme of praise in the mouth of *the many Angels* is the salvation of the World by Christ."

Such a revelation as this from St. John, representing *Angels* in heaven as receiving a knowledge of holy Mysteries from the Scriptures, and as *adoring* the *Lamb*, would afford a salutary safeguard to his Asiatic Churches, who needed cautions against the *worshipping of Angels, to the disparagement of the Majesty of Christ*. Cp. note above on Col. ii. 8.

9. *ὅτι ἐσφάγης*] *because Thou wast slain, and didst purchase to God by Thy blood* men *from every tribe and tongue, and people, and nation, and madest them priests and kings to God, and they reign on the earth*.

After *ἠγόρασας τῷ Θεῷ*, *Elz.* has *ἡμᾶς, us;* but this is not in A or ℵ, and is not received by *Lach., Tisch.;* and indeed it seems to be inconsistent with the reading *αὐτοὺς, them*, after *ἐποίησας*, in *v.* 10, where *αὐτοὺς, them*, and not *ἡμᾶς*, is exhibited by A, ℵ, B, and by at least forty *Cursives*, and by the *Syriac, Coptic, Æthiopic, Arabic*, and other Versions, including the Amiatine MS. of the *Vulgate;* and is received by *Griesbach, Scholz, Lachmann, Tischendorf, Bloomfield*.

On the sense of *ἐν* here to specify the *price* paid, see 1 Chron. xxi. 24. *Winer*, p. 348.

The English Authorized Version has the *perfect* tense here, "Thou *hast redeemed;* Thou *hast made priests*." But the original has the *aorist ἐσφάγης—ἠγόρασας*, Thou *wast slain*, and, by being slain, Thou *didst purchase* or *redeem* men *by* Thy blood, that is, Thou didst effect this blessed work at a *special time*, by a *special act*, namely, by Thy *death*, suffered *once* for all, on the cross; and thus Thou *madest men* to be priests to God.

This Vision represents the unanimous consent of Holy Scripture glorifying the Lamb for the universal Redemption accomplished by His death. By the price of His blood shed once for all on the cross, by which He made "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world" (see above on *v.* 6), He purchased to Himself an universal Church (Acts xx. 28; cp. 1 Cor. vi. 20; vii. 23, *ἠγοράσθητε τιμῆς*), redeeming all men from the bondage of sin and Satan; and paying their ransom to God (*λύτρον*, see on Matt. xx. 28. Eph. i. 7), and procuring for them pardon from Him (see on Rom. iii. 23—25), and purchasing for them a heavenly inheritance (see above on Eph. i. 14).

This doctrine of Universal Redemption by Christ, is represented here in its practical bearings and moral influence on human conduct. The *privileges* announced in it are coupled with a declaration of *duties*. All men, redeemed by Christ, are "redeemed *to God;*" that is, Christ ransomed them *from* the *bondage* of *Satan to the service of God*. They were made *Kings and Priests to our God;* Christ purchased for them a Kingdom, the Kingdom of Heaven, and has invested them with a share of His own royalties, by virtue of their mystical incorporation in Him, and by means of the royal unction which flows down from Him their Head on all His members. But these princely prerogatives are conditional on their being also *Priests, presenting themselves*, their *souls* and *bodies*, a *living sacrifice to God* (Rom. xii. 1, 2), and being a *holy Priesthood*, offering up *spiritual sacrifices* acceptable to God by Jesus Christ (1 Pet. ii. 5), Who "gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people *zealous of good works*." (Titus ii. 14. Cp. Eph. i. 4; ii. 10.)

The Alexandrine MS. has *βασιλείαν* here, a *Kingdom*, and so *Lach.* and *Tisch.* Cp. i. 6.

10. *καὶ βασιλεύουσιν ἐπὶ τῆς γῆς*] *and they are reigning on the earth*. Observe the *present* tense here; the reading of A, B,

h Dan. 7. 10.
i ch. 4. 11.
k Phil. 2. 10. ver. 3. 1 Chron. 29. 11. Rom. 9. 5. 1 Tim. 6. 16. ch. 7. 10.
a ch. 5. 6, 7.

11 h Καὶ εἶδον καὶ ἤκουσα φωνὴν ἀγγέλων πολλῶν κύκλῳ τοῦ θρόνου καὶ τῶν ζώων καὶ τῶν πρεσβυτέρων· καὶ ἦν ὁ ἀριθμὸς αὐτῶν μυριάδες μυριάδων καὶ χιλιάδες χιλιάδων, 12 i λέγοντες φωνῇ μεγάλῃ, Ἄξιόν ἐστι τὸ ἀρνίον τὸ ἐσφαγμένον λαβεῖν τὴν δύναμιν καὶ τὸν πλοῦτον, καὶ σοφίαν καὶ ἰσχὺν, καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν. 13 k Καὶ πᾶν κτίσμα, ὃ ἐν τῷ οὐρανῷ καὶ ἐπὶ τῆς γῆς, καὶ ὑποκάτω τῆς γῆς, καὶ ἐπὶ τῆς θαλάσσης ἅ ἐστι, καὶ τὰ ἐν αὐτοῖς, πάντας ἤκουσα λέγοντας, Τῷ καθημένῳ ἐπὶ τοῦ θρόνου, καὶ τῷ ἀρνίῳ, ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν αἰώνων. 14 Καὶ τὰ τέσσαρα ζῶα ἔλεγον τὸ Ἀμήν· καὶ οἱ πρεσβύτεροι ἔπεσαν καὶ προσεκύνησαν.

VI. 1 a Καὶ εἶδον ὅτε ἤνοιξε τὸ ἀρνίον μίαν ἐκ τῶν ἑπτὰ σφραγίδων, καὶ

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and *Syr.*, *Arabic*, *Coptic*, and some other Versions, and so *Lach.*, *Tisch.* Many Cursive MSS. have βασιλεύσουσι (*they shall reign*) in the *future*, and so ℵ, which has ἱερατείαν for ἱερεῖς; and *Elz.* reads βασιλεύσομεν (*we* shall reign). For a further exposition of the passage, see below on xx. 4.

11, 12. καὶ εἶδον] *And I saw and heard the voice of many Angels.* The angelic song of praise to the Lamb is evoked by that of the Living Creatures. See above on *v.* 8.

— ἤκουσα φωνὴν—μυριάδες—λέγοντες] On these grammatical anomalies, frequent in the Apocalypse, cp. above, iv. 1; below, vi. 9; xi. 15.

— Ἄξιον—τὴν δύναμιν] *Worthy is the Lamb that was slain to receive the power and the wealth.* Observe the articles here, *the* power, *the* wealth; a proof of the Divine Nature of Christ. He is worthy to receive *that* honour, which belongs to God, and has just been ascribed to Him, above, iv. 11; and He is a jealous God, and will not give His glory to *another* (see above on Phil. ii. 6); but He is here associated with the Lamb (v. 13) in a common ascription of praise.

Observe also that this ascription of praise to the Lamb is *sevenfold*; as in that ascription which is addressed by the Angels *to God* in vii. 11. Compare the *Doxology* to *Christ* in *S. Clement's* Epistle, c. 20.

13. ὑποκάτω τῆς γῆς] *under the earth.* See above on Phil. ii. 10, and 1 Pet. iii. 19.

— ἡ εὐλογία] *the* blessing, *the* honour, and *the* power. Observe that all these substantives have the *article* in the original, intimating (as in the Doxology of the Lord's Prayer) that *the* Blessing, &c., is *restrained* to those to whom it is ascribed, i. e. that divine honour is to be ascribed to God and to the Lamb, and *to no one else.* See above, iv. 11, and below, vii. 12.

14. τὸ Ἀμήν] *the* Amen. So B and several Cursives; and so *Tisch.* The article implies that the assent expressed by *Amen*, is an integral part of the Ritual of the Church. Compare 1 Cor. xiv. 16, πῶς ἐρεῖ τὸ ἀμὴν ἐπὶ τῇ σῇ εὐχαριστίᾳ;

CH. VI.] The LAMB opens the SEALS of the Roll which represents a prophetic view of the History of the Christian Church, from the first Advent of Christ to the end of the World.

The FIRST SEAL opened—

1, 2. καὶ εἶδον] *And I saw when the Lamb opened one of the seven seals, and I heard one of the four Living Creatures saying, as the voice of thunder, Come and see. And I saw and beheld a white horse, and He that sitteth on him, having a bow; and there was given unto him a crown of Victory, and he went forth conquering and that he might conquer.*

The opening of this the FIRST SEAL displays the victorious majesty of CHRIST, and of His Gospel going forth in its primitive purity and power. The horse, especially among the Jews, was symbolical of *war* (see above on Matt. xxi. 5, and cp. Ezek. xxvi. 10). The Rider on the *White Horse* is Christ. This is declared by St. John himself in the latter portion of the Apocalypse, where he says, "I saw heaven opened, and behold a *White Horse;* and He that sitteth upon him called *Faithful* and *True* (cp. iii. 14, where this is the title of *Christ*), and His Name is the WORD of GOD." (Rev. xix. 11—13.)

This is also evident from the colour of the horse, *white*, λευκὸς, white as *light*, *lux*, *lucidus*. This word λευκὸς, as used in the Apocalypse, is *not* the Latin *albus*, but it is *candidus*; "aliud est *candidum* esse,—id est *luce* quâdam *nitenti* perfusum, —aliud *album*, quod *pallori* constat esse vicinum." *Servius* in Æn. xii. 84. (*Wetstein.*)

This colour is an emblem of purity and victory (see *Wetstein*), and is applied in the Apocalypse to *Christ*, and is even consecrated by a special restriction and limitation to Him. Thus we read of His hair *white* as wool (i. 14). He promises to His faithful followers a *white* stone (ii. 17): they will walk with Him in *white* (iii. 4). He rides on a *white* cloud (xiv. 14); they follow Him on *white* horses (xix. 11. 14). His Bride is attired in *white* (xix. 8). He will sit on a great *white* Throne (xx. 11).

The Apocalypse here, as elsewhere, reproduces the imagery of ancient Hebrew Prophecy. David had seen and described Christ, *riding* as a Conqueror on a *horse*, and bearing in His hand a *bow*, as He is here seen by St. John. The Psalmist had greeted Him from afar, "Gird Thee with Thy sword upon Thy Thigh, O Thou most Mighty, according to Thy worship and renown; Good luck have Thou with Thine honour. *Ride* on, because of the word of truth, of meekness, and righteousness, and Thy right hand shall teach Thee terrible things. Thy *arrows* are very sharp, and the people shall be subdued unto Thee." (Ps. xlv. 4—6.)

Christ appeared in this form in the *first* age of the Church. This is what is here revealed in the *First Seal.* When our Lord had ascended in triumph into heaven (says *Victorinus* here) He sent His Holy Spirit; and His words went forth like *arrows from the Bow* of Evangelical preaching, and pierced the heart (cp. Heb. iv. 12), and vanquished the unbelief of the world. Therefore," he adds, "the *white Horse* represents the trumpet of Christ's Gospel preached throughout the world by the aid of the Holy Ghost." See also the excellent comment of *Aug.?* and *Primasius* on this seal. Indeed, all the ancient Expositors recognize CHRIST here as the *Rider on the white horse.* The Rider on the white horse (say the Ancient Greek Expositors in Caten. p. 263) is He of whom the prophet Habakkuk speaks, "Thou didst *ride* upon Thine *horses* and chariots of salvation. Thy *bow* was made quite naked." (Hab. iii. 8, 9.)

The poetical features of the noble description in the prophecies of Zechariah may also be recognized here. "When I have *bent Judah* for Me, filled the *bow* with *Ephraim*, and raised up thy sons, *O Zion*, against thy sons, *O Greece*, and made thee as the *sword* of a mighty man. And the Lord shall be seen over them; and his *arrow* shall go forth as the lightning." (Zech. ix. 13, 14.) The Apostles and Evangelists were "sons of *Zion*," they were taken from among the Jews; and they were like Arrows in the Quiver of Christ, Who "bent Judah" as a Bow, and "filled His Bow with Ephraim," when He sent them forth, who were from the seed of Judah and Ephraim. He sent them forth as Evangelical arrows, discharged by His mighty power from His divine Bow, as from that of a Royal Warrior. He routed His enemies and overthrew the opposing armies of *Greece*, that is, the Gentile World, by their means, and brought it into subjection to the mild yoke of the Gospel. (Cp. 2 Cor. x. 4.) As *S. Jerome* says (on Ps. xlv. vol. ii. p. 686), "*Paul* was like an *arrow* of the Lord, shot forth from the Lord's *bow* from Jerusalem even to Illyricum." (Rom. xv. 19.) Compare *Andreas* here.

Jesus Christ, in the days of his humiliation, had ridden on the *foal of an ass* into the Holy City, the Earthly Jerusalem, His own Capital, the City of the Great King; and had there been saluted with hosannas (Matt. xxi. 9), His path had been strewn with palms of victory (John xii. 13), and He had fulfilled the ancient prophecy of Zechariah, who had predicted that Royal Entry (Zech. ix. 9); and by riding on the foal into Sion He had prefigured the peaceful triumph of the Gospel over the Heathen world, subjected to His sway. See above on Matt. xxi. 5. Mark xi. 2—10. John xii. 14.

After His Ascension, the same Christ is now displayed in this Seal as no longer riding on the *foal of an ass*, meek and gentle, but as a Mighty Warrior riding on a *White Horse*, "conquering and to conquer," and having on His head a crown, the crown of victory, στέφανος. He has now overcome Death and Satan. He has triumphed over them by the Cross, which becomes to Him a triumphal Chariot (see on Col. ii. 15), and He rides upon it a mighty victor (see on 2 Cor. ii. 14); and He has given His disciples power to conquer (1 Cor. xv. 55. 57), and has sent forth His Holy Spirit from heaven to enable them to bear

ἤκουσα ἑνὸς ἐκ τῶν τεσσάρων ζώων λέγοντος ὡς φωνὴ βροντῆς, Ἔρχου καὶ ἴδε.
2 [b] Καὶ εἶδον, καὶ ἰδοὺ ἵππος λευκὸς, καὶ ὁ καθήμενος ἐπ' αὐτὸν ἔχων τόξον· καὶ ἐδόθη αὐτῷ στέφανος, καὶ ἐξῆλθε νικῶν, καὶ ἵνα νικήσῃ. b ch. 19. 11. Zech. 6. 3 Ps. 45. 3—5. ch. 14. 14.
3 Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν δευτέραν, ἤκουσα τοῦ δευτέρου ζώου λέγοντος, Ἔρχου. 4 [c] Καὶ ἐξῆλθεν ἄλλος ἵππος πυρρός· καὶ τῷ καθημένῳ ἐπ' αὐτὸν ἐδόθη αὐτῷ λαβεῖν τὴν εἰρήνην ἐκ τῆς γῆς, καὶ ἵνα ἀλλήλους σφάξωσι· καὶ ἐδόθη αὐτῷ μάχαιρα μεγάλη. c Zech. 6. 2.

His standard in triumph throughout the world, and to cast down "every thing that exalteth itself against the knowledge of God." (See on 2 Cor. x. 4, 5.)

The most striking characteristic of the *First Age* of the Church was the wonderful success of Apostolical Preaching, after the outpouring of the Holy Ghost on the day of Pentecost. "The Lord gave the word, great was the company of the Preachers" (Ps. lxviii. 11); "their sound is gone out into all lands, and their words into the ends of the world" (Ps. xix. 4). "We Christians" (said a Father of the second century) "are but of yesterday, *and we have filled the world*,"—"Hesterni sumus, et orbem implevimus." *Tertullian* (Apol. 38).

This marvellous success of Christianity was therefore the appropriate subject of the prophetic vision of the First Seal.

The First of the Four *Living Creatures* is here introduced as calling attention to this glorious spectacle. He says (*v.* 1), "Come and see." That is, Come and see the Victory of Christ, the Royal Rider on the White Horse. This was a fitting office for the first of the Living Creatures. For he is described (iv. 7) as having a face like a *Lion*, the King and Conqueror of Beasts. The Living Creature who has the face of a *Lion* invites us to behold the Victory of the *Lion* of the *royal* tribe of Judah (see v. 5). The first Gospel, that of St. Matthew, specially called the attention of the Church to contemplate the character and office of Christ as *King*; see above, *Introduction* to the Gospels, p. xli.

The Second Seal opened.

3, 4. καὶ ὅτε] *And when He opened the second Seal, I heard the second Living Creature say, Come. And there went out another horse, that was red as fire* (πυρρός): *and it was given to him that sate thereon to take Peace from the earth, and that they should slay one another; and there was given unto him a great Sword* (μάχαιρα).

Christ, Who has been displayed on the *white horse*, is followed, in the second, third, and fourth Seals, by *another* Power, riding on three Horses, in succession, of three *different* colours.

The Power introduced in these three Seals is *opposed* to Christ.

Christ, Who rides on the white horse, is described in the latter part of the Apocalypse as "He that sitteth on *the* horse" (xix. 19. 21). The *white* horse is "*the* horse;" it is the only Horse on which *Christ* rides. At the end of the Apocalypse He is still riding on the *white* horse, and the Armies in heaven follow Him on *white* horses (xix. 11. 14). *White* is the colour appropriated to *Christ*: see above, *v.* 2. The other Horses in the second, third, and fourth Seals *vary* in colour from one another, and are all opposed to white; they are *red*, *black*, *ghastly green*. They carry a Power *adverse* and *antagonistic* to *Christ*.

This appears also from the fact that they are attended by Allies who are Enemies of Christ. The Rider on the third of these horses is "*Death*, and the *Grave* follows with him;" and, as we read in another part of the Book, "Death and the Grave" are afterwards *destroyed* by *Christ* (xx. 13, 14).

Further; the declaration that Christ went forth *conquering* and to *conquer* (*v.* 2), is equivalent to an intimation, that He would have *Adversaries* to encounter, whom He will overcome. Christ comes forth *first*. Truth is *before* Error. God's *first* Will is, that *all* men should be saved. (1 Tim. ii. 4. See *Introduction* to Romans, p. 194.) The good seed is sown *before* the Tares (Matt. xiii. 27). Christ came forth in the first Seal. The Adversary appears *afterwards* in different forms in the second, third, and fourth Seals.

The scenery of the Exodus,—the type of Christ's Victory over Satan,—is ever re-appearing in the Apocalypse. The Victory of the Exodus is thus celebrated by Moses and Miriam; "Sing ye to the Lord, for He hath triumphed gloriously; the *horse* and his *rider* hath He thrown into the sea." (Exod. xv. 1. 21.)

The ancient Interpreters were agreed that the Horse in the first seal carries *Christ*, and that the Horses in the second and the two following Seals introduce a Power *antagonistic* to Christ. This ancient Exposition is thus expressed by *Victorinus*, *Primasius*, *Bede*, and *Haymo*, who say, "In the first seal we see Christ and the glory of the primitive Church; in the next three seals we behold *three forms of war* (triforme bellum) against her." And before them, *S. Irenæus* thus speaks: "The Lord was born, in order to *conquer*, and of Him John speaks in the Apocalypse, '*He went forth conquering and to conquer.*'" (*Iren.* iv. 21. 3)

This opinion is confirmed, as we shall see, by the other incidents of the three Seals. And this interpretation of the Seals conveys a striking and important moral.

In the *first* Seal we see Christ on the *white horse*, going forth *conquering and to conquer*. Such He appeared in the *primitive* age of Christianity. And if we turn to the *last* Vision of earthly things at the *close* of the Apocalypse, He there *reappears*. There is the *same white horse*, and the *same Rider* upon it. "I saw heaven opened," says St. John, "and, behold, a white horse; and He that sitteth upon him is called Faithful and True, and in righteousness He doth judge and make war. On His head were many crowns. And He was clothed in a vesture dipped in blood, and His name is called The Word of God. And the armies which were in heaven followed Him on white horses. And out of His mouth goeth a sharp sword; and He treadeth the winepress of the wrath of God" (xix. 11—15).

We here see the Majesty of Christ. Earthly powers will be shaken; His throne is immoveable. He rides on, *conquering and to conquer*. Worldly things pass away; but His "years will not fail" (Ps. cii. 27). He is "the same yesterday, to-day, and for ever" (Heb. xiii. 8).

The Second Seal, where the Rider brandishes the *sword*, represents the *first assault* which Satan made against the Church.

That assault was by *Persecution*. He first stirred the *Jews* against the Apostles. James the brother of John was killed by the *sword* (Acts xii. 2). The rancour of the Jews against the Gospel in different parts of the world, is described in the Acts of the Apostles (see Acts xiii. 50; xiv. 2. 19; xvii. 5. 13; xix. 33; and on 1 Thess. ii. 14, 15). Therefore St. Paul could say even then, "For Thy sake we are *killed all* the day long, we are accounted as sheep for the slaughter" (Rom. viii. 36).

Soon afterwards the Spirit of Persecution broke out in the *Roman* Empire against the Church. The *Cæsars*, "who bare the *sword*" of the world (Rom. xiii. 4), unsheathed it against her. The Apostle of the Gentiles was killed by that *sword*. St. Peter perished in the same cause, at the same place, Rome (see *Introduction* to Epistles to Timothy, pp. 423, 424).

This Rider on the Red Horse (red like *fire*) went forth in the second and third centuries. To cite the words of the ancient Greek Expositors (in Caten. p. 265), "In this Seal we see a prophecy of what *we ourselves* have seen fulfilled by *the Martyrs* of the Church; the Power here represented wields a *sword*, and takes away *peace* from the earth, according to Christ's own language, 'I came not to send *peace* on *earth*, but a *sword*'" (see Matt. x. 34).

This is the Exposition which all the ancient interpreters have given of this seal. Satan has already been declared by Christ Himself to be the Author of Persecution (see ii. 10). Christ rides on a horse that is *white* like *light* (λευκὸς, *lux*): but the Enemy rides on a horse that is *red* like *fire* (πῦρ). The same word πυρρὸς is applied to the Dragon, Satan, who *persecutes* the woman, the Church; see below, xii. 3. The rider has in his hand a *sword* (μάχαιρα), the instrument of persecution, and used in Scripture as the symbol of it. Thus St. Paul asks, "Who shall separate us from the love of Christ? Shall tribulation, or nakedness, or peril, or *sword?*" (Rom. viii. 35.) And the Apostle, writing under the guidance of the same Spirit who inspired St. John, adds, "Nay, in all these things we are more than *conquerors* (ὑπερνικῶμεν) through Him that loved us." The Apostles and other Martyrs were enabled *to conquer* him who rode on the red horse, and wielded the Sword of Persecution; they conquered him by the blood of Christ (Rev. xii. 11), Who ever rides on the White horse, and went forth *conquering* and to *conquer*.

This Exposition is further confirmed by what is said under

d Zech. 6. 2, 6. 5 d Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν τρίτην, ἤκουσα τοῦ τρίτου ζώου λέγοντος, Ἔρχου, καὶ ἴδε· καὶ εἶδον, καὶ ἰδοὺ ἵππος μέλας, καὶ ὁ καθήμενος ἐπ' αὐτὸν
e ch. 9. 4. & 4. 7. ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. 6 e Καὶ ἤκουσα φωνὴν ἐν μέσῳ τῶν τεσσάρων

the fifth Seal (*v.* 9), "I saw under the altar the souls of them that had been *slain* (the same word as that used in the second Seal) for the Word of God, and for the testimony (*μαρτύριον*) which they held." Those Martyrs had been slain by the sword of him who rides on the red horse.

This Vision had been in part fulfilled when St. John wrote, and was to receive a still larger accomplishment.

Tertullian, speaking of the first Heathen persecution against the Church, adopts the emblem which St. John sees in the Rider's hand in this Vision,—the *sword*. "The Emperor Nero," he says, "was the first who raged against the Church with the *sword of* the Cæsars" (Apol. 5). The emblem of St. Paul as a *Martyr*, is the *sword*. Many of the Christians in the first age suffered death by *fire*. They were burnt by night, to enlighten the streets of Rome. See above, on Phil. ii. 15. They suffered under the violence of the Rider on the horse of *fire*, who wielded the *sword*.

St. John himself was a Martyr in will, under the power of Rome (see i. 9). Some of the most eminent of his disciples died the death of Martyrs, at the command of the imperial Power, which had the sword of the world. Their language illustrates this Vision of the Apocalypse. They felt this Rider's rage, when they thus wrote, "Why have I given myself up to death, to the *fire*, to the *sword*, and to the wild beasts? Yea, verily, when we are near the *sword*, we are near to God; when we are in the midst of wild beasts, we are in the hand of God. I endure all things in the name of Christ who strengtheneth me to suffer with Him." *S. Ignatius* (ad Smyrn. 4: cp. his words, ad Rom. 5.) And *S. Polycarp*, the Bishop of Smyrna, said to the Roman Proconsul, the executioner of Persecution against the Christians, "Thou threatenest me with *fire*, which burns only for a short season, but thou knowest nothing of that *fire* which is never quenched, and is reserved for the wicked" (*Martyr. Polycarp.* c. 11).

The Rider on the horse of *fire*, wielding the *sword*, went forth against Christ and the Church in Ten successive persecutions: First, under *Nero;* Second, under *Domitian;* Third, under *Trajan;* Fourth, under *Marcus Aurelius Antoninus;* Fifth, under *Septimius Severus;* Sixth, under *Maximinus;* Seventh, under *Decius;* Eighth, under *Valerian;* Ninth, under *Aurelian;* Tenth, under *Diocletian;* making a period of about 240 years, i. e. from A.D. 64, to A.D. 304. This is the enumeration of *S. Augustine*, de Civ. Dei xviii. 52. Cp. *Euseb.* viii.—x. *Lactantius*, de Morte Persecutorum, cap. 7—24. See the authorities in *Gieseler*, Ch. Hist. §§ 42. 56 and 57. A Poet, who has traced the History of the Church in our own land in pictures which often recall to the mind the imagery of the Apocalypse, thus speaks of the last and fiercest of these Persecutions,—

> "Lament: for Diocletian's *fiery sword*
> Works busy as the lightning . . . .
> Against the followers of the Incarnate Lord
> It rages."
> (*Wm. Wordsworth*, Ecclesiastical Sonnets, Sonnet vi.)

In this Seal the second of the *Living Creatures* is represented as saying *Come*. Some MSS. here add *καὶ ἴδε*, and others read, *βλέπε*, i. e. *and see;* but in A, B, C, and many cursives and versions, Ἔρχου stands alone: and this reading is adopted by *Lachm.* and *Tisch.* The same remark is applicable, with some slight modification, to the reading of verse 5 and verse 7, where A, C have *ἔρχου* only, and so *Lach.* and *Tisch.*

The invitation to see the suffering inflicted on the Martyrs fitly proceeds from the *second* of the *Living Creatures*, whose face is like a *Calf* or *Ox* (iv. 7), the *sacrificial* animal, and whose special office it is to display the *sufferings* of Christ (see above, *Introduction* to the Gospels, p. xli; and to *St. Luke's* Gospel, p. 163), Who is "the faithful and true Martyr" (i. 5; iii. 14), the Exemplar and hope of all "the *Martyrs* of Jesus" (xvii. 6). See on Acts vii. 60, concerning the death of the Protomartyr, St. Stephen.

The Third Seal opened.

5. καὶ ὅτε] *And when He opened the third seal, I heard the third Living Creature say, Come and see. And I saw, and lo a black horse, and he that sitteth on him, having a balance in his hand.*

And I heard a voice in the midst of the four Living Creatures say, A quart of wheat for a penny (or day's wages), *and three quarts of barley for a penny* (or day's wages), *and the oil and the wine hurt thou not.*

This Seal represents the Adversary of Christ and His Church in a new form.

He has now sheathed the Sword, the emblem of Power, and he has taken a *Balance*, the emblem of *Equity*, in its stead. He has dismounted from the *horse* of a *fiery red*, and now rides on a *black horse;* and a voice is heard, *not* from *one* of the Living Creatures singly as before, but from the *midst of the Four*, "A *chœnix* of wheat for a *denarius*, three *chœnixes* of barley for a *denarius*."

The measure here mentioned, the *chœnix*, is about a quart measure (see *Hussey* on Ancient Measures, pp. 209—214), and was equal to two *sextarii* in liquid measure; and to two *libræ*, or pounds, in dry measure (see *Wetstein*, p. 773); and the *denarius* was a day's wages for a labourer (see Matt. xx. 2), and the daily pay of a soldier (*Tacit.* Annal. i. 17). The *chœnix* was only the eighth part of a *modius;* and a modius of wheat was *usually* sold for a denarius, and sometimes for half that sum (*Cicero*, Verr. iii. 81, and de Divin. c. 10).

Therefore this Seal denotes a *Famine*. The circumstance that corn is *weighed* in a *balance*, as if it were *spicery*, and not *measured* out in *bushels*, is itself a sign of Dearth. Cp. *Lightfoot* here.

The voice from the midst of the four Living Creatures says, "Hurt thou not *the oil and the wine*." It shows that they were in danger of being hurt. This voice *restrains* the power of the enemy, and *forbids* him to do what otherwise he would have done. It is a *divine* voice checking Satan's power, and protecting the Church.

Some modern Expositors have supposed that this Vision portended only a *natural* dearth and scarcity. But the Rider on the *white* horse was *Christ*, and the Power who follows on the other horses is *opposed* to *Christ*.

Therefore we must adopt here the opinion of the Ancient Interpreters, who say that the present seal represents a season of *spiritual* scarcity, a *famine* of the *Word* of God (Amos viii. 11), a leanness of the *soul* (Ps. cvi. 15). The prohibition to the Rider, "Hurt not thou the oil and the wine," a prohibition proceeding from the midst of the four Living Creatures, who adore Christ, is a restraint on the evil design of the Rider who would injure the *spiritual oil and wine*, that is, the *means of Grace*, which had been typified under those symbols in Ancient Prophecy (Ps. xxiii. 4, 5), and also by the words and acts of Christ, the Good Samaritan, pouring in *oil and wine* into the wounds of the Traveller, representing Human Nature, lying in the road (see above, on Luke x. 31).

The Horseman riding on the *black* horse and opposing Christ Who is on the *white horse*, and having Spiritual Famine in his rear, and being restrained from hurting the Oil and the Wine, holds in his hand a *Balance* (*ζυγὸς = τάλαντον, τρυτάνη, Etym. M.*), the emblem of Justice. While therefore he *practises wrong*, he *professes right:* as the Prophet Hosea says, there is "in his hand a *balance of iniquity*" (*ζυγὸς ἀδικίας*, LXX, Hos. xii. 7). He is like a *false Prophet*, coming in *sheep's clothing*, but inwardly a *ravening wolf* (Matt. vii. 15).

This Vision has been interpreted by the History of the Church. At first, Satan assailed her by open violence, by the *fire* and *sword* of Persecution. *That* attempt has been foreshown in the *second* Seal. Satan was disappointed. He was foiled and frustrated in that design. She was enabled to resist him by the power of Him Who had ridden forth on the white horse a conqueror and to conquer. The Power of Christ was seen in the sufferings of the Martyrs, who triumphed in death, and over it. Thus Satan's devices recoiled on himself. The charity, patience, and courage of Christian Martyrs, not only men, but tender *women*, and even *children* (see *S. Clement of Rome*, Epist. c. 6), led others to seek and obtain that divine grace, which enabled them to pray for their murderers, and to rejoice in their sufferings, and to die with praises on their lips. They thus excited others to follow them in the path of earthly affliction to the kingdom of heavenly glory.

As the Ancient Christian Apologist said to the heathen Persecutors, "Your cruelty draws others to us. The more we are mown down by you, the more our harvest grows; the blood of Martyrs is the seed of the Church" (*Tertullian*, Apol. ad finem. See above, on Acts viii. 1—4).

Satan therefore altered his plan of attack. He exchanged the *sword* of open violence for the *balance* of seeming Equity: and he dismounted from the fiery horse of *Persecution;* and next he rode forth upon the black horse of *Heresy*. He raised up many

ζώων λέγουσαν, Χοῖνιξ σίτου δηναρίου, καὶ τρεῖς χοίνικες κριθῶν δηναρίου· καὶ τὸ ἔλαιον καὶ τὸν οἶνον μὴ ἀδικήσῃς.

persons in the Church, who, under specious pretences of regard for Justice, Reason, and Peace, endeavoured to corrupt the Faith. He who had stirred up Persecution was the Author of Heresy. He who sows tares in Christ's field is *the Enemy* (Matt. xiii. 25. 39). The Christian Fathers ascribe Heresies to him. Thus *Theodoret* (Præf. in Hæret. fab. lib. iii.), "Heresies have arisen from the malice of the Devil."

The imagery of the Apocalypse is derived from ancient Hebrew Prophecy. The groundwork of its language here is in that of Hosea xii. 7, concerning Ephraim. Ephraim in the Apocalypse is a representative of enmity to *Judah*, the Church of Christ (see below on vii. 8). And Hosea thus describes *Ephraim*, "He is a *merchant*; the *balances* of *deceit* are in his hand, he loveth to oppress."

The characteristic of *Heresy* is to be a *Merchant*, and it *bears a balance in its hand*. "The Rider," says *Aug.?* "has a balance in his hand, for he *professes that he is dealing equitably*, and yet he is *doing wrong*." They who teach things contrary to sound doctrine, endeavour "*by good words and fair speeches* to deceive the hearts of the simple." (Rom. xvi. 18. Cp. Eph. iv. 14; v. 6. Col. ii. 4.)

The *Balance* is also a symbol of *traffic*. Here also we have light from Hosea (xii. 7) concerning the bearer of the false *balance*, "Ephraim is a *Merchant*." It is a mark of Heresy to *trade* in spiritual things for its own *profit*. They who brought in "heresies, denying even the Lord that bought them," are characterized by the Apostle as "*making merchandise* of souls, through *covetousness*, with feigned words." (2 Pet. ii. 3. Cp. note on 2 Cor. ii. 17.) They have men's persons in admiration because of *advantage* (Jude 16), and are therefore compared to Balaam, "who loved the *wages* of unrighteousness" (2 Pet. ii. 15).

Besides, it is the practice of Heretical Teachers to weigh the articles of Christian Doctrine in the *Balance* of Human *Reason*, or of its own *carnal Will*. Hence early Christian writers traced the origin of Heresy to heathen *Philosophy*. See *Irenæus*, ii. 14. 2. *Tertullian*, c. Hermog. c. 8; de Animâ, c. 3. 23; Præscr. Hæret. c. 30; and *S. Hippolytus* (Philosophumena, lib. v.), whose language illustrates the present passage of the Apocalypse; "*We* (Christians) derive our knowledge of divine truth from no other source but the *oracles of God*. Let us examine, therefore, what the *Holy Scriptures* declare, and let us acknowledge what they teach; not dealing with these things (the mysteries of *Faith*) according to our *own Reason*, or our own *Will*, nor doing violence to what God reveals; but let us see them in that light in which He has been pleased to unfold them in His Word. (*S. Hippolyt.* c. Noet. § 9.) Heretics forsake *Holy Scripture* and profess *Geometry*." (*S. Hippolyt.* ap. *Euseb.* v. 28.) They weigh mysteries in the balance of Reason.

Satan having failed in his endeavours to destroy the Church by violence, transformed himself into *an Angel of Light*. (2 Cor. xi. 14.) He raised up Heresiarchs who made plausible professions; and by their instrumentality he undermined the foundation of the Christian faith, and of virtuous practice, which is grounded upon it. (See above, *Introduction* to St. Peter's Second Epistle, pp. 71—73, and to St. John's First Epistle, p. 103.) They distracted and weakened the Church by schisms. Therefore this second attack was more perilous than the former. "Persecution makes Martyrs; but Heresy makes Apostates." *Tertullian*, Præscr. Hæret. c. 4. Cp. *Dean Stanhope* on the Gospels, iv. 478—480.

This Third Seal represents the machinations of Heresy against the Church; and the invitation to behold them comes from the *third* of the Living Creatures, whose face was like a *Man* (iv. 7). The disbelief of the *Incarnation* of Christ was the source of almost all the primitive heresies. See above on 1 John iv. 2, 3. "By this ye know the Spirit of God. Every spirit that confesseth Jesus Christ *come in the flesh* is of God; and every spirit that confesseth not Jesus come in the flesh is not of God; and this is the spirit of Antichrist." The doctrine of the humanity of Christ, not properly understood, was perverted into an occasion of a denial of His Consubstantiality with the Father. *Arius*, the promoter of that Heresy, is described by ancient authors as distinguished by those characteristics of philosophical calmness and seeming impartiality, which are symbolized by the Balance. See his character as drawn by *Socrates* (i. 5), and *S. Ambrose* (de Fide, i. 8), and *S. Jerome* (adv. Lucif. 3), who says that the Arian Heresy allied itself with the wisdom of this world, and derived its arguments from the Aristotelian Philosophy; and cp. *Hooker*, V. xlii. 2, and V. lii., where he traces the history of the Heresies concerning the Incarnation, and Two Natures and Person of Christ, from Arius to Nestorius and Eutyches.

It is therefore well said by some ancient Expositors, e. g. *Anselm*, Bishop of Havilburg, that in this seal we may recognize the growth of Arianism and its progeny. "The Balance is the instrument of Heresy, which holds a balance of deceit in its hand, making a semblance of equity, and thereby deceiving the unwary." Cp. *Bede* here.

This interpretation is in harmony with the other incidents of this seal. "*A voice* is heard *in the midst of the Four Living Creatures*." It is not a voice uttered by any *one* of them singly, as in the other seals, but it comes forth from *the midst of them all*. This voice proclaims the true character of the rider on the black horse. It declares, that, whatever he may feign himself to be, he is an agent of ill.

Christ had been already described as *in the midst of the Four Living Creatures* (v. 6). He ever speaks in the *Four Gospels*. And His Words, there recorded by the Holy Ghost, enable the Church to detect and to refute Heresy. As the ancient Expositor (under the name of *Aquinas*) says here, "The Voice comes from the Four Living Creatures, namely, from the harmonious concord of the *Four Evangelists*, and reminds us that in evil days we must resort to the Sacred Page. Christ, by the Power of His Word, restrains the Evil One from hurting *the oil and the wine* of the Christian Sacraments." He has protected, and ever will protect them, against the assaults of the Enemy. Cp. *Primasius* here, "In vino et oleo vim sacramentorum prohibet violari." The doctrine of the Sacraments is identified with that of His Manhood; see above, *Introduction* to St. John, pp. 259—264, and to the Epistle to the Ephesians, pp. 275, 276. By guarding the one He defends the other.

The Voice which checks the course of the Evil One, and protects the true Doctrine of the Word and Sacraments of Christ from the enemy's arts and arms, comes forth from the midst of the *Four Living Creatures*—the *Four Gospels*. And we see a happy illustration of this prophetical Vision in the fact that in the *ancient Councils* of the Church, which were summoned for the *repression of Heresy*, the *Four Gospels* were placed on a *Throne* in the *midst* of the Synod. They were the Royal code by which the deliberations of those Councils were regulated and determined. In one of the Epistles of the great Council of Ephesus to Theodosius, the Emperor, it is said that "the Fathers of that Synod were assembled in the Church; and the Holy Gospels were placed on the Throne in the midst (ἐν τῷ μεσαιτάτῳ θρόνῳ), and displayed Christ Himself present among them." *Act. Concil. Ephes.* p. 175, and see ibid. p. 179, where similar expressions are used, τοῦ ἁγίου Εὐαγγελίου ἐν μέσῳ κειμένου, καὶ δεικνύντος ἡμῖν παρόντα τὸν τῶν ὅλων δεσπότην Χριστόν. Other passages to the same effect are cited by *Suicer*, Thesaur. *v.* εὐαγγέλιον, p. 1227.

The Truth of this Vision portending the rise of *Heresy—next* in order to *Persecution*—by the agency of Satan against Christ and the Church, is clearly manifested by the testimony of ancient Church Historians. *Theodoret*, in the fifth century (Eccles. Hist. i. 2), giving a summary of the History of the Church after the cessation of Persecution, and the establishment of Christianity by *Constantine*, speaks in remarkable words, which afford a clear illustration of the Apocalyptic Visions of the Third Seal. "Then Churches were repaired, and Christians were appointed to be rulers of the Gentiles, and the temples of Idols were closed; and there were joyful assemblies in the Church. *But* the malignant and *envious demon*, the Foe of the World, could not brook this change from storm to peace; and he stirred up *Heresies*, in order to submerge the ship of the Church. He saw that the errors of Paganism had been exposed, and that the cheats of demons had been detected, and that the creature was no longer worshipped, and that the Creator was adored. Wherefore, he *no more excited open assaults against God our Saviour*, but having found certain men, graced with the Christian name, but slaves of ambition and vain-glory, he chose them as instruments of his machinations. Thus he brought men back to their old error, not indeed by leading them to adore the creature, but by endeavouring to degrade the Creator of the World to the rank of the creature. At that time there was a certain Presbyter of Alexandria, Arius. The adversary of the Truth suborned him, and by his means made confusion in the Church, and tempted him to oppose the Apostolic Doctrine of Alexander, the Bishop of that Church."

A similar view is presented by more recent Ecclesiastical Annalists. A compendium of Church History (derived from *Fleury*, *Tillemont*, *Alexander*, and *Ceillier*) presents the following summary: "The *first* attack which Satan made against the Church during three centuries having been unsuccessful, he devised a second: 'il va substituer à la vaine *Philosophie* des faux sages, les vains *raisonnements* des faux Docteurs; il va employer

7 Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν τετάρτην, ἤκουσα τοῦ τετάρτου ζώου
f Zech. 6. 3. Ezek. 14. 13, 21. 2 Esd. 15. 5. Lev. 26. 22.
λέγοντος, Ἔρχου καὶ ἴδε. 8 f καὶ εἶδον, καὶ ἰδοὺ ἵππος χλωρὸς, καὶ ὁ καθήμενος
ἐπάνω αὐτοῦ ὄνομα αὐτῷ ὁ Θάνατος, καὶ ὁ Ἅιδης ἠκολούθει μετ' αὐτοῦ· καὶ
ἐδόθη αὐτοῖς ἐξουσία ἐπὶ τὸ τέταρτον τῆς γῆς ἀποκτεῖναι ἐν ῥομφαίᾳ, καὶ ἐν
λιμῷ, καὶ ἐν θανάτῳ, καὶ ὑπὸ τῶν θηρίων τῆς γῆς.

contre *la foi* de l'Eglise l'abus du *raisonnement* soutenu par l'abus du pouvoir souverain.'" (Abrégé Chronol. de l'Histoire Ecclés. Paris, 1778. Tom. i. p. 259.) *Lord Bacon*, in his "Essay on Controverses," supplies an excellent historical comment on the prophetical Visions of the Second and Third Seals. "When the *fiery trial* of *Persecution* ceaseth, there succeedeth *another trial;* which, as it were, by contrary blasts of *doctrine*, doth sift and winnow men's Faith."

On the whole, then, we may acquiesce in the ancient interpretation of the *first three Seals*. The early Expositors may be safely followed *here*, because they are speaking of prophecies which *had been fulfilled* in their day. Their judgment on this matter is thus expressed in the Commentary published under the name of *Aquinas*,—

"The first Seal represents the primitive state of the Church.

"The second Seal displays the *Persecution* of the Church by the *Heathen*, in the days of the Martyrs.

"The third Seal unfolds the Persecution of the Church by *Heretics*."

Lastly, we may here apply the prophecy concerning Christ. "Thou shalt go upon the *Lion* and the *Adder;* the young *Lion* and the *Dragon* Thou shalt tread under Thy feet" (Ps. xci. 13). "The Devil," says *Augustine*, commenting on that prophecy, "is there represented as a *Lion*, and also as an *Adder*. And Christ's Victory over him in *both* these characters is signified in this Psalm. The Devil *rages* as a *Lion:* and he *lies* in *ambush* as an *Adder*. When the *Martyrs* were slain, then the Devil raged as a Lion; and when *Heretics* lay snares against the Church, then he lies in ambush as an Adder." But *He who went forth conquering and to conquer*, "goes upon the Lion and the Adder, and treads them under His feet." His Voice ever speaks in the Gospels, and reveals the wiles, and restrains the power, of the Enemy, and defends the Christian Sacraments. The Creeds of the Church, uttered by His Voice within her, are her symbols and watchwords; and the faithful in every age are enabled by His grace to contend earnestly for the faith, and to "tread on serpents and scorpions, and all the power of the Enemy." (Luke x. 19.)

The Fourth Seal opened.

7, 8. καὶ ὅτε] *And when He opened the fourth seal I heard the Fourth Living Creature say, Come and see. And I saw and behold a pale horse: and his name that sat on him was Death, and Hades followed with him. And power was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, and with death, and by means of the Beasts of the earth.*

The Horse here mentioned is described as χλωρὸς, *gilvus*, of a *pale yellowish green*, a *livid ghastly colour*, like that of a *corpse*. See the authorities in *Wetstein* here, p. 773. The word χλωρὸς is joined with *grass* below, viii. 7, and in Mark vi. 39.

The Rider here is Death, and by his side is *Hades*, the personification of the Region of departed spirits (see on Luke xvi. 23, and above, i. 18). Hades is joined with Death, below, xx. 13, 14, where *Death* and *Hades* are cast into the Lake of Fire. Compare xxi. 4, and St. Paul's words in 1 Cor. xv. 55, derived from those of Christ Himself in the prophecy of Hosea, "*O Death*, I will be thy plagues; *O Grave* (*Hades*), I will be thy destruction." (Hosea xiii. 14.)

The word used in this seal for *sword* is different from that in *v.* 4, and signifies properly a Thracian sword, *framea* (*Hesych.*); it is *not* the *imperial* sword (μάχαιρα) of lawful Authority, such as that of the Emperors of Rome, but it is rather the barbarian scymitar (ῥομφαία) of savage invaders; and it expresses the violence of wild and uncivilized marauders.

The Beasts of the earth here, θηρία τῆς γῆς, are *savage powers* exercising an *earthly* dominion for *earthly ends* (cp. the Apocalyptic phrase, "those who dwell *on the earth*," see on iii. 10).

Observe the article here, "*the* Beasts," showing that although they have not yet been mentioned, they are present to the divine foreknowledge, and will be described more fully in later parts of the Apocalypse. See particularly xi. 7; xiii. 1—17; xiv. 9—11; xvi. 2. 10. 13; xvii. 3—17; xix. 19, 20; xx. 4. 10.

This *prophetic* use of the definite article is striking and sublime. It shows that all the imagery of the *future* is *present* in the Panorama of Omniscience to Him who inspires St. John.

These words, *the Beasts of the Earth*, thus introduced, connect the *time* of this *seal* with the *time* of *other* prophecies in other portions of the Apocalypse.

The *words* thus used in this book may be called chronological *catch-words*. They serve to rivet prophecies of *contemporaneous* events, and to mark identity of subject, as well as sameness of time. See above, *Introduction*, pp. 151, 152.

Here *the Beasts* are mentioned by *anticipation*. Similarly below, in ch. xi. 7, in the Vision of the two witnesses, it is said that "*the* Beast which riseth from the abyss" will make war with them. Nothing had as yet been said concerning *the* Beast, but he is afterwards described under that name in xvii. 8, and he is already present to the mind and eye of the Writer, illumined by the Holy Ghost.

The careful observation of these *catch-words* will often supply a clue to the sense of the prediction, and to its proper time and place in the prophetical volume. Evidences of the truth of this principle will be seen in the succeeding pages.

The Apocalypse is composed with marvellous accuracy and minute verbal precision (see above on chaps. ii. and iii.); and the use of a phrase in one part of the book serves often to determine its sense in another. This is what might be expected. The Apocalypse is a prophetical book; and the interpreter *needs* such helps as these: and the more he examines the language of the Apocalypse, the more he will be convinced that they are not denied him.

Let us apply this principle here. We find, on examination, that the word θηρίον, *Beast*, is used in no less than *thirty-seven* places of the Apocalypse, and *always* in a special sense, signifying a *particular power;* we may therefore reasonably infer that this word is used in the same sense in *the passage now before us*. Cp. notes below, x. 3, and on xi. 9.

This Seal, therefore, presents a compendious view of the sufferings which the Church of Christ would have to endure from *various* workings of the Evil One.

In the second seal the instrument of the Enemy was *Persecution*, in the third it was *Heresy*. But here in the fourth seal the evil is *multiform*.

History explains this.

In the fifth and next following centuries the Heresies and Divisions of Christians gave occasion to incursions of Barbarians, such as the Goths (A.D. 410), the Huns (A.D. 452), the Vandals (A.D. 455), and other hordes, which overran a great part of Europe and Africa. They are represented in this seal; and its range extends to the ravages of Mohammedanism in the seventh century (A.D. 622), and beyond it.

The words *Famine* and *Death* signify the moral and spiritual woes of this period; woes consequent on Heresies and Schisms. The voice of sound learning and scriptural exposition had become feeble. Spiritual Dearth and Death were dominant in Christendom.

At length, also, in the ninth and tenth centuries, another Power began to domineer, which, on account of the extent and duration of its sway, will be more fully described in subsequent prophecies; and is now characterized by a few striking words, "*the Beasts of the earth;*" words which point out the *chronological* place of the present prophecy, and prepare the reader for the fuller description which will be presented to him hereafter. See chap. xiii. 1—18; xvii. 3—17; xix. 19, 20; xx. 4. 10.

The *colour* of the *horse* in this seal,—*pale*, or *ghastly* as a *corpse*,—and the companionship of *Death*, as well as *Hunger*, seem to bespeak the prevalence of *deadness* of *soul*, and of *Infidelity*.

The invitation to view the incidents of this seal is represented as proceeding from the *Fourth Living Creature*, who had the appearance of a flying *Eagle* (iv. 7). It was the special office of St. John, the writer of the Fourth Gospel, the Evangelical Eagle, to declare in that Gospel the divine power of Christ after His Resurrection (John xx., xxi.), when, like an Eagle, He had moulted the plumage of the Grave, and renewed His strength, and became young (Ps. ciii. 5), and mounted up with wings like an Eagle (Isa. xl. 31), and carried His young on His wings from their earthly nest, and soared with them to heaven. (See above on Matt. xxiv. 28. Luke xvii. 36.) And St. John in his Apocalypse de-

9 g Καὶ ὅτε ἤνοιξε τὴν πέμπτην σφραγῖδα, εἶδον ὑποκάτω τοῦ θυσιαστηρίου τὰς ψυχὰς τῶν ἐσφαγμένων διὰ τὸν λόγον τοῦ Θεοῦ, καὶ διὰ τὴν μαρτυρίαν ἣν εἶχον· 10 h καὶ ἔκραξαν φωνῇ μεγάλῃ λέγοντες, Ἕως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ἀληθινὸς, οὐ κρίνεις καὶ ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κατοικούντων ἐπὶ τῆς γῆς; 11 i Καὶ ἐδόθη αὐτοῖς στολὴ λευκή· καὶ ἐρρέθη αὐτοῖς ἵνα ἀναπαύσωνται ἔτι χρόνον μικρὸν, ἕως πληρωθῶσι καὶ οἱ σύνδουλοι αὐτῶν καὶ οἱ ἀδελφοὶ αὐτῶν, οἱ μέλλοντες ἀποκτείνεσθαι ὡς καὶ αὐτοί.

g ch. 8. 3. & 9. 13. & 14. 18. & 19. 10. & 20. 4.

h Zech. 1. 12. 2 Esd. 15. 8.

i ch. 3. 5. & 7. 9, 14. Heb. 11. 40.

scribes Christ's Victory over those adversaries, *Death*, *Hades*, and the *Beasts*, which are arrayed against Him in this seal. See below, xix. 20; xx. 13, 14.

The Fifth Seal.

9—11. καὶ ὅτε] *And when He opened the fifth seal, I saw under the altar the souls of them that had been slain for the word of God, and for the testimony which they held fast. And they cried with a loud voice, saying, How long, O Lord, the Holy One and true, dost Thou not judge and avenge our blood on them that dwell on the earth?*

And a white robe was given unto each of them; and it was said unto them, that they should rest yet for a little time, until their fellow-servants also and their brethren, that are to be killed as they were, should be fulfilled.

The reading of the last word here is disputed. *Elz.* has πληρώσονται, which has not much authority. *Lach.* has πληρωθῶσιν, with A, C, and this seems the preferable reading. *Tisch.* has πληρώσωσιν, with B.

St. John being "*in the spirit*," was enabled to see departed *spirits*; he beheld them with the spiritual eye enlightened by the Holy Ghost. *Tertullian* (de Animâ, c. 8) says, "in *spiritu* factus *animas* martyrum conspicit." Cp. ibid. c. 10, and de Resur. carnis, c. 25. The souls of Martyrs are represented here as *under the Altar*; because they had been slain as Victims to God; their bodies had been sacrificed on His Altar, and their blood, in which is the life (Gen. ix. 4), had been poured out upon it, and flowed down beneath it, and cried from the ground, as did that of Abel the *first* Martyr. (Gen. iv. 10. Matt. xxiii. 35.)

The imagery of this Vision is derived from the sacrificial service of the Temple (Exod. xl. 29); "the blood of the victims being received by the sacrificing Priest in a vessel was *poured out at the foot of the Altar*." (*Jahn*, Archæol. § 377; see Levit. iv. 7; viii. 15. Isa. xxix. 1.) The sacrificial word (ἐσφαγμένων) here rendered *slain*, is the same as is applied to *Christ*, the True and Faithful *Martyr*, the Lamb *slain* (see v. 6. 9. 12; xiii. 8), and to the *Martyrs* (in xviii. 24). This imagery had been already adopted by the Apostle St. Paul at Rome, on the eve of his own martyrdom; "I am already being *poured out*, and the time of my departure is at hand." (2 Tim. iv. 6.)

St. John sees here the *disembodied souls* of departed saints; and he represents them, *not* as *sleeping* in insensibility, but as *conscious* of the past; and even as measuring the *lapse of time*, "Lord, how long?" and as earnestly longing and praying for the Coming of Christ. "How long, O Lord, the holy and true, dost Thou not judge?" "The souls of Martyrs," says *Tertullian* (Scorpiace, c. 12), "repose in peace *under the Altar*, and cherish a *spirit of patience* (patientiam pascunt) until others are admitted to fill up their communion of glory." And *S. Irenæus* says (v. 31, Grabe), "The *souls* of the departed go to the place assigned them by God, and there abide until the Resurrection, when they will be reunited to their bodies; and then the Saints, both in soul and body, will come into the presence of God." Cp. *S. Cyprian* de Lapsis, p. 446; and de Bono Patientiæ, p. 592.

The souls here seen by St. John are those which repose "in *Abraham's bosom*," and have a foretaste of future glory (Luke xvi. 22). See the *Catena* here, pp. 274, 275; and *Aug.* (*?*), who says, "The souls of the saints are in *Paradise* (Luke xxiii. 43), but they are said to be under the *Altar*, because their blood is shed on the earth, and crieth from the ground."

St. John, in another part of the prophecy (see xx. 4), reveals a similar vision of the *disembodied souls* of the Martyrs in the intermediate *state*. That revelation is similar to St. Paul's representation of the present condition of the departed spirits of the Ancient Patriarchs, who wait till the General Resurrection and Day of Judgment for their "*perfect* consummation and bliss, both in *body and soul*, in eternal and everlasting Glory." (*Office* for the *Burial* of the *Dead*.) See Heb. xi. 40.

In the mean time, they enjoy the rest and refreshment *of Paradise* (Luke xxiii. 43), and are in Abraham's bosom (Luke xvi. 22). Therefore, as the Apocalypse says, "*Blessed* are the *dead* that die in the Lord, for they *rest* from their labours" (xiv. 13). The voice here assures them that the time of their *rest* is *short*, that is, it is *short*, compared with the time of future fruition of *joy* in *eternity*: and that ere long, when the number of their fellow-servants and brethren, God's Martyrs, has been accomplished, their bliss will be consummated by the *Resurrection* of their *bodies*, and by the gracious invitation of Christ to "inherit the *kingdom* prepared for them from the foundation of the World." (Matt. xxv. 34.)

As to the sense of ἐκδικεῖς, see above, on the prayer of the poor widow, Luke xviii. 3. 5; and below, xviii. 20, and the words of the Psalmist, zealous for the vindication of God's honour by the execution of His judgments on those who blaspheme His Name: Ps. lxxix. 10—13.

It is well said by *Bede* here, "Those souls which offered themselves a living sacrifice to God, pray eternally for His Coming to judgment, *not* from *any vindictive feeling against* their enemies, but in a spirit of zeal and love for God's glory and Justice, and for the Coming of that Day, when sin, which is rebellion against Him, will be destroyed (see Heb. ix. 28), and their own bodies will be raised. And so in that prayer wherein Christ teaches us to forgive our enemies, we are also taught to say, 'Thy Kingdom come.'"

11. στολὴ λευκή] *a white robe* *Elz.* has here στολαὶ λευκαὶ, *white robes*, but the reading of A, B, C, στολὴ λευκὴ, in the singular, is far preferable, as indicating that the *one* and *same white robe* of Christ's righteousness was given to *each* of them (cp. xix. 14). All their unrighteousness is forgiven, and their *sin is covered* by that white robe (cp. James v. 20. 1 Pet. iv. 8), and they have a delightful consciousness of God's favour, and are with Christ (Phil. i. 23), and enjoy a blissful foretaste of heavenly and everlasting felicity.

Introduction to the Sixth Seal.

In the Apocalypse the number *six* always introduces a time of severe *trial* and *suffering*, previous to a *seventh* or *Sabbatical* period of *Rest* which ensues, and *closes* the series.

St. John saw the Visions of the Apocalypse on the *Lord's Day* (i. 10), the First Day of the *week*: and all these Visions are arranged in groups of *sevens*. Seven Epistles are sent; seven seals are opened; seven trumpets sound; seven vials are poured out. They all end in a *Sabbath* of rest, after an *hexäemeron* or *six days'* course of labour and sorrow. The number *seven* occurs nearly fifty times in the Apocalypse; see below, note at end of chap. xi.

There is a Harmony between the *seven seals*, indicating the seven successive periods of the sufferings of the *Church*, and the seven days of the *Passion Week* of Christ.

The *first* day of *that* week was Palm Sunday. Christ then came forth *riding* into Jerusalem, and was welcomed as a *Conqueror and King*. See on Matt. xxi. 1—11. Mark xi. 1—11. Luke xix. 29—44. John xii. 12—16.

So it was in the *first seal*. Christ came forth riding on the white horse, *conquering and to conquer*. See above, *v.* 2.

On the *second* day of that week, "the Chief Priests, and Scribes, and Chief of the People sought how they might *destroy* Him." Mark xi. 18. Luke xix. 47.

The *Second Seal* displays a similar working of the power of the Adversary against the Church (*v.* 3); and like analogies may be traced between the other days of the Passion Week of Christ, and the sufferings of the Church, as displayed in the seals.

The climax of Christ's Passion Week was *Friday*. The sixth Day was the Day of the Crucifixion.

So the Sixth Seal reveals the crisis of greatest suffering for the Church; it is the Friday of *her* Passion Week.

But it is also the eve of the *Sabbath* of *her* rest.

On the day of Christ's Passion, there was a strange and unnatural *darkness*. So, as this Seal reveals, will it likewise be in the *sixth age* of the *Church*, "When the Son of Man cometh, shall He find the *Faith* on *earth?*" see Luke xviii. 8. On Good Friday, there was desertion of Christ; and the *Kings of the Earth* stood up, and the Rulers took counsel together against the Lord and against His Anointed (Ps. ii. 2. Acts iv. 26, 27). So it will be in the last age of the Church. The Love of many will wax cold (Matt. xxiv. 12). Men will not endure sound doctrine

k ch. 16. 18. Joel 2. 10, 31. & 3. 15. Matt. 24. 29. Acts 2. 20.

l Ps. 102. 27. Isa. 34. 4. Heb. 1. 12. ch. 16. 20.

m Isa. 2. 19.

12 k Καὶ εἶδον ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἕκτην, καὶ σεισμὸς μέγας ἐγένετο, καὶ ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, καὶ ἡ σελήνη ὅλη ἐγένετο ὡς αἷμα, 13 καὶ οἱ ἀστέρες τοῦ οὐρανοῦ ἔπεσαν εἰς τὴν γῆν, ὡς συκῆ βάλλει τοὺς ὀλύνθους αὐτῆς ὑπὸ ἀνέμου μεγάλου σειομένη, 14 l καὶ ὁ οὐρανὸς ἀπεχωρίσθη ὡς βιβλίον ἑλισσόμενον, καὶ πᾶν ὄρος καὶ νῆσος ἐκ τῶν τόπων αὐτῶν ἐκινήθησαν· 15 m καὶ οἱ βασιλεῖς τῆς γῆς, καὶ οἱ μεγιστᾶνες, καὶ οἱ χιλίαρχοι,

(2 Tim. iv. 3). The Woman will suffer persecution, and be driven into the wilderness (Rev. xii. 6. 14). As at the Crucifixion there was an Earthquake, and the rocks were rent (Matt. xxvii. 51), so it will be then. As Christ's Death brought confusion and overthrow to Satan and his adherents, and Victory to all true believers, and was their entrance to Rest and a Glorious Resurrection; so the sufferings of the last age will be succeeded by, and crowned with, everlasting felicity. Then especially the Church—and every true member of the Church—will find and feel that we must through *much tribulation* enter the *Kingdom of God* (Acts xiv. 22), and if we *suffer* with Him we shall also *reign* with Him: cp. Rom. viii. 17.

The Sixth Seal.

12—17. καὶ εἶδον] *And I saw when He opened the sixth seal, and there was a great Earthquake, and the Sun became black as sackcloth of hair: and the whole Moon became as blood; and the Stars of heaven fell to the earth even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind: and the heaven departed as a scroll when it is rolled together; and every Mountain and Island were moved out of their places. And the kings of the earth, and the great men, and the chief captains, and the rich men, and the mighty men, and every man bond and free, hid themselves in the dens and in the rocks of the mountains; and they say to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great Day of His wrath is come; and who is able to stand?*

This prophetic description may be combined with that in vii. 1—3, revealing "the preparations for the accomplishment of the number of the Elect."

Some *Modern* Interpreters have supposed that this Sixth Seal refers only to the establishment of Christianity in the Fourth Century.

But all the ancient Expositors were agreed, as was observed before, that the Sixth Seal brings the prophecy down to the *last age* of the Church and the World. Cp. *Tertullian*, adv. Hermog. c. 34; and *S. Hippolytus*, pp. 113. 115 (ed. Lagarde); and the *Auctor Anonym.* adv. Novatianum, p. 781 of *S. Cyprian*, Works, ed. Venet. 1758; and the Ancient Greek Expositors here, in *Caten.*, p. 282; and *Primasius* and other Ancient Latin Interpreters of the Apocalypse.

As it is essential to the right understanding of the Apocalypse that this point should be settled, the following considerations are submitted to the reader, in confirmation of the Ancient Exposition.

(1) The Apocalypse is a sequel to the Book of Daniel. St. John takes the thread of Prophecy from the hand of Daniel. He deals with many of the same subjects, and adopts his imagery and language.

It is therefore highly probable that the Holy Spirit, Who inspired Daniel and St. John, and Who is a Spirit of Wisdom and Order, would present the prophetic Visions to their minds, according to the same plan.

In examining the prophecies of Daniel, we find that the Holy Spirit first presents a rapid sketch of the future from *Daniel's age to the Day of Doom.* This is done in the vision seen by Nebuchadnezzar, and *revealed* by God to Daniel, and interpreted by Daniel under the divine inspiration (Dan. ii. 31—45).

That first Vision in the Book of Daniel has its parallel in this first Vision of the Apocalypse.

Each of these Visions—that of the image in Daniel, and this of the Seals in St. John—displays a *brief view* of the *future, even to the end of the World.*

Again; in the Book of Daniel the Vision of the quadriform Image is succeeded by the Vision of the Four Beasts (vii. 1—27), in which the subject of the former prophecy is displayed in a different and ampler form; and that Vision is succeeded by other subsidiary Visions (viii. 2—25), in which some of the elements and features of the former Visions are exhibited in clearer outline and larger dimensions.

Precisely the same method is employed in the Apocalypse. See above *Introduction*, p. 152.

(2) If we scrutinize the context and contents of the Sixth Seal, we shall see that it *cannot* refer to the age of Constantine, *nor* to any *other age* than the *last age* of the Church.

The phenomena of this Seal do not belong to the fourth century. It could not be said *then*, that "The *Great Day of the wrath of the Lamb was come*" (*v.* 17); or that it was a time of general panic and confusion; or that it was succeeded by the completion and gathering together of God's elect from all nations under heaven, and by an universal triumph of His people, and by an universal ascription of praise to Him and to the Lamb, and by the admission of the Saints *to stand before His throne, and to serve in His Temple day and night* (vii. 15). When the Day of Universal Resurrection and of the Last Judgment shall come, then—but not till then—will the Saints be admitted into *heaven*, to stand before God's *throne*, and to *serve* in His *Temple* for ever. See above, *vv.* 10, 11.

The Events just specified form the immediate Sequel of the *Sixth Seal.*

Hence it is evident that the prophecies in the Sixth Seal were not fulfilled in Constantine's age, nor will they be accomplished till the eve of the consummation of all things.

(3) This appears also from the tenor of the prophecies in the preceding seals; which lead by a successive series of visions from the Time of Christ's First Advent to the last age of the Church.

Here then we have a clue to the interpretation of this Seal; and we shall find that the succeeding Visions are cleared up by this exposition, and reflect additional light upon it, and augment the evidence of its truth.

The imagery of this Seal is similar to that with which our Blessed Lord Himself describes the circumstances of His own *Second Coming to Judgment* (see Matt. xxiv. 29—31). "The *Sun* shall be darkened, and the *Moon* shall not give her light, and the *Stars* shall fall from heaven, and all the powers of the *heavens* shall be shaken; and *then* shall appear the Sign of the Son of Man in heaven, and then shall all the *tribes* of *the Earth* mourn, and they shall see the *Son of Man coming* in the clouds of heaven with power and great glory."

This prophecy of our Lord introduces the mention of the *last Trumpet*, and the gathering together of *His elect* from the four winds, from one end of heaven to another. Matt. xxiv. 31.

Here is another parallel to this seal; in which a command is given to the *four Angels at the four corners* of the earth, not to hurt the earth till *the Servants of God are sealed;* and then the number of the elect is completed (vii. 4—9).

Our Lord also in another place thus describes His own *Second coming*, "There shall be signs in the *Sun*, and in the *Moon*, and in the *Stars*, and upon the *Earth* distress of Nations, with perplexity, the Sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that shall be coming *on the Earth;* for the powers of heaven shall be shaken; and then shall they see *the Son of Man coming* in a cloud with power and great glory" (Luke xxi. 25—27). See also the prophecies of Isaiah (li. 6. 2 Pet. iii. 7. 10, 11) concerning the last days. Those prophecies, and that of our Lord just quoted, harmonize with the Vision of this Seal, and show its reference to the same events.

Lastly, the imagery of this Seal connects it with other *Visions* in the Apocalypse itself, descriptive of the condition of the World in the *last age.*

The mention here of the war and rout of the *Kings of the Earth*, i. e. the powers of this world opposed to Christ and to the Kings from *the East* (xvi. 12), and the mention also of the *great Earthquake* in this Seal, and the moving of Mountains and Islands, seem to show that the time of this Seal coincides with that of the *Sixth* and *Seventh* Vials, described in the sixteenth Chapter as follows: "12. And the sixth angel poured out his vial upon the great river, Euphrates; and the water thereof was dried up, that the way might be prepared of *the kings from the East.* 13. And I saw three unclean spirits like frogs from the mouth of the dragon, and from the mouth of the beast, and from the mouth of the false prophet. 14. For they are spirits of devils, *working miracles*, which go forth unto *the kings of the earth*, and of the whole world, *to gather them to the battle of that great Day* of

καὶ οἱ πλούσιοι, καὶ οἱ ἰσχυροὶ, καὶ πᾶς δοῦλος καὶ ἐλεύθερος, ἔκρυψαν ἑαυτοὺς
εἰς τὰ σπήλαια καὶ εἰς τὰς πέτρας τῶν ὀρέων, 16 n καὶ λέγουσι τοῖς ὄρεσι καὶ n Isa. 2. 19. Hos. 10. 8. Luke 23. 30.
ταῖς πέτραις, Πέσατε ἐφ' ἡμᾶς, καὶ κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ καθ- ch. 9. 6.
ημένου ἐπὶ τοῦ θρόνου, καὶ ἀπὸ τῆς ὀργῆς τοῦ Ἀρνίου, 17 o ὅτι ἦλθεν ἡ ἡμέρα ἡ o Isa. 13. 6. Joel 2. 11.
μεγάλη τῆς ὀργῆς αὐτοῦ, καὶ τίς δύναται σταθῆναι ; Zeph. 1. 14. Ps. 76. 7.

VII. 1 a Καὶ μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους ἑστῶτας ἐπὶ τὰς τέσσαρας a Dan. 7. 2.
γωνίας τῆς γῆς, κρατοῦντας τοὺς τέσσαρας ἀνέμους τῆς γῆς, ἵνα μὴ πνέῃ
ἄνεμος ἐπὶ τῆς γῆς μήτε ἐπὶ τῆς θαλάσσης, μήτε ἐπί τι δένδρον.
2 b Καὶ εἶδον ἄλλον ἄγγελον ἀναβαίνοντα ἀπὸ ἀνατολῆς ἡλίου ἔχοντα σφρα- b ch. 14. 1.
γῖδα Θεοῦ ζῶντος· καὶ ἔκραξε φωνῇ μεγάλῃ τοῖς τέσσαρσιν ἀγγέλοις, οἷς

God Almighty. 16. And they *gathered them* together into a place called in the Hebrew tongue Armageddon.

"17. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 18. And there were voices, and thunders, and lightnings; and there was a *great earthquake*, such as was not since men were upon the earth, so *mighty an earthquake*, and so great. 19. And *the great city was divided into three parts*, and the cities of the nations fell; and *Babylon the Great came in remembrance before* God, to give unto her the cup of the wine of the fierceness of His wrath. 20. And *every island fled away, and the mountains were not found.*"

In *v.* 12, after σελήνη, A, B, C have ὅλη, *whole*, which is omitted by *Elz.*

In *v.* 15 *Elz.* has πᾶς before ἐλεύθερος, but πᾶς is not in A, B, C. The panic and distress of this convulsion are described as so great that even slaves, who in the ancient States would not be much concerned by the distress of their masters, are involved therein.

15. πᾶς δοῦλος] *every bondman and every freeman.* Cp. Isa. xxiv. 2, and below, xiii. 16; xix. 18.

16. λέγουσι τοῖς ὄρεσι] *they say to the Mountains, Fall upon us.* Compare above, on Luke xxiii. 30. The kings of the Earth and Great Men of this world, who have not used their power as Vicegerents and Deputies of Christ, for the maintenance of His Truth, and for the promotion of His Glory, will then be fain to hide themselves in caves and dens of the earth, as the kings of Canaan did, when flying from Joshua, the type of Jesus (Josh. x. 16—22); but in vain.

— κρύψατε ἡμᾶς—ἀπὸ τῆς ὀργῆς τοῦ Ἀρνίου] *hide us from the wrath of the Lamb.* Awful and striking words. Save us from the *wrath* of Him whom *we* despised as weak and gentle as a *Lamb*, and whom we now find to be strong and terrible as the Lion.

He who was preached to us as the "*Lamb of God*, taking away the sins of the World," and dying to save us, is now become the Author of our punishment and woe. Dreadful discovery! Compare xiv. 14.

Perhaps also this will be said by some in a tone of desperate derision and fiendish blasphemy. Cp. xvi. 9. 11. 21.

Contrast this exclamation of agony with the ascription of *salvation* to God and the *Lamb* on the part of the *servants of God* (vii. 9). They will pass in safety through the *great tribulation* (vii. 14), and will stand for ever before the Throne of God and the *Lamb* (vii. 9), and the *Lamb* will lead them to waters of *Life* (vii. 17).

Brief *Retrospect* of the preceding Seals.

In the First Seal we saw our Blessed Lord and Saviour arrayed as a mighty Warrior, crowned, riding in triumph on a *white horse, conquering and to conquer*. Such He appeared at the period of the First Seal; that is, in the *primitive* age of Christianity.

The succeeding Seals have displayed Satan, the *Adversary* of Christ and His Church. Christ, we have seen, is ever one and the same. He is ever on the white horse; ever pure, ever true, ever victorious. But Satan *changes* his form and colour. He is first terrible, on a horse of blood, and brandishes a sword. He next appears on a black horse, and holds a balance. He then comes forth on a pale horse, with Death, and Hades, and Hunger, and Beasts in his train. *Christ* is *ever the same*; but *Satan* assumes *different shapes and colours*, and has different weapons and allies, to suit the temper of the times. When he is foiled in one device, he resorts to another. He knows where men are most vulnerable, and assails them accordingly; and so it will ever be to the end of the world; when, having exhausted all his arts, he will, like the fabled Proteus after all his changes, return to his original shape, and *fiercely persecute* the Church (xx. 8, 9).

But now look at the end.

The day will at length come, when *all* his efforts will be defeated. Look at the close of the Apocalypse. He Who is on the White Horse has subdued *all* His enemies. The two Beasts (xiii. 1. 11), the allies of Satan, are taken by Christ, "and cast alive into the lake of fire" (xix. 20). "Death and Hades are cast into the lake of fire; which is the second death" (xx. 14). And at last, Satan himself is "cast into the lake of fire, to be tormented for ever and ever" (xx. 10).

The purpose therefore of the Seals is to assure the Christian Church that Christ has gone forth *conquering and to conquer*; and that whatever His enemies may do, His Victory is certain and will be eventually complete.

They also warn her, that she must *not* look for *peace*, or for perfect *purity* on *earth*. They reveal to her that she must expect to be tried by manifold forms of *persecution* from *without*, and of *error* from *within*. But she is also cheered with the assurance that all who remain true to Christ will be partakers of *His Victory*.

This design of the Seals is clearly brought out by the answer of the Angel at the end of the Vision of the sixth Seal, just before the final consummation, when he describes the *whole company* of those who are saved, even from the first Advent of Christ. "These," he says, "are they that are coming out of the *great tribulation*, and who washed their robes white in the *blood of the Lamb*" (vii. 14).

We are taught also by these Visions how History ought to be written, and how it ought to be read. And in speaking here of History we may include History not only of the *Church*, but of the *World*. Our Lord says, "the Field is the World" (Matt. xiii. 38). The Church is universal in time and place, and whatever concerns the World concerns the Church, and whatever concerns the Church, concerns all men.

We learn from these Visions to study History in this spirit. We learn to contemplate its events not only as facts teaching civil wisdom, but to regard them as St. John teaches us to do; that is, as exhibiting the operations of two opposite Powers, the power of Christ on one side, and the power of Satan on the other. Thus the *early* Christian Historians treated historical events; here is their great excellence. They looked on Persecution, and Heresy, and Superstition, and Infidelity, as weapons of Satan against Christ. In them they saw the Evil One riding, as it were, on the red horse, and the black horse, and the pale horse, against Him who sitteth on the white horse. If we do likewise, we shall study History with the spirit of St. John.

Lastly: to *whom* do we now belong? Whom are we following? Him Who rideth for ever on the white horse? or him who sitteth, now on the red horse, now on the black, now on the pale horse? Christ, or Satan? Doubtless in this world Satan has strong allies and terrible weapons; the sword, famine, the beasts, the grave. But *prospice finem*. Let us have our eye fixed on the end. Where shall we be then? With those who "follow Christ on white horses?" or with "the Beasts, the Grave, and Satan, who will be cast into the lake of fire, which is the Second Death?"

Ch. VII. The Sealing of the Servants of God; the accomplishment of His Elect.

1. καὶ μετὰ τοῦτο] So A, B, C. *Elz.* ταῦτα. *And after this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the Earth, nor on the Sea, nor on any Tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the Earth and the Sea, saying, Hurt not the Earth, neither the Sea nor the Trees, till we have sealed the servants of our God in their foreheads.* On these verses compare above, vi. 12. The Four Angels are represented as standing at the Four

c ch. 6. 6. & 9. 4. Ezek. 9. 4.

ἐδόθη αὐτοῖς ἀδικῆσαι τὴν γῆν καὶ τὴν θάλασσαν, 3 [c] λέγων, Μὴ ἀδικήσητε τὴν γῆν, μήτε τὴν θάλασσαν, μήτε τὰ δένδρα, ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν.

d ch. 14. 1.

4 [d] Καὶ ἤκουσα τὸν ἀριθμὸν τῶν ἐσφραγισμένων, ἑκατὸν τεσσαράκοντα τέσσαρες χιλιάδες ἐσφραγισμένοι ἐκ πάσης φυλῆς υἱῶν Ἰσραήλ· 5 ἐκ φυλῆς Ἰούδα, δώδεκα χιλιάδες ἐσφραγισμένοι· ἐκ φυλῆς Ῥουβὴν, δώδεκα χιλιάδες· ἐκ φυλῆς Γὰδ, δώδεκα χιλιάδες· 6 ἐκ φυλῆς Ἀσὴρ, δώδεκα χιλιάδες· ἐκ φυλῆς Νεφθαλεὶμ, δώδεκα χιλιάδες· ἐκ φυλῆς Μανασσῆ, δώδεκα χιλιάδες· 7 ἐκ φυλῆς Συμεὼν, δώδεκα χιλιάδες· ἐκ φυλῆς Λευΐ, δώδεκα χιλιάδες· ἐκ φυλῆς Ἰσαχὰρ,

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Corners of the Earth, ready to gather in God's Elect from the *four winds* of heaven (see Matt. xxiv. 31), and to execute His Judgments on the ungodly. Compare Matt. xiii. 39. 41, and 2 Thess. i. 7, 8, where the Angels are represented as ministers of His power and retributive justice on His enemies.

Another Angel appears, *ascending* from the *East* or *sunrising* (ἀνατολή). This Angel is either Christ Himself, or a special Messenger from Christ. Christ is described in Scripture, and particularly in this Book, as the Ἀνατολή, or *East* (see on Luke i. 78, and below, on xvi. 12), and this Angel is a superior Angel, for he here gives a *command* to the four Angels; and they are his *ministers* and agents.

Hurt not ye the Earth, he says, *neither the Sea, nor any Tree, till we have sealed the servants of our God on their foreheads.* The four Angels therefore are not only empowered to *hurt*, but they are also commissioned to *Seal*. The Sealing must first take place, *before* the infliction of vengeance.

The four Angels are commanded to restrain the *Winds*, or blasts of destruction, from blowing on the *Earth*, that is, on *Earthly* Powers, *opposed* to those of *Heaven* (see on i. 7; iii. 10), and from blowing on the *Sea*, the element of storms, which is the Apocalyptic emblem of Nations in a state of restless agitation, swelling, raging, and tossing their waves on high against God (cp. Ps. xxix. 9; xlvi. 3; lxv. 7); and from hurting the *Trees*, the Great and Powerful ones of this world, flourishing in the verdure and luxuriance of earthly prosperity. The Rich and Powerful of this world are often compared in Scripture to *Trees*, and are symbolized in its poetic imagery by *Cedars* of *Lebanon*, and *Oaks of Basan* for stateliness and strength, and by *green Bay-trees* for prosperity. Cp. Job xxix. 19. Ps. xcii. 12—14. Isa. ii. 13. Jer. xvii. 8. Ezek. xvii. 3, 4. Dan. iv. 10—16. Hos. xiv. 6, 7.

The Sealing takes place *first;* the Vengeance *follows*. The important fact is thus made manifest, that the *main design* and *primary purpose* of God's workings in this world is the *preservation and beatification of His servants;* and that the *Punishment* of the *opposing* powers of this World which are His Enemies, and are here represented by the Earth, Sea, and Trees, is only *secondary* and *subordinate;* that it is not directly designed by Him, but consequent on their sins. Cp. Matt. xxiv. 41.

The *Angels* are restrained from inflicting punishment, until they have sealed the servants of God on their *foreheads*. This action of sealing with the seal or signet of God, is equivalent to a *declaration*, that they, who are so sealed, *appertain* to God, and are *distinguished* as such from others who do not belong to Him, and are *assured* by Him of His *protection* against all evil; and that they are *completed* in number and consummated in happiness; cp. the use of *σφραγίζω, to seal*, in Isa. viii. 16. Dan. ix. 24. John iii. 33; vi. 27. Rom. xv. 28. Eph. i. 13; iv. 30.

This Vision may be compared with the Vision in Ezekiel (ix. 4—6), where the Saints are sealed with the letter *Thau*, the *last* letter of the Hebrew Alphabet (see the original *Hebrew* there, and also *Vulg.*); showing their constant perseverance to the end, and the unfailing protection of God. Cp. *Bishop Andrewes*, ii. p. 76.

The *forehead* is specified as that on which the divine impress is received. Cp. Rev. xxii. 4. The forehead is the most conspicuous part of the human body; as the ancient Fathers observe, it is the seat of boldness and constancy both for evil and good (see Jer. iii. 3. Ezek. iii. 7—9); and it shows whether a man is a faithful soldier of Christ, or sold in slavery to the Evil One.

Hence the Cross is impressed on the *forehead* in the Sacrament of Baptism (which was often called *σφραγὶς*, or *seal*, by ancient Christian writers. See *Euseb.* iii. 23, in a narrative concerning St. John. *Greg. Naz.* Orat. xl. *Suicer*, Thesaur. p. 1198, *v. σφραγὶς*), in order that he who bears it "may not be ashamed to confess the faith of Christ crucified, but may manfully fight under His banner against Sin, the World, and the Devil, and continue His faithful soldier and servant unto his life's end."

The Antichristian Power is also represented as imitating this by a similar process with regard to *its own* servants, whom it *seals* on the *forehead* (Rev. xiii. 16; xiv. 9; xx. 4).

4. *καὶ ἤκουσα*] *And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of every tribe of the children of Israel. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben twelve thousand. Of the tribe of Gad twelve thousand. Of the tribe of Aser twelve thousand. Of the tribe of Nepthalim twelve thousand. Of the tribe of Manasses twelve thousand. Of the tribe of Simeon twelve thousand. Of the tribe of Levi twelve thousand. Of the tribe of Issachar twelve thousand. Of the tribe of Zabulon twelve thousand. Of the tribe of Joseph twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.*

With regard to the last of these verses it may be observed that *Elz.* repeats here the word *ἐσφραγισμένων twelve times* after *χιλιάδες*; but it is found only *twice* in A, B, C, and many Cursives. Also, *Elz.* has *ιβ′* instead of *δώδεκα*, which is in A, C; and in *v.* 4 *Elz.* has *ρμδ′* instead of the fuller orthography of the numerals.

What do these One Hundred and Forty-Four Thousand represent?

They do *not* signify the *literal* Israelites; but they represent the "blessed company of all faithful people," gathered together from all parts of the World, and constituting the Church Universal, redeemed by Christ's Blood, and sealed by His Spirit, and continuing stedfastly in the doctrine preached by His Apostles, sent by Him and taught by the Holy Ghost.

This is the interpretation given to this passage (*vv.* 2—12) by the Christian Church, appointing it to be read as an Epistle on the Festival of "All Saints." The truth of this interpretation may appear from the following considerations:—

(1) The 144,000 do *not* signify the *literal* Israel.

One of the main designs of the Apocalypse is, to show that believers in *Christ* are the *true Israel of God;* and that all the promises made by God to *Abraham*, the *Patriarchs*, and the *Prophets*, are fulfilled to those who are incorporated in the Mystical body of Christ, the true seed of Abraham, and abide in Him unto the end. See above, *Introduction*, p. 149.

St. John does not concede even the title of *Jew* to the *literal* Israel. "They *say* that they are *Jews*, and *are not*" (ii. 9; iii. 9). The *Jerusalem*, of which the Apocalypse speaks, is always the *Christian Church* (see iii. 12; xxi. 2. 10). The Sion is the *spiritual Sion* (see xiv. 1), the Royal City of Christ, Who has the key of *David* (see iii. 7), and Who is the Root and offspring of *David* (v. 5; xxii. 16).

In this respect the language of the Apocalypse had been already anticipated by the Apostle of the Gentiles. "He is *not* a *Jew*," says St. Paul, "who is one outwardly, neither is *that* circumcision which is *outward* in the *flesh:* but *he* is a *Jew* who is one *inwardly*, and *circumcision* is that of the *heart*" (Rom. ii. 28, 29); and he says "*We* are the Circumcision" (Phil. iii. 3; cp. Col. ii. 11). "If ye be Christ's ye are *Abraham's seed*" (Gal. iii. 29. Rom. ix. 8). "Ye are come to Mount *Sion*, and unto the city of the living God, the *heavenly Jerusalem*, and to the spirits of just men made perfect." (Heb. xii. 22, 23; cp. Gal. iv. 26.)

Here was a source of inexpressible comfort to all the children of Abraham, especially in the latter days of St. John's age, when the literal Jerusalem was trodden under foot by the Gentiles. Its glories had been eclipsed by those of the Christian Church, or rather they had been swallowed up in its splendour. The spiritual Sion had risen on the ruins of the material Jerusalem. No longer were the eyes of the faithful to be fixed on the stones and buildings of the Temple, and on the transitory glories of its evanescent Ritual. They needed not the Levitical shadows, for they pos-

δώδεκα χιλιάδες· [8] ἐκ φυλῆς Ζαβουλὼν, δώδεκα χιλιάδες· ἐκ φυλῆς Ἰωσὴφ, δώδεκα χιλιάδες· ἐκ φυλῆς Βενιαμὶν, δώδεκα χιλιάδες ἐσφραγισμένοι.

sessed the Evangelical substance. They were now "fellow-citizens with the saints," in every age and clime, and they looked upwards to the solemn fabric and glorious solemnities of "the city that hath foundations;" "the Jerusalem that is above, which is the mother of us all." (Gal. iv. 26.) They beheld with the eye of Faith the great High Priest of their profession, ministering in the Heavenly Sanctuary within the Veil.

(2) Nor do the 144,000, who are sealed in this Vision, represent only the *Jews* who *believe* in Christ; they represent *all* the faithful, whether Jews or Gentiles.

The names of the Tribes specified here are not to be understood literally as signifying Tribes of Israelitish Christians. This is clear from the fact that one of the twelve tribes, that of *Dan*, does not appear at all in the List. It cannot be imagined that not a single person would be *saved* of that Tribe, to which many holy men had belonged.

Besides, *if* the *names* of the *Tribes* were to be taken literally, so ought also the *number* of those who are sealed in each *tribe*;

But it is incredible, that precisely the *same* number of persons should be saved from *each* of the Twelve Tribes here mentioned; and only so *small* a *number* as 144,000 should be saved *in all*.

(3) Therefore, we may rest assured that the interpretation is sound, which is supplied here by the ancient Expositors, and is adopted by some of the best modern commentators, especially *Vitringa* and *Hengstenberg* in his notes on xi. 13. *Neither* the *names*, nor the *numbers*, in this Vision are to be understood *literally*.

The present Vision becomes clear, when we regard these One Hundred and Forty-Four Thousand as representing the *glorified company of the whole Church of the Saints of God*. The number 144,000 represents their consummation. As is well said by *S. Augustine* (de Doctrinâ Christianâ), "The number Twelve multiplied into Twelve makes One Hundred and Forty-Four, the number in the Apocalypse, which designates the *universal Society of the Saints:*" and so *Aug.?* here, "centum quadraginta quatuor Millia *omnis* omninò *Ecclesia est*."

The number here mentioned, 144,000, is produced by Twelve squared, multiplied into Ten cubed. *Twelve* is the number of the *Apostles;* and being multiplied into itself and by a Thousand, it offers an apt representation of the Company of believers, "of a thousand generations," holding the Apostolic doctrine and discipline unto the end, in solid constancy and unity.

Geometrical dimensions were often used by the ancients, as exponents of *moral qualities*. Thus we have ἄνδρα χερσί τε καὶ ποσὶ καὶ νόῳ τετράγωνον (a man perfectly *squared*), in *Plato* (Protag. 339, B). Compare *Horace's* metaphor, "Fortis et in se-ipso totus teres atque rotundus." 2 Sat. vii. 86.

The Number *Twelve* in the Apocalypse represents what is *Apostolical*. Thus the *faithful Church* is crowned with *Twelve Stars* (xii. 1); the Church glorified in the heavenly Jerusalem has *Twelve Gates*, and *Twelve Angels*, and has the names of the *Twelve Tribes* of Israel inscribed upon the Gates (xxi. 12); and it has *Twelve* foundation-stones, and on them written the names of the *Twelve Apostles* of the Lamb (xxi. 14); and the heavenly City lies *four square*, with 12,000 furlongs on each side, and its walls are 12×12,000 cubits high (xxi. 17); and its *Twelve* Gates are *Twelve Pearls* (xxi. 21); and the Tree of Life yields *Twelve* Fruits (xxii. 2); all in harmony with our Lord's words to His Apostles, "Ye shall sit on *Twelve* Thrones judging the *Twelve* Tribes of Israel." (Matt. xix. 28.)

Compare the note above, Matt. x. 2, on the Moral and Theological value and signification of the Number *Twelve*, and also on its components *Three* and *Four;* and see below on xi. 3.

This number, like the other numbers in the Apocalypse, has therefore a didactic character. The number Twelve times Twelve thousand, describing the Servants of God *sealed* in their foreheads, exhibits a fundamental principle, which may be demonstrated from other parts of Holy Scripture. It displays the duty of *internal union*, and of *visible communion*, and of *stedfast continuance* "in the doctrine and fellowship of the *Apostles*, and in breaking of bread and prayers." (Acts ii. 42.) "The sameness of the number sealed in each of these Twelve Tribes," say the ancient Greek Expositors, p. 287, "shows the universal dissemination of the *same Apostolic* seed; and the *multiplication* of twelve times twelve by a thousand shows *the fruitfulness* of the seed sown by the Apostles, who were the chosen disciples and divinely commissioned ministers of Him who was the Grain of Corn that fell into the earth and died, and brought forth much *fruit*" (John xii. 24). By the gracious influence of the Holy Ghost, poured out upon the seed, "a little one became a *thousand*, and a small one a strong Nation; the Lord hastened it in His time." (Isa. lx. 22.) "By this mystical number 144,000," says *Primasius*, "the *innumerable multitude* of the *Elect* is signified."

Further, lest any one should imagine, that this number of the Twelve Tribes of the sealed is to be interpreted *literally*, and that the servants of God make only so *small* a number as 144,000; or that *these* Tribes are *literally Tribes* of *Israel;* St. John takes care to add that they are *innumerable*, and come from *every nation* under heaven. He says, "*After this I beheld, and, lo, a great multitude, which no man could number, of every nation, and tribes, and peoples, and tongues, stood before the Throne, and before the Lamb, clothed with white robes, and palms in their hands; and they cry with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.*"

It is well observed here by *Aug.?* and *Primasius*, and *Bede*, that St. John here *combines* together in one those whom he had before specified *singly*. He thus aptly intimates that *each* of the elect in *each* tribe, in each age, and each country, of the spiritual Israel, is well known to Him who calleth all His sheep by name (John x. 3. 11), and numbereth every hair of our heads (Matt. x. 30), and that they are also *united* in *one body* in Christ, before His throne in heaven; they are all *joined* in the same Root of *David*, and all are the Seed of *Abraham*, by faith in *Christ*.

It being therefore understood, that they, who are sealed, represent the *complete number* of God's servants from every nation under heaven; the question now arises,

What principle determines the *arrangement* and *designation* of these Tribes of the *Christian Israel*,—that is, of the Church Universal, containing both Jews and Gentiles? See Acts xv. 9. Rom. iii. 29. 1 Cor. xii. 13. Gal. iii. 28. Eph. ii. 13—16. Col. iii. 11.

For an answer to this question, we must compare the arrangement of these Twelve Tribes in this Vision, with that of the Twelve Patriarchs of the literal Israel, as regulated by order of *birth* in the Old Testament. See Gen. xxix. 32—35; xxx. 1—24.

This comparison will be facilitated by the following synoptical Table:

The Twelve Patriarchs *in order of Birth.* Gen. xxix. 32; xxx. 1—24; xxxv. 16—20.	The Twelve Patriarchs *in order of the Blessings of Jacob.* Gen. xlix. 1—29.	Order of Patriarchs as enumerated Exod. i.	Order of the Twelve Tribes according to their Standards in the Tabernacle. Numb. ii.	Order of Tribes according to their *Inheritance* in Canaan. Josh. xiii. to xix.	Order of the Twelve Tribes making the One Hundred and Forty-Four Thousand sealed in the Apocalypse. Rev. vii. 4—9.
Reuben, Simeon, Levi, Judah — Sons of Leah.	Reuben	Reuben	*North.* Dan, Asher, Naphtali.	Reuben, Gad, Half Tribe of Manasseh (Josh. xxii.) — East of Jordan.	Juda
Dan, Naphtali — Sons of Bilhah.	Simeon	Simeon	*West.* Ephraim, Manasseh, Benjamin. *East.* Judah, Issachar, Zebulun.	Judah	Reuben
Gad, Asher — Sons of Zilpah.	Levi	Levi		Ephraim, Manasseh — Sons of Joseph.	Gad
Issachar, Zebulun — Sons of Leah.	Judah	Judah		Benjamin	Aser
Joseph, Benjamin — Sons of Rachel.	Zebulun	Issachar		Simeon	Nepthalim
	Issachar	Zebulun		Zebulon	Manasses
	Dan	Benjamin		Issachar	Simeon
	Gad	Dan		Asher	Levi
	Asher	Naphtali		Naphtali	Issachar
	Naphtali	Gad		Dan	Zabulon
	Joseph	Asher	*South.* Reuben, Simeon, Gad.		Joseph
	Benjamin	"Joseph was in Egypt already."			Benjamin.

e ch. 3. 5, 18. & 6. 11. ver. 14.

9 e Μετὰ ταῦτα εἶδον, καὶ ἰδοὺ ὄχλος πολὺς, ὃν ἀριθμῆσαι αὐτὸν οὐδεὶς ἐδύνατο, ἐκ παντὸς ἔθνους καὶ φυλῶν καὶ λαῶν καὶ γλωσσῶν, ἑστῶτας ἐνώπιον τοῦ θρόνου καὶ ἐνώπιον τοῦ Ἀρνίου, περιβεβλημένους στολὰς λευκὰς, καὶ φοίνικες ἐν ταῖς χερσὶν αὐτῶν· 10 f καὶ κράζουσι φωνῇ μεγάλῃ λέγοντες, Ἡ σωτηρία τῷ Θεῷ ἡμῶν τῷ καθημένῳ ἐπὶ τῷ θρόνῳ καὶ τῷ Ἀρνίῳ.

f Ps. 3. 9. Isa. 43. 11. Jer. 3. 23. Hos. 13. 4.

On comparing the natural order by *birth*, with the order in the Apocalypse, we see the following *discrepancies:*

Judah is *here* placed *before Simeon* and *Levi*, and before *Reuben* the *first-born*. Here is another evidence of the *Christian* significance of these tribes.

Judah is placed *first*, because "*our Lord* sprang out of *Judah*" (Heb. vii. 14), and is the *Lion* of the tribe of *Judah* (Rev. vii. 5), and *Judah* and *Jerusalem* are the Apocalyptic names of the *true Church* of God. (Cp. above, ii. 9; iii. 9. 12, and below, xxi. 2. 10.)

Simeon and *Levi*, the *second* and *third* in order by natural birth, are degraded in the Apocalypse to the *seventh* and *eighth* places respectively. Here also is a proof that the names are not to be taken literally, but have a moral and spiritual sense. *Simeon* and *Levi* are reprobated by the Patriarch Jacob in his prophecy, for their subtlety and cruelty in punishing the wrong done to their sister (Gen. xlix. 5); and perhaps in their degradation they symbolize here a moral truth, that good ends are not to be attained by evil means, and that furious zeal, even in God's cause, is not pleasing to Him.

The fifth son of Jacob, namely, *Dan*, is altogether *excluded* from this list.

That tribe was notorious for its unhappy zeal in receiving and propagating *idolatry* (see Judges xviii. 1—31). This interpretation is suggested by Jewish writers themselves (e. g. the Targum of *Jonathan* on Exod. xvi. 8, and on Numb. xi. 1; xxii. 41, and Deut. xxv. 18), who represent the name of *Dan* as a proverbial by-word for *idolatry* (see *Wetstein*, p. 776).

"The reason for the excluding of *Dan*," says *Hengstenberg* on xi. 13, "is, that the only narrative of the Old Testament, in which *Dan* played a part, is that respecting the worship of *idols* in the Book of Judges (xviii. 1—31); so that the declaration in chap. xxii. 15 of the Apocalypse, '*without* are *idolaters*,' is here represented by the *omission* of Dan."

Here therefore is a protest against *Idolatry*, as wholly disqualifying for admission into the number of God's Saints in glory. Here also is a preparation for the Judgments denounced against Idolatry in later parts of the Apocalypse (see ix. 20; xxi. 8; xxii. 15).

Here again the Prophecy of the Patriarch Jacob on his death-bed, concerning his seed, the heads of the twelve Tribes, and concerning those Tribes themselves, sheds light on this Apocalyptic Vision of the Tribes of the spiritual Israel, and is illustrated by it. There is a mystical analogy between the Prophecy and the Vision which has not yet been fully unfolded. *Dan* is *omitted here;* and in the patriarchal prophecy Dan is described in ominous words. Dan is first pourtrayed as a Judge or Ruler, and then it is added, "*Dan* shall be a *serpent* in the way, an *adder* in the path that biteth the horse heels, so that *his rider* shall fall backward."

The imagery of that Prophecy connects it with the Apocalyptic visions of the Power of Evil represented by the *Serpent* (xii. 9. 14, 15; xx. 2); and *the Rider* in the Prophecy may have also a connexion with *the Rider* in the Vision of the Seals of the Apocalypse (see above, vi. 4, 5), and may represent the destiny and punishment of Evil recoiling on and supplanting itself. There seems to be an expression of this feeling in the patristic Exposition, that "Antichrist would rise from Dan," *Hippolytus*, p. 7, ed. Lagarde; cp. *Irenæus* (v. 30. 2), who notices the omission of Dan here, and connects it with Jeremiah's prophecy, viii. 16, 17, "The snorting of *horses* was heard from *Dan* —behold, I will send *serpents;*" and he regards Dan as a symbol of the Man of Sin.

Another name of a Tribe *omitted* is *Ephraim*.

The defection of the Ten Tribes from the House of *David* and from the worship at Jerusalem, commenced with *Ephraim* (2 Sam. ii. 9), and was mainly promoted by *Ephraim* (1 Kings xii. 25. Isa. vii. 9. 17).

Samaria, the capital of Israel, and the Samaritan Temple at Gerizim, distinct from *Judah*, and the Temple at *Jerusalem*, were in the tribe of *Ephraim*. *Ephraim* is often mentioned by the Prophets as the rival of *Judah*, and as a synonym for Israel as *opposed* to Judah, and even combining with the enemies of Judah and Jerusalem, the Church of God; see particularly the words in Isa. vii. 2. It was told Ahaz, Syria is confederate with *Ephraim:* see also *vv.* 5 and 17, where *Ephraim* is charged with the guilt of the *schism* of *Jeroboam* (see also Isa. ix. 9; cp. Jer. vii. 15).

The prophecies of Hosea abound with denunciations and warnings against *Ephraim* (Hos. v. 3. 9. 13; vi. 4. 10; vii. 1. 8; viii. 9. 11; ix. 3. 8. 11. 13; xi. 12; xii. 1. 14), which, assuredly, are applicable to the *schisms* and *heresies*, the unbelief and ungodliness of a corrupt Christendom.

Therefore, in the *omission* of *Ephraim* from the number of the Saints, there is a divine caution and exhortation addressed to Christians, that they should flee from those sins for which Ephraim is condemned by the Voice of God in the Old Testament; especially from the sin of *schism*.

The family of *Ephraim* is not dealt with here precisely in the same way as *Dan* is. Dan and his seed are altogether omitted. But Joseph the Father of Ephraim, and Manasseh the brother of Ephraim, are both admitted into this catalogue: whereas in the division of Canaan among the Tribes, Joseph had been represented by his two sons, Ephraim and Manasseh.

This may be designed to exhibit the *contrast* between the *earthly* and *heavenly* inheritance; and to show that the principles by which this Apocalyptic enumeration is regulated are not *natural*, but *spiritual*.

Ephraim's seed, in so far as they are children of *Joseph's faith*, may yet have an inheritance: though not as far as they commit those sins which gave Ephraim a character of rivalry and hostility to Judah, the true Church of God. And though Ephraim and Manasseh were brothers in blood, yet "one is taken, the other left" (Matt. xxiv. 40. Luke xvii. 34—36); so it will be in the *heavenly Canaan*. It is not *natural* birth, but *spiritual* birth, not *carnal* brotherhood, but brotherhood in *Christ*, which will gain an entrance there.

Naphtali, who by birth was fifth, is sixth in order in the Apocalypse. *Gad* and *Asher*, who were *seventh* and *eighth* by birth, are here placed *second* and *third*.

These three were children of *handmaids:* Naphtali, of Bilhah, Rachel's *handmaid;* Gad and Asher, of Zilpah, Leah's *handmaid;* and yet they are here elevated in rank, and are placed before Simeon and Levi, the children of Leah, and before Manasseh, descended, through Joseph, from Rachel.

The *moral* of this *transposition* is, that circumstances of worldly birth are of no account in the Christian Church; the sons of the stranger are brought to God's holy mountain (Isa. lvi. 6); the Church of God herself is a Spouse wedded from the heathen world (cp. on Matt. i. 3), and the Gentile is preferred to the Jew; "there are last that will be first, and first that will be last" (Luke xiii. 30).

The last four names are the *same* in the order of Birth, and also of the Apocalypse. One pair of them, Issachar and Zebulun, is from Leah; the other pair, Joseph and Benjamin, is from Rachel.

There is another *resemblance* in the two orders of names.

In the literal Israel, the children of the same mother were born, in successive births, by *pairs*. Thus, from Leah came Reuben and Simeon, Levi and Judah, by successive births. From Rachel's handmaid came, in like manner, Dan and Naphtali. From Leah's handmaid came Gad and Asher. From Leah came Issachar and Zebulun. From Rachel came also Joseph and Benjamin in successive births; see the synoptical table in p. 197.

The same principle is visible in the order of the *Apocalypse*.

Here Judah and Reuben, from Leah, are ranged side by side; so, from Leah's handmaid, Gad and Asher. From Rachel's handmaid, Naphtali. *Dan*, the son of Rachel's handmaid, is here omitted; and *Manasseh*, from Rachel through Joseph, is introduced; but not Ephraim, who does *not* appear. From Leah, Simeon and Levi are placed together, and another pair, Issachar and Zebulun. From Rachel, Joseph and Benjamin.

The foundation in the Old covenant was laid on a *pair of Brothers*, Moses and Aaron. And Christ, in calling His Twelve Apostles, chose *three pairs of Brothers*—Simon and Andrew; James and John; James and Jude (see note above, on Matt. iv. 18).

Thus Almighty God has recognized and commended natural relationship as the groundwork of Christian affection and co-operation. Doubtless it will be seen hereafter, that ties of natural kindred have been instrumental—according to the benevolent design of the Universal Father of the spiritual Israel—in pro-

11 Καὶ πάντες οἱ ἄγγελοι ἑστήκεισαν κύκλῳ τοῦ θρόνου καὶ τῶν πρεσβυτέρων καὶ τῶν τεσσάρων ζώων, καὶ ἔπεσαν ἐνώπιον τοῦ θρόνου ἐπὶ τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ 12 λέγοντες Ἀμήν· ἡ εὐλογία καὶ ἡ δόξα καὶ ἡ σοφία καὶ ἡ εὐχαριστία καὶ ἡ τιμὴ καὶ ἡ δύναμις καὶ ἡ ἰσχὺς τῷ Θεῷ ἡμῶν εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.

13 Καὶ ἀπεκρίθη εἷς ἐκ τῶν πρεσβυτέρων λέγων μοι, Οὗτοι οἱ περιβεβλημένοι τὰς στολὰς τὰς λευκὰς τίνες εἰσὶ, καὶ πόθεν ἦλθον; 14 [g] καὶ εἴρηκα αὐτῷ, Κύριέ μου, σὺ οἶδας. Καὶ εἶπέ μοι, Οὗτοί εἰσιν οἱ ἐρχόμενοι ἐκ τῆς θλίψεως τῆς μεγάλης, καὶ ἔπλυναν τὰς στολὰς αὐτῶν καὶ ἐλεύκαναν αὐτὰς ἐν τῷ αἵματι τοῦ Ἀρνίου· 15 [h] διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ· καὶ ὁ καθήμενος ἐπὶ τοῦ θρόνου σκηνώσει ἐπ' αὐτούς· 16 [i] οὐ πεινάσουσιν ἔτι, οὐδὲ διψήσουσιν ἔτι, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος, οὐδὲ πᾶν καῦμα, 17 [k] ὅτι τὸ Ἀρνίον τὸ ἀνὰ μέσον τοῦ θρόνου ποιμανεῖ αὐτοὺς, καὶ ὁδηγήσει αὐτοὺς ἐπὶ ζωῆς πηγὰς ὑδάτων, καὶ ἐξαλείψει ὁ Θεὸς πᾶν δάκρυον ἐκ τῶν ὀφθαλμῶν αὐτῶν.

g Isa. 1. 18. Heb. 9. 14.
1 John 1. 7. ch. 1. 5. & 6. 9. & 17. 6.
h Isa. 4. 5, 6. Ps. 121. 6.
i Ps. 121. 6. Isa. 49. 10.
k Ps. 23. 1. Isa. 25. 8. John 10. 11. ch. 21. 4.

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moting spiritual edification and everlasting happiness and unity in the blessed family and household of the Saints glorified in heaven.

9. μετὰ ταῦτα εἶδον] *After this I beheld, and lo! a great multitude, which no man could number, of every Nation and Tribes and Peoples and Tongues stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and they cry with a loud voice, saying, Salvation to our God that sitteth upon the throne and unto the Lamb.*

On the accusative περιβεβλημένους, the reading of A, B, C, cp. xiv. 14; xviii. 12; see *Winer*, p. 414, and p. 511. Two constructions are blended together. Observe the transition from the singular ἔθνους to the plural φυλῶν; the words φυλῶν and λαῶν declare that not the Jews only (who appropriate the terms φυλὴ and λαὸς to themselves), but *all* men are *tribes* and *people of God*.

The true Israel of God, the Church called from all Nations, and now glorified and triumphant, after the completion of her pilgrimage through the wilderness of the world, and after her entrance into the Canaan of her rest, and to the heavenly Jerusalem, and after all her conflicts with spiritual Enemies, and after the gathering of her spiritual Harvest, sings *Hosannas to God and to the Lamb*.

13. καὶ ἀνεκρίθη] *And one of the elders answered, saying unto me, Who are these who are arrayed in the white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they who come out of the great tribulation, and washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall tabernacle upon them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto fountains of waters of life: and God shall wipe away every tear from their eyes.*

They are clothed with *white robes*, and have *palms* in their hands, and sing *salvation* to our God and the Lamb. The *Palm* is an emblem of Victory. As such, it is found engraved on monumental slabs in the Catacombs of Rome, indicating that after the battles of life, they, who are buried there, have triumphed by the power of Christ. See *Aringhi*, Roma Subterranea, cap. xv., and cap. xx.

Doubtless, also, in this Vision, there is a reference to the rejoicing at the *Feast* of *Tabernacles*, ἡ σκηνοπηγία, which was the last of the three great annual Festivals of the Jews. It was in the *seventh* month, and lasted for *seven* days, and had a great *sabbath* on the eighth day, and was called "the Festival," the crown and glory of all Festivals, and closed the sacred rejoicings of the Hebrew year. See the notes above on John vii. 2. 37; and on Matt. xxi. 8, 9; and *Wetstein* here, p. 777.

That Festival commemorated the Journey of the Israelites through the wilderness, when they dwelt in *Tabernacles* or Tents, and God Himself *tabernacled* among them; and the Ingathering of the Fruits of the Harvest was celebrated with joy and thanksgiving at that feast.

They who took part in that festival bare *palm branches* in their hands, and cried with loud voices *Hosanna*, "Save us, we beseech Thee," and praised God for His mercies in the past year. 2 Macc. x. 6, 7. Indeed, the *Palm* branches were called *Hosannas*.

At that Feast also, they drew water in golden urns from the pool of Siloam, which had a typical reference to the future outpouring of the living waters of the Gospel. See on John ix. 7. They poured out that water from Siloam, on the great altar, in memorial of the water which had flowed from the smitten Rock in the wilderness, another type of Christ, 1 Cor. x. 4; and they chanted the great *Hallel* (Ps. cxiii.—cxviii.), in which they celebrated the deliverances from Egypt and their entrance into Canaan. "When Israel came out of Egypt, the sea saw that and fled: Jordan was driven back; Tremble thou Earth at the presence of the Lord, at the presence of the God of Jacob, who turned the rock into a standing water, and the flint-stone into a springing well" (Ps. cxiv. 1—8); and to it Isaiah alludes, "With joy shall ye draw water out of the wells of Salvation." (Isa. xii. 3.)

That sublime prophecy had pre-announced the pouring out of the living waters of Salvation, by the effusion of the Holy Ghost, consequent on the Incarnation of CHRIST, who is the Lord JEHOVAH (Isa. xii. 2), ever "*in the midst*" of the true *Israel* (*v.* 6), being EMMANUEL, *God with us*, Matt. i. 23.

Therefore, the inhabitants of the *Christian Sion* may well cry aloud and shout with *Hosannas*, as the literal Israel did at the feast of Tabernacles.

That Feast, which celebrated the ingathering of the Fruits of the Earth, typified the ingathering of the *spiritual* Harvest, consequent on the outpouring of the gracious rain of the Holy Spirit (Ps. lxviii. 9), sent to God's inheritance, the Church, through the Incarnation of Christ and His Enthronization in our Nature at the Right Hand of God.

Indeed, the Feast of Tabernacles, commemorating the dwelling of the Israelites in tabernacles, and of the God of Israel Himself in a Tabernacle in the wilderness, appears to have been designed as a Type of the crowning mercy of God in the fulness of Time, when the Son of God Himself ἐσκήνωσεν ἐν ἡμῖν, i. e. *pitched His tabernacle in our Nature* (see on John i. 14); and of all the gracious gifts of the Living Waters of the Holy Ghost, and the Glorious Vision of God, and triumphant beatification of heaven, which result from the Incarnation. See above on John vii. 37.

The disciples of Christ and the People of Jerusalem, who took branches of *Palms*, and sung *Hosannas* to Christ, when He rode on the young ass in His triumphant Entry into Jerusalem, and when He gave a glimpse of His future glory, and symbolized the salvation of the *Heathen World* (see notes on Matt. xxi. 5. 8, 9), were moved to adopt the language and practices of the Feast of Tabernacles in their homage to Him at that time.

Hence we recognize the propriety and beauty of the imagery in this Vision of the Apocalypse.

The Israel of God, now that its journey and warfare is over, and that the Harvest of the Saints is gathered in, takes *palm branches* and sings *Hosannas* to God; and *they are before the throne of God, and serve Him day and night* in His *temple*, and *God shall tabernacle upon them* (σκηνώσει ἐπ' αὐτοὺς, see *v.* 15 here); He Who pitched His *tabernacle* with Israel in the wilderness of Arabia, He who overshadowed them with the *Pillar* of *Cloud*, and led them by the *Pillar* of *Fire*, He who pitched His *tabernacle in us* (John i. 14), shall now *tabernacle* upon them for *ever*;

VIII. [1] Καὶ ὅτε ἤνοιξε τὴν σφραγῖδα τὴν ἑβδόμην, ἐγένετο σιγὴ ἐν τῷ οὐρανῷ ὡς ἡμιώριον.

and as the *literal* Israel were fed from heaven with angels' food, and so the cravings of their *hunger* were satisfied; and as their *thirst* was slaked by the gushing stream in the sandy desert, and as they were sheltered from the scorching *heat of the sun* by the refreshing shade of the cloud, so the spiritual Israel shall feel God's love and goodness; *they shall hunger no more, nor thirst any more, nor shall the sun light upon them, nor any heat* (*v.* 16); and He who gave them manna from heaven and water from the rock in the wilderness; He whose mercies were celebrated and typified by drawing water from the well of Siloam; He who gave the *true manna* and the *living waters* in His Word and Sacraments, and in the gifts of the Holy Ghost, shall lead them to *fountains of waters of life, and shall wipe away every tear from their eyes.*

The rich store of allusions contained in the word σκηνώσει ought to be carefully treasured up in the mind of the reader, as showing that the Prophecies and Types of the Old Testament, especially in the Pilgrimage through the Wilderness, and the festive ceremonial of the Hebrew Ritual, will have their full accomplishment in the heavenly glory of Christ and His Saints (see Exod. xxv. 8; xxix. 43. Ps. lxviii. 18. Ezek. xxxvii. 27. 1 Cor. x. 11).

The SEVENTH or LAST SEAL. The End of the world.

CH. VIII. 1. καὶ ὅτε ἤνοιξε] *And when He opened the seventh seal, there was silence in heaven about the space of half an hour.* There is *silence* for *half an hour*. St. John has now a brief view of the eternal peace of heaven. "Cernit *initium quietis* æternæ" (*Victorinus, Aug.?, Primasius, Bede*).

The *silence* here is described as *short*, because St. John has only a glimpse *here* of what will be described more fully hereafter (in chaps. xxi. xxii.), viz. the peace and happiness of heaven; and because he must now be called away to describe other Visions of a different kind. He is allowed to have a foretaste of the future peace of Eternity; and is then summoned from that *half-hour's silence* to listen to the terrible blasts of the SEVEN TRUMPETS.

This silence (say the ancient Greek Expositors, p. 298) may also serve to remind us, that the Second Advent of Christ is kept secret, and cometh not with observation (Luke xvii. 20), and the silence is short, only for *half an hour*, for that secret Coming will soon accomplish its work, by the speedy destruction of evil.

Thus end the SEVEN SEALS. The Roll, that had been *sealed up*, has now been opened, and all its contents unfolded to the View. Their moral is very consolatory and instructive. Cp. above, p. 195.

In the first seal, symbolizing the first age of Christianity, Christ went forth *conquering and to conquer* (vi. 2), triumphing over Sin and Satan by His Death and glorious Resurrection and Ascension. Yet, after that glorious Victory, He and His Church have been opposed by Satan, in various forms, on the red horse, on the black horse, and on the pale horse (vi. 4—8). This was revealed by the Visions of the Second, Third, and Fourth Seals. It has also been revealed in the Fifth and Sixth Seals, that they will still have to endure many afflictions *even to the end;* and that it will almost seem to the Saints departed that Christ was *tarrying too long*, and had forgotten His faithful servants (vi. 9—11). It has been also revealed in the Sixth Seal (vi. 12—17), that the *Last Days* of the Church will bring the *severest trial;* and that her path will be through *great tribulation* (vii. 14), to the fruition of eternal felicity.

But there is also consolation in this Prophetic Roll, for Christians of every age.

Christ will at length send forth His Angels to gather His Elect from the four winds, and not one of them will be hurt in the Judgments which will overtake the world. They will all be sealed by God as His own, and be preserved in the wreck; and when the number of God's servants is completed, and gathered in from all parts of the world, to which the Gospel will have been preached (vii. 9; cp. Matt. xxiv. 14. Mark xiii. 10), then all the Enemies of Christ will be overcome; then will ensue the *silence* of the Seventh Seal (viii. 1). No voice will be raised any more against God. All the Earth will keep *silence* before Him (Hab. ii. 20). After the Storm there will be Peace. The blessedness of His Servants will be consummated in the Society of the Holy Angels, and in the beatific Vision of God; they will praise God and the Lamb as their Saviour (vii. 10). All things will then be seen to have ministered to the manifestation of the divine love, and to have "worked together for good to them that love Him" (Rom. viii. 28), and be a theme for a never-ending ascription of "Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, to God for ever and ever. *Amen*" (vii. 12).

St. John, having delivered this Prophecy, and having ministered this comfort to the Church of every age and country, now *re-ascends* to the *first age* of *Christianity;* or, as ancient Expositors express it, "*recapitulat ab origine.*" He proceeds to reveal the prophetic History of the Christian Church from the beginning, in *another form* and aspect, in the SEVEN TRUMPETS.

What now is the design and character of the SEVEN TRUMPETS?

They are prophetic announcements of the *Divine Judgments* on the *Enemies* of Christ and His Church, from the time of His First Advent until the Day of Doom.

This will appear from the following considerations:

(1) The TRUMPETS follow next in order to the SEALS. The *Seals*, as we have already seen, have revealed a view of the *sufferings* of the Church from the time of the First Coming of Christ to the End of time, and of the full and final triumph of Christ, and of the everlasting blessedness of His servants, after the trials and tribulations of this world.

This prophetic view of the *happiness* which is reserved for the *righteous*, after *trials*, and *sufferings for the Truth*, is now succeeded by a prophetic view of *punishment* which will be inflicted on the *wicked*, after temporary *triumphs* and *oppressions of the Truth.*

On the one hand, God announces *reward* to the *good;* "Say ye to the *righteous*, it shall be *well with him*, for they shall eat the fruit of their doings." On the other hand, He adds a denunciation of *punishment* to the *wicked*, "*Woe unto the wicked*, it shall be *ill* with him, for the reward of his hands shall be given him" (Isa. iii. 11). This prophetic declaration displays in two consecutive sentences the substance of the moral of the SEALS, on the one hand; and of the TRUMPETS on the other.

The former sentence is the moral of the SEVEN SEALS.

The latter sentence is the moral of the SEVEN TRUMPETS.

(2) The *Seven Trumpets* are prefaced by *Prayers of the Saints* to God (viii. 2—4). The Trumpets are represented as sending forth divine *answers* to those prayers. The Saints of God are in a state of trial and tribulation; and their arms are Prayers and Tears. They commend their cause to God, and pray to Him for deliverance from their enemies. All Saints, whether on earth or under the altar (vi. 9), pray for the Coming of Christ's Kingdom, when all His Enemies will be put under His feet (1 Cor. xv. 24. 27), and when the happiness of all His faithful servants will be consummated both in body and soul in *heaven.*

The Twelfth Chapter of the Acts of the Apostles has displayed to us a striking specimen of this work of the Church, *praying* for deliverance from her enemies; and it has shown the result of her Prayers in the *overthrow of her Enemies.*

The Apostle St. James, the brother of St. John, had been slain by the sword of King Herod Agrippa; the Apostle St. Peter had been put in prison by the same King (Acts xii. 1—3). The Church makes unceasing intercessions for him (Acts xii. 5. 12). He is miraculously delivered by an Angel on the eve of the day when Herod would have brought him forth for execution; and Herod, the persecutor, is smitten by an Angel, when sitting on his Throne, in the height of his pride and glory (xii. 21—23).

That narrative presents an Epitome of the History of God's Judgments on the Persecutors of His Church; and may serve to illustrate the design of the *Trumpets*, preceded by the *prayers of the Saints* (viii. 2—4).

(3) In Holy Scripture the sound of the *Trumpet* is a preparative for *war*, especially for a war waged by God Himself and His people against their enemies. "If ye go to war in your land against the *Enemy* that *oppresseth* you, then ye shall blow an alarm with the *Trumpets*, and ye shall be remembered before the Lord your God, and be *saved* from your enemies" (see Numb. x. 9. Cp. Amos iii. 6).

The Seven *Trumpets* of the Apocalypse announce the goings forth of the Lord of Hosts to war, in order to save His people by punishing their oppressors.

(4) Again, in Holy Scripture, the *Trumpet* is the instrument to be used by the Israelites for *convoking* the People (Numb. x. 10).

It is also to be used to proclaim the year of Jubilee (Levit. xxv. 8—10).

Therefore, *Trumpets* are used with great propriety in the

2 [a] Καὶ εἶδον τοὺς ἑπτὰ ἀγγέλους οἳ ἐνώπιον τοῦ Θεοῦ ἑστήκασι, καὶ ἐδόθησαν αὐτοῖς ἑπτὰ σάλπιγγες.

3 [b] Καὶ ἄλλος ἄγγελος ἦλθε, καὶ ἐστάθη ἐπὶ τὸ θυσιαστήριον ἔχων λιβανωτὸν χρυσοῦν· καὶ ἐδόθη αὐτῷ θυμιάματα πολλά, ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν τὸ ἐνώπιον τοῦ θρόνου· 4 [c] καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ Θεοῦ· 5 καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν· καὶ ἐγένοντο

[a] Tobit 12. 15. Luke 1. 19. 2 Chron. 29. 25—28.

[b] ch. 5. 8. & 6. 9. & 9. 13. & 14. 18.

[c] Ps. 141. 2. Luke 1. 10.

Apocalypse to "*call* the nations to see the punishment of the Antichristian power, which, though Christian in name, persecutes the faithful" (*Bishop Wilson*). And the sounding of the Seven Trumpets of the Apocalypse ends in an universal *Jubilee* for the deliverance of the People of God (xi. 15).

(5) The *Trumpet* is also specified in the Gospel as the signal of the *Universal Judgment* of the Great Day. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel and the *Trump* of God" (2 Thess. iv. 16). "The *Trumpet* shall sound, and the dead shall be raised" (1 Cor. xv. 52).

Therefore there is another remarkable fitness in the use of Trumpets in the Apocalypse, for the purposes which they here subserve.

The consequences of the Sounding of each of the Seven Apocalyptic Trumpets are of a *judicial* kind; the first Trumpet is followed by inflictions of *chastisement* on the *Earth* (viii. 7); the second Trumpet by *vengeance* on the *Sea* (*vv.* 8, 9); the third Trumpet by *plagues* on the *Fountains of Waters* (*vv.* 10, 11); and the fourth Trumpet by *visitations* on *heavenly bodies* (*v.* 12); and it is especially declared that the last three *Trumpets* are three Trumpets of *Woe* to the *inhabiters of the Earth* (viii. 13); that is, to the enemies of God and of the kingdom of *heaven* (see on i. 7; iii. 10). Finally, the *seventh* or *last Trumpet* of the Apocalypse is the *summons* of all Nations to the *Judgment-Seat* of Christ (see xi. 15—18).

Thus the six Trumpets represent the Judgments of God, as *preparatory* denunciations, warning men with a loud voice to "consider their ways," and to repent, and to prepare for the sounding of the *Seventh Trumpet*, which will convene them to the general Judgment of the *Last Day*.

Thus the design of God's Judgments, even in punishment, is mercy; "O Lord, when Thy Judgments are in the Earth, the inhabitants of the World will learn righteousness" (Isa. xxvi. 9).

The last Trumpet reveals the complete overthrow of Christ's Enemies, and the execution of His wrath on the wicked, and the blessed reward of the righteous, and the establishment of His Kingdom for ever (xi. 15—18).

Thus it instructs the World, especially Rulers and States. It displays the infatuation of those who oppose Christ and His Gospel, and declares the misery which will be their doom. The successive sounds of the Six Trumpets which announce *particular* judgments, are rehearsals of the sound of the Seventh Trumpet, which announces *Universal* Judgment; when it will be confessed by all, that "verily there is a reward for the righteous, doubtless there is a God that judgeth the earth." (Ps. lviii. 10.)

(6) Lastly, the Apocalypse is grounded on the principle, that the *Christian Church* is the true *Jerusalem*; and that its faithful members are the *Israel of God* (Gal. vi. 16). It teaches the Christian Church to read her *own history* in that of the *Israelites*, and in their Exodus from Egypt, and in their passage through the Red Sea, and in their Pilgrimage through the Wilderness of Arabia. The entrance of the Israelites into the Rest of Canaan under the leadership of Joshua, and the capture of the Cities of Canaan, and the subjugation of the Kings of the Canaanites by the armies of Joshua, and the People of God, are recognized in the Apocalypse as types and figures, and as prophecies and pledges of the conquests of the Christian Church under the guidance of her heavenly Joshua, Jesus Christ, and of her admission to the everlasting joys of her heavenly inheritance. See above, *Introduction*, pp. 149, 150, and on ii. 9, and on vii. 4—9.

Especially, as has been observed by ancient Expositors, there is a reference in the *Seven Trumpets* of the Apocalypse to the history of the capture of that great City,—which is one of the scriptural emblems of the Power of this World arrayed against Christ,—the city of *Jericho*.

By God's command, Joshua compassed Jericho *six* times on *six* successive days. First went the armed men, then *seven* Priests with *seven Trumpets* of rams' horns; then came the Ark; then the People followed. On each of the *six* days, the Priests blew the trumpets *once*, and the People were silent. But on the *seventh day* the *seven* Priests, and the People with them, compassed the city *seven* times; and at the *seventh* time, when the *seven* Priests blew the *seven* Trumpets, all the People shouted with a great shout; and the wall of the City fell down *flat*, and the People went up and captured Jericho. (Josh. vi. 1—20.) And after its fall, they marched victoriously under the command of Joshua, the type of Jesus, to the possession of Canaan the promised land, the type of Heaven.

The Apocalyptic Vision reveals Seven Angels and Seven Trumpets. The first six Trumpets pre-announce successive Judgments of God. At length, when the *seventh* Trumpet sounds, the walls of this world's Jericho will fall flat, and the victorious army of the heavenly Joshua will follow the Captain of their salvation into their everlasting inheritance.

The PRAYERS of all Saints before the SOUNDING of the TRUMPETS.

2. καὶ εἶδον] *And I saw the seven Angels which stood before God; and to them were given Seven Trumpets.*

3. καὶ ἄλλος] *And another Angel came and stood at the altar, having a golden censer.*

Here is a reference to the act of the Priest ministering at the *Golden Altar of Incense* before the Veil in the Temple (see above on Luke i. 9, and Heb. ix. 4), and offering *incense* there, which is a type of *prayer* (see above, v. 8). *And there was given unto him much incense, that he should give it to the prayers of all Saints upon the golden altar before the throne.* Observe, there is no mention here, or in any other place of the Apocalypse, of an Altar *before* the *Veil;* the Veil has disappeared under the Gospel (Matt. xxvii. 51. Heb. ix. 8). The Apocalypse is an *unveiling* of heaven, now *opened* by Christ. The Holy of Holies is revealed, and the Altar is *not* before a *Veil*, but *before* the *Throne*. See above on iv. 1.

The Angel is not here represented as giving *efficacy* to the prayers of all Saints, but as taking part in them. There is a *communication* of Prayer between *All* Saints (namely, the Saints departed and the Saints on earth), and the *Holy Angels* in heaven. The Angels unite in offices of prayer *with* the Church on earth, and with the spirits of the Saints departed, for the deliverance of God's servants from their enemies. See Heb. xii. 22, 23, where the Saints on earth are represented as associated in one communion with the *Angels* and with the Spirits of *just men made perfect*. Cp. *Bp. Pearson*, Art. ix. p. 662, and *Bp. Bull*, Sermon on the Offices of the Angels towards the Faithful.

Some Interpreters suppose that the *other Angel* is Christ, our High Priest, the only Mediator between God and men (1 Tim. ii. 5), ministering in the heavenly Temple, where "He ever liveth to make intercession for us." Heb. vii. 25; ix. 24. Christ, in His *human* character and *priestly* office, may be called *another Angel*. He is so called, x. 1. Cp. xiv. 17; xviii. 1; xx. 1.

Hence *Primasius* says, "The Angel here is Our Lord, by whom all our prayers have access to God (Eph. ii. 18; iii. 12), and therefore the Apostle says, 'Through Him we offer the sacrifice of praise to God continually' (Heb. xiii. 15; cp. 1 Pet. ii. 5); and St. John says, 'He is our Advocate with the Father'" (1 John ii. 1). This interpretation is sanctioned by other ancient interpreters, such as *Aug.* (*?*) and *Bede*, and by *Vitringa*, *Böhmer*, and others of later date, and it represents the important truth, that the deliverance of God's people from the hands of their Enemies, smitten by His Judgments, is due to the ministry of Christ in heaven, presenting the incense of the Prayers of the Church, in the golden censer of His own merits.

The dative here, *ταῖς προσευχαῖς*, is a *dativus commodi;* the incense was given *to* the prayers, and made them *pleasing to God*. Cp. *Winer*, § 31, p. 193. And so the dative is rightly understood by *Vitringa*, *Ewald*, *De Wette*, *Ebrard*, and *Düsterdieck*.

4, 5. καὶ ἀνέβη] *And the smoke of the incense* (*added*) *to the prayers of the Saints* (cp. *v.* 3) *went up before God out of the hand of the Angel. And the Angel has taken* (εἴληφεν, *has taken* and holds; on this *perfect* tense, see above, note, v. 7) *the censer, and he filled it from the fire of the Altar* (of Incense, the

φωναὶ καὶ βρονταὶ καὶ ἀστραπαὶ καὶ σεισμός. 6 Καὶ οἱ ἑπτὰ ἄγγελοι οἱ ἔχοντες τὰς ἑπτὰ σάλπιγγας ἡτοίμασαν ἑαυτοὺς ἵνα σαλπίσωσι.

d Ezek. 38 22. Isa. 2. 13. ch. 9. 4. & 16. 2.

7 d Καὶ ὁ πρῶτος ἐσάλπισε· καὶ ἐγένετο χάλαζα καὶ πῦρ μεμιγμένα ἐν αἵματι, καὶ ἐβλήθη εἰς τὴν γῆν· καὶ τὸ τρίτον τῆς γῆς κατεκάη, καὶ τὸ τρίτον τῶν δένδρων κατεκάη, καὶ πᾶς χόρτος χλωρὸς κατεκάη.

e Jer. 51. 25. Amos 7. 4. ch. 16. 3.

8 e Καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε· καὶ ὡς ὄρος μέγα πυρὶ καιόμενον ἐβλήθη εἰς τὴν θάλασσαν· καὶ ἐγένετο τὸ τρίτον τῆς θαλάσσης αἷμα, 9 καὶ

type of Prayer), *and cast it to the Earth; and there were Voices, and Lightnings, and an Earthquake; and the Seven Angels who had the Seven Trumpets, prepared themselves to sound their Trumpets.*

Voices, Thunders, Lightnings, and Earthquakes, are signs and instruments of God's *Judgments* against His Enemies. (*A Lapide, Bengel, Ewald, De Wette, Hengstenberg.*) The Divine Judgments to be announced by the Seven Trumpets of the Seven Angels, are represented as consequent on the *prayers* of *all* the Saints — prayers presented in heaven by *the* Angel, perhaps Christ, who said, "I came to send *fire* on earth" (Luke xii. 49. *Primasius*). These judgments are preludes of the great *fire* of the Day of Judgment which will consume the world (2 Pet. iii. 7).

The Saints who are on earth, and the Saints departed, whose souls are in Paradise (see vi. 9), pray to God for the deliverance of His Church, and for the manifestation of His Power and Justice; and their Prayers are presented before the Throne of God; and in answer to their Prayers, He ordains or permits such penal Visitations on the world as are best adapted to those ends.

Here is a striking evidence of the power of *united Prayer*. It is a lever which moves the World.

The First Trumpet.

7. *ὁ πρῶτος*] *The first Angel sounded, and there was hail and fire mingled with blood, and they were cast upon the Earth: and the third part of the Earth was burnt up, and the third part of the Trees was burnt up, and all Grass that was green was burnt up.*

The second *seal* had represented the Evil One riding on the *horse* of *fire*, and wielding the *sword* of Persecution, and shedding the blood of the Martyrs (vi. 4).

In that *Seal* the *Church suffered;* in this *Trumpet*, her *enemies* are *punished*.

The judgment here announced is upon the *Earth*,—that is, on the *Earthly power*, opposed to Christ and to His Church, which is the Kingdom of Heaven. This Judgment is upon the *Earth* (as opposed to Heaven), and upon *Trees* which grow from the *Earth*, and look stately and tall, and derive their strength from the *Earth;* and upon the *Green Grass* which clothes the *Earth*.

This Judgment is represented as inflicted by hail (showing a storm from the *north*) and *fire* mingled with *blood;* and the third part of the *Earth* is consumed by fire; and the third part of the *Trees*, that is, of Princes and Potentates, proud, powerful, and prosperous (see Isa. ii. 13; and x. 17, 18, LXX; and above, note on vii. 1. 3), is consumed by fire; and all the *Grass* that was *green*, that is, the glory and beauty of the *earthly* power, is consumed by *fire*. Cp. Isa. xl. 6—8.

Here again is a reference to the history of the ancient People of God.

This and the succeeding Judgments denounced on the worldly Power, which persecutes Christ and His Church, correspond to the Judgments inflicted by God upon the worldly power of *Pharaoh*, the oppressor of God's people, who was chastened by a plague of *hail*, and *fire* with the *hail*, which smote *every herb of the field, and brake every tree of the field;* only in the land of *Goshen*, where the *children of Israel* were, was there no hail. (Exod. ix. 23—26)

This imagery seems to be adopted here, in order to show the similarity of the condition of the Church under Moses and under Christ; and to indicate that the purpose of this visitation was similar to that of the Egyptian plague; in a word, that the Trumpet announces a *Judgment* from God on the worldly power—typified by *Pharaoh*—for persecuting His People.

The *extent* of the visitation here is indicated by the use of the words *the third part* (i. e. a *large* part) of the earth, and the *third* of the trees. Cp. *v.* 9, and ix. 15. 18; xii. 4.

When the Apocalypse was written, the Church of Christ was persecuted by the power of this world—the power of heathen Rome. The Apostle, St. John himself, *the disciple whom Jesus loved* (John xxi. 7), was a prisoner for the Word of God (Rev. i. 9); and he describes himself "as the brother and companion" of others "in tribulation."

The Church of *Christ* was then in Egypt; the Cæsars were her Pharaohs. The first Trumpet predicts the woes which would fall, like a storm of hail and fire, on the *earthly* power of the Roman Empire, rebelling against *heaven;* and would afflict the princely Oaks and tall Cedars of that proud dynasty, and would wither up its pomp and glory like green Grass scorched by the Sun.

This Trumpet is like a retributive sequel to the second seal. It represents the woes which would fall on the Roman Empire in the fourth century, when it was a prey to the fire and sword of military violence, and was smitten by a *hail-storm* from the *north*, whence the Gothic tribes descended as in a tempest upon it. See the striking language of *S. Jerome* (de morte Nepotiani, ad finem), who gives a summary view of the miseries of the Roman Empire, and of the divine judgments executed on its Emperors, Constantius, Julian, Valentinian, Valens, Gratian, Valentinian II., and on Roman Princes and Potentates, and even private persons, and exclaims, "The mind shrinks with horror from contemplating the ruins of our age." "Horret animus ruinas nostri temporis persequi; *Romanus orbis ruit*, nostris peccatis (he speaks as a *Roman*) barbari fortes sunt." And in his second book against Jovinian (ad fin.), he addresses Rome and says, "If thou art penitent like Nineveh, thou mayest escape the malediction with which the Saviour of the world threatens thee in the Apocalypse." The irruption of the *Goths* into Italy is compared to a storm of *hail*, and is called a judgment from heaven by *Claudian*, de bello Gætico, *v.* 172,

> "Seu *gravis ira* Deûm seriem meditata ruinis
> Ex illo quocunque vagos impegit Erinnys
> *Grandinis* aut morbi ritu."

Compare *Bp. Wilson's* note here.

The Second Trumpet.

8. *καὶ ὁ δεύτερος ἄγγελος ἐσάλπισε*] *And the second Angel sounded, and as it were a great Mountain burning with fire was cast into the Sea; and the third part of the Sea became blood;*

9.] *And the third part of the creatures which were in the Sea, the things which had lives, died, and the third part of the Ships was destroyed.*

The Second Trumpet follows naturally from the first. Here also is mention of *fire* and of *blood*. "He that leadeth into captivity shall go into captivity, he that *killeth* with *the sword* must be killed with *the sword*" (xiii. 9).

A great Mountain *burning with fire* is cast into the sea, which is the Apocalyptic emblem of tumultuous commotion and turbulent rage (see v. 13; vii. 1. 3; xxi. 1, and compare above, note on iv. 6).

The removal of Mountains, and the casting of them into the sea is a scriptural metaphor, descriptive of violent commotions, as in Ps. xlvi. 2, "We will not fear, though the Earth be moved, and the *Mountains* be carried into the midst of the *Sea*."

This present prophecy indicates the convulsion of a great and conspicuous Earthly power, which had been firmly fixed, like a Mountain, on a solid basis, and rooted in the earth. This Earthly power is also compared to a *burning* Mountain; it is like a volcanic Mountain *burning with fire*, and pouring forth its desolating streams of lava, withering and scorching the neighbouring territory.

Here is a noble image of a proud earthly military Dynasty, sending forth the torrents of its legionary forces to waste provinces, and to burn villages and cities as with a flood of fire.

The Prophecy predicts the precipitation of this volcanic Mountain into another element of a very different kind, one of fluid restlessness and tumultuous agitation.

In the *Old* Testament, the great City and Empire of *Babylon* is called "a destroying Mountain, which destroyeth the Earth," and God threatens to roll it down from the rocks and make it a burnt mountain (Jer. li. 25).

In like manner, the Empire and City of Rome are here compared "to a *great* Mountain," on account of its grandeur and power. And it might well be called a "burning Mountain," for it used its power to destroy the servants of God by fire in its

ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχὰς, καὶ τὸ τρίτον τῶν πλοίων διεφθάρη.

own streets (see above, on Phil. iii. 15), and in many cities of the Empire.

In this respect, the mention of *fire*, characterizing Rome as a *Mountain*, serves to connect this Judgment of the *Second Trumpet* with the *Second Seal*, where the Enemy of the Church is described as riding on the horse like *fire* (πυρρός).

That Great Imperial Mountain was uprooted by the assaults of the Goths, Vandals, and Huns; and the mighty Empire was dismembered and decomposed; and its solid Mass was dissolved and melted away into a swelling Sea, which was long agitated by the winds and waves of revolutionary storms and political hurricanes.

Thus the Christian reader of the Apocalypse was led to recognize in the incursions of Barbarians into the Roman Empire, a divine judgment upon it for its sins, especially in persecuting the Church. The Second Trumpet revealed the judgments inflicted upon Rome for the wrongs it did in the Second Seal.

Indeed, those barbarians proclaimed themselves to be executioners of God's judgments on Rome; *Salvian* (a Latin Christian writer of that age), in his treatise on the Divine Government (lib. vii.), says, "they confessed that what they did, was not their own doing, and that they were hurried on by the Divine Command." "Ipsi fatebantur non suum esse quod facerent; agi enim se *divino jussu* et *perurgeri*." Hence, says he, we may infer the magnitude of our sins, since these barbarians are impelled, against their will, to punish us.

It may also be observed, that in the incursions of these hordes of barbarians into the Southern provinces of Europe, the wisdom and power of God were glorified, and His truth was manifested, and His kingdom was advanced, and "the fierceness of man turned to His praise" (Ps. lxxvi. 10).

For, by means of those immigrations, these barbarous tribes received the knowledge of Christianity. Many of them embraced the Gospel with fervour, and founded Christian Kingdoms in Europe. See *Dean Jackson's* remarks on God's *Providence* in raising up the *Huns* to punish *Rome*.

"The rule of God's liberality in disposing Kingdoms, is the correspondency or proportion which temporal greatness holds with the execution of His will; whether for punishing those which have made up the measure of their iniquity, or for the propagating or preservation of His Church already planted, or for preparing or ploughing up the hearts of wild and unnurtured Nations for better receiving the seed of His Gospel.

"When the measure of that prosperity which God, for these and like purposes, had allotted *Rome Heathen*, and 'her iniquity became full,' she and her Provinces became a swifter prey to barbarous Nations, than any neighbour countries had been to her. The *incredible success* of the *Goths* and *Vandals*, of the *Franks* and *Almains*, &c., specially of the *Huns*, whose furious progress was like to the vulture's flight, and seemed to presage the slaughter which they made, will justify the probability either of Xenophon's stories concerning Cyrus; or of Curtius, Arrianus, or other writers of Alexander's conquests. Howbeit, this great power was not given them altogether to destroy others, but withal to *edify themselves in the faith*, and to be made partakers of God's vineyard, which He had now in a manner taken from these ungrateful husbandmen whom they conquered. The Franks became Christians through fear of the Almains. Dread of the *Huns* did drive the *Burgundians* to seek sanctuary in the same profession. And no question, but such of the ancient Christian inhabitants as outlived these storms, did believe God and His servants better afterwards than they had done before. Never were there any times more apt or more powerful to *kindle devotion* in such as were not altogether frozen in unbelief, or benumbed with the custom of sinning, than these times were. *Rome*, which had been the watch-tower of politic wisdom, became more stupid than *Babylon* had been, when the day of her visitation did come upon her. Her citizens (were a mere politician to be their judge) deserved to be buried in their city's ruins, for not awaking upon such and so many dreadful warnings as she had." *Dean Jackson* on the Creed, book vi. pt. ii. chap. xxvii. vol. v. p. 436.

9. τὰ ἔχοντα ψυχάς] *the things which had lives, died.* This phrase is to be explained from other similar ones in this book. The saints of Christ are described as *not loving* their *lives* (τὰς ψυχὰς) unto death (xii. 11), and as conquering by the blood ὅf the Lamb. And in the plague of the second Vial, every ψυχὴ ζωῆς is said to have died (xvi. 3), and Babylon at her fall is represented as despoiled of every desire of her ψυχὴ (xviii. 14), that is, all the delights of *animal existence* and gratification; all "the lust of her eyes and the pride of life."

In accordance with this sense of the word ψυχὴ, the word ψυχικὸς is opposed to πνευματικὸς in the New Testament. The former is the *carnally-minded*, the latter is the *spiritual* (see above, 1 Cor. ii. 14; xv. 44. James iii. 15. Jude 19).

Next, it is to be remembered, that, in the Apocalypse, the verb ἔχω signifies to *hold fast*, as a *treasure*, to grasp tenaciously as the main good (see vi. 9; xii. 17).

Hence it follows that the sense of these words (τὰ ἔχοντα ψυχὰς, ἀπέθανε) is, that they, who amid the Judgments that came upon Rome, would not be weaned from the pleasures of *this life*, but still doted upon them; they, who thus clung to their mere *animal life* (ψυχὴ), *died*, died in body and soul by *that* death which is indeed to be called death.

On the other hand, the *faithful Christian* was assured, that whatever might happen to his ψυχὴ, or *animal life*, in this world, he would be preserved for another world, in body, soul, and spirit (see on 1 Thess. v. 23), by the power of Him Who overcame Death, and Who is "the Resurrection and the Life." Thus Christ's own words would be true, that they who *found* their *life* (ψυχὴν), would *lose* it; and that they, who lost their *lives* for His sake, would *find* them (Matt. x. 39), or, as He expresses it elsewhere (Luke xvii. 33), "he that seeks to *save* his *life* (ψυχὴν) shall *lose* it, and he who *loses* it, shall make it *live*" (ζωογονήσει); and again (John xii. 25), "he that *loveth* his *life* (ψυχὴν) shall *lose* it, and he that *hateth his life* in this world, shall *keep* it to everlasting *life*" (ζωήν; where the distinction between ζωὴ and ψυχὴ is to be carefully observed).

Probably St. John had these words of our Lord in his mind, when he wrote the Apocalypse; and he supposed that his readers would remember them, and apply them to the interpretation of his own language here and throughout this book. Hence it is rightly said by some ancient Expositors here, e. g. *Aug.?* that the *ungodly* are here described by St. John as those "qui habebant *animas*, in *carne* vivi, sed *spiritualiter* mortui."

Observe also, that St. John appropriately uses here the *neuter* gender to describe these worldly-minded persons who cling to their animal life and its pleasures; they are τὰ ἔχοντα ψυχάς. He does not call them *men*, but *things*, the *things* which have lives, animal lives, and nothing more; they *die*, while they seek to live, and *because* they seek life, and that *only*; and he thus contrasts them with the *male child* of the Church mentioned below (xii. 5), that is, those noble, masculine spirits who are the genuine offspring of Christ, and willingly lay down their lives for Him Who died to redeem them, and thus *live* in death, and by death; being *born* thereby into that endless *life* (ζωὴν αἰώνιον), which alone deserves to be called *life*.

The carnal lives and voluptuous habits of the Roman Princes and Potentates of this time, the *Trees* of the Second Trumpet, are described by *Ammianus Marcellinus* (xiv. 6, and xxviii. 4), in passages cited in the xxxist chapter of *Gibbon's* Decline and Fall of the Roman Empire.

It is remarkable, that, at the capture and plunder of Rome by Alaric and the Goths in the third siege (A.D. 410), when "at the hour of midnight the Salarian gate was silently opened, and the inhabitants of Rome were awakened by the tremendous sound of the Gothic Trumpet" (*Gibbon*, chap. xxxi.), the fury of the invaders was restrained in a marvellous manner from injuring the *Christian Church*. Alaric said that he "waged war with the Romans, and not with the Apostles" (*Isidor.* Chronic. p. 714. Cp. *Oros.* vii. 39, and *Procop.* de bell. Vand. i. 2, cited by Gibbon). *S. Augustine* in his work "De Civitate Dei," written on the occasion of this event, in order to vindicate the Christian Religion against the allegations of Heathens who imputed their woes to the wrath of their Heathen Gods against those who had renounced Heathenism for Christianity,—observes, "that the Barbarians spared the Romans for the sake of Christ. Witness," says he, "the tombs of the Martyrs, and the Churches of the Apostles, which received as in an asylum both Christians and Pagans in that devastation of the City. The fury of the barbarians raged up to their doors, and there paused" (De Civ. Dei, i. 1). And he affords an interesting illustration of this text when he says, that "many Heathens thus escaped, who now revile the Gospel, which was the cause of their deliverance; and impute the woes of Rome to Christ; and the benefits they then received they ascribe to their own destiny; whereas they ought to ascribe the evils they then endured to the goodness of God, Who is wont to *correct men's sins* by sufferings, and to try men's virtues by affliction, and to translate Piety into a better world, or to retain it on earth for godly uses; and they ought to ascribe to Christ's Gospel the wonderful fact, that, contrary to the custom of wars, the Barbarians spared those who took refuge in places dedicated to the worship of Christ; and they, who made use of His Name

f Isa. 14. 12. ch. 16. 4.

g Ruth 1. 20. Exod. 15. 23. Jer. 9. 15.

10 f Καὶ ὁ τρίτος ἄγγελος ἐσάλπισε· καὶ ἔπεσεν ἐκ τοῦ οὐρανοῦ ἀστὴρ μέγας καιόμενος ὡς λαμπὰς, καὶ ἔπεσεν ἐπὶ τὸ τρίτον τῶν ποταμῶν, καὶ ἐπὶ τὰς πηγὰς τῶν ὑδάτων· 11 g καὶ τὸ ὄνομα τοῦ ἀστέρος λέγεται ὁ ἄψινθος· καὶ ἐγένετο τὸ τρίτον τῶν ὑδάτων εἰς ἄψινθον· καὶ πολλοὶ τῶν ἀνθρώπων ἀπέθανον ἐκ τῶν ὑδάτων, ὅτι ἐπικράνθησαν.

12 Καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε· καὶ ἐπλήγη τὸ τρίτον τοῦ ἡλίου, καὶ τὸ

in order to escape *temporal death*, ought to be impelled to resort to Him, in order to escape the pains of death eternal." See also ibid. i. c. 3, 4.

S. Augustine deplores the infatuation of the Romans who would not be corrected by *God's Judgments* inflicted on them by the armies of the Barbarians. "You," he exclaims, "have been trodden under foot by the enemy, and yet have not put a rein on your luxury; you have forfeited the benefits of your calamities, you have been made most wretched, and have remained most wicked,—miserrimi facti estis, et pessimi permansistis, et tamen quod *vivitis* Dei est, qui vobis parcendo admonuit ut corrigamini pœnitendo."

— τὸ τρίτον τῶν πλοίων διεφθάρη] *the third part of the ships was destroyed.* The Trumpet announces that *ships*, the instruments of Commerce and Wealth and Luxury, will be ruined. Isaiah, in a prophetic passage similar to the present, after the mention of God's vengeance against *every one that is proud and lofty*, typified as here by *Trees*, *cedars*, and *oaks*, speaks of Judgments upon *ships* of Tarshish (ii. 16), where the LXX has ἐπὶ πᾶν πλοῖον θαλάσσης.

It is a remarkable fact in the history of Alaric's campaign in Italy (in A.D. 409), that "instead of assaulting the Capital at once," he directed his efforts against the arsenal of its *ships*, the Port of Ostia, the emporium of its commerce, and magazine of its provisions, and "as soon as he was in possession of that place he summoned the City of Rome to surrender at discretion; and his demands were enforced by the declaration, that a refusal or even a delay would be instantly followed by a destruction of the magazines on which the life of the Roman people depended. The clamour of the people and the terror of famine subdued the pride of the senate," and Alaric was received within the walls of Rome. *Gibbon*, ch. xxxi.

The THIRD TRUMPET.

10, 11. καὶ ὁ τρίτος ἄγγελος ἐσάλπισε] *And the third Angel sounded, and there fell from heaven a great Star, burning as a lamp, and it fell upon the third part of the rivers, and upon the fountains of the waters; And the name of the Star is called the Wormwood: and the third part of the waters was turned into wormwood; and many men died of the waters, because they were made bitter.*

Here A, B have ὁ Ἄψινθος, *the Wormwood.*—*Elz.* omits the article.

A *Star*, in the language of the Apocalypse, is a Luminary of the Church. *The Seven Stars are the Angels of the Seven Churches* (i. 20), that is, chief Ministers of the Seven Churches. A *fallen* Star is therefore emblematic of a false teacher. Cp. ix. 1. He is said to be like a *torch* (λαμπὰς), because he has no heavenly light; but flares with earthly flame, mingled with lurid smoke. He was set by God in the firmament of the Church, to be a guide to others; but he *falls* and becomes like a "wandering Star, to which is reserved the *blackness of darkness* for ever" (Jude 13).

His name is called ὁ Ἄψινθος, the *Wormwood.*

Wormwood is very bitter (*Billerbeck*, Flora Class. pp. 213, 214), and in certain cases produces convulsions, delirium, epilepsy, and death (see *Winer*, R. W. B. ii. p. 688); and is here, as in other places of Scripture, descriptive of *false doctrine. Take heed*, says Moses, when he warns the Israelites against corrupt doctrines and practices, *lest there should be among you a root that beareth gall and wormwood.* (Deut. xxix. 18.) And so God says by Jeremiah: *Because the prophets cause My people to err, behold, I will feed them with Wormwood.* (Jer. xxiii. 15; see also Amos v. 7; vi. 12.) *He will choose their delusions, and punish them with their own devices.* And St. Paul in the same spirit says, *Looking diligently lest any fail of the grace of God; lest any root of bitterness* springing up trouble you, and thereby many be defiled. (Heb. xii. 15.) And St. John's scholar, *S. Ignatius*, in several places, speaks of *heresy* as a *noxious plant*, κακὴ βοτανὴ (Eph. 10, Trall. 6, Phil. 3).

This fallen Star, whose name is Wormwood, represents Heresy; and particularly those Heresies concerning the Natures and Person of Christ; and the Divinity of the Holy Spirit; and Divine Grace and Free Will; which prevailed in the fifth and sixth centuries after Christ.

Almost all those Persons who gave their name to those Heresies were gifted with great mental endowments. They were *Stars:* Stars set in the heaven of the Church to enlighten others. Arius was distinguished by his ready eloquence and logical acumen. Nestorius was a Bishop famous for holiness and learning. Eutychianism owed its origin to the head of a monastic body. Pelagius was remarkable for moral strictness of life.

Here also is another reference to the History of Israel. Moses, the *faithful servant* of God, and the leader of His people in the wilderness, cast *wood*, which God showed him, into the *bitter waters of Marah*, and made them *sweet.* (Exod. xv. 23.) But here the *false Teacher* reverses that action. The Star burning like a lamp, whose name is Wormwood, falls into the waters and makes them *bitter.* Instead of guiding men by the steady light of true doctrine, over the troubled sea of this world, it falls into the rivers and wells of Salvation, and embitters the sweet waters of Holy Scripture, by the infusion of heretical interpretations, and destroys the souls of men.

This exposition is authorized by ancient Interpreters. This Star represents a constellation falling from the firmament of the Church. This Star symbolizes heretical teachers embittering the waters of Holy Scripture. (*Aug.? Bede, Aquinas.*) And so *Lightfoot* here, "The third Trumpet brings the Star, '*Wormwood*,' upon the rivers and fountains of waters; which seemeth to denote the grievous heresies that should be in the Church, which should corrupt and embitter the pure springs of Scripture, the fountains of truth." And so *Vitringa*, *Bengel*, and many others cited by him.

Thus we are taught to regard *Heresies* in their true light; that is, as *punishments* for the *sins* of men.

Grievous punishments they also were, even in a temporal sense, as was seen in the fury of the Asiatic Monophysites, of the African Circumcellions, and of the Arian Vandals, under Genseric, A.D. 477, and Huneric, A.D. 484, and Thrasimund. See the contemporary History of *Victor Vitensis* in *Ruinhart's* Historia Persecut. Vandal. 1694, and *Vitringa*, Anacr. p. 100.

But these and other Heresies were also trials and exercises of Faith, Hope, and Love; and so served to the manifestation of God's grace and glory, and to the purification of His Church. *There must be Heresies*, says the Apostle, *that they which are approved may be made manifest among you.* (1 Cor. xi. 19.)

Indeed, *if* there had been no *Heresies*, the Church would not possess the explicit declaration of the Christian Faith which she now has in her Creeds.

The opposition of Heretics constrained her to examine carefully the Holy Scriptures; and to proclaim clearly to the world what is the true Faith which is contained in those Sacred Writings, and which she had received from Christ and the Apostles; and to deliver a solemn protest and warning against the erroneous and strange doctrines with which Heretics endeavoured to corrupt that Faith.

Thus Heresies themselves, while they were Punishments to the godless, served to prove and confirm the belief of Christians, and to place the True Faith in a clearer light, and to establish it on a more solid foundation.

This was a blessed consummation of trial; and such a *result* as that might well be the object of the *prayers* of Saints.

Here also we may observe the difference of treatment of similar subjects in the *Trumpets* and *Seals* respectively; and this serves to bring out the difference of their character. In the *Seals*, Heresy is represented as a *trial* of the Church, and as a severe *suffering* to be *endured* by her (vi. 5, 6). In the *Trumpets*, Heresy is treated as a Judgment *inflicted* on men for sin, and brought upon them by themselves.

This Trumpet leads the way to
The FOURTH TRUMPET.

12. καὶ ὁ τέταρτος ἄγγελος ἐσάλπισε] *And the fourth Angel sounded, and the third part of the Sun was smitten, and the third part of the Moon, and the third part of the Stars; so that the third part of them should be darkened, and the day should not shine for a third part of it, and the night likewise.*

Here we pass from visitations on the elements of *earth* to

τρίτον τῆς σελήνης, καὶ τὸ τρίτον τῶν ἀστέρων, ἵνα σκοτισθῇ τὸ τρίτον αὐτῶν, καὶ ἡ ἡμέρα μὴ φάνῃ τὸ τρίτον αὐτῆς, καὶ ἡ νὺξ ὁμοίως.

13 Καὶ εἶδον, καὶ ἤκουσα ἑνὸς ἀετοῦ πετομένου ἐν μεσουρανήματι λέγοντος φωνῇ μεγάλῃ, Οὐαὶ, οὐαὶ, οὐαὶ τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς ἐκ τῶν λοιπῶν φωνῶν τῆς σάλπιγγος τῶν τριῶν ἀγγέλων τῶν μελλόντων σαλπίζειν.

IX. 1 [a] Καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε· καὶ εἶδον ἀστέρα ἐκ τοῦ οὐρανοῦ πεπτωκότα εἰς τὴν γῆν, καὶ ἐδόθη αὐτῷ ἡ κλεὶς τοῦ φρέατος τῆς ἀβύσσου· 2 καὶ ἤνοιξε τὸ φρέαρ τῆς ἀβύσσου· καὶ ἀνέβη καπνὸς ἐκ τοῦ φρέατος ὡς καπνὸς καμίνου μεγάλης· καὶ ἐσκοτίσθη ὁ ἥλιος καὶ ὁ ἀὴρ ἐκ τοῦ καπνοῦ τοῦ φρέατος. 3 Καὶ ἐκ τοῦ καπνοῦ ἐξῆλθον ἀκρίδες εἰς τὴν γῆν, καὶ ἐδόθη αὐταῖς ἐξουσία ὡς ἔχουσιν ἐξουσίαν οἱ σκορπίοι τῆς γῆς· 4 [b] καὶ ἐρρέθη αὐταῖς ἵνα μὴ ἀδικήσωσι τὸν χόρτον τῆς γῆς, οὐδὲ πᾶν χλωρὸν, οὐδὲ πᾶν δένδρον, εἰ μὴ τοὺς ἀνθρώπους οἵτινες οὐκ ἔχουσι τὴν σφραγῖδα τοῦ Θεοῦ ἐπὶ τῶν μετώπων αὐτῶν. 5 Καὶ

a Luke 8. 31. & 10. 18. ch. 17. 8.

b Ezek. 9. 4. ch. 6. 6. & 7. 3.

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judgments in a higher region, that of *heaven*. The *Sun* is smitten, and the third part of the *Moon*, and the third part of the *Stars*.

Here we see a prophecy of a great prevalence of errors, defections, apostasies, and confusions in *Christendom*; such as abounded in the Seventh Century.

This view prepares us for
The Fifth Trumpet.

13. καὶ εἶδον] *And I beheld and heard one Eagle flying in mid-heaven, and saying with a loud voice, Woe, Woe, Woe, to the inhabiters of the Earth by reason of the remaining voices of the trumpet of the three Angels, which are yet to sound!*

The reading ἀετοῦ (*an eagle*) is in A, B, and in several Cursive MSS., and in many Versions, and is received by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*—*Elz.* has ἀγγέλου. No copyist would have substituted ἀετοῦ for ἀγγέλου here; and therefore, on this and other grounds, ἀετοῦ is to be preferred.

The *flying Eagle* announces a triple *Woe* to the inhabiters of the *Earth*—that is, to those who are of the *earth, earthy*; and are not loyal subjects of Christ, and faithful citizens of the Kingdom of *heaven*. See above on iii. 10.

Observe also, St. John says that he beheld and saw *one* Eagle, ἑνὸς ἀετοῦ. The Eagle in mid-heaven here is called εἷς ἀετὸς, *One* Eagle. This *Oneness* marks some special messenger. This *One* Royal Bird, this *King* of *Birds*, here probably signifies Christ Himself, who is called in the Apocalypse "*the Great Eagle*" (xii. 14, where see note).

There is a similar use of the numeral εἷς, *one*, in xviii. 21, εἷς ἄγγελος ἰσχυρὸς, *One* special Angel who is *strong*, and xix. 7, εἶδον ἕνα ἄγγελον ἑστῶτα, I saw *One* Angel standing. In both these cases the *One* Angel seems to designate Christ. On this *emphatic* use of εἷς, see *Winer*, § 18, p. 106.

Christ's *Royalty*, in His Human Nature, especially as *triumphing* over *Death*, and as *ascending* in glory into heaven, is marked by the emblem of the *Eagle* (see on Matt. xxiv. 28. Luke xvii. 37; above on iv. 7), as it is in another respect, by that other emblem in the Apocalypse, where He is called *the Lion*, the King of Beasts (v. 5). In chap. x. 3, He is said to *roar* as a *Lion*. Why may He not therefore be here said to *fly* as an *Eagle*? especially as Jehovah Himself deigns to speak of Himself under this similitude, in His care for His people, in their deliverance from Egypt, and in their passage through the wilderness, to which there is a continual reference in this Vision of the trumpets. "As an *Eagle* stirreth up her nest, *fluttereth* over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord did lead him." (Deut. xxxii. 11, 12.)

The Eagle flies ἐν μεσουρανήματι, in *mid-heaven*, i. e. in the *zenith* (see *Eustath.* ad Iliad. ix. 68. *Wetst.*), so as to be *manifest* to all, like the *sun* at *noon*.

What now is the *moral* of this Vision?

It is this: The Trumpets, as we have seen, were introduced by a Vision of the heavenly Temple, and by the ministry of an *Angel*—probably Christ Himself, as Man, in His Priestly character—presenting before the Throne in heaven the prayers of All Saints (viii. 2—5).

The deliverances of God's Church, and all the discipline with which He purifies her in this World, by means of the Divine Judgments announced by the Trumpets, and executed by Him on the *dwellers upon the earth*, that is, on the proud and godless of this world, have been already represented as results of the *Prayers of the Saints*, presented by the Angel in the golden censer in heaven.

Thus the Church has been assured of God's protection; and she is encouraged to trust in Him, and pray for the Coming of Christ.

What next follows?

Three several and extraordinary *Woes* are now announced with a special preamble, and by a special Vision. *One Eagle* is seen stretching out his wings and flying in mid-heaven, and is heard crying, "Woe, Woe, Woe, *to the inhabiters of the Earth*, by reason of the remaining voices of the *three Angels*, which are about to sound."

Thus the Church is assured, that, however terrible these judgments may be, they are foreknown and controlled by Him who bore His people out of Egypt of old, and carried them through the wilderness on *Eagles' wings*; and that whatever may betide the inhabiters of the *Earth*, in the storm of His wrath against them for their ungodliness, she herself, who is *not* of the *Earth*, but has her hopes and her heart in *heaven*, "will be defended under His wings, and be safe under His feathers," as it is said in the Psalm (xci. 4); and that He will protect her from her Enemy the Dragon, as is written in the same Psalm concerning Christ, Who is "*the great Eagle*" (Rev. xii. 14)—on whose Wings the Church is borne. "Thou shalt go upon the Lion and the Adder, the young Lion and the *Dragon* Thou shalt tread under Thy feet." (Ps. xci. 13.)

This exposition is illustrated and confirmed by the language of the Apocalypse in the Twelfth chapter, to which a reference has just been made. See xii. 2, 3. 13, 14.

There we read, "*Woe to the Earth*" (xii. 12), as here, "*Woe to the inhabiters of the Earth;*" and that when the *Dragon* saw that he was cast out, he persecuted the Woman, i. e. the Church; and that "to the woman were given *the two wings of the great Eagle*, that she might fly into the wilderness into her place"—just as the Ancient Church fled from Pharaoh, the persecuting King of Egypt, a type of the worldly oppressors of the Church—and there she is *nourished* from the face of the Serpent (xii. 14); and she may now say, "I will get me away far off, and remain in the wilderness, I will make haste to escape, because of the stormy wind and tempest." And the Spirit comforts her with words of peace, "O cast thy burden on the Lord, and He shall *nourish* thee, and shall not suffer the righteous to fall for ever; As for my enemies, O God, Thou shalt bring them into the pit of destruction." (Ps. lv. 7, 8. 23, 24.)

The Fifth Trumpet;

Ch. IX. 1—11. καὶ ὁ πέμπτος ἄγγελος ἐσάλπισε] *And the fifth Angel sounded, and I saw a Star that had fallen from heaven unto the earth: and to him was given the key of the bottomless pit.*

And he opened the bottomless pit (or *abyss*): *and there arose a smoke out of the pit, as the smoke of a great furnace: and the sun and the air were darkened by reason of the smoke of the pit.*

And there came out of the smoke Locusts upon the earth: and unto them was given power, as the Scorpions of the earth have power.

And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; except only the men who have not the seal of God on their foreheads.

And to them it was given that they should not kill them,

ἐδόθη αὐταῖς ἵνα μὴ ἀποκτείνωσιν αὐτοὺς, ἀλλ' ἵνa βασανισθῶσι μῆνας πέντε· καὶ ὁ βασανισμὸς αὐτῶν ὡς βασανισμὸς σκορπίου, ὅταν παίσῃ ἄνθρωπον.
c Isa. 2. 19. Jer. 8. 3. Hos. 10. 8. Luke 23. 30. ch. 6. 16.
6 c Καὶ ἐν ταῖς ἡμέραις ἐκείναις ζητήσουσιν οἱ ἄνθρωποι τὸν θάνατον, καὶ οὐ μὴ εὑρήσουσιν αὐτόν· καὶ ἐπιθυμήσουσιν ἀποθανεῖν, καὶ φεύξεται ὁ θάνατος ἀπ' αὐτῶν.
d Exod. 10. 4. Wisd. 16. 9. Joel 2. 4.
7 d Καὶ τὰ ὁμοιώματα τῶν ἀκρίδων ὅμοια ἵπποις ἡτοιμασμένοις εἰς πόλεμον· καὶ ἐπὶ τὰς κεφαλὰς αὐτῶν ὡς στέφανοι ὅμοιοι χρυσῷ, καὶ τὰ πρόσωπα αὐτῶν ὡς πρόσωπα ἀνθρώπων,
e Joel 1. 6.
8 e καὶ εἶχον τρίχας ὡς τρίχας γυναικῶν, καὶ οἱ ὀδόντες αὐτῶν ὡς λεόντων ἦσαν·
9 καὶ εἶχον θώρακας ὡς θώρακας σιδηροῦς, καὶ ἡ φωνὴ τῶν πτερύγων αὐτῶν ὡς φωνὴ ἁρμάτων ἵππων πολλῶν τρεχόντων εἰς

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but that they should be tormented five months: and their torment is as the torment of a scorpion, when it hath struck a man. And in those days shall the men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And the forms of the Locusts are like unto horses prepared unto battle; and on their heads are as it were crowns of gold, and their faces as the faces of men. And they had hair as the hair of women, and their teeth were as teeth of lions. And they had breastplates, as it were breastplates of iron: and the sound of their wings was as the sound of chariots of many horses running to battle. And they have tails and stings like unto scorpions, and in their tails is their power to hurt the men five months; they have over them a King, the angel of the bottomless pit; his name in the Hebrew tongue is Abaddon, and in the Greek tongue he hath a name Apollyon.

The Vision here, in *v.* 1, represents the Star not as *falling*, but as *having already fallen* (πεπτωκότα), and to this star is given the *key of the bottomless pit* (τοῦ φρέατος τῆς ἀβύσσου), literally, of *the pit of the abyss*; or, in other words, of the *aperture*, by which there is egress from, or ingress into, the *abyss*. The *φρέαρ* is the "orificium abyssi." (*Bengel.*)

The sense of the word ἄβυσσος has been already examined in the note on Luke viii. 31. It does *not* mean *the Lake of Fire*, from which it is distinguished in the Apocalypse. See on xx. 1—3, compared with xx. 10. It does not mean that *final* abode of the Evil One, and of his associate spirits, but it signifies his *present* residence and stronghold.

A *Star*, in the language of the Apocalypse, is a Christian Teacher (i. 16. 20; viii. 10). The *Star which had fallen from heaven to the earth*, represents the *heretical apostasy* of some who were designed to be Lights in the Church. This Star has the *key of the abyss*, and *opens* the *pit*. *Heretical Teachers* are thus represented as being the *cause* of the *opening* of the *abyss*, and of the *issue of the smoke* from it, which is described as darkening the air and the sun; that is, obscuring the heavenly light of Christ and of His Gospel.

Smoke issues from the Pit; and an army of Locusts comes forth out of the *smoke* upon the earth. They do not come *directly* from the *Pit* itself, as the Beast does, in chap. xi. 7, but the army of Locusts issues forth out of the smoke.

They are described as like unto *Scorpions* of the earth.

Our Lord has spoken of *Scorpions* in a *spiritual* sense, as instruments of Satan. "I give you power to tread on *serpents* and *scorpions*." (Luke x. 19.) And in the mention of them here, there is also a reference to the enemies by which the Ancient Church of God was assailed in the wilderness, and to the mercy of Almighty God, "Who led her through the great and terrible wilderness, wherein were fiery *serpents* and *scorpions*." (Deut. viii. 15.)

These Locusts of the Apocalypse are represented as enemies to the *soul*; "they have no power to injure the *Grass*, nor any green *thing*, nor any *Tree*, *except* (εἰ μὴ) the *men* who have not *the seal of God on their foreheads*." *Elz.* has μόνους, *only*, here after ἀνθρώπους, but it is not in A, C, and is probably only a gloss. It is added in *v.* 10, that they have power to *hurt the men* five months. Observe the article τοὺς before ἀνθρώπους; "they have power to hurt *the* men," i. e. *the* men mentioned here, who have not the seal of God on their foreheads.

Observe here also the use of εἰ μὴ, *save only*; these Locusts cannot hurt the *vegetation* of the earth—and therefore they are not *natural* locusts—but they only hurt *men*, and only a *particular class* of men, viz. *those* men who have not on their foreheads the *seal of God*, which declares them to be His, and assures them of His defence. (See above, vii. 3.)

These Locusts are described as *conquering*; they have *golden crowns* of *Victory* (vi. 2, στεφάνους); their faces are human; their hair is long like that of *women*; and they are in form like Horses of War, to which even natural Locusts bear some resemblance (see Joel ii. 4. *Winer*, R. W. B. i. 487), and Locusts are therefore called in Italy "*cavallette*."

But, whereas *natural* Locusts are described in Scripture as "not having any king" (ἀβασίλευτον γένος, Prov. xxx. 27), *these spiritual* Locusts are represented here as having a king over them, who is the *Angel of the abyss*, and whose name is expressed here in Hebrew (אֲבַדּוֹן, *Abaddon*), and also in Greek (Ἀπολλύων), both names signifying *Destroyer*; and thus he stands in contrast as the Adversary of the *Creator* and *Preserver*, whose name is specified in Scripture in those two languages, viz. in Hebrew (אַבָּא, *Abba*), and in Greek Πατὴρ, *Father*. See on Rom. viii. 15. Gal. iv. 6.

The name is given in both languages in both cases, because the one is the universal *Enemy*, Satan, the other is the *Father* of all, "rich in mercy *to all*" (Rom. x. 12), both Jew and Greek (Rom. iii. 29).

It is specified here as a characteristic of these Locusts, that they are withheld from *killing* men; but permission is given to them to exert their power under a control and restraint, so that men *should be tried*, and *tormented* by them *five months*. Observe the change of *voice* here, from active to passive. God *restrains* them from *killing* men; and He suffers that men *should be tried by them* for a certain period. The language of the original marks the Divine agency in a more striking manner (ἐδόθη αὐτοῖς ἵνα μὴ κ.τ.λ.); it was *given* to them that they should *not kill* them, but that men should *be tormented* by them.

When we consider these circumstances, and review the characteristics of the Trumpets, and contemplate the events predicted by the preceding Trumpets, we see good reason for believing, with many learned and judicious Interpreters, that the present Trumpet, the Fifth, announced the woes inflicted by *Mohammedanism*.

In further corroboration of this opinion, it may be observed, that the judicial Woe of this Trumpet is represented as due to the agency of the *Star which has fallen* from heaven; that is, to the operation of the false doctrine and corrupt worship of those who ought to have been Luminaries in the firmament of the Church. The Locusts issue from the smoke that arises from the pit of the abyss, unsealed by the fallen Star.

Mohammedanism owed its origin to Heresies, Schisms, and corruptions in Christendom.

When the Arians had propagated their pernicious dogma, that the Son of God is a creature, and when it had been affirmed by others in Christendom, that He was a mere man, it followed as a natural consequence, that other persons would be represented as equal or superior to Him. *If* Jesus Christ was no more than a Prophet, then Mohammed, who came after Him, might be greater than Jesus Christ. In other respects also, defection, and degeneracy in the faith and ritual of Christendom, were preparatory and auxiliary to the spread of Islamism. The doctrine of the Divine Unity, studiously asserted in the Koran, gave an advantage to the new religion as contrasted with the popular form of Christianity, which was tinctured by superstition and idolatry. "Mahomet," says *Neander* (Church History, vol. v. p. 111), "proclaimed that he had been sent by God to be a restorer of *pure Theism*, and to cleanse it of those strange elements, with which it was mixed in Judaism and Christianity. The war which he waged was directed against the *vain corruptions* of those earlier Revelations; and he might be fairly justified in accusing the professors of Christianity, *such as he saw it*, of falsifying the original worship, as when he assailed the adoration of the *Virgin Mary* and *of the Saints* [and of images]. And the *Schisms* and *bitter animosities* among the different sects of Christians, presented another point of comparison, in which the religious *unity* displayed by the votaries of the Koran appeared in a favourable light." *Neander* has also observed (Ch. Hist. v. 114), that the

πόλεμον· 10 καὶ ἔχουσιν οὐρὰς ὁμοίας σκορπίοις καὶ κέντρα, καὶ ἐν ταῖς οὐραῖς
αὐτῶν ἡ ἐξουσία αὐτῶν ἀδικῆσαι τοὺς ἀνθρώπους μῆνας πέντε· 11 f ἔχουσιν ἐφ' f ver. 1.

divisions which existed among the Oriental Christians, and hindered them from making any well-organized resistance to the aggressions of the enemy, gave great facilities to the victorious advance of the Mohammedan Saracens. Cp. *Grotius*, de Verit. Rel. Christ. vi. § 1.

The emissaries of this plague, in the Fifth Trumpet, are called *Locusts*, and they are compared to *Horses* and *Scorpions*. All these physical objects are associated with *Arabia*, the native country of *Mohammedanism*. The Locusts which were brought by Moses as a plague upon Pharaoh and upon Egypt, came from *Arabia*. (Exod. x. 13. Cp. *Winer*, R. W. B. i. p. 490.) The *Mohammedan* military power was distinguished by its *cavalry*. "*Arabia*," says *Gibbon*, "in the opinion of the naturalist, is the genuine and original country of the *horse*; the merit of the Barb, the Spanish and the English horse, is derived from a mixture of *Arabian* blood." (*Gibbon*, Decline and Fall, &c., ch. l., near the beginning.) The noblest description of the *war-horse* was probably written in *Arabia*. (Job xxxix. 19.) *Scorpions* also are mentioned in Scripture as characteristic of the *Arabian* wilderness. (Deut. viii. 15.) All the features of this Vision attract the mind to *Arabia*.

These Locusts are described as *conquerors*, having *crowns* of *Victory* on their heads, and the sound of their wings is like that of many *horses* running to battle. Islamism propagated itself by conquest; and the rapidity with which its conquests were achieved, and the vast extent of its dominion, and the splendour of its victories, are almost without a parallel in the history of the world. In eighty years it overran, or rather *flew* with *wings*, over Palestine, Syria, Armenia, a great part of Asia Minor, Persia, part of India, Egypt, Numidia, Portugal, and Spain.

Another characteristic of these Locusts is, that they have faces like Men, and *hair* as of *Women*, that is, *long hair*. (Cp. 1 Cor. xi. 14.) Mohammed himself is thus described; "his hair, hanging over his shoulders, retained its dark colour to the day of his death." (*Arnold's* Ishmael, p. 86.)

The Arabians and Saracens are described by ancient writers as wearing their hair "long and flowing, and sometimes plaited like women." See *Plin.* N. H. vi. 26. *Ammian. Marcellin.* xxxi. 18, where *Valesius* says, "Such was the costume of the Saracens, wearing their hair long and braided, hanging down on their backs, 'crinitis vittatisque capitibus.'"

A recent writer on Islamism thus speaks, "Moslem historians maintain that the *Locust Armies* carried on their *wings* the Arabic inscription 'We are the Host of Allah; every one of us carries ninety-nine eggs; and *if* we had a hundred, we would *destroy* the world and all that is therein.'" *Dr. J. M. Arnold's* Ishmael, p. 252. Thus they identified themselves with the Locusts of the Apocalypse; the brood of Abaddon, the *Destroyer*; thus also they owned that they were *restrained* by a controlling Power.

It is also specified in the Vision that these Locusts are *restrained* from *killing the men*, but that men would be *tormented* by them five months.

The Persecution waged by *Mohammedanism* was distinguished in this respect from that of ancient Heathen Rome, which martyred Christians *as such*, and is represented in the Apocalypse as riding on a horse of *fire*, with a *sword* in its hand (vi. 3, 4). And the Persecution carried on by Mohammedanism was also distinguished from the Persecutions waged on the Saints of God by *the two Beasts* of the Apocalypse, who make war with the Saints, and *kill those who do* not worship the image of the Beast (xiii. 7—15; cp. xvii. 6).

Mohammedanism did indeed tempt men by many allurements to adopt its own creed; and this was a severe *torment*. It was, in the strict sense of the word, a *βασανισμός*; it was a *touchstone* (*βάσανος*) of their *faith*. Cp. 1 Pet. i. 7, where the Apostle compares persecution to the trial of precious metals.

Christians were subjected to many disabilities and humiliating distinctions and oppressions, if they refused to profess Islamism; but they were not compelled to renounce their faith. This fact is established by the authorities in *Gibbon's* Decline and Fall, chap. li., near the end; and by the quotations from the Koran by *Gieseler*, Church Hist. § 127, who says, "Jews and Christians were *tolerated* by the Arabs on condition of paying a poll-tax; and though sometimes *severely oppressed* (*βεβασανισμένοι*), they were *not compelled* to change their religion; still, however, the advantages held out to those who adopted Islamism attracted many converts. Mahomet, in the Koran, made it a duty of believers to carry on religious war for the purpose of exterminating idolatry, and making *Jews* and *Christians tributary*."

In the conquest of Egypt by Amru, circa A.D. 639, the Bishop and Community of the Coptic Church near Memphis, "submitted to the invaders, and paying a poll-tax secured to themselves their property and liberty of conscience." *Arnold's* Ishmael, p. 222, ed. 1859.

Neander observes (Church Hist., Third Period, First Section, near the end), "The Saracens, who, in the course of the seventh and eighth centuries, exercised rule in Asia, in Syria, and the neighbouring provinces, and in Northern Africa, did not *persecute* the *old Christian inhabitants on account of their faith, if they paid the appointed tribute*: but there were not wanting occasions for the exercise of wilful *oppression, insult, and cruelty*; those who only adhered in uncertainty to a *dead faith*" (i. e. "they who had not the seal of God on their foreheads") "might allow themselves to become converts to a religion which was extending itself by manifold influences, and flattered the passions of the natural man, and was supported by all the weight of authority."

It is said in this prophecy (*v.* 6), that in those days shall *the* men seek *death*. Observe here "*the* men," *the* men who have not the Seal of God (*v.* 4; cp. *v.* 10). This is a scriptural description of extreme misery, and represents the torment to which those men would be reduced under Mohammedan rule. Cp. Jer. viii. 3, where the prophet speaks of the sufferings of the rebellious Jews scattered abroad; "*Death* shall be *chosen* rather than *life*, by all the residue of them that remain of this *evil* family, which remain in all places whither I have driven them, saith the Lord of hosts." Not that the dispersed Jews did really all prefer death, for few had the courage to be martyrs; but the *misery* of their life is thus described by a comparison which represents it as worse than death. Cp. Job iii. 21, where Job's wretchedness is represented in similar terms, "Wherefore is light given to him that is in misery, and life unto the bitter of soul, *which long for death, but it comes not, and dig for it more than hid treasures?*" The language of the Patriarch of Arabia appropriately describes the sufferings of Arabian Christians under the rule of the Arabian false Prophet and his Saracenic followers.

The question concerning the meaning of the *five months*, during which these Locusts are described as hurting men (*v.* 10), will be considered hereafter in a general note on the *times and numbers in* the Apocalypse, at the end of chap. xi.

In the mean time, it may be observed that *natural* Locusts have that time (viz. *five months*) appointed to them; *their* power of *hurting* extends from April to September, when they are rendered torpid by the cold. *Bochart*, Hierozoic. pars post. iv. c. 8, p. 495. Cp. *Eichhorn*, *Ewald*, *De Wette*.

And the *moral* of this sentence is, that, *as natural* locusts have their season of *five months prescribed* and *limited* by *God*, *so* these *spiritual* locusts will not be able to exercise their power of injuring men beyond the period which is determined by Him; and thus it will be seen and acknowledged, that the wonderful conquests of the Saracenic and Turkish armies were not achieved by their own inherent strength and energy, but by the Divine Permission, and for the execution of Divine Judgments.

It may perhaps be asked by some, in reference to this exposition;

How can it be said that *Mohammedanism* did not *hurt* any thing *save only those men who had not the seal of God on their foreheads?* Did not Mohammedanism hurt some *faithful Christians*, who *had* the Seal of God on their foreheads?

The answer to this question is supplied by other parts of Holy Scripture.

They who *hurt* are compared here to *scorpions*: their *power* is called *ἐξουσία*, *authority*, *permission*, from God (cp. Rom. xiii. 1—3), and the word used here for *to hurt* is *ἀδικεῖν* (*vv.* 3, 4). Also, the word here used for "it was *commanded*" is *ἐρρέθη*; and this word, used about twenty-five times in the New Testament, is always predicated of *God*. It was *God* therefore Who *restrained* these scorpions from *hurting* (*ἀδικεῖν*) any "who have His Seal on their foreheads."

Let us now refer to the words of our Blessed Lord to His disciples, as recorded by St. Luke, x. 18, "I was *beholding* Satan *falling* as lightning *from heaven*." Compare the *star fallen* from heaven here (*v.* 1). Our Lord then says, "Behold, I give *you the* power" (*τὴν ἐξουσίαν*, *authority*, the same word as here), "to tread upon" (*ἐπάνω*, over, and upon) "*serpents* and *scorpions*, and upon all the power" (*δύναμιν*, physical force, distinguished from *ἐξουσία*) "of the *Enemy*; and nothing shall in any wise *hurt* you" (*ὑμᾶς οὐ μὴ ἀδικήσῃ*, the same word as here).

Therefore, whatever injuries might be inflicted by those scorpion-like Locusts upon the *dwellers* on *the earth* who have not *the seal of God on their foreheads*, the Locusts would be

αὐτῶν βασιλέα τὸν ἄγγελον τῆς ἀβύσσου, ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδών, καὶ ἐν τῇ Ἑλληνικῇ ὄνομα ἔχει Ἀπολλύων.

g ch. 8. 13. 12 [g] Ἡ οὐαὶ ἡ μία ἀπῆλθεν· ἰδοὺ, ἔρχονται ἔτι δύο οὐαὶ μετὰ ταῦτα.

13 Καὶ ὁ ἕκτος ἄγγελος ἐσάλπισε· καὶ ἤκουσα φωνὴν μίαν ἐκ τῶν τεσσάρων

h ch. 7. 1. κεράτων τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ Θεοῦ 14 [h] λέγοντα τῷ ἕκτῳ ἀγγέλῳ, Ὁ ἔχων τὴν σάλπιγγα, λῦσον τοὺς τέσσαρας ἀγγέλους τοὺς δεδεμένους ἐπὶ τῷ ποταμῷ τῷ μεγάλῳ Εὐφράτῃ. 15 Καὶ ἐλύθησαν οἱ τέσσαρες ἄγγελοι οἱ ἡτοιμασμένοι εἰς τὴν ὥραν καὶ ἡμέραν καὶ μῆνα καὶ ἐνιαυτὸν, ἵνα

i Ps. 68. 17. Dan. 7. 10. ἀποκτείνωσι τὸ τρίτον τῶν ἀνθρώπων. 16 [i] Καὶ ὁ ἀριθμὸς τῶν στρατευμάτων

k Isa. 5. 28, 29. 1 Chron. 12. 8. τοῦ ἱππικοῦ δύο μυριάδες μυριάδων· ἤκουσα τὸν ἀριθμὸν αὐτῶν. 17 [k] Καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὁράσει, καὶ τοὺς καθημένους ἐπ᾽ αὐτῶν, ἔχοντας θώρακας πυρίνους καὶ ὑακινθίνους καὶ θειώδεις· καὶ αἱ κεφαλαὶ τῶν ἵππων ὡς κεφαλαὶ λεόντων· καὶ ἐκ τῶν στομάτων αὐτῶν ἐκπορεύεται πῦρ καὶ καπνὸς καὶ θεῖον. 18 Ἀπὸ τῶν τριῶν πληγῶν τούτων ἀπεκτάνθησαν τὸ τρίτον τῶν ἀνθρώπων, ἐκ

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subject to His rule, and be restrained by His control, and they would not be able to hurt (ἀδικεῖν) any of His faithful servants, the true members of Christ, "Who has bruised the head of the *Serpent*" (Gen. iii. 15), and Who would bruise Satan under their feet (Rom. xvi. 20), and Who has assured His disciples of every age that they would have *the* power—*the* authority—(τὴν ἐξουσίαν) "to *tread* upon serpents and *scorpions*, and upon all the power of the enemy." Whatever might happen in this world to their perishable bodies, their sufferings would redound to their greater glory (Rom. viii. 18. 2 Cor. iv. 17. 1 Pet. i. 6, 7; iv. 13), and they "would be more than conquerors through our Lord Jesus Christ" (Rom. viii. 35—37. 1 Cor. xv. 57), "For the eyes of the Lord are over the righteous, and His ears are open unto their prayers, but the face of the Lord is against them that do evil. And who is he that will harm you if ye be followers of Him that is good (τοῦ ἀγαθοῦ μιμηταί)? But and if ye suffer for righteousness' sake, happy are ye, and be ye not afraid of their terror, neither be ye troubled, but sanctify the Lord God in your hearts" (1 Pet. iii. 12—15).

The following historical, doctrinal, moral, and practical inferences may be deduced from the vision of the Fifth Trumpet.

(1) Mohammedanism is not to be regarded as a *true religion*; but as an emanation from the bottomless pit, the abode of the Evil One.

(2) Mohammedanism was *permitted* by God to come forth from the abyss to scourge mankind for *corrupting* the *true Faith* and *Worship*, and for their manifold schisms and divisions, and for their want of zeal and earnestness in maintaining and propagating the Truth.

(3) Heresy and Schism, Superstition and Idolatry, are great evils, not only in themselves, but in their consequences. The fallen Star unsealed the Pit, and the Pit sent forth the smoke, and the smoke sent forth the Locusts. Arianism introduced Islamism. The schisms of Christendom made it a prey to the sword of the False Prophet. Superstition and Idolatry gave an easy triumph to the armies of him who proclaimed as his watchword, "There is One God." God Himself pointed out the sins of Christians by the punishment which He inflicted upon them. He *adapted* their *punishment* to their *sins*; and thus called them to *repentance*. They had despised the love of the True Prophet, revealing Himself as *God*, and they were chastised by the cruelty of the False Prophet. They were distracted by feuds; and they were made to bow their neck to the yoke of a Power which would have forced them all into unity. By the worship of the *creature* they had almost fallen into *Polytheism*, and they were chastised by him who proclaimed himself the restorer of *Monotheism*.

(4) The spirit of comparative forbearance, which in some respects characterized Mohammedanism, was not due to any moderation in its author; for the Locusts are described as under the rule of him who is called the *Destroyer* (*v.* 11); but solely to the *restraining* power and mercy of *Almighty God*.

(5) Mohammedanism itself, with its rapid and extensive conquests, not having in it the sinful and debasing elements of Idolatry, may be regarded as having served as a barrier against the incursions of Pagan Idolatry from without, and as a safeguard against the corruptions of Superstition *within* the Church; especially in the East; and thus, in a certain sense, may be recognized as subservient to God, in preserving Christendom from even a worse evil. It had the effect of stimulating the courage, and of reviving the faith of many; and perhaps the condition of Christianity in Asia, Africa, and Greece, might have been far more miserable than it was, if the Christians had not been awakened from their slumber, and excited by their trials to put forth new energy, and to flee with fervent devotion to God as their only refuge in adversity.

(6) Whatever woes may be inflicted on the world under the tyranny of Mohammedanism, or of any other false religion, yet the true servants of God, who *have His seal on their foreheads*, are safe from harm.

They have "authority from Him to tread upon serpents and scorpions and on all the power of the enemy, and nothing will in any wise hurt them."

Therefore the True Faith is to be held fast as the Christian's armour, and as a safeguard in all the perils of his pilgrimage through this transitory world to his heavenly rest.

(7) The sway of Mohammedanism is not only limited by God in *degree*, but in *time*; its power is to *hurt the men* (i. e. the careless and faithless, and not the true Christian, *v.* 4) for an *appointed season*, called in the prophecy *five months*. Then its power will fall, perhaps as rapidly as it rose. Here is another proof of its *earthly* origin. Islamism has its "*five months*," but the *Gospel* of Christ is *everlasting* (Rev. xiv. 6). The Locusts have a King over them, the *Destroyer*, and he goeth to destruction. But Christ is King of Kings, and Lord of Lords, and His Kingdom will have no end (xvii. 14; xix. 16).

11. αὐτῶν βασιλέα] ℵ has ἑαυτῶν τὸν βασιλέα and ᾧ ὄνομα αὐτῷ.

12. ἡ οὐαί] *The first woe is past; behold, there come two woes more after these things.*

The Sixth Trumpet.

13. καὶ ὁ ἕκτος] *And the sixth Angel sounded, and I heard a voice from the four horns of the golden altar before God,*

14.] *saying to the sixth Angel, who had the trumpet, Loose the four Angels which have been bound at that great river, Euphrates.*

15.] *And the four Angels were loosed, which had been prepared for the hour, and day, and month, and year, for to slay the third part of men.*

16.] *And the number of the army of the horsemen were two myriads of myriads; I heard the number of them.*

17.] *And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses are as the heads of lions; and out of their mouths issueth fire and smoke and brimstone.*

18.] *By these three plagues was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issueth out of their mouths.*

19.] *For their power is in their mouth, and in their tails; for their tails are like unto serpents, and have heads, and with them they do hurt.*

In *v.* 12 A and ℵ have ἔρχεται, and B has οὐαὶ καὶ μετὰ ταῦτα. In *v.* 13 ℵ omits μίαν ἐ. τ. τ. κεράτων. A omits τεσσάρων. In *v.* 14 B has λέγοντος, but A has λέγοντα, and A, B have ὁ ἔχων. *Elz.* has ὃς εἶχε. In *v.* 18 A, B, C have πληγῶν, which is omitted by *Elz.* In *v.* 19 B, C have ἡ γὰρ ἐξουσία τῶν ἵππων (A has τόπων). *Elz.* has αἱ γὰρ ἐξουσίαι αὐτῶν. Instead of ἔχουσαι ℵ has ἐχούσας, perhaps for ἐχούσαις. In *v.* 20 *Elz.* omits the article τὰ (which is in A, B, C) before εἴδωλα.

τοῦ πυρὸς καὶ τοῦ καπνοῦ καὶ τοῦ θείου τοῦ ἐκπορευομένου ἐκ τῶν στομάτων αὐτῶν· 19 ἡ γὰρ ἐξουσία αὐτῶν ἐν τῷ στόματι αὐτῶν ἐστι, καὶ ἐν ταῖς οὐραῖς

In order to understand this Vision, it must be borne in mind that the design of the *Trumpets* is not to represent the doings or sufferings of the *good*, nor the *sins* of the *wicked*, but the *punishments* inflicted upon the wicked for their sins.

Next it must be observed that the Vision of this Trumpet, the Sixth, stands in remarkable contrast, in *some* respects, with that of the preceding or Fifth Trumpet. The *Woe* represented by the *fifth* Trumpet proceeded from the *pit of the abyss*, opened by a Star that had *fallen* from heaven. *That* Woe was produced by a power which had *fallen from God*.

But here, in the Sixth Trumpet, the agency which becomes a Woe, is represented as proceeding *from God*.

The signal which sets *it in operation* is not, as there, from *below*, and from the Evil One, but it is from *above*, even from the presence of God Himself. *I heard a voice from the four horns of the golden altar before God, saying to the Angel, who had the Trumpet, Loose the four Angels that have been bound.*

The Loosing of the Four Angels is, therefore, a *divine* act.

Next, the Four Angels, which are here loosed, are *Angels* of *God*.

The word *Angels* is of very frequent occurrence in the Apocalypse; but in no instance, when thus placed absolutely, as here, does it signify an *evil* Angel.

The number *four*, as used in this Book, indicates *Universality*, which appertains to Him in Whose Hand are the *four corners* of the Earth (see chap. xi. at the end). And these *four Angels* in the *Sixth Trumpet*, which are His agents in punishment, may be compared to those *Four Angels* in the *Sixth Seal* (vii. 1, 2), who stand at the *four corners* of the Earth, to whom it is given *to hurt* (ἀδικῆσαι, vii. 2, 3, the same word as is used here in *vv.* 10, and 19) *the Earth and the Sea*.

Besides, the number assigned to the Army here displayed, is *two Myriads* of *Myriads*; and this is an immense number, far *exceeding* any *human* force.

The number *Myriads of Myriads* had already been used in this Book to describe the number of *Angels about the throne of God* (see v. 11). And Daniel uses the same number in speaking of *God's Angels* (Dan. vii. 10), and St. Jude speaks of the *Lord* coming with *myriads* of His Holy Angels (Jude 14. Cp. Heb. xii. 22). And the number of *God's* Angels in Ps. lxviii. 17, when literally translated, is precisely the same as here.

Again, the *colour* of their breastplates serves also to mark these armies as belonging *to God*.

No one will despise inferences from *colours* as well as from *numbers*, who has carefully considered their use in the Levitical Ritual; which is, as it were, an Ante-Chapel to the inner shrine of the Apocalypse.

This colour *jacinth* appears as a *sacred* colour in the Levitical Dispensation, where the word *jacinth* is used by the LXX, in the description of the curtains and ornaments of the *Tabernacle* (Exod. xxv. 5; xxvi. 14; xxxv. 7. 23; xxxvi. 19; xxxix. 34), and the holy garments of the *High Priest* (Exod. xxviii. 5—8), and the breastplate and the Ephod (xxviii. 15. 28, 29. 33), and the Veil of the *Holy of Holies* (xxxvi. 35; xxxviii. 18: cp. 2 Chron. iii. 14), and the covering of the *Ark* (Numb. iv. 6), and of the *Table of Shewbread* (iv. 8), and of the *Golden Candlestick*, and of the *vessels* of the *Holy Place*, and of the *Golden Altar* of Incense (iv. 9—13). Compare the remarks of *Bahr*, Symbolik, i. 303, and 325, where he shows that *jacinth* (dark blue) was set apart under the Levitical Law as a *sacred* colour. The deep blue of the Sky, and of the Sea, in which God's majesty and glory are conspicuous, are like natural exponents of this symbolical consecration.

The word ὑακίνθινος (of *jacinth*, or *deep blue*), as well as λευκὸς, *white*, in the Apocalypse, indicates a *sacred* colour. It adorns the livery of God's servants, and the uniform of His soldiers. One of the precious stones of the Twelve Apostolic Foundations of the heavenly Jerusalem in the Apocalypse is *jacinth* (xxi. 20).

The heads of the horses in this Apocalyptic Vision are described as like heads of *Lions* (*v.* 17). Already the first of the *heavenly* Living Creatures had been described as like a *Lion* (iv. 7), and in two places of the Apocalypse *Christ* Himself, in His royal and prophetical office, is described as a *Lion* (above, Rev. v. 5; below, x. 3).

Besides, the purpose for which these Angels are loosed, and this Army is sent forth, is a *holy one*.

It is, in order that *men should repent*; and it is said, as it were, with indignant surprise, that the men who were not killed by this visitation *did not repent* of the works of their own hands (*v.* 20).

This then seems to be clear, that these Angels are *Angels of God*; that this army is *an army of God*; and that it is set in motion by a command *of God*, and with a design worthy of *God*.

But it may be said, Are there not other circumstances in this Vision which are at variance with this divine character?

(1) The Angels are said to *kill* (ἀποκτείνειν) the third part of men, *v.* 15.

True, but precisely the same thing is said of the agency of the Two Witnesses, mentioned in the eleventh chapter, who are clearly sent by *God*, and are called *His Witnesses* (xi. 3), and are received up to Him in triumph and glory (xi. 12); and the same word is used in the description of the punishment inflicted on those who reject them. If any one wills to hurt them he must be *killed* (ἀποκτανθῆναι, *v.* 5), and the consequences of their triumph are, that 7000 men were *killed* (ἀπεκτάνθησαν).

The attention of the reader is specially invited to *that* Vision of the Two Witnesses (xi. 3—14), which seems, when carefully examined, to leave no room for doubt as to the true interpretation of *this* Vision of the Four Angels. Indeed, *both* these Visions are designated by the *same name*: both represent "the *Second Woe*." See ix. 12, and xi. 14.

Further, the same action of *killing* is predicated in the Apocalypse of *Christ* Himself. He describes Himself as *killing* the children of the False Teacher with death (ii. 23). And we read, that "the rest of the men (who are arrayed against Him) *were killed by the sword of Him Who sitteth on the Horse; by the sword that proceedeth out of His mouth*" (xix. 21).

Indeed, all these sayings are repetitions of what He Himself declares in the Gospel, "Those *mine enemies*, which would not that I should reign over them, bring hither, and *slay* them before Me" (Luke xix. 27).

(2) Again, it may be objected, that an army of *God* could not be described under such a figure as this; "out of their *mouths issueth fire* and *smoke* and *brimstone*; by these *three* plagues was the third part of men killed, by the *fire* and by the *smoke* and the *brimstone*, which issueth out of their mouths" (*vv.* 17, 18).

But here again it may be observed, that precisely the same thing is predicated of the *Two Witnesses of God*, in the next chapter. "If any man willeth to hurt them, *fire issueth out of their mouth*, and *devoureth their enemies*; and if any man willeth to hurt them, he must in this manner be *killed*; these have power over the waters to turn them to blood, and to *smite* the earth, as often as they will, with *all plagues*" (xi. 5, 6).

It may be also remembered, that, in the Hebrew Prophets, smoke and fire are represented as coming forth from God's countenance (as in Ps. xviii. 8), to consume His foes. And it is predicted of God's enemies in this book, that they shall be tormented with *fire* and *brimstone* in the presence of the Holy Angels, and in the presence of the Lamb (xiv. 10; cp. xix. 11). Thus Fire and Brimstone are represented as instruments of the wrath of the *Lamb* (see above, vi. 16), the Meek and Holy One Himself, Who shed His blood to take away the sins of the world and Who is infinite in mercy to those who love and obey Him but to those who despise and resist Him our God is a "*consuming Fire*" (Heb. xii. 29).

The Trumpets represent God's wrath and indignation against His *enemies*; and the execution of His retributive *Judgments* upon them for their abuse of His mercies, and contempt of His Majesty, and violation of *His Law*.

No wonder, therefore, that the elements of Hell itself should be represented as weapons of His Justice, and as His "instruments of death" (Ps. vii. 13) against the rebellious. Cp. Isa. xxx. 33.

(3) It may also be objected that an army sent by God could not be compared to *horses* "whose power is in their mouth, and in their tails; for their *tails* are like *serpents*, and they have heads, with which they hurt" (*v.* 19).

To this it may be replied, that *God's* dispensations in this world, and His messages to it, are likened, by Hebrew Prophets, to an *army of horsemen*, especially in His judicial retributions on Egypt, the Enemy of His People. "Thou didst ride, O Lord, upon *Thine horses* and Thy Chariots of Salvation. Thy bow was made naked, even Thy Word; Thou didst walk through the sea with *Thine horses*; through the heap of great waters" (Hab. iii. 8, 9. 15).

In the Apocalypse Christ is represented as a *Warrior* riding on a *Horse*, and His armies follow Him on horses, and His enemies are *killed* by the *sword* of Him Who rideth on the *Horse* (xix. 11. 19. 21), and the blood of the winepress of His wrath cometh up to the bridles of the *Horses* (xiv. 20).

αὐτῶν· αἱ γὰρ οὐραὶ αὐτῶν ὅμοιαι ὄφεσιν, ἔχουσαι κεφαλὰς, καὶ ἐν αὐταῖς ἀδικοῦσι.

Next, as to the imagery of the *Serpents*, we may refer again to the circumstances of the *Exodus*, which are *perpetually recurring in the Apocalypse*, especially in the Visions of the Trumpets. The very badge of office of the Hebrew Legislator, the instrument by which Moses wrought his miracles, by which God punished His enemies and delivered His people, was changed into a *serpent*. (Exod. iv. 2. 4, LXX.)

This was its first appearance. And it is added, "*Moses* fled *from before it*." (Exod. iv. 3.) But God commanded him to take hold of it by its *tail*, in which is the serpent's sting; and which is noted in this Apocalyptic Vision as noxious to God's enemies (*v.* 19); "and Moses put forth his hand, and caught it, and it became *a rod in his hand*" (*v.* 4). Thus it was shown that God's faithful servants (Heb. iii. 2—5) can take hold of and handle that which is destructive to His adversaries, and that they can work wonders with it. This was a very significant emblem of Holy Scripture, the first books of which were written by him who bore the *rod* of power, which became a *serpent*. In the Septuagint Version of the same chapter (iv. 17), we read that God said to Moses, Thou shalt take into thine hand this *rod*, which *has been changed into a serpent* (τὴν στραφεῖσαν εἰς ὄφιν), and with it thou *shalt do signs* . . . And Moses returned into the land of *Egypt*, and took the *rod of God* in his hand (iv. 20; see viii. 5. 16; x. 13; xiv. 16).

When Moses and his brother Aaron came before Pharaoh, in order to show that the power was not in *Moses himself*, but from God, *Aaron* was commanded to take the rod, and to cast it before Pharaoh and his magicians; and the rod of God became a *serpent:* and after a trial, in which God allowed the magicians to exercise some supernatural power, for they cast down their rods and they became *serpents*, Aaron's rod *swallowed up their rods* (vii. 10—12).

Again, in the wilderness, a *serpent* of brass, by God's command, was made the instrument of *health* to the *faithful* Israelites, who were cured by it from the bite of the serpents of fire, by which He punished the wicked for unbelief. (Numb. xxi. 6. 9. 1 Cor. x. 9.) And this serpent of brass was a figure of Christ,—the Saviour of all who believe, the Healer of the wounds inflicted by the bite of *the old serpent of Fire*. (See notes on John iii. 14, 15. Gal. iii. 13.)

Therefore, we arrive at the conclusion, that the Army in this Apocalyptic Vision is an Army of God.

The question now arises, What agents of God are specially represented in this Vision?

In answer to this inquiry, let us observe, that—

The cause of the *punishment* is intimated in the words, "Loose the four Angels that *have been* bound at *the river Euphrates*."

Some Expositors understand by these Angels and their host, some great *earthly* powers,—Turkish, Saracenic, Oriental,—and suppose that they will come forth from the *literal river Euphrates*.

But this opinion is untenable. The Euphrates is the river of Babylon; and Babylon in the Apocalypse is *always* used in a *figurative* sense: it designates *the Great City*, concerning which more will be said hereafter. We cannot therefore concur with those Interpreters, who, while they understand Babylon in a *typical* sense, interpret the *river* of Babylon in a *literal* sense. If Babylon is figurative (as doubtless is the case), *Euphrates*, the *river of Babylon*, must be *figurative* also.

What City is typified by Babylon will be considered hereafter.

The *Four Angels* of *God* are represented here as having been *bound* by an evil power in the mystical Babylon. They are *bound* as Christ was *bound;* and He was sent bound (δεδεμένος, the same word as here; see on John xviii. 24) to Caiaphas and Pilate. (Mark xv. 1.) Here again is another resemblance to what is represented in the next chapter as done to God's *Two Witnesses*. They are represented as in a worse state than bound—even *killed*, as Christ also was *killed;* killed in "*that great City*," namely, the mystical Babylon. (See note on xi. 8.)

The Divine Angels are now loosed; their number is *four*, signifying the *universality* of their commission.

They are said to be prepared for *the hour* and *day*. Observe the definite article here (*v.* 15).

This is one of the passages, in which great mistakes have been made and propagated, from want of attention to the original. Even a chronological period has been deduced from this passage, understood to mean *an* hour, *a* day, *a* month, and *a* year; and on the *hypothesis* that a prophetical *day* is equivalent to a *year*, that period has been imagined to be 391 years.

But *the* hour can be no other than *the hour* of God's judgment, as it is explained hereafter in chap. xiv. 15; cp. xi. 13. *The day* can be no other than *the great Day* of His wrath (xvi. 14; cp. vi. 17). "*The* Day," says St. Paul (1 Cor. iii. 13), "shall make it manifest," i. e. the *great* Day. The month and the year are the Month and Year of God's Vengeance on the wicked. See Isa. xxxiv. 8; lxi. 2. Jer. li. 6. Cp. Hos. v. 7. Zech. xi. 8.

This is elucidated by what our Blessed Lord Himself says, "He that rejecteth Me, and receiveth not My words, hath One that judgeth him—the *Word* that I have spoken, *that* shall judge him in *the Last Day*" (John xii. 48).

The Four Angels represent the Divine Word; and there is a propriety in the number *Four* in that respect also, inasmuch as the Divine Word is summed up in the *Fourfold* Gospel. The fourfold *Evangelium* is preached by the Four *Angels*.

At the awful Day of Doom the power of *God's Word* will be felt and recognized by all. *That* Word is prepared for "*The* Day," to be the rule and standard by which every sentence pronounced at that great Day of Assize will be determined, and according to which all to whom it has been preached will be judged at that Day.

On the whole, we may conclude that this Vision represents the diffusion of the Fourfold Gospel to the four quarters of the Earth. It predicted that the Word of God would be *bound*. This prophecy has been fulfilled. God's Word *has been* bound. It *was* bound for a long time; it was not read to the people; it was chained in the fetters of a dead language; and so it remained, as it were, in prison for many centuries. And even to this day, in many countries, the Word of God is bound by some who profess themselves to be Chief Rulers in the Church of God.

The Ancient Expositors of the Apocalypse had not the benefit of the light which has been thrown on this prophecy by *events*, such as they could never have anticipated. They had not seen the *binding of the four Angels*, and their subsequent *release* in later days. They had not seen the *Holy Scriptures chained and imprisoned*, and afterwards let loose by God. And yet even some of the Ancient Interpreters of the Apocalypse concluded, from the tenor of this prophecy, that the *Angels* here mentioned must be *Messengers* of *God*. Thus *Arethas* and *Œcumenius*.

This Vision has revealed also the result which we have seen, and now see. It foretold that the Holy Scriptures, though *bound as captives* for a time, would be *loosed* by the command of God, and that they would traverse the world like an innumerable Army. And although they are God's army, and therefore are divine, and ministers of salvation to many, yet the Vision has declared that the Holy Scriptures would be like instruments of punishment and death to the enemies of God.

Therefore this Vision inculcates an important religious and moral truth. It reminds us that the present *diffusion of the Holy Scriptures* may be a terrible *Woe*. The Scriptures are not to be regarded simply as a blessing to those who receive and obey them; and a blank and cipher to those who reject or slight them. No. Scripture is like the rod in the hand of Moses. It is a rod by which the hand of Faith works miracles for God's people; and it is a serpent to destroy His enemies. It is either Life or Death. It either saves or kills. As Christ was set for the fall of some, and the rising of others (Luke ii. 34), and is a precious stone to many (Isa. xxviii. 16), and the head-stone of the corner (Matt. xxi. 42), but whosoever shall fall on this stone shall be broken, and on whomsoever it shall fall, it will grind him to powder (Matt. xxi. 44. Luke xx. 18. Cp. 1 Pet. ii. 7, 8), so it is with His *Word;* "it is a savour of Life unto Life" to those who receive it, but "of Death unto Death" to those who disobey or despise it (2 Cor. ii. 15, 16).

The Flood, which was a type of *Baptism* (see on 1 Pet. iii. 21), *saved* Noah and his family; but it *destroyed* the unbelieving. The other Sacrament brings life to those who receive it aright; but they who do not discern the Lord's body, eat and drink condemnation to themselves (1 Cor. xi. 29).

So it is with all God's gifts to men. They have all a double edge. Especially is this the case with Holy Scripture. It is a *Woe* to the wicked. And this is what the present Trumpet declares.

Our Lord Himself authorizes and confirms this interpretation of the Vision now before us.

He describes His own Presence as a *Woe* to some. "Woe

20 [1] Καὶ οἱ λοιποὶ τῶν ἀνθρώπων, οἳ οὐκ ἀπεκτάνθησαν ἐν ταῖς πληγαῖς ταύταις, οὐ μετενόησαν ἐκ τῶν ἔργων τῶν χειρῶν αὐτῶν, ἵνα μὴ προσκυνήσουσι τὰ δαιμόνια, καὶ τὰ εἴδωλα τὰ χρυσᾶ καὶ τὰ ἀργυρᾶ καὶ τὰ χαλκᾶ, καὶ τὰ λίθινα καὶ τὰ ξύλινα, ἃ οὔτε βλέπειν δύναται, οὔτε ἀκούειν, οὔτε περιπατεῖν· 21 καὶ οὐ μετενόησαν ἐκ τῶν φόνων αὐτῶν, οὔτε ἐκ τῶν φαρμακειῶν αὐτῶν, οὔτε ἐκ τῆς πορνείας αὐτῶν, οὔτε ἐκ τῶν κλεμμάτων αὐτῶν.

[1] Lev. 17. 7. Deut. 32. 17. Ps. 106. 37. & 115. 5, &c. & 135. 5.

X. [1] [a] Καὶ εἶδον ἄλλον ἄγγελον ἰσχυρὸν καταβαίνοντα ἐκ τοῦ οὐρανοῦ, περιβεβλημένον νεφέλην, καὶ ἡ ἶρις ἐπὶ τὴν κεφαλὴν αὐτοῦ, καὶ τὸ πρόσωπον αὐτοῦ ὡς ὁ ἥλιος, καὶ οἱ πόδες αὐτοῦ ὡς στῦλοι πυρὸς, 2 [b] καὶ ἔχων ἐν τῇ χειρὶ αὐτοῦ βιβλαρίδιον ἀνεῳγμένον· καὶ ἔθηκε τὸν πόδα αὐτοῦ τὸν δεξιὸν ἐπὶ τῆς θαλάσσης, τὸν δὲ εὐώνυμον ἐπὶ τῆς γῆς· 3 καὶ ἔκραξε φωνῇ μεγάλῃ ὥσπερ λέων μυκᾶται, καὶ ὅτε ἔκραξεν, ἐλάλησαν αἱ ἑπτὰ βρονταὶ τὰς ἑαυτῶν φωνάς· 4 [c] καὶ

[a] Matt. 17. 2. ch. 1. 15, 16.
[b] Matt. 28. 18. Amos 1. 2. ch. 4. 5. & 8. 5.
[c] Dan. 8. 26. & 12. 4, 9.

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unto thee, Chorazin, Woe unto thee, Bethsaida; for if the mighty works which were done in thee had been done in Tyre and Sidon, they would *have repented* long ago in sackcloth and ashes" (Matt. xi. 20, 21). Compare what is said here, *v.* 20, "*they repented not* of their works."

"*If I had* not come and *spoken* unto them they had not had sin, but now they have no cloke for their sin" (John xv. 22).

In *v.* 18, the four Angels are said to smite the world with *plagues* (πληγαῖς). And precisely the same thing is said to be done by *God's* Two Witnesses; "They smite the Earth with every *plague* as oft as they will," below, xi. 6; and *Christ* says of Himself, "O Death, I will be thy *plagues*," Hos. xiii. 14.

Men and Nations may despise Scripture, and defy its warnings, and break its commandments; and, in the language of this Vision, they may be *destroyed by the fire and smoke and sulphur which issue from the mouth of God's host*; they may be made desolate by War, Plague, and Famine, which are His Ministers, executing His righteous judgments on mankind for their disobedience to His Word; and yet they may not be conscious of the *cause* of their sufferings—for this very reason, because they do not revere His Word in which that cause is revealed.

The Holy Scriptures which were *bound* as captives for many generations have now been set free. Thus the four Angels have been *loosed*, which were *bound* at the river *Euphrates*.

The Word of God has been translated into all languages. Thus *the Angels have been loosed*. By the aid of Printing, copies of the Scriptures have been multiplied innumerably. Thus, also, *the Angels have been loosed*. The Scriptures, in swiftness and strength, like an innumerable Army of Horsemen, are now sweeping over the world. *Their sound is gone forth into all lands, and their words unto the ends of the world* (Ps. xix. 4). These are the Chariots of God's Power. This is His Host. Christ, the Word of God, is with them, and leads them on to Victory.

And let us be sure that this Propagation of the Gospel is, to those who disregard and disobey it, a terrible Woe.

Therefore, well might the Sixth Angel take up the trumpet, and sound, Woe to the World. Woe to the World because of offences. Woe to the World, for its neglect of the Gospel. Let us hear the heavenly blast now sounding in our ears. Some nations have set at nought, in their Laws, the clearest precepts of the Gospel. Many of the wise of this world deny its Inspiration. Others are overwhelmed with the cares of this world; others live in the pleasures of sin, and the lusts of the flesh, as if the Scriptures did not exist. Even Churches have bound the Angels, and killed the Witnesses. And yet the Gospel is the Voice of God. The Word of God is the Army of God. Alas! for all who despise it. Woe to all who reject it. Plagues, Pestilences, Famines, Wars are the penalties on mankind for their contempt of it in this world; and in the world to come,—the Second Death.

20. καὶ οἱ λοιποὶ] *And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship their devils, and their idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their poisonings, nor of their fornication, nor of their thefts.*

In *v.* 20 A, B, C have τὰ (which is omitted by *Elz.*) before εἴδωλα; and the articles here are important, as showing that men did not desist from worshipping *the* evil spirits, and *the* idols which they had been wont to worship, *their* idols: intimating therefore the sins of mankind *before* this Trumpet, and the still greater sins *after* it; and the punishments that might be expected as their consequences.

It is here declared, that idolatry is worship of *devils*, δαιμόνια; and this is the doctrine of St. Paul (see 1 Cor. x. 20) and of the Holy Spirit in the Old Testament (see Deut. xxxii. 17). Concerning the teaching of *devils*, see 1 Tim. iv. 1.

These passages reveal the hidden working of Satan and his associates in the world.

The rest of the language concerning idols is similar to that of Ps. cvi. 37, and cxiii. 5. 7, in the LXX.

The *order* of sins here recited is that in which they are recited in Holy Scripture in the Decalogue; first sins against God, Idolatry; then Murder, against the Sixth Commandment; then Fornication, against the Seventh; then those against the Eighth. This confirms the exposition just offered,—of the Vision of the Sixth Trumpet.

The word φαρμακεία—literally the use of φάρμακα, drugs—and its cognate terms, are used in the Old Testament by the LXX to describe the magical arts of the Egyptian sorcerers (Exod. vii. 22; viii. 18), and the witchcraft of Jezebel (2 Kings ix. 22), and of Babylon (Isa. xlvii. 9. 12. Dan. ii. 2. Cp. Deut. xviii. 10. Mal. iii. 5).

The scientific discoveries of modern times, and the great facilities afforded to the use of φάρμακα in slow poisons, or in other silent, insidious, and almost inscrutable processes, give a peculiar significance to these words in the Apocalypse, where they occur oftener than in the rest of the New Testament, and may serve to show the prescience of its Divine Author, and its applicability to the later ages of the world.

The word φαρμακεία—the use of φάρμακα, or *drugs*—is here appropriately placed between φόνοι, *murders*, and πορνεία, *fornication*; φαρμακεῖς are placed between πόρνοι, *fornicators*, and εἰδωλολάτραι, *idolaters*, in xxi. 8; and φαρμακοὶ are joined with πόρνοι, *fornicators*, and φονεῖς, *murderers*, in xxii. 15. φαρμακεία is placed between εἰδωλολατρεία, *idolatry*, and ἔχθραι, *strifes*, by St. Paul, in Gal. v. 19.

One of the uses of poisons which seems to be specially noted in Holy Scripture, and which appears to have suggested the combination of this word with the word πορνεία, is the use made of φάρμακα in producing *abortion*; see on 1 Tim. v. 14, and *Suicer*, Thes. v. φάρμακον, where it is observed that Fornication leads to the use of drugs (φάρμακα) in causing Abortion and Infanticide. The word φαρμακεία also signifies tampering with the health of *others*, or one's own, by means of drugs, φάρμακα, potions, philtres, often connected with magical arts and incantations, and with a view to sins of unholiness, both of bodily and spiritual fornication.

The Vision of the Sixth Trumpet,—when understood according to the interpretation just given,—prepares the way for what follows; and therefore the Vision now ensuing affords a confirmation of that exposition of the Sixth Trumpet.

The Little Book, or Roll.

Ch. X. 1. καὶ εἶδον] *And I saw another mighty Angel coming down from heaven, clothed with a cloud: and the Rainbow upon his head, and his face as it were the Sun, and his feet as pillars of fire:*

2.] *And having in his hand a little Roll that had been opened: and he set his right foot upon the sea, and his left on the earth,*

3.] *And he cried with a loud voice, as a Lion roareth: and when he cried, the seven thunders spake their voices.*

ὅτε ἐλάλησαν αἱ ἑπτὰ βρονταὶ ἤμελλον γράφειν· καὶ ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, Σφράγισον ἃ ἐλάλησαν αἱ ἑπτὰ βρονταὶ, καὶ μὴ αὐτὰ γράψῃς.

4.] *And when the seven thunders had spoken, I was about to write: and I heard a voice from heaven saying unto me, Seal those things which the seven thunders spake, and write them not.*

5.] *And the Angel which I saw stand upon the sea and upon the earth lifted up his right hand to heaven,*

6.] *And sware by Him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there shall be no delay,*

7.] *except in the days of the voice of the seventh angel, when he shall be about to sound, and the mystery of God was finished, as he preached as glad tidings to his servants the prophets.*

8.] *And the voice which I heard from heaven spake unto me again, and said, Go take the little Roll which has been opened in the hand of the Angel which standeth upon the sea and upon the earth.*

9.] *And I went unto the Angel and said unto him, Give me the little Roll. And he saith unto me, Take it, and eat it up; and it will make thy belly bitter, but in thy mouth it will be sweet as honey.*

10.] *And I took the little Roll out of the Angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was made bitter.*

11.] *And he saith unto me, Thou must prophesy again upon many peoples, and nations, and tongues, and kings.*

In *v.* 1, observe ἡ ἶρις, *the* Rainbow, the reading in A, B, C. In ℵ there is a strange reading, θρίξ. *Elz.* omits the article. *The* Rainbow is an attribute of the Divine Majesty as already represented in a former vision (iv. 3), and it is here like a halo round the head of the Angel, and marks him to be no other than Christ. "*The Cloud*" also in which He is clothed bespeaks this (see Acts i. 9. Rev. i. 7; xi. 12; xiv. 14—16), and the words, "His face as the *Sun*," are also declaratory of the presence of Christ (see Matt. xvii. 2, and compare above, i. 16, and below, xii. 1). In the *feet* as of *fire* we see another attribute of *Christ* (see above, i. 15; ii. 18), and further, the voice as of "a *Lion*" (in *v.* 3) is also significant of *Christ*, "the *Lion* of the tribe of Judah" (v. 5). This "other Angel," therefore, is Christ (cp. viii. 3), and so the words are understood by *Bede*, *Alcasar*, *Hengstenberg*, and many other Expositors.

Christ is represented in this Vision, first, as "*Mighty*," because, as the sequel shows, He would have many adversaries, and would overcome them all.

Next, "the *Cloud*," in which He "is clothed," speaks of His Ascension and of His second Coming to Judgment (Rev. i. 7. Acts i. 9. 11).

"The *Rainbow*" expresses His Mercy to the good, tempering His Justice and Judgments to the rebellious (see above, iv. 3).

"His face as the *Sun*," proclaims His Divine Glory.

"His Feet as *Pillars*," firmly set, and "of *Fire*," indicate that His kingdom is immoveable (Dan. ii. 44), and that although the World should rebel against it, it will never be destroyed, and that He will consume, as with *fire*, all who resist Him (Dan. vii. 9, 10—14; cp. above, i. 15).

His Feet are firmly planted "on the *Sea*" (*vv.* 2. 5), the fluid element denoting Nations in a state of turbulence and agitation (see vii. 3; viii. 8), for He will tread beneath His feet the swelling surge of human pride and passion, as He walked on the waves of the sea of Galilee in the storm (Matt. xiv. 25). And His feet are set on *the Earth*, the emblem of worldly Power opposed to the Kingdom of *Heaven* (see i. 7; iii. 10), for all things are subject to Him (see Ps. viii. 6. Matt. xxviii. 18), and however Nations and Kings may rise up against Christ (Ps. ii. 2, 3; see below, xix. 19), He will put all His enemies *under His Feet* (Ps. cx. 1. Matt. xxii. 44. 1 Cor. xv. 25).

He is described as "crying with a loud voice, like the *roaring* of a *Lion*," the King of *Beasts*, when agitated with rage; for, "to cry with a loud voice as a Lion roareth" (says *Andreas*), is a sign of wrath; and Christ, as King of the World, and Lord of the Church, is indignant with those who usurp His sovereignty; and will execute *vengeance upon them*. Cp. Joel iii. 16.

The word here used to describe the sound uttered by the Lion is μυκᾶται. The ancient Greek Interpreters observe that this word is applied to *Oxen* rather than to *Lions* (see *Wetstein* here), who are said βρύχεσθαι or ὠρύεσθαι (see above, 1 Pet. v. 8). But *Theocritus* (xxvi. 21) has μύκημα λεαίνης. However, this utterance of the Lion seems to be the prelude of louder and more terrible signs of indignation.

This imagery aptly introduces the prophecy in the ensuing chapters (xiii.—xx.), where the two *Beasts*, θηρία, are represented as rising up against Him Who is the *Lion*, and as overcome by Him.

The Seven Thunders, consequent upon the utterance of His Voice, are signs of His power and indignation.

These utterances are called "*The* Seven Thunders," as if they were *well known*, for such, as the ancient Greek Expositors observe (Caten. p. 328), is the force of the Article here. Cp. note above, on vi. 8.

Seven is the Apocalyptic symbol of *completion* (see i. 10; v. 6; xi. at end). The *Seven* thunders are *all* the Thunders.

Thunder is the voice of *God*, and accompanied the publication of His Law on Sinai (Exod. xix. 16; xx. 18), and the execution of His judgments in Egypt (Exod. ix. 23. 29), and on the world (Ps. lxxvii. 18; civ. 7).

In the xxixth Psalm (as *Hengstenberg* has observed) there is a *sevenfold* mention of the *voice of the Lord* (*vv.* 3, 4 twice, 5. 7, 8, 9). And in the Apocalypse there is a *sevenfold* repetition of *Thunder*, which marks, by successive peals, the manifestation of God's power and majesty, and their final consummation in the last Thunder of universal Judgment. The 1st mention of *Thunder* is in the Vision of the Heavenly Throne (Rev. iv. 5). 2nd. In the opening of the First Seal, where the Rider on the white horse is revealed (vi. 1). 3rd. In the introduction to the Seven Trumpets (viii. 5). 4th. After the sounding of the Seventh Trumpet (xi. 19). 5th. Before the Song of the 144,000 standing on Mount Sion with the Lamb (xiv. 2). 6th. On the outpouring of the Seventh Vial of God's wrath on the Kingdom of the Beast (xvi. 18). 7th. After the destruction of Babylon (xix. 6).

The Seven Thunders are here mentioned as uttering *their own voices* (τὰς ἑαυτῶν φωνὰς—ℵ has ταῖς ἑ. φωναῖς) collectively with one universal peal of Judgment, and giving a rehearsal of the Judgment *to come*, in consequence of the utterance of the Voice of *Christ*, the Lion of the Royal Tribe of Judah; showing that the Thunders of God's Judgments are wielded by Christ, Who is Judge of all (John v. 22); and will serve at the awful Day for the full and final vindication of His Kingly Majesty, against those who encroach on His prerogatives, or are not loyal to His Throne. This is a fit prelude to the ensuing Visions, which reveal special judgments on adversaries *within* His Kingdom.

The Seven Thunders represent the consummation of God's Judgments.

St. John was about to *write* what the Seven Thunders *spake* (for ὅτε ℵ has ὅσα, and has ὅσα for ἃ after σφράγισον), but he is commanded to *seal* what the Seven Thunders uttered, and *not to write those things*; that is, as the ancient Greek Expositors interpret the words (in Catenâ, p. 331), he is commanded "to keep them secret, because the full revelation of them is reserved for the last times."

The sense of σφραγίζω, to *seal*, as applied to *words*, is to be illustrated from its use in this book, and in the visions of Daniel. In xxii. 10, St. John is ordered "*not* to seal the words of the prophecy of this book;" for, it is added, "the *season*" (of their fulfilment) "*is at hand*." In the book of Daniel, vii. 26, we read (according to the version of *Theodotion*), καὶ σὺ, Δανιὴλ, σφράγισον τὴν ὅρασιν, ὅτι εἰς ἡμέρας πολλάς. There Daniel was *commanded* to *seal* the Vision, because its accomplishment was *distant*: it would be *unsealed* by *Time*. And in Dan. xii. 4, where the Vision is concerning the Final Consummation, as here, the prophet was commanded "to *hide* the *words*, and to *seal the book*, σφραγίσαι τὸ βιβλίον, till the *season of the end*," ἕως καιροῦ συντελείας.

Then follows the *oath* of the *Angel*, which marks the parallelism of Daniel's Vision with the present, and leads the reader to consider the one as a clue to the interpretation of the other.

The sense therefore here is, "Seal thou up the things which the Seven Thunders uttered, and write them not; because they belong to the *end* of *all things*, which is yet *far off*; and they will *make themselves heard* and *known* by all men, when Christ comes to Judgment." Our Lord's own description of His coming to Judgment illustrates this commission. For "as the *Lightning* cometh out of the East and shineth even unto the West, so shall also *the Coming of the Son of Man be*." (Matt. xxiv. 27. Luke xvii. 24.) The *season* of that Coming is sealed up, and cannot be *read* (see Isa. xxix. 11). It is *not written*, but it will *write itself* with the Lightning's flash upon the clouds of heaven.

St. John, who is commissioned to *reveal*, is also commissioned

5 [d] Καὶ ὁ ἄγγελος, ὃν εἶδον ἑστῶτα ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς, ἦρε [d] Dan. 12. 7.
τὴν χεῖρα αὐτοῦ τὴν δεξιὰν εἰς τὸν οὐρανὸν, 6 [e] καὶ ὤμοσεν ἐν τῷ ζῶντι εἰς τοὺς [e] ch. 16. 17.
αἰῶνας τῶν αἰώνων, ὃς ἔκτισε τὸν οὐρανὸν καὶ τὰ ἐν αὐτῷ, καὶ τὴν γῆν καὶ τὰ
ἐν αὐτῇ, καὶ τὴν θάλασσαν καὶ τὰ ἐν αὐτῇ, ὅτι χρόνος οὐκέτι ἔσται 7 [f] ἀλλὰ ἐν [f] ch. 11. 15.

to *seal*. He is enabled to disclose many future events, but he is not permitted to declare the *time of the end*. He has no message to deliver concerning the *season* of Christ's Coming to *Judgment*. He declares that Christ *will come* (i. 7), and that all will be judged by Him when He comes (xx. 12). But the *time* of that Coming is *sealed up*, in order that we may be always ready for it (Luke xii. 40). He thus discourages vain speculations upon it, and encourages us to watch and pray, that we may be prepared for it.

In *v.* 2, the LITTLE BOOK, or rather ROLL (see above, v. 1), is said to *have been opened*, or *unrolled* (ἀνεῳγμένον); and so it is again described in *v.* 8, *opened in the hand of the Angel*, intimating that the Volume had been once shut, but has now been unrolled by the Angel, and that it *lies open* in His hand. Such is the meaning of the perfect tense. See on 1 John iii. 9.

St. John is commanded to eat the ROLL. The Roll here is characterized by a diminutive, βιβλαρίδιον (so A and ℵ, but C* has βιβλιδάριον, and so B in *v.* 9; C** has βιβλαρίδιον). It is a *little* Roll, *less* than the βιβλίον, or Roll, described above in chaps. v. and vi., which, as we have seen, contained a prophecy of the sufferings of the *Universal Church*, even to the *end of the world*.

This *lesser* Roll may be regarded therefore as containing a *prophetic episode*; and it is delivered by Christ, by whom it has been unrolled, to St. John.

It is, *comparatively*, a *little* Roll, because, as we shall see, the contents of it do *not* concern the *whole* Church of *all* time—as the βιβλίον did—but only a *portion* of the Church for a particular time. We shall see reason to believe the *little roll* of St. John concerns the Power which is called the LITTLE HORN by Daniel (Dan. vii. 8. 20), namely, the spiritual power of Rome. But lest we should imagine that the Little Roll is very limited in its application, its delivery to St. John is accompanied with a commission to prophesy "concerning *many* Peoples, Nations, Tongues, and Kings," *v.* 11.

St. John is commanded by a voice from heaven to ask the Angel for this *little Roll*: and the Angel gives it to St. John, and commands him to eat it, to consume it (κατα-φαγεῖν), that is, to *make it his own*, to *incorporate* it in himself. On this sense of *eating*, see Jer. xv. 16, and cp. Acts x. 13. By this union of the divine element with himself, St. John is enabled to prophesy. He receives divine food, and is *inspired* thereby.

He eats the Roll, and it is in *his mouth sweet as honey*, but as soon as he has eaten it, his *belly is bitter*; doubtless because of its contents, "full of lamentation and woe." And, together with this eating of the Roll, he receives a new prophetic commission, "Thou must prophesy again upon (ἐπὶ) many Peoples, and Nations, and Tongues, and Kings," *v.* 11. On this use of ἐπὶ, *upon, concerning*, cp. John xii. 16. Heb. xi. 4; it is like the Latin *super* in "multa *super* Priamo rogitans, *super* Hectore multa." (*Virgil*, Æn. i. 750.) *Winer*, Gr. Gr. § 48, p. 351.

St. John receives a commission to prophesy *concerning many Nations and Kings*; and (as many commentators have observed, *Grotius, Alcasar, Ewald, De Wette, Hengstenberg, Ebrard*, see *Düsterdieck*, p. 353) he executes that commission in the following chapters, particularly xvii. 2. 10. 12. 15; xviii. 3; xix. 19; xxi. 24.

We have a parallel to, and an illustration of, this action also in Hebrew Prophecy.

The Prophet Ezekiel was commanded *to take a Roll*, which was *spread out open* before him, and to *eat it*; and it was in his mouth *as honey for sweetness*, but therein was written "lamentation, and mourning, and woe" (Ezek. ii. 9, 10; iii. 1—3); and the Prophet Ezekiel having eaten the Roll, which was as honey in his *mouth*, and with which he was to *fill his bowels*, and to cause his belly (κοιλίαν) to eat (see *v.* 3), was lifted up in the spirit, and went in *bitterness* (*v.* 14); or, as the original expresses it, he went away *bitter*, מַר, in the hot anger of his spirit, "amarus in indignatione," *Vulg.*; and "the house of Israel," to whom he was sent to deliver the message, is described by him as οἶκος παραπικραίνων, "an *embittering house*," a people causing *bitterness* to God and His Prophets, by their sins (ii. 5—8; iii. 9. 26, 27; xii. 2, 3. 9. 25; xvii. 12; xx. 13; xxiv. 3; xliv. 6).

That Vision of Ezekiel affords the clue for the interpretation of this Vision of the Apocalypse.

The Vision of the *Throne of God and of the Living Creatures*, which *Ezekiel* saw, and describes in the *beginning* of his prophecy (Ezek. i. 3—28), has been already compared with the similar initiatory Vision of *St. John*, at the opening of the prophetic portion of the Apocalypse (iv. 2—11).

The resemblance now becomes more striking; especially when the Vision of Ezekiel, as represented in the Septuagint Version, which was read by the Churches of St. John, is set beside that of St. John.

Let the Greek Text here of the Evangelist be compared with the words of Ezekiel in that Version,—καὶ εἶδον, καὶ ἰδοὺ χεὶρ ἐκτεταμένη πρός με, καὶ ἐν αὐτῇ κεφαλὶς βιβλίου, καὶ ἀνείλησεν αὐτὴν ἐνώπιόν μου, καὶ ἐγέγραπτο ἐς αὐτὴν θρῆνος καὶ μέλος καὶ οὐαὶ (compare "the *woe*" here in the Apocalypse, xi. 14), καὶ εἶπε πρός με, Υἱὲ ἀνθρώπου (*Son of Man*, a phrase never applied to a Prophet in the *New* Testament, as being now consecrated to CHRIST), κατάφαγε τὴν κεφαλίδα ταύτην, καὶ πορεύθητι καὶ λάλησον τοῖς υἱοῖς Ἰσραήλ· καὶ διήνοιξεν τὸ στόμα μου, καὶ ἐψώμισέ με τὴν κεφαλίδα ταύτην, καὶ εἶπεν πρός με, Τὸ στόμα σου φάγεται, καὶ ἡ κοιλία σου πλησθήσεται τῆς κεφαλίδος ταύτης· καὶ ἔφαγον αὐτὴν, καὶ ἐγένετο ἐν τῷ στόματί μου ὡς μέλι γλυκάζον (Ezek. ii. 9, 10; iii. 1—3).

Ezekiel then receives a commission to speak to the *house of Israel*: he is told that he is not sent to *strangers*, but to the *house of Israel*, to God's own *Church and People* (iii. 4—6), and they are an "*embittering* house" (*v.* 9).

The Roll is first *sweet* and then *bitter* to him. And the Little Roll is first *sweet* and then *bitter* to St. John.

In the next chapters (iv., v., vi., vii., viii., ix.) Ezekiel declares a prophecy of *woes* to *Jerusalem* and Israel for their sins, especially their *idolatries* (ch. vii.).

In this remarkable parallelism we may recognize a confirmation of the opinion, grounded on internal evidence, that the message contained in this *little Roll* of the Apocalypse, specially concerns the *House of Israel* of the Gospel Dispensation; that it concerns degenerate branches of the *Christian Church*, embittering God and His Prophets, and is declaratory of divine Judgments on a part of *Christendom* for its sins.

Let us now examine the other particulars of this Vision

In *vv.* 5 and 6 the Angel *lifts up his hand*, as usual in oaths, and *swears* by Him that liveth for ever and ever. The *hand* is the symbol of *action*: and the *lifting it up* is a pledge that the thing sworn will surely be done (*Andreas*). "The Lord will make *bare* His holy arm" (Isa. liii. 10), and assert His power in the sight of the world. We may compare the action of the Angel in the vision of Daniel (xii. 7), who "*lifted up his right hand* and left hand to heaven, and *sware* by (ἐν) Him that liveth for ever and ever." ℵ omits ἐν.

On this use of ἐν, = *by*, after verbs of swearing, cp. Matt. v. 34. *Winer*, § 48, p. 348.

The Angel here is Christ (see *vv.* 1—3). Christ is here represented in His human nature, as King of the Church and the world; what follows concerns the prerogatives of His *Mediatorial Kingdom*, which will one day "be delivered up by Him" to God. See on 1 Cor. xv. 24.

Observe that the *opened Roll* is in Christ's hand (*vv.* 2. 8), which He lifts up to heaven. The opened Roll is *very visible*.

In *v.* 6, χρόνος does not mean *time* here in the sense sometimes assigned to it; nor does χρόνος οὐκ ἔσται signify "there shall be *time* no longer," but it signifies "there shall be no longer *delay*:" and ἀλλὰ means *except*, or *save only* (see Matt. xx. 23. Mark x. 40).

The sense is, "there shall be no longer any *delay*, or respite for repentance to the wicked, or postponement of reward to the righteous, *save only* in the days of the *last* Angel, when he is about to sound His Trumpet to call the World to Judgment."

ℵ has ἐστιν for ἔσται, an observable reading, "there *is* no more delay."

Almighty God in His mercy will give a brief respite on the eve of the final consummation and general Judgment, in order that the ungodly may *repent*. Cp. St. Peter's explanation of the *delay*, 2 Pet. iii. 4—9; and Rom. ii. 4: and the use of the word χρονίζει in Matt. xxiv. 48; xxv. 5. Luke xii. 45; and Heb. x. 37, ἥξει, καὶ οὐ χρονιεῖ: and above, ii. 21, ἔδωκα αὐτῇ χρόνον ἵνα μετανοήσῃ: and in the sense of *delay* of reward to the righteous, see the use of the word χρόνος in vi. 16. These passages afford the best comment on the sense of χρόνος here; and in this sense the words are understood by *A Lapide, Grotius, Vitringa, Eichhorn, Ewald, De Wette, Hengstenberg*. See *Düsterdieck*, p. 348.

ταῖς ἡμέραις τῆς φωνῆς τοῦ ἑβδόμου ἀγγέλου ὅταν μέλλῃ σαλπίζειν, καὶ ἐτελέσθη τὸ μυστήριον τοῦ Θεοῦ, ὡς εὐηγγέλισε τοὺς ἑαυτοῦ δούλους τοὺς προφήτας.

g ver. 4. 8 g Καὶ ἡ φωνὴ ἣν ἤκουσα ἐκ τοῦ οὐρανοῦ πάλιν λαλοῦσαν μετ' ἐμοῦ, καὶ λέγουσαν, Ὕπαγε, λάβε τὸ βιβλαρίδιον τὸ ἠνεῳγμένον ἐν τῇ χειρὶ τοῦ ἀγγέλου

h Ezek. 3. 1—3. & 2. 10. τοῦ ἑστῶτος ἐπὶ τῆς θαλάσσης καὶ ἐπὶ τῆς γῆς. 9 h Καὶ ἀπῆλθον πρὸς τὸν ἄγγελον λέγων αὐτῷ δοῦναί μοι τὸ βιβλαρίδιον· καὶ λέγει μοι, Λάβε καὶ κατάφαγε αὐτό, καὶ πικρανεῖ σου τὴν κοιλίαν, ἀλλ' ἐν τῷ στόματί σου ἔσται γλυκὺ ὡς μέλι.

i Ezek. 3. 3. & 2. 10. 10 i Καὶ ἔλαβον τὸ βιβλαρίδιον ἐκ τῆς χειρὸς τοῦ ἀγγέλου, καὶ κατέφαγον αὐτό· καὶ ἦν ἐν τῷ στόματί μου ὡς μέλι γλυκύ· καὶ ὅτε ἔφαγον αὐτό, ἐπικράνθη ἡ κοιλία μου· 11 καὶ λέγει μοι, Δεῖ σε πάλιν προφητεῦσαι ἐπὶ λαοῖς καὶ ἔθνεσι καὶ γλώσσαις καὶ βασιλεῦσι πολλοῖς.

a Ezek. 40. 3, &c. & 41. & 42. & 43. ch. 21. 15. XI. 1 a Καὶ ἐδόθη μοι κάλαμος ὅμοιος ῥάβδῳ λέγων, Ἔγειρε καὶ μέτρησον τὸν ναὸν τοῦ Θεοῦ, καὶ τὸ θυσιαστήριον, καὶ τοὺς προσκυνοῦντας ἐν αὐτῷ

In *v.* 7, καὶ ἐτελέσθη (the reading of A, ℵ, C) τὸ μυστήριον, "*and the Mystery was fulfilled*," ἐτελέσθη is the *prophetic past tense*, signifying, that, although the event is still *future*, yet it is *certain*; and in the divine foreknowledge and decree, it is *already done*. See the note above, on John xv. 6, ἐβλήθη; and compare the use of the *prophetic aorist* in xvi. 1. This use of καὶ with the aorist is derived from that of the Hebrew *Vau* with the Perfect. See Exod. xvi. 6; xvii. 4, where the LXX have καὶ with the future (*Ewald, Ebrard*): and cp. *Winer*, Gr. Gr. § 40, p. 248.

God sees the Mystery as *already accomplished*. It is therefore said here that He *preached the glad tidings*, or Gospel, *of it to His own servants the Prophets*. The Patriarchs "were *evangelized*, as well as we," Heb. iv. 6.

On the *accusative* after εὐηγγέλισε, *v.* 7, cp. Acts xiii. 32, and *Winer*, § 32, p. 199.

The ancient *Prophets* are called "*God's servants*" in the Apocalypse (cp. xviii. 20; xxii. 9); and thus the agreement of the Apocalypse with ancient Hebrew Prophecy is declared.

Christ lifts up His hand, and swears. This act of swearing shows, that on account of the overflow of iniquity, even in the Christian Church, the World would begin to doubt the truth of *Christ's Kingdom* and Universal Sovereignty. This Oath of Christ is designed to put *an end to such doubts*. Cp. St. Paul's remarks on the use of *Oaths*, as an "end of strife" or of contradiction (ἀντιλογία); especially as applicable to the Oath of *God* Himself, assuring the world of *Christ's everlasting Priesthood* (Heb. vi. 16—18; vii. 20—28).

This oath of Christ declares, that though the triumph of His Kingdom may seem improbable, on account of the multitude and power of the enemies even *within His own Kingdom*, yet the establishment of that Kingdom is certain; as was revealed to David (Ps. ii. 1—12), and to Daniel (ii. 44; vii. 9, 10. 14).

From these Oaths of God and of Christ, it is rightly inferred by Theologians that oaths are *lawful* for certain purposes, and on certain occasions, under the Gospel. See *Bp. Andrewes*, Sermons, vol. v. pp. 72—79, on Jer. iv. 2; and cp. notes above, on Matt. v. 34.

In *v.* 9, on the use of the *infinitive*, δοῦναι, depending on λέγων, cp. Acts xxi. 21. Col. iv. 6. *Winer*, § 43, p. 283.

The question arises; Why does St. John receive this commission at this particular point in the prophetical Visions, namely, under the *Sixth Trumpet*, or *Second Woe?*

The *Trumpets* announce *God's judgments* on His enemies (see viii. 2). Therefore the *commission* to prophesy, and to proclaim the punishments reserved for those who invade the royal prerogatives of Christ, finds properly its place in the Series of the Trumpets.

The reception also of the Little Roll fitly dates from the *Sixth* Trumpet, because—as we have seen—the Sixth Trumpet specially declares the punitive power of God's *holy Word* (see above, ix. 13—21); and because this Little Roll opened in the Hand of Christ, the Incarnate Word, proclaims, as we shall see, the woes which will overtake those *Christians* who disobey the Law written in the *opened Book* of His Written Word. That Book of Books in the Hand of Christ has now been opened in the eyes of all. It has been revealed to all by the *loosing of the Four Angels* that had been bound (see ix. 13—21); it has been displayed to all the World by the diffusion of the fourfold Gospel to the four corners of the earth.

It has also been *opened*, in another sense, because what was dimly foreshadowed by types and prophecies in the Old Dispensation, is now fully unfolded in the reading and preaching of the Gospel.

For another reason also, this declaration of Judgment on degenerate Christians, despising or hindering God's Holy Word, finds its appropriate position here in the *Sixth Trumpet*. The *Sixth Trumpet*, like the *Sixth Seal* (see vi. 12—16), bears an analogy to the *Sixth Day* of Christ's *Passion Week*. On the *Sixth* Day of that week the *Priests*, and Scribes, and Pharisees, who bare rule in the *literal Jerusalem*, killed Him Who is "the *True and Faithful Witness*." (Rev. i. 5; iii. 14.) This they did, because they, who were the appointed Guardians and Interpreters of Scripture (Mal. ii. 7. Cp. Matt. xxiii. 2), *knew not the Scriptures*, that is, did *not consider* them, did not set themselves to discover their true meaning, nor the *voices of the Prophets read every Sabbath day*; therefore, *they fulfilled them, in condemning Him*. (Acts xiii. 27. Cp. 2 Cor. iii. 14.)

This Little Roll reveals a like sin in some of those who bear rule in the *spiritual Jerusalem*. It reveals the *sufferings* which the *Word of God* would have to endure from some degenerate Rulers in the Christian Church. See on xi. 7, 8. It reveals likewise the Judgments which would be inflicted upon them for their sins. See xi. 13.

In confirmation of these statements, it may be observed that the *Sixth Trumpet* is called "the *Second Woe*" (ix. 12, 13). That Trumpet announced the punitive power of Holy Scripture. And the revelation in the *Little Roll* concerning God's *Two Witnesses* ends thus: "the *Second Woe* is past," xi. 14.

This revelation therefore belongs to the *Second Woe*, and it accords with the Vision of the *Sixth Trumpet*, which is the *Trumpet* of the *Second Woe*. The Sixth Trumpet, which proclaims "the loosing of God's four Angels that had been bound," has revealed the punitive power of God's Word *generally*. The Little Roll describes His judgments on those in *His Church* who disobey that Word, and make it of none effect.

The ancient Greek Expositors observe (in Catenâ, p. 335), that the commission "to prophesy again concerning *Peoples*, and *Nations*, and *Tongues*, and many *Kings*," shows that the *accomplishment* of this Prophecy was *not near at hand* in *St. John's age*. The repetition of the words, "*Peoples*, and *Nations*, and *Tongues*, and *Kings*," in the prophecy concerning the *mystical Babylon*, xvii. 12. 15, indicates that this commission refers to events predicted in *that* prophecy; see the Retrospect, at the end of chap. xviii.

Ch. XI.] Prophetic View of the History of Holy Scripture; relatively to Rome:

1, 2. καὶ ἐδόθη μοι] *And there was given me a Reed like unto a Rod, saying, Rise, and measure the temple of God, and the altar, and them that worship therein; and the court which is without the temple cast out, and measure it not; for it is given unto the Gentiles: and they will tread the holy City forty and two months.*

2 [b] καὶ τὴν αὐλὴν τὴν ἔξωθεν τοῦ ναοῦ ἔκβαλε ἔξω, καὶ μὴ αὐτὴν μετρήσῃς, ὅτι ἐδόθη τοῖς ἔθνεσι· καὶ τὴν πόλιν τὴν ἁγίαν πατήσουσι μῆνας τεσσαράκοντα καὶ δύο.

[b] Ezek. 40. 17, 19, 20. ch. 13. 5. Ps. 79. 1. Luke 21. 24.

After ῥάβδῳ some MSS. prefix the words καὶ ὁ ἄγγελος εἱστήκει, *and the Angel stood.* But this is not in A or in numerous Cursives, or in the *Vulg.*, *Coptic*, or *Æthiopic*, and some other Versions; or in some Greek and Latin Fathers, and is rejected by *Lach.*, *Tisch.*, and *Düsterdieck.* It seems to be a gloss introduced to account for the abruptness of the diction here; but makes no alteration in the sense.

On this *absolute* use of the nominative λέγων, cp. iv. 1; xiv. 7; xix. 6: it is derived from the Hebrew לֵאמֹר, and is of frequent occurrence in the LXX; e. g. Isa. vii. 2; xxx. 21. See *Winer*, § 59, p. 474.

St. John having been directed to ask for the *opened Roll*, and having received it from the hand of the Angel, and having eaten it, and having been commissioned to *prophesy again* (x. 11), has now a *Reed* put into his hand, and he is *commanded to measure the temple* (or rather the *sanctuary*, ναὸν, not ἱερόν: see on John ii. 19. 2 Thess. ii. 4), and *the Altar* (θυσιαστήριον), *and them that worship therein: and to cast out the court outside the temple, for it was given to the Gentiles; and they will tread the Holy City Forty and Two Months.*

This Vision also has a parallel in the prophecies of Ezekiel, where the Prophet sees an Angel *measuring a Temple* and *a City* on a mountain in the land of *Israel*, purified from Idolatry and hallowed anew (xliii. 7—12). The Angel measures them with a *measuring reed* (καλάμῳ, Ezek. xl.—xliii.), and when they have been measured, the Glory of the Lord came upon them from the *East* (the type of Christ, Luke i. 78; above, vii. 2; below, xvi. 12), and His Voice was like the noise of many waters, and the Earth shined with His glory, which filled the House (xliii. 1—5).

A similar Vision appeared to Zechariah; the imagery of whose prophecies is presented in this Vision to St. John. "I lifted up mine eyes and looked, and behold a Man with a measuring line in his hand; then said I, Whither goest thou? And he said unto me, *To measure Jerusalem.* And *another Angel* went out to meet the Angel that talked with me, and he said, Run, speak to this young man, saying, *Jerusalem shall be inhabited*, for I, saith the Lord, will be unto her a wall of fire round about, and will be the Glory in the midst of her." (Zech. ii. 1—5.)

This Vision, like the Vision of Ezekiel, undoubtedly referred to the *Christian Church*, and displayed the Divine Presence within her, and prepared the way for the present Vision of St. John.

The action of *measuring* is one of *appropriation* and of *preservation* (Numb. xxxv. 5. Jer. xxxi. 39. Hab. iii. 6. Zech. ii. 2), and also of *partition* and *separation* (2 Sam. viii. 2).

The *Temple of God* here (ναὸς), is always the *Church* in the Apocalypse, and in the Apostolic Epistles generally; see above on 2 Thess. ii. 4. It is never used in them, or in the Revelation, to designate the *literal* Temple of *Jerusalem*. See above, iii. 12; vii. 15; xi. 19; xiv. 15. 17.

The *Altar* refers to the *Golden* Altar of *Incense* which stood in the *ναὸς, sanctuary*, or *Holy Place.*

Hence the action of measuring here is not only applied locally, but *personally*: St. John is ordered to measure the *worshippers*; the *living stones*, which make *the true Temple of God.* "Ye are the Temple of God" (ναὸς Θεοῦ), says St. Paul (1 Cor. iii. 16; vi. 19. 2 Cor. vi. 16), "and the whole body of the faithful *grows* together" (as a living thing) "in Christ into a Temple holy to the Lord." (Eph. ii. 21.) And St. Peter speaks of them as "*living stones*, grounded on Christ the Corner-Stone, and built up into a spiritual house;" and not only as *living*, but as *sentient, acting, worshipping*; set in the Church "to *offer* spiritual *sacrifices* acceptable to God by Him." (1 Pet. ii. 5, 6.)

The true *worshippers* of Christ have His protection guaranteed to them. They are girt in with the *measuring line* of His Omnipresent Love. Cp. Matt. xxviii. 20.

Further, the Head of the Church, by commanding St. John to *measure* the *Temple*, or rather the *Sanctuary* (ναὸν), and the *Altar*, assures the faithful of all ages, that, whatever may be the power and rage of those who are here called ἔθνη, *Gentiles*, that is, men separate from, and hostile to, the *true Israel*, the Christian Sion (see ii. 26, compared with ii. 9, iii. 9), yet her *Sanctuary* and *Altar* will *always* be preserved and protected by Christ, as His own peculiar portion; He will be "a wall of fire round about it, and will be the Glory in the midst of it." (Zech. ii. 5.)

This assurance has been fulfilled by the preservation of the Holy Scriptures, and of the Sacraments, of Christ, and of an Apostolic Ministry, offering the Incense of Prayer, and ministering the Word and Sacraments. They have been defended by Christ against all the arms and artifices of Satan, from without, and from within, who has ever been endeavouring to "hurt the oil and the wine." See above, vi. 6.

There is one remarkable *difference* between *this* Vision of St. John and the two parallel visions of Ezekiel and Zechariah.

In *those* Visions of the two Hebrew Prophets, the measuring Reed was in the hand of *an Angel* (Ezek. xl. 3. Zech. ii. 1—3). And an Angel was the *Agent* in measuring the City and Temple.

But here, in the Apocalypse, the Reed is *given* into the hand of *St. John*, and he is commanded to measure the Temple; and this command is from Christ Himself (see *v.* 3, and cp. x. 1).

To this observable difference it may be added, that the measuring Reed (κάλαμος), put into St. John's hand by Christ, is described as like to a Rod. And the word ῥάβδος, Rod, is coupled three times in the Apocalypse with the adjective σιδηρᾷ, *iron* (ii. 27; xii. 5; xix. 15). And in the same places it is coupled also with the verb ποιμαίνειν, to *tend*, as a *Shepherd* does. The idea is thus suggested of a *pastoral staff.*

These circumstances may be explained as follows:

Holy Scripture is the Rule of Faith to the Christian Church. Holy Scripture is the *Reed* by which the *sanctuary* and the *Altar, and those that worship therein*, are to be measured (see above, on Gal. vi. 16. 2 Tim. iii. 15, and 1 Pet. iv. 11). The Greek word κάλαμος, *Reed*, used here, and by the LXX, about fifteen times in the Vision of Ezekiel, where the Angel measures the Church, is the equivalent to the Hebrew קָנֶה (*kaneh*). From that Hebrew word, *kaneh*, the word Κανὼν, *canon* (*rule*), *canna* (*reed, cane*), comes, and has passed into our own theological language; the *Canon* of Scripture,—that is, the *canonical Books* of the Two Testaments,—is our Rule of Faith (Art. vi.). In the words of *Bp. Cosin* (Canon of Scripture, p. 1), "The Books of Scripture are therefore called *Canonical*, because they have in all times been acknowledged by God's Church to be the Infallible Rule of our Faith."

Cp. *Credner* (Geschichte des Kanons, Halle, 1847, p. 6). Das griechische Wort κανὼν, verwandt mit κάννα, *Rohr* (*Reed*), entspreche dem alt-hebräischen קָנֶה, welches von der Grundbedeutung *Rohr, Halm* (κάλαμος), die weiteren Bedeutungen *gerader Stab, Mess-stab, gerader Schaft*, u. s. w. ableitet. . . . . Vergl. Apokalypse, xi. 1. κάλαμος ὁμοῖος ῥάβδῳ und dazu *Victorinus Petavionensis* (Gallan. Bibl. Patr. iv. p. 59). "Hæc est *arundo* et *mensura Fidei.*" *Origen* de Princip. I, præf. "Certa linea perfectaque Regula (κανών)."—*S. Amphilochius* ends his verses enumerating the books of *Scripture* thus, οὗτος ἀψευδέστατος Κανὼν ἂν εἴη τῶν θεοπνεύστων γραφῶν.

The Reed—the Hebrew *Kaneh, a reed*, whence the word *Canon* is derived—represents the Canon—or Rule—of Holy Scripture, completed and sealed by Christ. This *Reed* is said to be like unto a Rod; the Rod of *iron* frequently mentioned in the Apocalypse. Holy Scripture, though it *measures* as a Reed, yet is not frail and quivering as a Reed. It is not shaken by the winds of vain doctrine (Matt. xi. 7. Eph. iv. 14). It is not, as some Romish writers have ventured to call it, "a Lesbian rule," or "rule of *lead*," which may be easily bent and twisted many different ways. The evidence of this may be seen in the sequel of the Editor's Letters on the Church of Rome, Letter iv. p. 75. No, it is a Rod of *iron*, which cannot be bent or broken, but will break all its foes in pieces, like a potter's vessel. And yet by this Reed Christ is said ποιμαίνειν, *to do the work of a Shepherd* (Rev. ii. 27; xii. 5), for by the pastoral staff and Reed of His Word, all faithful shepherds under Him, Who is the Good Shepherd (John x. 11. 14), the Chief Shepherd (1 Pet. v. 4), guide the sheep of His pasture, and prove their love to the Shepherd by tending and feeding His Sheep (John xxi. 16).

This Exposition, which recognizes the Holy Scripture here as the *Reed like unto a Rod*, by which the Church is to be measured by St. John, is authorized by many ancient and modern Interpreters. "In Virgâ rectitudo *Scripturæ* intelligitur," says *Haymo*. So *Aquinas* in Apoc. xxi. "per *Arundinem* auream intelligitur *Sacra Scriptura.*" So *Berengaudus* (Rev. ii. 24), "*Virga ferrea Evangelium* figurat, quo omnis error destructus est," and so *Vitringa*, Anacrisis, p. 453, "*Calamus mensorius*, quo dimensio peragenda est, haud dubiè est *Verbum Dei, Lex et Testimonium, Lex regni Christi*, unicus *Canon* et *norma* veri."

This interpretation of this Vision is also happily illustrated by the historical fact, that *St. John* was the person who was specially appointed by God to complete the *Canon* of *Holy Scripture*, and to assure the Church of its integrity and inspiration. His Gospel

c ch. 20. 4. & 12. 6, 14.
d Zech. 4. 2, 3, 11, 14.

[3] [c] Καὶ δώσω τοῖς δυσὶ μάρτυσί μου, καὶ προφητεύσουσιν ἡμέρας χιλίας διακοσίας ἑξήκοντα περιβεβλημένοι σάκκους. [4] [d] οὗτοί εἰσιν αἱ δύο ἐλαῖαι καὶ αἱ δύο λυχνίαι αἱ ἐνώπιον τοῦ Κυρίου τῆς γῆς ἑστῶτες.

was the last written of all the Gospels; and his Epistles and Apocalypse were the last written of the other books of the New Testament. See above, *Introduction* to the Four Gospels, p. xlv, and to St. John's Gospel, pp. 256. 266, and *Introductions* to St. John's Epistles and to the *Apocalypse*.

Hence in this Vision of the Apocalypse, the last written of all the Books of Holy Scripture, St. John receives the Reed from Christ, and measures the Church.

Thus we recognize another doctrinal and practical use of this Vision. It assures the Church, that the New Testament, as completed and sealed by St. John, comes from the hand of the Great Angel of the Covenant, Whose *countenance is as the Sun*, Whose head is arched-over by the Rainbow, the emblem of Mercy and Justice, and Who is clothed in the cloud of heavenly Majesty; Who guided the Ancient Church in the Wilderness by the *Pillar of Cloud* and *Fire*, Who treads all Earthly things under His feet, and walks on the Waves, and rides on the Storms of this World; to *Whom All Power in Heaven and Earth is given* (Matt. xxviii. 18)—Jesus Christ.

This Vision places before the eyes of all, as in a lively picture, the important doctrinal truth, deducible from other parts of Holy Writ, that Holy Scripture is the Rule of Faith; and that whatever lies beyond the lines which Holy Scripture has traced, "is not to be required of any man that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation" (Art. vi. of the Church of England); and to serve as a warning to those who would add any articles to "the Faith once for all delivered to the Saints" (Jude 3).

It serves as a safeguard against the errors of the Romish Church, which adds the Apocrypha, as of equal value, to the *Canonical* Books of the Old Testament; and which also places her own *Traditions* upon a par with the Word of God. The proofs of these statements have been given by the present Editor elsewhere, "Letters on the Church of Rome," Letters iii. iv. and v.

This exposition is further confirmed by what follows concerning the Two Witnesses, *vv.* 3, 4.

The *Court outside the Sanctuary* is said to have been given to the *Gentiles*, and they will tread down the *Holy City forty and two months*.

The word "*Gentiles*" in the Apocalypse, as above observed, signifies the enemies of Christ; being opposed to *Jews*, who, in this book, are *true believers, faithful Christians* (see ii. 9; iii. 9), true Confessors of the faith, those who are "Jews inwardly" (Rom. ii. 29), children of "faithful Abraham," Israelites indeed, in whom there is no guile (John i. 47. Cp. *Vitringa*, pp. 79. 137. 303. 451. 454).

There is here a reference to our Lord's prophecy concerning the literal Jerusalem. Jerusalem (He said) *shall be trodden by the Gentiles* (πατουμένη ὑπὸ ἐθνῶν), *till the seasons of the Gentiles shall be fulfilled* (see on Luke xxi. 24), and doubtless our Lord's prophecy had also a secondary meaning, in reference to the *spiritual Jerusalem*, the *Christian Sion*, which is presented to St. John in this Vision (see on Luke xxi. 25).

This Vision therefore represents a *corrupt state of Christendom*. The *outer Court of the Temple* is given to the *Gentiles*, and they will tread the *Holy City*. Many enemies of God will domineer there. And the line of demarcation between *them* and the true *worshippers*, is to be drawn by the *measuring Reed, like unto a Rod*. The Reed of *Holy Scripture* measures the Church; and it draws the line between *true Israelites*, and those who, in the divine Eye, are *like* "*heathen men* and publicans" (Matt. xviii. 17). As *Bede* well says, in commenting on this passage, "They who *in name* only are joined to the Church, and do not belong to the *Altar*, and to the *Holy of Holies*, are cast out by the *Gospel-Rule*, and are numbered with the *Heathen*. 'For all the Glory of the King's Daughter is from within'" (Ps. xlv. 14).

The Two Witnesses. The Two Olive Trees; and Two Candlesticks.

3, 4. καὶ δώσω] *And I will give to My Two Witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.*

These are the two Olive trees, and the two Candlesticks, or *Lamps* (see i. 12, 13. 20), *standing before the Lord of all the earth.*

As to the *reading* of this passage; in *v.* 3 A, B have περιβεβλημένους; *v.* 4, A, B, C have Κυρίου. *Elz.* has Θεοῦ.

"I will *give*;" their power is a grant from *Me*: the streams of Divine Grace shall ever flow into them from the fountain of Divine Wisdom, and will enable them to *prophesy* or *preach*. God is the Fountain of the stream, which flows into the Olive Trees, and by them into the Lamps.

What are these Two Witnesses?

By some they have been supposed to be *two persons*, who would appear and preach for the time here mentioned.

Some of the ancient Fathers were of opinion that *Enoch* and *Elias*, or *Moses* and *Elias*, or other *two persons* were intended by them; see for example, *Justin Martyr*, c. Tryph. c. 49. *Tertullian*, de Anim. c. 35, and *S. Hippolytus*, de Christo et Antichristo, pp. 21—23. *S. Hilary* on Matt. xx., Evangelium *Nicodemi*, ed. Thilo, pp. 757—765, and the learned Editor's notes on this subject, and the note above on Matt. xvii. 10. Perhaps the requests of the *two* disciples, St. John and St. James, in Matt. xx. 21, may have been suggested by some such popular belief among the Jews, of the future pre-eminence of two favoured persons in the kingdom of the Messiah.

However true it may be, that this Vision of the Apocalypse may have a *partial* fulfilment in some *pairs* of *persons* combating side by side for the Truth, and specially honoured by Christ, as His *Two Witnesses*; yet it cannot be imagined, that any of the Saints who have entered into Paradise, and rest from their labours, should be brought back into this world to be treated with cruelty and ignominy upon earth. And the language of the prophecy has a wider and higher range than to any *sons of men*, as will be seen in considering it *as a whole*.

It is well said by an ancient Expositor here, Hoc est quod Apostolus dixit (1 Thess. iv. 17), "Rapiemur in *nubibus* obviam Christo." Ante adventum autem Domini *nulli hoc* posse contingere scriptum est, "Initium Christus, deinde hi qui sunt Christi, in adventu Ejus" (1 Cor. xv. 23). Unde excluditur omnis suspicio quorundam *qui putant hos duos Testes duos viros* esse. *Aug.?*

The Two Witnesses are called the Two Olive Trees, and The Two Candlesticks, or Lamps, standing (ἑστῶτες) before the *Lord* of all the Earth. On the use of the *masculine* ἑστῶτες see *Winer*, § 59, p. 474. It signifies that the *Witnesses* (μάρτυρες) typified by the emblems are the principal objects which are to be contemplated as standing in the presence of God.

God is represented here as the *Lord* of all the *Earth*, because the Message to be delivered by His Two Witnesses concerns all the Earth; and because Earthly Powers will despise that Message (see *v.* 10), and because God will prove His Dominion by punishing those who despise it.

The clue to the interpretation of this Vision also may be derived, in part, from the parallel vision in Zechariah (Zech. iv. 2—14).

There the Prophet is comforted by an assurance, not only that the *literal Temple* of *Jerusalem* would be rebuilt by Zerubbabel, although it had many adversaries, but he is cheered with a Vision of the glorious building of that spiritual fabric, the *Church of Christ*, which was *typified* by it.

This consolatory assurance is communicated to Zechariah by the Vision of a *Golden Candlestick* or *Lamp* (λυχνία), with *seven branches*; and supplied with *oil* by Two Olive Trees which *are above it* (*v.* 3), one on the right, the other on the left. And he is informed, that this work will be done by the *Spirit* of God, and not by human power (iv. 6). And in answer to his question addressed to the Angel, "What are the two branches of the Olive trees which pour the oil out of themselves by the tubes of gold into the Candlestick or Lamp?" the Angel replies, "These are the two anointed ones (literally, *sons of oil*) *standing before the God of all the earth.*"

The resemblance of this Vision to that of St. John will be obvious by a comparison of the words of Zechariah as they stand in the Septuagint, with those of St. John. Zechariah's words are ἰδοὺ λυχνία χρυσῆ ὅλη—καὶ δύο ἐλαῖαι ἐπάνω αὐτῆς (iv. 2, 3), καὶ εἶπα πρὸς αὐτόν· Τί αἱ δύο ἐλαῖαι αὗται; Τί οἱ δύο κλάδοι τῶν ἐλαιῶν, οἱ ἐν ταῖς χερσὶν τῶν δύο μυξωτήρων τῶν χρυσῶν, τῶν ἐπιχεύντων καὶ ἐπαναγόντων τὰς ἐπαρυστρίδας τὰς χρυσᾶς; Καὶ εἶπε πρός με, Οὗτοι οἱ δύο υἱοὶ τῆς πιότητος παρεστήκασι Κυρίῳ πάσης τῆς γῆς (iv. 11, 12. 14).

The Apocalypse itself teaches, that a *seven-branched Candle-*

5 Καὶ εἴ τις αὐτοὺς θέλει ἀδικῆσαι, πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν,
καὶ κατεσθίει τοὺς ἐχθροὺς αὐτῶν· καὶ εἴ τις θέλει αὐτοὺς ἀδικῆσαι, οὕτως δεῖ e Exod. 7. & 8. & 9. & 10. & 12.
αὐτὸν ἀποκτανθῆναι· 6 e οὗτοι ἔχουσιν τὴν ἐξουσίαν κλεῖσαι τὸν οὐρανὸν, ἵνα 1 Kings 17. 1.

stick or *Lamp* is an emblem of a CHURCH (i. 20; cp. ii. 1. 5). Hence *S. Irenæus* says (v. 20), "The *Church* preaches the truth; and she is the seven-branched Candlestick (*Lucerna*) bearing the light of Christ." Ubique Ecclesia prædicat veritatem, et hæc est ἑπτάμυξος (with seven wicks) Lucerna, Christi bajulans lumen. The Golden seven-branched Candlestick or Lamp represents the CHURCH receiving the oil of the Holy Spirit, and discharging her office of shedding forth divine light.

The Visions in Zechariah and the Apocalypse represent the important doctrinal truth, that the *oil* is not *in the Lamp itself*, but is *derived* from something external to it, and *above* it; namely, from the two *Olive Trees*. Zechariah declares that the work of constructing the Candlestick, and of supplying it with oil, is not by human power, but by the HOLY SPIRIT of God (iv. 6), "Not by might nor by power, but by *My Spirit*, saith the Lord of Hosts."

Since therefore the oil is not originally in the *Lamps*, but in *the Olive Trees*, and since the work is ascribed to the Holy Ghost, therefore the *Olive Trees* must represent the *means* by which the *Holy Ghost* gives *oil* to the *Church*, and enables it to enlighten the world with Divine Truth. Those means are the HOLY SCRIPTURES of the *Old* and *New Testaments*.

Accordingly, many ancient Expositors were agreed that the *Two Olive Trees* represent the Two TESTAMENTS, by which the Holy Ghost gives light to the Church, and through the Church illumines the World.

"The Two Witnesses," says *Primasius*, "represent the Two Testaments preached by the Christian Church to the World: the Church, like a Candlestick, is illumined by the light of the Two Testaments; and the Church may well be represented by Two Lamps, for the Church displays a twofold light, derived from the Two Testaments; and the Church is made up of two societies, Jews and Gentiles, meeting together in Jesus Christ; and there is no contradiction of *unity* in this number *two*, any more than there is a contradiction in the preceding Vision of the *Seven* Golden Candlesticks, which are particular Churches, but taken together, symbolize the *one Catholic Church*." See above, i. 12. So also *Aug.?* p. 3310, "Duo Candelabra Ecclesia est; pro Numero Testamentorum dixit duo: ita et ex Septem Candelabris una Ecclesia est. Nam Zacharias (Zech. iv. 2, 3) unum Candelabrum vidit Septiforme, et has duas Olivas, id est, Testamenta, infundere oleum Candelabro, id est, Ecclesiæ." So also *Bede* and *Bp. Andrewes* (c. Bellarmin. cap. 11), who concurs in the opinion that the Two Witnesses signify the Two Testaments. Similarly *Vitringa*, Anacr. p. 468, "Oleæ figurant Spiritum Sanctum (ut liquet ex *v.* 6) dona et gratiam suam communicantem per medium *Verbi Dei* divisi in *Libros Veteris et Novi Testamenti*."

In the Vision of Zechariah, the Church is represented by *One* Candlestick, and in the Apocalypse by *Two*. Here is circumstantial variety and substantial identity. There is *One* Church of Christ, because Jews and Gentiles are joined together in Him, and yet in a certain sense there are *two* Churches which were typified by the mother and colt in the triumphal entry into Jerusalem (see on Matt. xxi. 5). And by this Apocalyptic Vision of the *Two* Candlesticks, drinking in oil from the two Olive trees, the Jewish Church, on its side, is reminded that it cannot have light without the New Testament; and the Christian Church is taught, on its side, that it cannot burn brightly without the Old.

Hence, *S. Augustine* says (Serm. 137, 6, on John x. 1—16), "that in many places of Holy Scripture we find mention of *Two Churches*, which are in fact *one*," like "the two walls which meet in the One Corner-Stone, Jesus Christ." See Eph. ii. 20.

This Vision is fraught with instruction.

(1) The Candlesticks receive their light from the Olive Trees. The Church of God *must* look for light "to the Law and to the Testimony; and, if she speak not according to this Word, it is because there is no light in her." (Isa. viii. 20.) The Scriptures of the Two Testaments are her Olive Trees. For they are λόγια ζῶντα, *living* oracles (Acts vii. 38); they are planted in the House of the Lord (Ps. lii. 9), ever *flourishing* with fresh leaves, ever ministering the *oil of gladness* and *food of light*. She must be pure and holy, like the Golden Seven-branched Candlestick, set on a firm basis in the presence of God, and she must extend her branches far and wide to diffuse her light and irradiate the world. Like the Golden Candlestick, the Church has no light *in herself*. She can *do nothing without* the Olive Trees. *If* the golden *channels* which connect her bowls with their branches, are choked, then she will burn dimly; *if* they are broken, she is eclipsed, and the Tabernacle of the World is dark.

(2) The Two Olive Trees stand side by side, showing that "the Old Testament is not contrary to the New, nor the New to the Old" (Art. vii.). The Law and the Gospel interweave their branches and blend their light together, and the same God is Author of them both.

(3) These two Witnesses *stand before the Lord of the Earth*. The Church preaching the word of God "is the Pillar and Ground of the Truth" (1 Tim. iii. 15). Christ is ever with her (Matt. xxviii. 20), and He has promised, that the "gates of Hell shall never prevail against her" (Matt. xvi. 18). Being illumined by the light of the Two Testaments, she stands stedfast in obedience to God; and is supplied with an unfailing stream of oil in the Holy Scriptures, which makes her ever to shine in the eye of the world.

(4) Next, we may remark that these Olive Trees and these Candlesticks are *only two*; that is, God has revealed Himself under the Law and under the Gospel. No *other* Religion, consigned to written documents, is from God: no *third* Witness is to be expected from Him.

(5) Next, we have divine admonition here as to the authentication of Scripture itself. The Two Candlesticks receive oil from the Two Olive Trees. Almighty God employs, and ever has employed, the Candlesticks to diffuse the light from the Olive Trees. Thus He has appointed His Church to receive, guard, interpret, and disseminate Scripture; and whatever has been always so guarded and authenticated by the Church, *that* we believe and are certain to *be* Scripture: or, in the language of the Sixth Article of the Church of England, "In the name of the HOLY SCRIPTURE we do understand those Canonical Books of the OLD and NEW TESTAMENT, of whose authority was never any doubt in the CHURCH."

(6) Again, here is a warning against the error of the Church of Rome, which says that she herself is the Church of God, and *gives* authority to the *Bible*. See evidence of this in the Editor's Letters on the Church of Rome, Letter iv. of the Sequel, pp. 75. 273. The Candlesticks do not *give* light to the Olive Trees, but the Olive Trees pour oil into the golden pipes of the Candlestick. The *Church* does *not give* authority to the *Word*; but *through the Church* the Word illuminates the World.

(7) Here also we see a caution against those who stop the channels of the oil of Holy Scripture from flowing freely into the Church, or adulterate the divine oil with human admixtures; and thus do what in them lies to mar the work of the Spirit, and impair the use of the Candlesticks by making the wicks fungous, and the light dim, and the air noisome, and the nations blind; and incur the wrath of Him "Who walketh in the midst of the Golden Candlesticks" (i. 13), and tempt Him to remove their own candlestick from its place (ii. 5).

(8) The Two Olive Trees and the Two Candlesticks are called the Two WITNESSES, and they are said to *prophesy* (*v.* 3), that is, to *preach* (see 1 Thess. v. 20); and, as we shall see, their actions, and sufferings, and triumphs are compared to those of Moses and Elias (*v.* 6), and of Christ (*vv.* 7—13). Christ the Incarnate WORD is God's *Witness* to the World; He is "the True and Faithful *Witness*" (i. 5; iii. 14). The Word preached is His "*Witness* to the World." He Himself gives it that title. "This Gospel of the Kingdom must be *preached* as a *witness* to all nations, and then shall the End come" (Matt. xxiv. 14). The Two Olive Trees pouring their oil into the Candlesticks, and the Candlesticks receiving the oil and enlightening the World, are His two witnesses; and in the mouth of these "*Two Witnesses every word shall be established*" (Matt. xviii. 16).

(9) Lastly, this exposition is confirmed and illustrated by its context. The transition was very natural from the *Reed like a Rod* to the *Two Witnesses*; for the Word of God, which *measures* the Faith of the Church, is His *Witness* to the World. The ignominious treatment which the Word of God would receive, is predicted in the Vision before us, by the mournful garb of the Two Witnesses, who are represented as *preaching in sackcloth*; and this follows very appropriately after the Vision in the last chapter but one, which represented the *Loosing* of the *Four Angels* (ix. 15—19), and its consequences, as already explained, and as will now further appear.

5, 6. καὶ εἴ τις] *And if any man willeth to hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man desireth to hurt them, he must in this manner be killed.*

μὴ ὑετὸς βρέχῃ τὰς ἡμέρας αὐτῶν τῆς προφητείας· καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων στρέφειν αὐτὰ εἰς αἷμα, καὶ πατάξαι τὴν γῆν ὁσάκις ἐὰν θελήσωσι ἐν πάσῃ πληγῇ.

f Dan. 7. 21. ch. 13. 1, 7, 11. & 17. 8.

7 [f] Καὶ ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, τὸ θηρίον τὸ ἀναβαῖνον ἐκ τῆς ἀβύσσου ποιήσει μετ' αὐτῶν πόλεμον, καὶ νικήσει αὐτοὺς καὶ ἀποκτενεῖ αὐτούς.

g ch. 17. 2, 5. & 18. 10.

8 [g] Καὶ τὸ πτῶμα αὐτῶν ἐπὶ τῆς πλατείας τῆς πόλεως τῆς μεγάλης, ἥτις καλεῖται πνευματικῶς Σόδομα καὶ Αἴγυπτος, ὅπου καὶ ὁ Κύριος αὐτῶν ἐσταυρώθη. 9 Καὶ βλέπουσιν ἐκ τῶν λαῶν καὶ φυλῶν καὶ γλωσσῶν καὶ ἐθνῶν τὸ πτῶμα αὐτῶν ἡμέρας τρεῖς καὶ ἥμισυ, καὶ τὰ πτώματα αὐτῶν οὐκ ἀφιοῦσιν τεθῆναι εἰς μνῆμα. 10 Καὶ οἱ κατοικοῦντες ἐπὶ τῆς γῆς χαίρουσιν ἐπ' αὐτοῖς καὶ εὐφραίνονται· καὶ δῶρα πέμψουσιν ἀλλήλοις, ὅτι οὗτοι οἱ δύο προφῆται ἐβασάνισαν τοὺς κατοικοῦντας ἐπὶ τῆς γῆς. 11 Καὶ μετὰ τὰς τρεῖς ἡμέρας καὶ ἥμισυ πνεῦμα ζωῆς ἐκ τοῦ Θεοῦ εἰσῆλθεν ἐν αὐτοῖς· καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν ἐπὶ τοὺς θεωροῦντας αὐτούς. 12 Καὶ ἤκουσαν φωνὴν

These have the authority to shut heaven, that it rain not in the days of their prophecy; and have authority over the waters, to turn them to blood, and to smite the earth, as often as they will, with all plagues.

5. εἴ τις θέλει] if any one *willeth*. Cp. ii. 21. Philemon 14. In *v.* 6 A, C have τὴν, which is omitted by *Elz.*

What has been said above, on the *Loosing of the Four Angels*, and their *punitive* power (ix. 15—19), may serve in part as a commentary on these verses.

In the language here used concerning the *Two Witnesses*, there is a reference to the acts of *Elias* and *Moses*.

In the days of *Elias*, says our Lord, *the heaven was shut up three years and six months*. Three years and six months are equal to 1260 days, the time specified here. Elijah said to Ahab, There shall not be dew nor rain these years, but according to my word (1 Kings xvii. 1). And St. James says that Elias prayed that it *might not rain*, and it rained not on the earth by the space of *three years and six months* (James v. 17). More will be said hereafter on the meaning of this period of time, in the note at the end of this Chapter.

Fire comes out of the mouth of the two Witnesses to consume their enemies (*v.* 5).

The enemies of *Elijah* were consumed by fire, 2 Kings i. 10. Cp. Luke ix. 54. Ecclus. xlviii. 1. The Two Witnesses are caught up into heaven, *v.* 12; so was Elias, 2 Kings ii. 11.

There is also a reference to the acts of *Moses turning the waters* of the land of Egypt into *blood* (Exod. vii. 19), and smiting the land with ten *plagues* (Exod. ix. 14).

We shall see also in the following verses, that their Acts, Sufferings, and Victory, are compared with those of Christ Himself (*vv.* 7—12).

At the time of the Transfiguration, *Moses* was the Representative of the *Law*; Elias, the Representative of the *Prophets*; Christ, the Representative of the *Gospel* (see on Matt. xvii. 23). And the *Old Testament* was commonly called "Moses and the Prophets" by Christ and by the Jews. See Luke xvi. 29; xxiv. 27. 44.

Very appropriate therefore is this comparison of the acts and sufferings of the Two Testaments, and those of Moses, Elias, and Christ.

The woes here specified fall upon all who despise the Scriptures. *If any one despises them, fire cometh out of their Mouth*, and consumes their enemies. They can shut heaven, like Elias, and exclude all who reject them. The dews of divine grace are withheld from all who scorn them. The heavens are brass and the earth is iron to their foes. The Waters of salvation become blood to revilers or scoffers of Scripture. To them the Blessing is a Bane; the Scripture a Scourge; Preaching a Plague; the Word a Woe.

7—10. καὶ ὅταν τελέσωσι] *And when they shall have finished their witness, the Beast that ascendeth out of the bottomless pit, or abyss, shall make war against them, and will overcome them, and kill them; and their dead body* (will lie) *in the broadway of the Great City, which spiritually is called Sodom and Egypt, where also their Lord was crucified. And some of the peoples and tribes and tongues and nations see their dead body three days and an half, and do not suffer their dead bodies to be put in a monument.*

And they that dwell upon the earth rejoice over them, and make merry, and shall send gifts one to another; because these two Prophets tormented them that dwell on the earth.

In *v.* 7, on ὅταν τελέσωσιν, "when they *shall have finished*," see *Winer*, § 42, pp. 275, 276.

11—13.] *And after the three days and an half the Spirit of life from God entered in them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven on the cloud; and their enemies beheld them. And in that hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.*

14.] *The second Woe is past.*

Some various readings are to be first noted here.

In *v.* 7, after θηρίον A adds τὸ τέταρτον (*the fourth*), connecting this prophecy with that of Daniel, ch. vii.

In *v.* 8 A, B, C have πτῶμα, *dead body*, in the *singular number*. And so *Griesb.*, *Scholz*, *Lach.*, *Tisch.* A remarkable reading, and doubtless the correct one; showing that the Two Witnesses have two bodies (*v.* 9), and yet *one* body; they are *two* and yet *one*; the Old and New Testaments are two, and make one Book, the only Written Word of the One True God; "Omnis Scriptura Sancta *unus liber* appellatur," *S. Jerome*, in Esa. xxx. *Elz.* has πτώματα here.

8—12. ὅπου καὶ ὁ Κύριος αὐτῶν] *where also their Lord was crucified.* So A, B, C, and so *Griesb.*, *Scholz*, *Lach.*, *Tisch.* *Elz.* has ὁ Κ. ἡμῶν.

The true reading brings out the similarity between the sufferings of Christ, the Incarnate Word, and those of the Two Witnesses, which are His Written Word.

9. βλέπουσιν] *they behold.* So A, B, C, in the *present* tense; and so *Griesb.*, *Scholz*, *Lach.*, *Tisch.* *Elz.* has the future here, and ἀφήσουσι; but A, C have ἀφιοῦσι, and so *Lach.*, *Tisch.* As to the form of the verb see Mark i. 34; xi. 16. The *present* tense is the *prophetic* present, and is more expressive, as bringing before the eyes a thing still *future*, and vividly displaying it as *present*. Cp. Matt. xxiv. 40. John xvi. 15. Heb. i. 11. See *Winer*, § 40, p. 238.

— μνῆμα] *monument, tomb.* So B, in the singular number, and so *Griesb.*, *Scholz*, *Lach.*, *Tisch.* *Elz.* has μνήματα, in the plural.

B, C have χαίρουσιν in the present tense; and so *Griesb.*, *Scholz*, *Lach.*, *Tisch.* There is a lacuna in A.

A, C have εὐφραίνονται also in the present tense, and so *Lach.*, *Tisch.*

In *v.* 12, B and many Cursive MSS. and Versions have ἤκουσα, *I heard*; and so *Tisch.*

And when they shall have finished their testimony, or work of witnessing to the world, *the Beast that ariseth up out of the bottomless pit will make war against them, and will kill them.*

Here is a reference to the History of Christ, "the True and Faithful Witness," which we see in this Vision will be reproduced, as it were, in the History of His Holy Word; and in the treatment it will receive.

When the Lord of the Two Witnesses *had finished* His testimony—which lasted, as is most probable, *three years and a half* (see on John v. 1), or 1260 *days*, the term here assigned, as by analogy, to *His Witnesses* (*v.* 3)—when He had finished His testimony after that period of time, He was delivered up by the

μεγάλην ἐκ τοῦ οὐρανοῦ λέγουσαν αὐτοῖς, Ἀνάβατε ὧδε· καὶ ἀνέβησαν εἰς τὸν οὐρανὸν ἐν τῇ νεφέλῃ, καὶ ἐθεώρησαν αὐτοὺς οἱ ἐχθροὶ αὐτῶν· 13 καὶ ἐν ἐκείνῃ τῇ ὥρᾳ ἐγένετο σεισμὸς μέγας, καὶ τὸ δέκατον τῆς πόλεως ἔπεσε, καὶ ἀπεκτάνθησαν ἐν τῷ σεισμῷ ὀνόματα ἀνθρώπων χιλιάδες ἑπτά· καὶ οἱ λοιποὶ ἔμφοβοι ἐγένοντο, καὶ ἔδωκαν δόξαν τῷ Θεῷ τοῦ οὐρανοῦ. 14 [h] Ἡ οὐαὶ δευτέρα ἀπῆλθεν· ἰδοὺ, ἡ οὐαὶ ἡ τρίτη ἔρχεται ταχύ. h ch. 8. 13. & 9. 12. & 15. 1.

15 [i] Καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε· καὶ ἐγένοντο φωναὶ μεγάλαι ἐν τῷ οὐρανῷ λέγοντες, Ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ Κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ, καὶ βασιλεύσει εἰς τοὺς αἰῶνας τῶν αἰώνων. 16 [k] Καὶ οἱ εἴκοσι τέσσαρες πρεσβύτεροι οἱ ἐνώπιον τοῦ Θεοῦ καθήμενοι ἐπὶ τοὺς θρόνους αὐτῶν ἔπεσαν ἐπὶ i ch. 10. 7. k ch. 4. 4, 10. & 5. 8.

Chief Priests of Jerusalem and crucified, and they and the world rejoiced over Him (John xvi. 20), as if He had been destroyed; as *earthly* men are here described as exulting over the death of the Witnesses; but *in a little while* (John xvi. 16. 20, 21) He arose from the dead, and there was a *great earthquake*, and *the keepers* of the sepulchre did *shake for fear, and became as dead men* (Matt. xxviii. 2—4), and He *ascended* on a *cloud* into heaven (Acts i. 9).

In order to *remind* the reader of this analogy between the Two Witnesses and Christ, it is said that the Witnesses ascend on *the* cloud (*τῇ νεφέλῃ*), that is, *the* cloud of *Christ's* Glory. (Cp. i. 7; x. 1; xiv. 14. 16.)

The war against the Witnesses, and their death, are here ascribed to "*the* Beast that ascendeth from the abyss." This Beast has not yet been *described*. This peculiar use of the article (as already observed) may be called *prophetic*; it indicates that the object is already visible to the eye of the writer, who is illumined by the Holy Spirit. It may also be designed here to remind the reader that *the* Beast here mentioned had been already described by another writer of Holy Scripture, the Prophet Daniel (ch. vii. 19), and thus St. John knits on his own prophecy to that of Daniel. Compare the words here used with those of Daniel, vii. 21, *ἐποίει πόλεμον μετὰ τῶν ἁγίων καὶ ἴσχυσε πρὸς αὐτούς*. St. John also thus connects his own language here with the fuller description which he will give *hereafter* of this Power. See xiii. 7; xvii. 18, where the Beast is said as here to *ascend out of the abyss*. He thus brings the past and future into one view. On this *prophetic* use of the article, see above, in iv. 4; "*the* Four-and-Twenty Elders" (x. 3), "*the* seven Thunders" (xi. 8), "*the* great City," to be described afterwards (xiii. 14), "*the two* wings of *the* great Eagle," intimating that the mind of the inspired *Writer* had a full view of the idea, though not familiar to the reader. So xix. 20, "*the* lake of fire," to be described afterward in xx. 10. 14, 15; xxi. 8.

Their dead body (it is added) lieth in the *broadway* (*πλατείᾳ*) of the Great City. "*The great City*:" here is another anticipation: this name designates the City which is to be described *fully hereafter*. The words, "the Great City," occur nine times in the Apocalypse (xi. 8; xiv. 8; xvi. 19; xvii. 18; xviii. 10. 16. 18. 21). In xxi. 10, the reading of *Elz.* has been corrected by *Griesb., Scholz, Lach., Tisch.*

In all these passages the same City is designated by them; namely, the spiritual Babylon; "*Babylon the Great*," as it is always called, never "*Babylon*" simply; see xvi. 19; xvii. 5; xviii. 2. 10. An Angel of God has *explained what* City is meant by the words "the Great City;" see below, xvii. 18.

What this Great City is, will be considered more fully hereafter, when it is described. See below, preliminary Note on chap. xvii.

The *dead body* of the *Two Witnesses* is here said to lie in the *broadway of the Great City, which spiritually* (i. e. mystically, or symbolically) is *called Sodom and Egypt, where also their Lord was crucified*.

We are not here (says *Hengstenberg*, p. 529) to think of the *literal* Jerusalem; but Jerusalem here denotes the *Church* degenerate through the ascendancy of the worldly spirit, and filled with offences; as, on the other hand, the *new* Jerusalem denotes the Church purified. The term *spiritually* is to be also annexed to the expression, "where their Lord was crucified." Outwardly, the Lord was crucified in the *literal* Jerusalem; but *spiritually* He is crucified in the degenerate Church. This interpretation had been already authorized by the early Expositors. "The Great City is here that which is called Babylon, where their Lord was crucified in His members in the world" (*Haymo*). And Christians who revolt from Christ are said by the Apostle to *crucify Christ* afresh. Heb. vi. 6.

A *corrupt Church* identifies itself with the literal Jerusalem, whose Priests and Rulers rejected and crucified Christ, just as the Priests and Rulers even of our Lord's age, are said by Him to identify themselves with *their forefathers* of by-gone generations, by *imitating* their acts. He says to the Scribes and Pharisees of His own age that "the blood of all the righteous would come on them, from the blood of righteous Abel to the blood of Zacharias, son of Barachias, whom *ye* slew." See on Matt. xxiii. 35.

"*The Great City*," or mystical Babylon, is here compared to the degenerate *Jerusalem* which crucified Christ.

Jerusalem was the *Church* of God; and the reference to Jerusalem here shows that St. John is *not* speaking of the *World* which knows not God, but he is speaking of a *corrupt Church*, which has *fallen* away from Him.

This corrupt Church is also called *Sodom* for its immorality (Gen. xiii. 13. Deut. xxxii. 32), as Jerusalem herself is by the Prophets (Isa. i. 10. Cp. iii. 9. Jer. xxiii. 14. Ezek. xvi. 46. 48, 49. 55); and she is called *Egypt* also for her idolatry (see Ezek. xxiii. 3. 8. 19. 27).

9.] *They* (of the Great City) *do not suffer their bodies* (the bodies of the Two Witnesses) *to be put into a monument*.

"The dead bodies of Thy servants" (says the Psalmist in Ps. lxxix. 2, 3) "have they given to be meat to the fowls of the air, and the flesh of thy saints unto the beasts of the earth—and there was no *man to bury them*." The word here used for *grave* is not *τάφος*, but *μνῆμα*, *monument*, in the singular.

It may be designed to signify that not only would the people of the mystical Babylon treat the Two Witnesses with contempt and destroy them, but would not allow any record of them to be made; and would, as far as possible, obliterate all traces of them.

It has been well observed on the word *μνῆμα* here, that this act of the enemies of the Witnesses is done, "ne eorum *memoria* habeatur, quia *monumenta* sunt ad memoriam" (*Aquinas*); and *Haymo* here expounds *μνῆμα* by "monumentum, quod moneat."

Something of the spirit described in this Vision is seen in those of the Church of Rome, who, on the plea of obscurity in Holy Scripture, withhold it from the people, and so virtually *kill* it; and who will not allow Holy Scripture to be committed to those enduring *monuments* of literature, such as editions, and vernacular translations; by which its words may be engraven on the memory of man, "in perpetuam rei memoriam."

The *complete* accomplishment of this part of the prophecy seems to be reserved to the last days of the World. For it is said, "when they shall have *finished* their Witness" (*v.* 7), which will not be till the eve of the end; and this prophecy is immediately succeeded by the *Third Woe*, or *Last Trumpet*, the Trumpet which will call all men to Judgment (*vv.* 15. 18).

13.] *The Great Earthquake* here described seems to connect the time of this the *Sixth Trumpet* with that of the *Sixth Seal*. See above, vi. 12—17. The plagues here described, says *Aug.* (?) are those which will afflict mankind for their contempt of the Two Witnesses, that is, the Two Testaments of God. And so *Bede*.

— *ὀνόματα ἀνθρώπων*] *names of men*: persons known and distinguished, whose names were often in people's mouths. Cp. iii. 4.

— *χιλιάδες ἑπτά*] *seven thousand*: a *complete* overthrow; see note at the end of this Chapter concerning *numbers*.

— *ἔδωκαν δόξαν*] *they gave glory to the God of heaven*, who thus proved His supremacy over the powers of *earth* (see *v.* 10, and cp. *v.* 20), a prophecy of the results to be anticipated from God's Judgments on "the Great City" mentioned *v.* 18.

The Seventh, or Last Trumpet, The Third Woe, The Last Judgment.

15. *καὶ ὁ ἕβδομος ἄγγελος ἐσάλπισε*] *And the seventh Angel sounded; and there were great voices in heaven, saying, The kingdom of the world is become the kingdom of our Lord and of his Christ; and He shall reign for ever and ever.*

l ch. 1. 4, 8. & 16. 5. & 19. 6.

τὰ πρόσωπα αὐτῶν, καὶ προσεκύνησαν τῷ Θεῷ [17] [l] λέγοντες, Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν, ὅτι εἴληφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας· [18] καὶ τὰ ἔθνη ὠργίσθησαν, καὶ ἦλθεν ἡ ὀργή σου, καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι, καὶ δοῦναι τὸν μισθὸν τοῖς δούλοις σου τοῖς προφήταις καὶ τοῖς ἁγίοις, καὶ τοῖς φοβουμένοις τὸ ὄνομά σου τοῖς μικροῖς καὶ τοῖς μεγάλοις, καὶ διαφθεῖραι τοὺς διαφθείροντας τὴν γῆν.

m ch. 15. 5.

[19] [m] Καὶ ἠνοίγη ὁ ναὸς τοῦ Θεοῦ ἐν τῷ οὐρανῷ, καὶ ὤφθη ἡ κιβωτὸς τῆς διαθήκης αὐτοῦ ἐν τῷ ναῷ αὐτοῦ· καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταὶ καὶ σεισμὸς καὶ χάλαζα μεγάλη.

16.] *And the four-and-twenty elders, which sit before God on their seats, fell upon their faces, and worshipped God,*

17.] *saying, We give thee thanks, O Lord God Almighty, which art, and wast; because thou hast taken to thee thy great power, and didst show thyself to be King.*

18.] *And the nations were wroth, and thy wrath is come, and the season of the Dead, that they should be judged, and that thou shouldest give their reward unto thy servants the Prophets, and to the Saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.*

In *v.* 15 A, B, C have ἐγένετο ἡ βασιλεία, *the kingdom of this world became*; βασιλεία in the singular number, and so *Griesb.*, *Scholz*, *Lach.*, *Tisch.* *Elz.* has the *plural*. The true reading brings out in clearer contrast *the* kingdom of the *World*, as opposed to *the kingdom* of *Christ*; and its entire subjection to it. On the *eternity* of the kingdom of *Christ*, according to the Article in the Creed, "Whose Kingdom shall have *no end*," see above, on 1 Cor. xv. 25.

In *v.* 17 *Elz.* has καὶ ὁ ἐρχόμενος after ἦν, but this is not sanctioned by the best MSS., and is rejected by *Griesb.*, *Scholz*, *Lach.*, and *Tisch.*

17. καὶ ἐβασίλευσας] *and didst reign*: that is, didst assert Thy royal power, and show thyself King. Cp. Deut. xxxii. 20. 35. 41; and below, xix. 6. The aorist is from the LXX Version of Ps. xcviii. 1, ὁ Κύριος ἐβασίλευσεν (יְהוָה, *malak*), ὀργιζέσθωσαν λαοί. Observe the paronomasia in ὠργίσθησαν and ὀργή.

18. ὁ καιρὸς τῶν νεκρῶν κριθῆναι] *the season for the Dead to be judged.* A mark of time, connecting this portion of the prophecy with the fuller description of the Last Judgment in xx. 11, 12.

19. καὶ ἠνοίγη] *And the temple of God was opened in heaven, and there was seen in his temple the Ark of his covenant; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.*

The Heavenly Holy of Holies is opened, and the inner shrine is revealed, in which is the Ark of the Covenant; the Throne of God "Who sitteth between the Cherubim:" Lightnings are seen, and Thunders are heard: there is a great Earthquake; the Day of Grace is past, the season of Judgment has begun.

In this mention of the *Ark of the Covenant* and its concomitant Judgment, there seems to be a reference to that event in the History of the Ancient People of God, which presents itself at the beginning of the Vision of the Trumpets, namely, the Entrance into Canaan, the type of Heaven, and the Victory of Joshua, the type of Jesus, and the destruction of Jericho, the type of the City of this World (see above, on viii. 2—6). *That* Victory was achieved on the seventh day, when the seven Priests, who had compassed the City *six* times on each of the six preceding days, were compassing the City for the *seventh* time on the *seventh* day, *and blew the seven trumpets of rams' horns*, and *the Ark of the Covenant* of the Lord followed them; and the People shouted, and the walls fell down flat, and the people entered the City (Josh. vi. 4—16).

Here, at the sounding of the Seventh Trumpet, which has brought us to the end of all earthly things, St. John *pauses*; as he had done at the end of the seventh seal; and, after his manner, *reverts* to the first age of the Gospel, and will now begin to prophesy again.

He has now traced, as we have seen, the prophetic history of Holy Scripture. He has revealed the fact, that many bearing the Christian name, will not be thankful for that gift of God; that Scripture will be treated with contumely, in the same manner as its Divine Lord, by a corrupt and degenerate Church. Thus he warns the faithful Christian not to be dismayed or staggered by this strange spectacle, when it is displayed.

He is now about to *return* to *the first age* of Christianity, as has been rightly observed by the Ancient Expositors, in order to deliver a parallel prophecy concerning the divinely-appointed Guardian, Witness, and Interpreter of Holy Scripture; the Christian Church. He will now reveal what she herself must expect from the same quarter, namely, from a *corrupt Church*.

The connexion of Scripture with the Church had been displayed in the Vision of the Olive Trees, and the Candlesticks; and thus a preparation was made for this transition from the *prophetical* History of Scripture, to the *prophetical* History of the Church, in relation to a particular form of spiritual defection.

The parallel between the fortunes of Scripture and the Church is also marked by a chronological characteristic. The Two Witnesses prophesy, or preach, in sackcloth, *one thousand two hundred and sixty days* (xi. 3). Similarly the Woman,—that is, the Church,—to be described in the following Vision, is in the wilderness for *one thousand two hundred and sixty days* (xii. 6).

Here we are led to an interesting and important Question, viz.

What is the meaning of the Numbers in the Apocalypse?

(1) We may begin with the number Seven, which meets us at the opening of the Apocalypse.

This number is composed of 3+4. The number Three is a divine number; the number of the Ever-blessed Trinity. We find it in the Old Testament in the Trine Benediction (Numb. vi. 24—26); and in the Seraphic Trisagion (Isa. vi. 3).

The Number Four in Scripture is expressive of universality of space. (Four winds, four corners of the earth. Matt. xxiv. 31. Acts x. 11. Rev. vii. 1.) See above on Matt. x. 2.

The Number Seven expresses completeness; especially completeness after labour to produce it.

The clue to this meaning seems to be presented by the Scriptural History of the Work of Creation of the Universe by God; "In *six days* the Lord made Heaven and Earth, and on the *seventh* Day He *rested*" (Exod. xxxi. 17. Cp. Gen. ii. 2). And this *rest* of God was a type of that *Eternal Rest* (σαββατισμὸς) which "remaineth to the People of God." (Heb. iv. 9.)

The *Seventh* Day in the History of the Creation differs from all the other six Days. They all have an *Evening*. "The *Evening* and Morning were the *First* Day." And so it is said of each of the other *five* days. But the *Seventh* Day has *no Evening*. It is a type of that Rest which has *no end*.

Enoch, the *seventh* from Adam, did not die, but was translated (see Jude 14. Heb. xi. 5). He was like a personified Sabbath. He was a type of the faithful who walk with God, and do not *see death*, and *rest* in *Christ* (Matt. xvi. 28. John viii. 51. Rev. xiv. 13).

Thus in the beginning of Holy Scripture we see the number *Seven* consecrated as a symbol of *Rest* after work done in a preceding series of *Six*.

In almost all the Holy Days of the Levitical Law we see the predominance of this element of *Seven*: e.g. in the Sabbath; the Passover (Exod. xii. 15, 16); the Pentecost (Deut. xvi. 9); the Feast of Tabernacles (Deut. xvi. 13. 15).

We see the same symbol in the entrance to Canaan, the type of Heaven, promised to the true Israelites.

Six Times Seven Stations brought the People through the wilderness to the promised land. (See Numb. xxxiii. 1—50; and *S. Jerome* de xlii. Mansionibus in eremo.)

For Six successive days the Great City Jericho was encompassed, and on the Seventh it fell, and the people entered in with a shout of victory. (See above, on viii. 2—6.)

In the Second or New Creation we see a similar principle. In the Genealogy, with which St. Matthew's Gospel begins, there are Six Sevens, which bring us from Abraham to Christ; in whom all the faithful have *Rest*. (See on Matt. i. 17.)

In St. Luke's Genealogy of Christ (iii. 23—38), Ten times Seven Generations bring us from Christ through Adam to God. (See on Matt. xviii. 22.)

XII. [1] Καὶ σημεῖον μέγα ὤφθη ἐν τῷ οὐρανῷ· γυνὴ περιβεβλημένη τὸν ἥλιον, καὶ ἡ σελήνη ὑποκάτω τῶν ποδῶν αὐτῆς, καὶ ἐπὶ τῆς κεφαλῆς αὐτῆς

Thus then we see that the sacred purpose of the number *seven* is to signify *rest* after *toil*. This is its use in the Apocalypse.

The *Seven Seals* exhibit the sufferings of the Church in her pilgrimage through the world, and lead her to her eternal Rest. (Rev. vi. 1; viii. 1.)

The *Seven Trumpets* proclaim all God's judgments on her enemies and the enemies of Christ, till the end, when the Kingdom of this World becomes "the Kingdom of the Lord and of His Christ." (Rev. viii. 2; xi. 15. 17, 18.)

The *Seven Vials* pour out all God's wrath on a *particular form* of wickedness which rebels against Him (xv. 7; xvi. 17).

Other Septenary combinations there are, all expressive of *completion*; all terminating after a successive series in some great consummation, just as the Hexäemeron of Creation ended in the Sabbath of God.

(2) The number *Four* seems to have the same relation to *space*, that the number *seven* has to time; it signifies completeness, universality. It rests on a *natural* basis, that is, on the idea of space considered in reference to the four cardinal points.

Thus, in the ancient Scriptures, we find the expression "the *four winds* of heaven" as significant of all space (Dan. viii. 8. 22. Zech. ii. 6); and this expression is adopted by our Lord Himself in the Gospel. (Matt. xxiv. 31. Mark xiii. 27.)

In the Apocalypse, the number *four* appears often in this sense. Thus, just before the final consummation we see *four* Angels standing on the four corners of the Earth, that the wind should not blow on the earth (vii. 1. Cp. xx. 8). And this consideration may serve to explain such phrases as the following, "the blood from the winepress flowed to *four times four hundred* furlongs" (xiv. 20), that is, was extended far and wide.

(3) The Number *Twelve* (4 × 3) bears a similar relation to *mankind*, that *seven* has to *time*, and *four* has to *space*; and this reference is one which belongs to *mankind* considered in union with *God*. See above, on Matt. x. 2.

In the old dispensation, we see this Number Twelve in the *Twelve Sons of Israel*, the Fathers of the *Twelve Tribes* of the People of God. In the Gospel it reappears in the *Twelve Apostles*, the Patriarchs of the Spiritual Israel. See above, on Matt. x. 2. "These Twelve are the labourers who were to be sent by Christ, and who were to baptize the *Four* quarters of the *World* into the Faith of the THREE PERSONS of the *Godhead*." *Aug.* (in Ps. lix. Cp. Matt. xxviii. 19.)

Accordingly, in the Apocalypse we see that the *whole body* of the *Saints of God*, the *true Israelites* who are admitted as citizens of the heavenly Jerusalem, are represented as consisting of *Twelve* Thousand out of each of the *Twelve* Tribes of the children of Israel (vii. 4—9) = 144,000.

It would, however, be a great error to imagine that the Elect of God are *limited* to this number. Indeed, the Apocalypse itself forbids us to do so; it declares them to be innumerable. The number *twelve times twelve* thousand is not to be taken *literally*. It does not express a *quantity*, but a *quality*. It teaches us the important truth, that this great, this innumerable company of true Israelites, are united in one Faith, that is, in the Faith taught by the *Twelve Apostles* of Christ. See above, on vii. 4—9.

The same truth is taught in the Vision of the *faithful* Church, who is represented as a Woman having on her head a crown of *Twelve* Stars; that is, as crowned with the Diadem of Apostolic Doctrine and Discipline (xii. 1). And it appears in the structure of the heavenly Jerusalem, or Church glorified, which is described as having "Twelve foundations, and in them names of the Twelve Apostles of the Lamb" (xxi. 14).

Thus this number *Twelve* in the Apocalypse conveys with it in a significant manner the doctrinal and practical truth, that it is necessary to avoid the error of those, on the one side, who would have only *one Universal Bishop*; and of those, on the other, who despise all *Apostolic* discipline; and that it is requisite to hold fast that faith and regimen, and that form of sound words and virtuous practice which was delivered by the Twelve Apostles to the world, in order that all men might thereby come to the rest and glory of the heavenly Jerusalem.

Thus much may be said concerning what may be called *perfect* numbers, in the Apocalypse.

(4) On the number *one Thousand*, the cube of *ten*, see below, xx. 2.

(5) We may now turn to others of a different import.

The number *Six*—not attaining to the perfection of *Seven*, the sacred number of *rest*, seems to represent a *crisis* of *suffering*, or a *falling short* of the Truth.

On the *sixth* day of Passion Week, Christ was crucified. And throughout the Apocalypse, the *sixth* period, in the groups of *seven*, is the time of *severest trial*. It is, as it were, the Eve of the End; the "Day of Preparation" before the Sabbath, to the Good; the hour of Repentance before condemnation, to the Evil.

Thus the *Sixth Seal* represents the time of severest suffering to the Church (vi. 12). The *Sixth Trumpet* displays a prelude of the last Judgment to the wicked (ix. 14—21). The *Sixth Vial* is the signal for the battle of the great Day of God (xvi. 12), and the precursor of the final voice "It is done" (xvi. 17).

The symbolical meaning of the number *six*, as expressive of *falling short* of the *rest* that *remaineth* to the *people of God* (Heb. iv. 9), which, as we have seen, is expressed in the number next after it, namely, *Seven*, is exhibited in a remarkable way in the *number* of the *Beast*, opposed to the Lamb; namely, in the number six repeated thrice, 666 (Rev. xiii. 18), which shows a triple *declension* (viz. in *units, tens, and hundreds*) from *sabbatical rest and holiness*, represented by the number *Seven*.

(6) To indicate an *imperfect* term of *duration* in which evil is inflicted or endured, we find the following numbers, which exhibit some remarkable parallelisms, in the Apocalypse.

> The Holy City is given to the Gentiles to be trodden down during *forty-two months* (xi. 2).
>
> It is given to the Beast to exercise his power *forty-two* Months (xiii. 5).

Here is one parallelism of *oppression*; now follows another, of *suffering*:

> The Two Witnesses (representing the Two Testaments or Word of God) preach in sackcloth 1260 *Days* (xi. 3).
>
> The Woman (or faithful Church of God) is in the Wilderness 1260 Days (xii. 14).
>
> She is also said to be in the wilderness *a time, times, and half a time*, i. e. 3½ years (xii. 6).

All these several numbers represent the *same duration of time*, differently expressed.

The *forty-two months* = 42 × 30 = 1260 days = 3½ years.

The 1260 days = 42 months = 3½ years.

Three and a half is *seven* years broken in two.

Forty-two is Seven multiplied by *six*, the number of *imperfection*.

These numbers have an *historical* basis in the actions and sufferings of the Ancient Church of the *literal Israel*, and of the Great Head of the Church, *Jesus Christ* Himself.

The number *forty-two* connects the History of the Christian Church with that of the *Israelitish* Church in the Wilderness. Its stations are enumerated in the Book of Numbers, and they are *forty-two*. (Numb. xxxiii. 1—50.) "And all these things," says St. Paul, "happened to them *as types of us*." (1 Cor. x. 6—11.) The forty-two mansions of the Israelitish Church are analogous to the forty-two months of the Christian Church. They foreshadow her history in her pilgrimage through the Wilderness of this World to the promised Land of Heaven.

This number 42 months, or 1260 days, equals *three years and a half*.

This term of *three years and a half* appears under that name as a type of suffering and persecution in Holy Writ. The famine in the days of Elias, when the Church of God was persecuted by Ahab and Jezebel, lasted for *three years and a half*. (Luke iv. 25.)

The time in which the ancient Church underwent persecution under Antiochus Epiphanes, was *three years and a half*. *Josephus*, B. J. v. 9. *Prideaux*, Connexion, on A.D. 168, pt. ii. book iii.

The earthly Ministry of the Great Head of the Church, during which He endured rebuke and contradiction from the corrupt and degenerate Teachers of His own People, lasted, it is probable, for *three years and a half*. See above on John v. 1; cp. Lowth on Dan. xii. 7. It is well said by *Dr. Lightfoot* (Harmony of the New Test., note on this chapter), that the *forty-two months*, 1260 days, or 3½ years, are symbolical of *times of trouble*. He observes that the *Jews* have learned to make the same *construction of it*: and this also, that comfort might stand up against misery, was the time of our Saviour's Ministry. Christ preached three and a half years in trouble. (Cp. also *Lightfoot* on Matt. iii. 16.) So the Two Witnesses in the Apocalypse preach in sackcloth. He having finished His ministry was slain; so they. He revived and ascended; so they likewise. Their case is paralleled with Christ's, their Master's. See also *Lightfoot's* Chorographical Inquiry, chap. vi. sect. iv.: "The waste of sacred things by Antiochus lasting for *three years and a half*, the Jews

στέφανος ἀστέρων δώδεκα· [2] καὶ ἐν γαστρὶ ἔχουσα κράζει ὠδίνουσα καὶ βασανιζομένη τεκεῖν.

[3] Καὶ ὤφθη ἄλλο σημεῖον ἐν τῷ οὐρανῷ· καὶ ἰδοὺ δράκων μέγας πυρρὸς, ἔχων κεφαλὰς ἑπτὰ καὶ κέρατα δέκα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ἑπτὰ διαδήματα·

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retained that very number as famous, inasmuch that they often make use of it when they would express any thing very sad and afflictive. . . And perhaps it had been much for the reputation of the Commentators upon the Book of *Revelation*, if they had looked upon that number and the *forty and two months*, and the *thousand two hundred and sixty days* as spoken *allusively*, and not applied it to any precise or determinate time." See also his Sermon on Dan. xii. 12, p. 1250; and cp. *Vitringa*, pp. 449. 463.

What then, in fine, are the *uses* of these NUMBERS in the Apocalypse?

They do not indeed enable us to do what our Blessed Lord Himself has told us is not in our power. "It is not for *you* to know *the times and seasons* which the Father has put in His own power." (Acts i. 7.) They are not designed to gratify the cravings of a vain curiosity. They do not enable us to foresee and foretell the future. They do not qualify us to construct a prophetical Ephemeris or Apocalyptic almanack.

But they have more important uses than these.

They have, as we have seen, a doctrinal and moral import. They teach us the necessity of unity and constancy in the one true faith, and of communion and fellowship in the discipline and regimen of the Apostolic Church of Christ.

They also serve to connect and rivet certain prophecies together. The mention of the *forty-two months*, during which the Holy City is trodden down by the Gentiles (xi. 2), shows that the period in which this will be done is *contemporaneous* with the dominion of that power which is called the power of the *Beast*, and exercises its sway for a period described by the same chronological symbol of forty-two months (xiii. 5). So the mention of the 1260 Days, in which the Witnesses are said to preach in sackcloth, connects *their* sufferings with those of the Church in the Wilderness, who is said to be there for a like period of 1260 Days, and it shows that the *Word of God* and the *Church of God* will be fellow-sufferers at the same time. They show that the sufferings of Scripture will coincide with those of the Church.

Besides, they have an *analogical* value. The Church, which is said to be in the wilderness 1260 days, is also said to be there for *three years and a half*. They remind the faithful Church that she is to look for trials—trials *such* as were endured by the ancient Church of Israel in her forty-two sojournings in the Wilderness; —trials *such* as were endured by Elias under Ahab, by the Maccabees under Antiochus, and by Christ from His own People. They encourage us with the joyful assurance, that if we are true to God, and maintain his cause with zeal, courage, and charity, then, though we suffer, we shall conquer also, as Elias did, as the Maccabees did, and as Christ did; that our sufferings will soon be over; that they will appear like a *few days*; then even for us there will be a Chariot of fire; and a heavenly Feast of Dedication; and a Cloud of glory; and a glorious Ascension into heaven, and an eternity of joy.

CH. XII.] Prophetic View of the HISTORY of the CHURCH; relatively to ROME:

St. John now *reascends* to the *first age* of Christianity, as he had done after the opening of the SEVENTH SEAL (see above, viii. 1); and, as the ancient Expositors have observed, he now proceeds to reveal the future History of the CHRISTIAN CHURCH; *not* in her *universality*, but in her relation to a *particular* power, which will now be more fully described—the Power of ROME.

The WOMAN clothed with the SUN, and crowned with TWELVE STARS, represents the *faithful Church*.

1—6. καὶ σημεῖον] *And there appeared a great wonder in heaven; a Woman clothed with the Sun, and the Moon under her feet, and upon her head a crown of Twelve Stars. And being with child she crieth, travailing in birth, and pained to be delivered.*

And there appeared another wonder in heaven: and behold a great dragon, red as fire (πυρρὸς), having Seven Heads and Ten Horns, and upon his Heads seven Diadems. And his tail draweth the third part of the Stars of heaven, and did cast them to the earth: and the Dragon standeth before the Woman who was ready to be delivered, in order that he may devour her child as soon as it was born. And she brought forth a Son, a Male Child, who is to rule all nations with a rod of iron: and her Child was caught up unto God, and to His throne.

And the Woman fled into the Wilderness, where she hath a place prepared of God, that they should feed her a thousand two hundred and threescore days.

As to the reading of this passage. In *v.* 5, *Elz.* has ἄρρενα; but A, C have ἄρσεν, which can hardly have been introduced by the copyists; and so *Lachmann* and *Tisch.* The sense is, *she brought forth a son, a male; τέκνον, child*, being understood; there is an emphasis on the *masculine dignity and vigour* of the son, who is thus more distinctly marked. Compare Mal. i. 14, where ἄρσεν is thus put absolutely, a *male*, and the use of the word ἄρσεν by the LXX in Job iii. 3, and Isa. lxvi. 7, ἔτεκεν ἄρσεν, said of the Church as here.

Especially compare Exod. ii. 2, ἐν γαστρὶ ἔλαβεν, καὶ ἔτεκεν ἄρσεν, said of *Moses*, who, in his deliverance, and in his actions, in smiting the kingdom of Egypt with his rod, was a type of the Male Child of the Church, represented in this Vision as delivered from the Serpent, who was symbolized by Pharaoh the Egyptian King, in his persecutions of the ancient People of God.

The WOMAN in this Vision is the CHRISTIAN CHURCH. She appeared in *heaven*, for her origin is *from above;* hers is the kingdom of heaven. She is *clothed with the Sun*, for Christ is the *Sun of Righteousness* (Mal. iv. 2), and is compared in the Apocalypse to the Sun (i. 13—16; x. 1), and He is her Light; and they "who are baptized into Christ have *put on* Christ." (Gal. iii. 27.) She is *clothed* with Christ; as God is said to deck Himself with *light* as with a *garment* (Ps. civ. 2). She *has the Moon under her feet*, because she will survive the changes of this world. As *S. Hippolytus* says, de Christo, § 60, p. 31, ed. Lagarde, "By this Woman, St. John most clearly designates the Church, clothed with the Everlasting Word, Who is more bright than the Sun;" and as *Primasius* expresses it, "The Church being clothed with Christ, treads upon the mutabilities of the World." Cp. *Bede*, *A Lapide*, *Vitringa*, *Herder*, and others.

She has on her head a CROWN of Victory (στέφανος). This Crown is of TWELVE STARS.

Twelve is the *Apostolic* number (see note at end of ch. xi.), and *Stars* are emblems of Christian Teachers (i. 20). Her Crown signifies, that the Victories of the Church are achieved by the Apostolic Doctrine and Discipline, which is planted as a Crown upon her head, by Christ her King. "The Crown of Twelve Stars," says *S. Hippolytus* (l. c. p. 32), "indicates the *Twelve Apostles*." "It is an emblem of the Apostles, who by the light of the glorious Gospel, put to flight the darkness of Error, and by whose agency Christ, the Head of the Church, vanquished the World." *Haymo.* And so *Aquinas*, who refers to 2 Cor. ii. 14, and so *Bede*, *A Lapide*, *Vitringa*, and others.

The Woman cries, *travailing in childbirth, and pained to be delivered.* On the *infinitive* after βασανιζομένη, cp. *Winer*, § 44, p. 287. In this world, the Church, like Eve, brings forth children in sorrow. (Gen. iii. 16.) "Be in pain," says the Prophet Micah, "and labour to bring forth, O daughter of Zion, like a woman in travail." (Micah iv. 10; cp. Isa. lxvi. 8—10.)

v. 3. *And there appeared another great wonder in heaven, and behold, a great dragon red* (as *fire*).

This *other* wonder is also said to appear *in heaven*, because the Power here represented assails the Church,—the kingdom of *heaven*.

The *Dragon* is "the Old Serpent," who is called in this book the *Dragon*, see *vv.* 9. 15, 16, where the names *Satan*, *Devil*, *Dragon*, and *Serpent*, are interchanged.

He had been already described as a *Dragon* in Ps. xci. 13, and Isa. xxvii. 1. And by this name, the Power of *Egypt*, as the Enemy of God and of His ancient Church, is described in the Prophets, see Isa. li. 9. Ezek. xxix. 3.

The Christian Church, in this Vision of the Apocalypse, as in very many others of this Book, is regarded as having been prefigured by the ancient Church of God in *Egypt*, and in the *Exodus*, and in the *Wilderness*.

The *Dragon* is red as *fire* (πυρρὸς), that is, he is here displayed as *persecuting* the Woman. See above, vi. 4, where Satan goes forth on the *horse* red as *fire*, to wage war against the primitive Church.

The Dragon is also described here as having *Seven Heads and Ten Horns, and upon his Heads Seven Diadems.* Diadems are symbols of *Royalty*. *Horns* are emblems of *Power*. (Luke i. 69.) The number *Seven* represents *completeness* (see note at the end of chap. xi.). And combined with the number *Ten*, *Ten*

4 καὶ ἡ οὐρὰ αὐτοῦ σύρει τὸ τρίτον τῶν ἀστέρων τοῦ οὐρανοῦ, καὶ ἔβαλεν αὐτοὺς
εἰς τὴν γῆν· καὶ ὁ δράκων ἕστηκεν ἐνώπιον τῆς γυναικὸς τῆς μελλούσης τεκεῖν,
ἵνα ὅταν τέκῃ τὸ τέκνον αὐτῆς καταφάγῃ.

5 [a] Καὶ ἔτεκεν υἱὸν, ἄρσεν, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ [a] Ps. 2. 9. ch. 2. 27. & 19. 15.
σιδηρᾷ· καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν Θεὸν καὶ πρὸς τὸν θρόνον
αὐτοῦ.

6 [b] Καὶ ἡ γυνὴ ἔφυγεν εἰς τὴν ἔρημον, ὅπου ἔχει ἐκεῖ τόπον ἡτοιμασμένον ἀπὸ [b] ch. 11. 3.
τοῦ Θεοῦ, ἵνα ἐκεῖ ἐκτρέφωσιν αὐτὴν ἡμέρας χιλίας διακοσίας ἑξήκοντα.

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horns, it connects this manifestation of the Dragon with the display of his power, as wielded by the *Fourth* Great *Monarchy*, that of *Rome*. See below, xiii. 1, and xvii. 3. 7. At the time here represented, the *Kingdoms of the Roman World* were under the *Dragon's* control. Our Lord Himself called him in that age the *Prince of this World* (John xii. 31), and St. Paul called him "*the god of this world*" (2 Cor. iv. 4. Cp. Eph. ii. 2; vi. 12. Col. ii. 15).

The *Diadems* here are *Seven*, and they are *upon the* seven *Heads* (*ἐπὶ τὰς κεφαλὰς*), and in this respect they differ from those of the Beast in xiii. 1, where they are *ten*, and *ἐπὶ τῶν κεράτων*, *on the ten Horns*.

The difference of the case after *ἐπὶ* in these two passages is to be noticed. With the *accusative*, the sense is, that the Diadems were *upon* the Heads; and the idea there is, one of firm collocation and settled subsistence *upon* the Heads. With the *genitive*, the idea expressed by it is that the *Horns* were surmounted by diadems. Cp. *Winer*, pp. 334. 362, and below, xiii. 1, where is an example of *ἐπὶ* with both cases.

The *Dragon*, Satan, has *Seven Diadems*, emblems of royalty. They are *not* on his *horns*, but upon his *seven heads*, which are more closely united to the body than *horns* are; and thus he is represented as exercising his dominion in one corporate Empire.

The *Beast* has not *his diadems* on his *seven heads*, but on *ten horns*, which have more the character of a separate existence, and also of a more precarious stability; indeed, his *horns* are said to *give* their power to him (xvii. 13). He rises from the *seven heads* (see xvii. 10), and exercises his power *mediately* by the *horns*, and not in the same corporate unity as the Dragon does.

In *v.* 4 the Dragon is said to draw with his tail a *third part* (i. e. a *large* part, see above, viii. 7—12) of the *Stars of heaven*.

The *Dragon* himself was once a bright *Star* in heaven. He was *Lucifer*, *son of the Morning* (Isa. xiv. 12). He had many bright Stars associated with him in a heavenly constellation. His fall was theirs.

The fall of the Angelic star led to the fall of the Angelic Constellation. The Dragon's Tail drew down in its train many bright Luminaries, *who kept not their first estate*, in the firmament of heaven. (Jude 6.)

The circumstance, that, in the ancient Uranography, one of the constellations was designated *Δράκων*, *Draco*, may perhaps be not irrelevant here.

This act of *drawing* down Stars from heaven, is expressed in the *present* tense, and by the verb *σύρω*, which sometimes signifies violent, and sometimes gentler, attraction, as in a *σύρμα*, *syrma*, a *long trailing robe*. See Acts viii. 3. John xxi. 8. Isa. iii. 15, where it is said of a robe; and Micah vii. 17, where it is applied to a serpent. The word *σύρω*, in the *present* tense, well describes the work which the Apostate Serpent is always doing in the Church; where he endeavours to draw down Teachers from their place in the Church, whether by force or flattery. Compare the words in Dan. viii. 10, where the Little Horn is said to cast down some of the *stars of heaven*, and trample them under his feet. As *Augustine* says (Epist. 119), and *Haymo* here, "The *stars are falling* from heaven, whensoever men, who seemed to shine by God's grace in the Church, yield to temptation, and fall away."

In *v.* 4, *the Dragon stands before the Woman, and is ready to devour her child as soon as she is delivered.*

His design is like those of his personal Representatives and royal Instruments, Pharaoh in Egypt and Herod in Jewry; the former against the *male children* of Israel, who were to be cast into the river Nile (Exod. i. 22. Acts vii. 19), the other seeking to destroy *the Man Child*, Christ Jesus (Matt. ii. 13).

The Woman brings forth a *son*—a *male*, (see note above on the reading here in *v.* 5,) who is to *tend* (as a shepherd) *all the Nations with a rod of iron;* and her Child is caught up to God and to His throne.

At first sight these words appear applicable only to CHRIST. But, what is true primarily of Christ is, by virtue of His Incarnation, and mystical union with all true members of His body, and by reason of the working of His grace, transferred to them. Hence St. Paul says, "My little children, of whom I travail in birth again, until Christ be formed in you" (Gal. iv. 19). So, in a figurative sense, *the Church* is in labour with children, till *Christ* be formed in them. They are *sons of God* by adoption and grace (John i. 13. 1 John iii. 1), by reason of Christ's Incarnation, and their baptismal Incorporation in Him, Who is "*Emmanuel, God with us*," "*God* manifested *in our flesh*" (Matt. i. 23. 1 Tim. iii. 16. Gal. iii. 26. Rom. viii. 15. 17). Therefore David had said, "Behold ye the Philistines also, and they of Tyre, with the Morians, lo! *there was he born*, and of Sion it shall be reported, that *He was born in her*" (Ps. lxxxvii. 4, 5). Christ, Our King and Priest, "has made us Kings and Priests to God." By His ascension into heaven, we are even made "to sit together *with Him* in heavenly places" (Eph. i. 20; ii. 6), and our "Citizenship is in heaven" (Phil. iii. 20).

And though it is primarily true of Christ that *He* tends the nations with a rod of iron (Ps. ii. 9), yet He Himself has said, "He that overcometh and keepeth my words unto the end, *to him* will I *give authority* over the *Nations*, and *he shall* rule them with a *rod of iron*, as potters' vessels are broken in pieces" (Rev. ii. 26, 27).

Thus Christ Himself has interpreted the present Vision. And to cite one of many ancient interpreters here, *S. Hippolytus* says (l. c. p. 32), "The Church in this world *never ceases to bring forth the Word*, who is persecuted by the world; she is ever bringing *forth the male child*, the *mature Christ*, the Son of God, God and Man, by *preaching* Him to all Nations." And as *S. Gregory* says, in reference to our Lord's saying in Matt. xii. 48, where see the note, "*Christ* is *born* in our hearts by the Preaching of His Word."

The *Rod of iron* is Christ's *Word*, the *Holy Scripture* (see ii. 27; xii. 5), and by it the *male children*, the masculine spirits of Christ's Church, are endued with power from Him to rule *the Nations*, and *overcome the World*. With it they shiver into atoms the potter's vessels—that is, the earthly, brittle theories of corrupt Religion and carnal Philosophy; and, having performed their mission on earth like Elijah, like him they are caught up to heaven. They are exalted in a glorious apotheosis. "To him that overcometh," saith Christ in the Apocalypse, "will I grant to sit with Me in My Throne, even as I also overcame, and am set down with My Father in His Throne" (iii. 21).

In *v.* 6, The Woman flees to the *Wilderness*, where she has *her place prepared by God that they may nourish her* 1260 *days*.

On the structure *ὅπου ἐκεῖ* cp. *v.* 14, and above, iii. 8; vii. 2.

Pharaoh, King of Egypt, who persecuted the Ancient Church of God, is, as we have seen, called a *Dragon* in the prophetic language of Scripture (see on *v.* 3).

The *Ancient* Church *fled* into the *Wilderness* of *Arabia*, under the guidance of *Moses*, who was the typical representative of the *male child* of the Church (see Exod. ii. 2, in LXX, and above, on *v.* 5), and who was marvellously saved from the royal *Dragon* of Egypt, and *smote* the land and people of Egypt with plagues by *his rod* (see Exod. iv. 17).

In like manner the Christian Church is here represented as *flying* into the *Wilderness* after the birth of her male child, who was to rule the Nations with a rod of iron.

The Church is here represented as *nourished* in the *Wilderness, in the place prepared for her by God for* 1260 *days*, or *Forty-two Months;* as the ancient Church, which was with Moses *in the wilderness* (see note above, on Acts vii. 38), was nourished with *manna* (Exod. xvi. 15. 35. Ps. lxxviii. 24, 25. Neh. ix. 15. John vi. 49. 1 Cor. x. 3), in her *Forty-two Stations* in the Wilderness.

This period of time, *Forty-two Months*, corresponds in duration with the period in which the *Two Witnesses* are said to prophesy or preach in sackcloth in the prophetical Vision in xi. 3, and with the sway of the Little Horn in Daniel vii. 25. See below, *v.* 14.

c Dan. 10. 13, 21. & 12. 1. Jude 9.

7 [c] Καὶ ἐγένετο πόλεμος ἐν τῷ οὐρανῷ· ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος· καὶ ὁ δράκων ἐπολέμησε καὶ οἱ ἄγγελοι αὐτοῦ·

d Dan. 2. 35. e Gen. 3. 1, 4. Luke 10. 18. John 12. 31. 1 Cor. 11. 3. ch. 20. 2.

8 [d] καὶ οὐκ ἴσχυσαν, οὐδὲ τόπος εὑρέθη αὐτῶν ἔτι ἐν τῷ οὐρανῷ· 9 [e] καὶ ἐβλήθη ὁ δράκων ὁ μέγας, ὁ ὄφις ὁ ἀρχαῖος, ὁ καλούμενος Διάβολος καὶ ὁ Σατανᾶς, ὁ πλανῶν τὴν οἰκουμένην ὅλην, ἐβλήθη εἰς τὴν γῆν, καὶ οἱ ἄγγελοι αὐτοῦ μετ' αὐτοῦ ἐβλήθησαν.

f Job 1. 9. & 2. 5. Zech. 3. 1. ch. 11. 15.

10 [f] Καὶ ἤκουσα φωνὴν μεγάλην ἐν τῷ οὐρανῷ λέγουσαν, Ἄρτι ἐγένετο ἡ

The duration of the Earthly Ministry of Christ Himself was probably a *time, times, and half a time*, i. e. 3½ years, or 42 months. See above, on John v. 1.

The pilgrimage of "the Church, which is *His Spouse* and *Body*" (see Eph. v. 23—29. Col. i. 18. 24), is represented as corresponding in duration to that Ministry; and this analogical synchronism declares the sympathy which subsists between Him and her. Hence *Bede* here says that this period of 1260 days designates the sojourn of Christ's Church, because Christ, whose Body the Church is, preached for that period of time upon earth.

For a further explanation of the meaning of these periods of time, see above, note at end of Eleventh Chapter, "On the NUMBERS in the Apocalypse."

It has been asserted by some Romish Theologians, that the Woman in this Vision represents the *Blessed Virgin Mary*. But the Exposition now given is that which is dictated by the language of the Text, and was received by the early Interpreters of this Book.

In addition to those interpreters already cited, we may refer to *Methodius* (Bishop of Patara, and Martyr, in the third century), who says (in Catenâ, p. 352), "The *Woman* is the *Church*: for the things here spoken are *not consistent* with the circumstances of the generation of Christ, Who was already born before the epoch of this Vision. *The Church* is clothed with the Sun of Righteousness, and she has a crown of twelve Stars, namely, the Apostles of Christ. Therefore we must understand that the Woman here is the Church, and *not* the *Blessed Virgin*; for the Mystery of the Incarnation had been accomplished *long before*." [The edition of the Catena (1840) has γάλα here; read πάλαι.] "The Church" (he continues), "which is the New Jerusalem, is in travail, as St. Paul says, and groans in labour with the redeemed, until *Christ be formed* in them (Gal. iv. 19), and she fears the Dragon, until she escapes his snares, and *brings forth Christ* in *every man*, that is, Christ spiritually formed in every man. He is both our Head and Body; He who died for us speaks in us, and has made us to be His members." *S. Augustine* (in Ps. 142) says, "The Woman is clothed with the Sun, the Sun of Righteousness; He Who is her male child, *builds up Sion*, and is also *born in Sion*. She, the *City of God*, is protected by the Light of Him, Who, as to the flesh, is born in her; and she has the Moon under her feet, because she overcomes the mortality of the waxing and waning flesh," and ad Catechum. (vol. vi. p. 65), "The Church in every age is bringing forth members of Christ."

This Exposition is also expressed by *Primasius*, who says, "Caput Ecclesiæ Christus in singulis membris dicitur *nasci*.—*Omnes enim qui in Christo Jesu baptizati estis Christum induistis* (Gal. iii. 27), *Et raptus est filius ad Deum et ad thronum Ejus*: licèt in capite Christo præcesserit, congruit tamen et *Corpori* Ejus. Hinc illæ voces Apostoli, *Qui nos resuscitavit et considere fecit in cœlestibus* (Eph. ii. 6), *et conversatio nostra in cœlis est*" (Phil. iii. 20). And *Bede* says, "*Semper* Ecclesia, Dracone licèt adversante, *Christum* parit; *masculum* autem dicit, victorem Diaboli qui *fœminam* (Evam) vicerat .... Ecclesia quotidie gignit ecclesiam, mundum in Christo vincentem." See also *Aug.?* "Ecclesia semper generat Dei membra—*masculum* autem dicit victorem adversus Diabolum;" and *Haymo*, ad loc. "Membra Christi quotidie parit sancta Ecclesia. Rectè autem sancti sub nomine *masculorum* comprehenduntur, quia *fortiter* contra adversa istius sæculi pugnant, sicut fecerunt sancti Apostoli et Martyres. De omnibus electis potest intelligi, qui in Suo Capite acceperunt potestatem ut *regant gentes virgâ ferreâ*, et confringendi eas tanquam vas figuli."

This true Exposition is happily embodied in the Collect for *Christmas Day*, and in *Bp. Taylor's* Prayer (Life of Christ, i. p. 28), "Grant, O God, that I may entertain the Holy Jesus, conceive Him in my soul, nourish Him with the expresses of most holy and innocent affections, *and bring Him forth*, and publish Him in a life of piety and obedience, that He may dwell in me for ever."

7—9. καὶ ἐγένετο πόλεμος] *and there arose war in heaven; Michael and his angels* go forth *to fight with the Dragon; and the Dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great Dragon was cast out, that old Serpent, called the Devil, and Satan, who deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him.*

In *v.* 7 *Elz.* has ἐπολέμησαν and κατὰ, but the reading in the Text (τοῦ πολεμῆσαι) is authorized by the best MSS., and is received by *Griesb., Scholz, Lach., Tisch.* On the use of *the article* with the *Infinitive*, where a *design* is implied, see above, Luke ii. 27. Acts vii. 19. Cp. Zech. iii. 1, LXX, and *Winer*, § 44, p. 293. The present construction seems to be without an exact parallel in the New Testament (see *Winer*, and *Lücke*, and *Düsterdieck* here), inasmuch as *no verb*, expressing a design, precedes the infinitive; we may however *suppose* such a verb; and an ellipse of this kind need not excite surprise in the Apocalypse.

Observe, St. John now *reverts* to an earlier period, in order to recite the *antecedent* history of the Dragon, and to explain the circumstances under which he was led on to persecute the Woman; and he traces that history till it is brought down, in *v.* 14, to the same point as in *v.* 6, namely, to the escape of the Woman in the Wilderness.

It is necessary to attend carefully to this process of *recapitulation*, which is so frequent in the Apocalypse (see above, *Introduction*, p. 147, and xii. 1, and below, xx. 1). "It is a common thing in the Apocalypse" (says *Bossuet* in ch. vii.) "to exhibit events in general outline, and to unfold them afterwards in more *minute detail*." This is what is done now. Satan is displayed as he was *before* his fall from heaven.

On one side is MICHAEL, the Archangel, and his Angels, on the other Satan and his Angels. MICHAEL, whose name, מִיכָאֵל, signifies, *Who is like unto God?* (contrast the words, xiii. 4, τίς ὅμοιος τῷ θηρίῳ; and see note above, Jude 9,) stands up for the *children of God's people* (Dan. xii. 1. Cp. Dan. x. 12, 13. 20, 21), against the Adversary, who *deceives* the world. Some Expositors have supposed that *Michael* here is a name for Christ Himself; but the other opinion expressed above has been rightly maintained by *Bengel, Ewald, De Wette, Hofmann, Ebrard*, and others. See *Düsterdieck*, p. 400.

v. 8. "Their *place* was not found any more in heaven." Compare Jude 6.

v. 9. "He that *deceiveth* the whole world." The *deceits* by which Satan cheated the World in Oracles, Sorcery, Soothsaying, Magic, and other frauds, are here specially noticed. These were put to flight by the power of Christ and of the Holy Ghost, in the Preaching of the Gospel by the Apostles and others in the first ages of Christianity.

Our Lord Himself, speaking of the consequence of the preaching of the Seventy Disciples, reveals the spiritual struggle and the Victory, "*I was beholding Satan, as lightning fall from heaven*" (Luke x. 17, 18. Cp. John xii. 31; xvi. 11). See the note above, on Acts xvi. 16, where is a remarkable specimen of that mysterious conflict, and of the victory achieved by the Apostle St. Paul over the Python or Serpent, who deceived the world.

The Revelations of the ministry of the Holy Angels, assisting the faithful in combating the Evil Angels warring against them, may instruct the Christian student, in reading Church History, and cheer the Christian soldier, in the conflicts of life.

The young man's eye was opened at Dothan; and "he *saw* chariots of fire and horses of fire around Elisha" (2 Kings vi. 17). "The Angels of the Lord encamp about those who fear Him" (Ps. xxxiv. 7), and the Angels are sent "to minister to them that are heirs of salvation" (Heb. i. 14). The agency of Angels is often presented to the view by the Holy Spirit in the Acts of the Apostles (see notes on Acts xii. 15. 21, 22). The presence of Angels in Christian Assemblies and in the holy worship of the Church, is made the groundwork of practical admonition by St. Paul, 1 Cor. xi. 10.

10—12. καὶ ἤκουσα φωνήν] *and I heard a loud voice in heaven, saying, Now is come the salvation, and the strength, and the kingdom of our God, and the power of His Christ, for the Accuser of our brethren was cast down, who accuseth them before our God day and night; and they overcame him by the Blood of the Lamb, and by the Word of their testimony, and they loved*

σωτηρία καὶ ἡ δύναμις καὶ ἡ βασιλεία τοῦ Θεοῦ ἡμῶν, καὶ ἡ ἐξουσία τοῦ Χριστοῦ αὐτοῦ, ὅτι κατεβλήθη ὁ κατήγορος τῶν ἀδελφῶν ἡμῶν, ὁ κατηγορῶν αὐτῶν ἐνώπιον τοῦ Θεοῦ ἡμῶν ἡμέρας καὶ νυκτός, 11 [g] καὶ αὐτοὶ ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ Ἀρνίου καὶ διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν, καὶ οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου. 12 [h] Διὰ τοῦτο εὐφραίνεσθε οἱ οὐρανοὶ καὶ οἱ ἐν αὐτοῖς σκηνοῦντες· οὐαὶ τῇ γῇ καὶ τῇ θαλάσσῃ, ὅτι κατέβη ὁ διάβολος πρὸς ὑμᾶς ἔχων θυμὸν μέγαν, εἰδὼς ὅτι ὀλίγον καιρὸν ἔχει.

13 Καὶ ὅτε εἶδεν ὁ δράκων ὅτι ἐβλήθη εἰς τὴν γῆν, ἐδίωξε τὴν γυναῖκα ἥτις ἔτεκε τὸν ἄρρενα· 14 [i] καὶ ἐδόθησαν τῇ γυναικὶ αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου, ἵνα πέτηται εἰς τὴν ἔρημον εἰς τὸν τόπον αὐτῆς, ὅπου τρέφεται ἐκεῖ

g Rom. 8. 33, 34, 37. & 16. 20.

h Ps. 96. 11. Isa. 49. 13. ch. 8. 13.

i Dan. 7. 25. & 12. 7. ver. 6.

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not their lives unto death. Therefore rejoice, ye heavens, and ye that tabernacle in them. Woe to the earth and the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short season. Observe the articles here, "*The* Salvation," &c. *the* promised and long-expected Salvation has now at length arrived.

Satan is the *Accuser* (*κατήγορος*, A has *κατήγωρ*) of the Saints, as he was of Job (Job i. 9; ii. 4, 5, and see *Bp. Andrewes*, v. p. 482). He is the *διάβολος*, or *Calumniator*, opposed to Christ our *παράκλητος*, *Advocate* and *Intercessor*.

Satan is also the *Accuser* of the Brethren, and he accused them before God, that is, in the face of God, and in spite and defiance of Him (see the words concerning Nimrod, Gen. x. 9), when he prompted those lying calumnies, with which the early Christians were traduced by the Heathen votaries and vassals of the Dragon, who vilified the brethren, as guilty of nefarious crimes, and as the authors of all the miseries which befell the Roman Empire. See *Minucius Felix*, c. 9. *Athenag.* Apol. c. 4. *Tertullian*, Apol. c. 8. 14. 40, and *S. Augustine*, Prolog. De Civ. Dei, and *Dean Stanhope* on the Epistles, iv. p. 474, and above, note, ii. 10.

The *primitive* age of Roman Persecution and Christian Martyrdom is presented to the view in this Vision (*v.* 11), and it displays the Triumphs achieved by those who were cleansed and saved by the blood of the Lamb, and shed their blood for Him.

Those soldiers of Christ overcame Satan *by* the Blood of the Lamb; because Christ by His blood had paid the price of their ransom from Satan's power; and they overcame him by the "Sword of the Spirit," which is the *Word of God* (Eph. vi. 17), as Christ did at the Temptation (see on Matt. iv. 4).

On this use of *διὰ*, as the *cause and instrument* by which a thing is done (*v.* 11), see iv. 11, and *Winer*, § 49, p. 356, and above, on Rom. viii. 11, and below, xiii. 14.

They loved not their lives unto death. That is, they *persevered* unto death in *hating* their life (*ψυχὴν*) for Christ's sake, and thus by *death* they *gained* eternal *life* (*ζωήν*). See above, on viii. 9, and cp. ii. 10.

They who tabernacle in the heavens behold their struggle, and sing songs of praise for their Victory.

The Angels are said here to *tabernacle* (*σκηνοῦν*) in the heavens. Here is an allusion to the earthly history of the Church.

The Church of Israel sojourned in *Tabernacles* in the Wilderness, and God dwelt among them in a *Tabernacle*, the figure of heavenly things (Heb. viii. 5). The great Hebrew Feast of *Tabernacles* was *commemorative* of the blessings vouchsafed by God's presence to His Church in the Wilderness, and was *prophetic* of the blessings to be derived from the Incarnation of the Son of God, and to be consummated hereafter in Heaven. In process of time the Son of God Himself came from Heaven, and *tabernacled* in us (John i. 14). He now dwells with the Angels, and He will dwell for ever with His Saints, as in a *Tabernacle*, in the Church glorified (see above, vii. 15; xxi. 3). And they who now in this earthly pilgrimage, make a right use of the blessings vouchsafed in Christ's Incarnation will be partakers for ever of the glories of that heavenly Tabernacle.

The season of liberty and warfare which the Devil now has, is *short*, compared with that of his future detention in everlasting chains of penal fire; see below, xx. 10, and note above on Matt. viii. 29, "Art Thou come to torment us *before* the *season?*"

13, 14. *καὶ ὅτε εἶδεν ὁ δράκων*] *and when the Dragon saw that he was cast unto the earth, he persecuted the Woman which brought forth the male child. And to the Woman were given the two Wings of the great Eagle, that she may fly into the Wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the Serpent.*

St. John *recurs* to what he had been describing before in *vv.* 4—6, the wrath of the Dragon against the progeny of the Church.

He represents the Dragon as persecuting the Church in his fury, because his frauds have been exposed and put to flight by the preaching of the Gospel. The Devil tempted Eve, the First Woman, the spouse of the First Adam, the "Mother of all Living" (Gen. iii. 20), the type of the Church. He now tempts the Church (see above, on 2 Cor. xi. 3). And she is *carried by the two Wings of the Great Eagle into the Wilderness, where she is nourished for a time, times, and half a time*, that is, *three* prophetic *years and a half.*

St. John is here brought again to the *same* point as in *v.* 6, the escape of the Woman into the Wilderness.

She is carried there on "*the* Two Wings of *the* Great Eagle."

Observe the definite articles here, "*the* Two Wings of *the* Great Eagle."

Who is this Eagle, and what are His Two Wings?

The Ancient Church, escaping from Pharaoh and from Egypt, is described by God, in Holy Scripture, as *borne by Him on Eagles' wings* (Exod. xix. 4. Cp. Deut. xxxii. 11).

The *Eagle* is the *King* of Birds. Christ, Our King, Who is compared to the *Lion*, the King of Beasts (v. 5), is also likened to the *Eagle*, the *King* of Birds. And the *Eagle* is the *Serpent's* foe, as naturalists observe. "Between the Eagle and the Dragon there is a constant enmity; the Eagle seeking to kill the Dragon, and the Dragon breaking the Eagle's eggs; and when he hears the noise of the Eagle's wings in the air, he speeds to his den and hides himself." Cp. *Horat.* 4 Od. iv. 1:

> "Qualem ministrum fulminis *Alitem* (the Eagle),
> Cui rex Deorum *regnum* in aves vagas
> Permisit——
> Nunc in *reluctantes Dracones*
> Egit amor dapis atque pugnæ."

And *Plin.* H. N. v. 4, "Acrior est (*Aquilæ*) cum *dracone* pugna, et multò magis anceps." On the Macedonian coins of Amyntas, Father of Philip, there was a figure of an *Eagle* seizing *a Dragon.* See *Wetstein*, p. 798.

Our Divine *Eagle*, Jesus Christ, wages war with the spiritual *Dragon.*

The Eagle, also, *bears its offspring on its wings* (Deut. xxxii. 11), and casts off the feathers of old age, and renews its youth (Ps. ciii. 5).

So, our Divine Eagle, Jesus Christ, cast off the plumage of the grave, and soared in His glorious Ascension above the Clouds, and He carries His children with Him to His throne in Heaven, and is the Protector and Saviour of His Church (see above, on iv. 7; vii. 15), and they, like *young eagles, flock* together to Him. See note above, on Matt. xxiv. 28. Luke xvii. 36.

The Two Wings of the Great Eagle are the "Wings of Christ." "Christ" (says *S. Hippolytus*, l. c. p. 32) "stretched out his arms like Wings on the Cross, and called all to shelter beneath Him, as a Hen gathereth her chickens under her wings" (Matt. xxiii. 37); and as God by the prophet says, "to you who fear My Name, the *Sun of* Righteousness shall arise with *healing in His Wings*" (Mal. iv. 2).

These Two Wings are emblems of the Two Testaments. The Two Testaments are the Wings of Christ, the Incarnate Word. The Church flies on their pinions in her Missionary course through the Wilderness of this World. She is borne on the Wings of the Holy Scripture into all the world. As *Primasius* says here, "The Church uses the Two Testaments as her wings," and *Aug.?* says, "The two Wings of the Great Eagle are the Two Testaments." "Their sound is gone out into all lands" (Ps. xix. 4). The flutterings of those Divine Wings, the flappings of those heavenly pinions, are heard every where, and they waft the Church into all lands. Christ rides on them as on the chariot

καιρὸν καὶ καιροὺς καὶ ἥμισυ καιροῦ, ἀπὸ προσώπου τοῦ ὄφεως· 15 καὶ ἔβαλεν
ὁ ὄφις ἐκ τοῦ στόματος αὐτοῦ ὀπίσω τῆς γυναικὸς ὕδωρ ὡς ποταμὸν, ἵνα αὐτὴν
ποταμοφόρητον ποιήσῃ· 16 καὶ ἐβοήθησεν ἡ γῆ τῇ γυναικὶ, καὶ ἤνοιξεν ἡ γῆ τὸ
στόμα αὐτῆς καὶ κατέπιε τὸν ποταμὸν ὃν ἔβαλεν ὁ δράκων ἐκ τοῦ στόματος
k 1 John 5. 10. αὐτοῦ. 17 [k] Καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικὶ, καὶ ἀπῆλθε ποιῆσαι πόλεμον
μετὰ τῶν λοιπῶν τοῦ σπέρματος αὐτῆς, τῶν τηρούντων τὰς ἐντολὰς τοῦ Θεοῦ καὶ
ἐχόντων τὴν μαρτυρίαν Ἰησοῦ.

a Dan. 1. 7. ch. 17. 3, 9, 12. 18 Καὶ ἐστάθην ἐπὶ τὴν ἄμμον τῆς θαλάσσης· XIII. 1 [a] καὶ εἶδον ἐκ τῆς
θαλάσσης θηρίον ἀναβαῖνον, ἔχον κέρατα δέκα καὶ κεφαλὰς ἑπτὰ, καὶ
ἐπὶ τῶν κεράτων αὐτοῦ δέκα διαδήματα, καὶ ἐπὶ τὰς κεφαλὰς αὐτοῦ ὀνόματα
βλασφημίας.

b ch. 12. 9. 2 [b] Καὶ τὸ θηρίον ὃ εἶδον ἦν ὅμοιον παρδάλει, καὶ οἱ πόδες αὐτοῦ ὡς

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of the Winged Cherubim, the "quadriga Domini." See above, on iv. 6.

The truth embodied in this symbol has received a beautiful practical illustration from the usage of Christians, in placing the Two Testaments upon the Two Wings of an Eagle in Churches, and reading the Lessons of Holy Scripture therefrom.

In *v.* 14 it is said that the Church is to be nourished for a *time, times, and half a time*, from *the face of the Serpent.*

This prophetic period is the same as that which is assigned by Daniel to the sway of the Little Horn, who rises from among the ten horns, or Kings, of the Fourth or Roman Empire (Dan. vii. 2—27).

The word καιρὸς signifies *one year*, and καιροὶ signifies *two* years. Cp. *Winer*, § 27, p. 160. There is *no dual* in the N. T.

This note of time serves thus to connect this Apocalyptic prophecy with that of Daniel, and it also connects them both with the time of the *preaching* of the *Two Witnesses* in sackcloth, and with the pilgrimage of the *Woman*, or Christian Church, *in the wilderness* (see above, on *v.* 6, and on chap. xi. at the end).

15. καὶ ἔβαλεν] *and the Serpent cast out of his mouth water as a river after the Woman, that he might cause her to be carried away of the river. And the Earth helped the Woman, and the Earth opened her mouth, and swallowed up the river which the Dragon cast out of his mouth.*

The Dragon, enraged by the exposure of his deceits, by which he had deluded the world, and finding that the Christian Church had not *been destroyed by Persecution, but rather had grown under it* (see above, on the Third Seal, vi. 5), as the Ancient Church, when persecuted by Pharaoh, the instrument of the old Dragon, had increased in Egypt (cp. Exod. i. 2. 7. 20. Ps. cv. 24), now resorts to another artifice.

He casts *out of his mouth water* as a *river* to overwhelm her with a *Flood.*

Waters are Apocalyptic emblems of *Multitudes* (see xvii. 15); and a Torrent, flowing with violence, and sweeping over the land, is an emblem of a hostile army, rushing onward with an impetuous invasion; and is so applied in Holy Scripture. See Isa. viii. 8; xvii. 12; lix. 19. Jer. xlvi. 7; xlvii. 2.

This *Flood* poured forth by the Dragon, after the time of the primitive Persecutions of the Church, seems to represent the Deluge of barbarous Nations, streaming down from the North on Europe and Africa, and disturbing the peace of Christendom, and reducing lands and cities to desolation, and threatening to drown the Church.

Such were the inroads of the Goths and Huns, and especially of the Vandals in the fifth century. See above, on viii. 8.

But by God's mercy these floods were *swallowed up by the earth.* These barbarians subsided in the countries which they had invaded, and were converted to Christianity. See *Bp. Wilson's* note here, and *Dean Jackson*, quoted above, p. 198, and *Archdn. Harrison* on the Prophecies, p. 341, and the following statements by a recent Historian of the Church: "At first, the Heathens of Rome and Italy imputed their own calamities to the Christians, and when the West of Europe had been *inundated* by the barbarous hordes, they affirmed that these disasters were sent by the gods (see *Aug.* C. D. v. 21), and they predicted a speedy downfall of Christianity. But they were *silenced*, when even the German conquerors became *converts* to Christianity." "The amalgamation of the German conquerors with the older inhabitants of the land, and the development of the new European nations, were *universally* effected by *similarity of faith.*" *Gieseler*, Church History, § 79, and § 123.

Thus the *Earth* helped the *Woman.* This Prophecy also received a fulfilment in the *Christianization* of the *earthly* power of Rome, which had been arrayed by the Dragon against the Woman. The first Christian Emperor *Constantine*, in one of his letters to Eusebius, refers to this prophecy, and says that the *Dragon* had been cast out by God's Providence and his own ministry (*Euseb.* de Vit. Const. ii. 46); and he placed in front of his palace a picture representing the Cross over his own head, and the Dragon beneath him cast into the abyss; for, adds *Eusebius* (ibid. iii. 3), "the oracles of God in the books of the Prophets described the Enemy as a *Dragon* and a *Serpent.*"

17. καὶ ὠργίσθη] *And the Dragon was wroth with the Woman, and went away to make war with the remnant of her seed, which keep the commandments of God, and hold fast the testimony of Jesus Christ.*

The Dragon *went away* to make war with the remnant of her seed.

That *new form* of warfare is now to be displayed in the next Chapter, in the Vision of the Two Beasts.

These words supply important chronological data, as showing that the *two Beasts*, now to be described, represent a power *subsequent* in its appearance to that of the *Persecutions* in the earlier ages of the Church, and *posterior* also to the pouring forth of the Flood in the preceding verses, *v.* 15.

The words ἐχόντων τὴν μαρτυρίαν signify more than *having* the witness; they mean, *holding it fast.* Cp. vi. 9; xix. 10. 1 John v. 10.

There is a remarkable parallel between the working of the Evil One here and in the Seals, vi. 3—8. There Satan first appeared on the horse of *fire*, πυρρὸς (*v.* 4), that is, of *Persecution.* So here he is first displayed as πυρρὸς, red *like fire.* There, having failed of his efforts in that respect, he resorted to another device, and mounted the *black horse* (*v.* 5), and next the *pale horse;* and then we heard a mention of *the Beasts* (see above on vi. 8). And in like manner we are now brought to *the Beasts* in the Vision next ensuing (xiii. 1—18), in which they will be described with greater fulness and clearness.

18. καὶ ἐστάθην] *And I stood*, I was placed, *upon the sand of the sea.* A, C have ἐστάθη, and so *Vulg.*, *Syr.*, *Æthiopic*, and *Armenian* Versions. But ℵ and B have ἐστάθην, and so the majority of MSS., and *Griesbach*, *Matth.*, *Tischendorf*, *Ewald*, *De Wette.*

In *v.* 12, there was a prophetic denunciation of *Woe to the Earth* and to the *Sea;* and now we are about to see two Beasts arising, one from the *Sea* (xiii. 1), and the other from the *Earth* (xiii. 11).

This station on the *Sand*, and the Vision of the Beast, rising from the Sea, the element of commotion, are contrasted with the Vision of the *Lamb* standing on the *Mount Sion* with His faithful servants, xiv. 1—5.

Ch. XIII. 1—10. καὶ εἶδον] *And I saw a Beast rising up out of the sea, having ten horns and seven heads, and on his horns ten crowns, and upon his heads names of blasphemy.*

And the Beast [*wild Beast*] *which I saw was like unto a leopard, and his feet as of a bear, and his mouth as the mouth of a lion: and the Dragon gave him his power, and his throne, and great authority.*

And I saw one of his heads as having been slain to death; and the wound of his death was healed; and all the Earth wondered after the Beast.

And they paid worship to the Dragon who gave the authority unto the Beast: and they paid worship to the Beast, saying, Who is like unto the Beast? and who is able to make war with him?

And there was given unto him a mouth speaking great things

ἄρκου, καὶ τὸ στόμα αὐτοῦ ὡς στόμα λέοντος· καὶ ἔδωκεν αὐτῷ ὁ δράκων τὴν δύναμιν αὐτοῦ, καὶ τὸν θρόνον αὐτοῦ, καὶ ἐξουσίαν μεγάλην.

and blasphemies; and power was given unto him to act forty and two months.

And he opened his mouth in blasphemy towards God, to blaspheme His name, and His tabernacle, and them that tabernacle in heaven.

And it was given unto him to make war with the Saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth will worship him, whose names are not written in the book of life of the Lamb that hath been slain from the foundation of the world.

He that hath an ear, let him hear. He that gathereth a captivity goeth into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

The word θηρίον is here rendered *Beast*; and no other English word can be adopted for it. But the English word *Beast*, derived from *Bestia*, does not exactly represent the original. The Latin equivalent to θηρίον is not *bestia*, but *fera* (whence *ferox*, *fierce*, *ferocious*), which is derived from φὴρ, the Æolic form of θὴρ, θηρίον, and signifies a savage, predatory animal.

It has been imagined by some modern Interpreters, dwelling on the signification of the word *Beast*, and its derivatives in *other* languages, that the primary idea presented here in the Apocalypse by the word θηρίον, is one of revolting bestiality.

But this view is inconsistent with the use of the word θηρίον in Holy Scripture, and in the best Authors. The word θηρίον, used by the Septuagint and Theodotion, in the Visions of Daniel (iv. 9. 11, and passim; and vii. 3. 5—7, and passim), which are introductory to those of the Apocalypse, represents the Hebrew and Chaldee חַיָּה, חֵיוָא, the fundamental idea of which is *animal life*. And the Syriac Version renders the word θηρίον in the *Apocalypse*, by "*animal of teeth*," showing that the idea of wild ferocity was uppermost in the Translator's mind.

The Leopard and the Lion, which contribute their features to constitute this Apocalyptic θηρίον (see *v.* 2), are not hideous and loathsome, but noble and beautiful in appearance.

The Wild Beasts which were kept by the Romans for Gladiatorial shows, and to which the Christian Martyrs were exposed, were usually called θηρία, and they were commonly *Lions*.

There is a contrast in the Apocalypse between the θηρία or *Beasts* on the one side, and the Ἀρνίον or *Lamb* on the other; between the lawlessness, pride, and ferocity of the one, compared with the innocence, meekness, and gentleness of the other.

The *Horns* of the Beast are mentioned in this Vision *before* the *Heads*, because when the Beast was arising from the Sea, the Horns would first appear.

In a subsequent Vision, when the Beast *has arisen*, and has advanced to a later stage of its history, the *Seven Heads* are mentioned *before the Ten Horns*. See xvii. 3. 7.

The *Diadems* are *not* on the *Heads* of the *Beasts*, as was the case with those of the *Dragon*, in xii. 3; but they are on the *Horns*. This is important to be observed. The Beast does not exercise *his* dominion with the same direct agency and corporate unity as the Dragon did; but he exercises it *mediately*, by other Potentates, which did not exist in St. John's age; see xvii. 12, and on xii. 3.

The Beast is seen *rising* from the *Sea*, that is, from a confused and tumultuous element. See above, vii. 1, 2, and viii. 8, and below, xxi. 1. The Power of the Beast is thus represented as due to a confused and restless condition of civil affairs, and as emerging therefrom.

By the mention of the *sea* here, the reader's attention is also called to the Vision of Daniel, who sees four Beasts (θηρία) arising from the Sea. (Dan. vii. 3.)

Those Four Beasts represented the *Four great successive Empires* of the world. I. Assyrian, II. Medo-Persian, III. Macedonian or Greek, IV. Roman.

This is the uniform exposition of the best Interpreters, dating almost from St. John's age. See *S. Irenæus*, v. 26. *S. Hippolytus*, de Antichristo, c. 49. *Tertullian*, de Resur. Carnis; and *S. Cyril*, Cateches. xv. *S. Jerome* on Dan. vii., and Epist. ad Algas. Qu. 2; and *Theodoret*, ad Dan. vii.; and cp. *Winer*, R.W.B. ii. p. 611, art. "Thiere."

The language of St. John here is very similar to that of Daniel there—as represented in the *Greek* Versions of the LXX and Theodotion; and it is evident, from a comparison of the two prophecies, that this Vision of St. John is designed to be a sequel of that of Daniel. Compare the words of the Text here with those of Daniel,—τέσσαρα θηρία μεγάλα ἀνέβαινον ἐκ τῆς θαλάσσης· τὸ πρῶτον ὡσεὶ λέαινα, καὶ θηρίον δεύτερον ὅμοιον ἄρκῳ (the form of this word ἄρκῳ, not ἄρκτῳ, in the Greek Versions of Daniel, and in the Apocalypse here, in the best MSS., affords a noticeable coincidence) καὶ θηρίον ἄλλο ὡσεὶ πάρδαλιν.

In this Vision of Daniel—who looks *forward* from the *Assyrian* Dynasty, under which he was living, to the three *succeeding* ones, the Medo-Persian, Greek, and Roman—we see first the Assyrian *Lion*, next the Medo-Persian *Bear*, and then the Greek *Leopard*. In this Vision of the Apocalypse of St. John—who looks *backward* from the *Roman* Dynasty, under which he was living, to the three *preceding* dynasties—we see the *three Animals* of Daniel, mentioned in an *inverted order*, and *combined* in the first Beast, here displayed. Hence it is evident that this Apocalyptic Beast *comes next after* the Greek Leopard, and that he has *absorbed*, as it were, the dominion of the three preceding Beasts into himself.

The Fourth, or *Roman* Beast of *Daniel*, is also described as having *Ten Horns* (δέκα κέρατα, Dan. vii. 7), which are declared to be the Ten Kings which would rise up from out of the Fourth Empire, i. e. the *Roman*. See Dan. vii. 23, 24. Cp. *Iren.* v. 25, 26. 30; and *Theodoret* in Dan. vii. vol. ii. pp. 1195, 1196, who says, "the Fourth Beast is the Roman Empire; and the Ten Horns indicate, that, at about the time of the end of that Empire, Ten Kings will arise from it." And so *S. Jerome* in Dan. vii., who says, "the fourth Empire, which *now* exists, is that of Rome."

The Apocalyptic Beast has likewise *ten Horns* (δέκα κέρατα), and his identity with the fourth Beast of Daniel is thus marked.

It is observable also, that Daniel has *not* likened the *fourth* Empire, or Roman, to any particular animal, although he had compared the first three Empires of the world to three several animals, viz. Lion, Bear, and Leopard.

The Holy Spirit who inspired Daniel seems thus to have intentionally left room, and to have prepared the way, for marking the identity of the *Apocalyptic* Beast with the Fourth Beast of *Daniel*. He now represents the Apocalyptic Beast as succeeding the Leopard, as the Leopard had succeeded the Bear, and as the Bear had succeeded the Lion; and he represents the Apocalyptic Beast, as composed of the three,—the Leopard, the Bear, and the Lion.

St. John takes up and continues the prophecy of Daniel, and he also adds to it. He represents the fourth Beast at a *later stage* of its history.

He represents it not only as having *Ten Horns*, but also as having *Seven Heads*; and he describes one of these seven heads as *having been slain unto death* (*v.* 3), and he adds that the *wound of the Beast's death* (ἡ πληγὴ τοῦ θανάτου αὐτοῦ) *had been healed.*

What do these *seven Heads* represent?

They do *not* represent the *kingdoms* which were to arise out of the Fourth, or Roman Empire; *that* feature is represented by the *Ten Horns*, bearing *Crowns* (διαδήματα, emblems of royalty). See below, xvii. 12, 13. 16, 17.

The meaning of the *Heads* is afterwards declared by an Angel to St. John, when he sees the same Beast, in a yet more advanced stage of its history. *I saw*, he says, a Beast "*full of the names of blasphemy*" (xvii. 3); thus he identifies *that* Beast with what he *now* sees, which is described as having on his heads "names of blasphemy," *v.* 1; and that identity is also declared by the characteristic of "*the Seven Heads and Ten Horns*" (xvii. 3). And the Angel says, "I will tell thee the Mystery of the Beast that hath *the seven heads and the Ten Horns*. The *seven Heads* are (i. e. they represent) *seven Mountains* on which the Woman sitteth. And they are (i. e. they also represent) *seven Kings*; the five fell, the one exists, the other came not yet; and the Beast that was, and is not, he is the eighth [king], and is also from the seven [heads], and he is going to perdition" (xvii. 7. 9, 10).

Therefore the *Heads* have a double signification; they declare the *local position* of the seat of the Beast; they show that his residence is in the City of the Seven Hills—*Rome*. See below, preliminary note to chap. xvii., and on xvii. 7—10.

His residence, at that *later stage* of his history, is still the *same* as when he is first displayed in this chapter, where he appears in his imperial heathen form, as the fourth great Monarchy of the world—the Monarchy of Rome.

c ch. 17. 3. 3 c Καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφαγμένην εἰς θάνατον· καὶ ἡ πληγὴ τοῦ θανάτου αὐτοῦ ἐθεραπεύθη.

The Heads also describe *successive* Powers, ending in the Beast. See xvii. 7—10.

The *Ten Horns* mean *Ten Kings* (xvii. 12), that is, ten *kingdoms*, as the parallel vision of Daniel explains the word. And here the *Seven Heads* are also said to mean *Seven Kings* (xvii. 10), that is, they signify seven successive *Powers*, of which *five* were past when St. John saw the vision (xvii. 10), and one was *existing*, and the seventh was to exist for a short time only; then the Beast would assume his *final development*, in which he would *go* "*unto perdition*" (xvii. 11).

What these successive seven Powers are, will be considered hereafter, on xvii. 9—11.

In the mean time, it is requisite to bear in mind, that the character of the Beast *varies greatly* from time to time in the successive periods of his history, as displayed in the Apocalypse. This will be evident from a consideration of the parts of this prophecy contained in chap. xiii. to chap. xx. inclusive. The neglect of this observation has produced confusion in the interpretation of this portion of the Apocalypse.

The *first stage* of the Beast's existence is described in *v.* 2 of the present chapter. There the *Dragon*, or Devil, gives him his *power*, and his *throne*, and great *authority*. Observe the word ἐξουσία, *authority*, something more than *power*, δύναμις. See on Rom. xiii. 1.

This *first* state of the *Beast*, as here represented, is that of the *Roman Empire* while *Heathen*.

This Interpretation is adopted by almost all Expositors, ancient and modern. See the commentaries of *Victorinus*, *Bede*, *Alcasar*, *A Lapide*, *Hammond*, *Bossuet*, *Wetstein*, *Grotius*, *Eichhorn*, *Herder*, *Ewald*, *De Wette*, *Lücke*, *Bleek*. That power rose out of discordant tumults and revolutionary elements, which might well be likened to a *sea* (*v.* 1).

In *v.* 3 one of the heads of the Beast is seen as *having been slain to death; and the wound of his death was healed.*

The head that was *first* wounded *after* the age of St. John was the *Imperial* head of Rome.

It was wounded in A.D. 476, when Romulus Augustulus, the last Roman Emperor, abdicated the imperial dignity, and the Roman Empire ceased to be.

It is *not* said in this prophecy that the *Head* was restored, but that the *wound of the death* of the Beast was healed, and he *lived* (*vv.* 12. 15).

It is added (*v.* 3), that *all* the *Earth* (i. e. the *earthly-minded*, see *v.* 8, and above on i. 7; iii. 10) wondered, gazed with admiration *after* the Beast; i. e. they followed in his train. See this use of ὀπίσω, John xii. 19.

The Beast now appears in *another* stage of his history, but he keeps his *name*; he is still a θηρίον; he has a wild and ferocious nature; and it is in *this* character that the Vision deals with him.

This is necessary to be observed.

The *Imperial* Power of Rome was succeeded by the *Papal*, and the Papal Power exercised as wide a sway, and a far more dominant one, than ever the Imperial had done.

In the words of an Historian of the Middle Ages, "The noonday of Papal Dominion extends from the Pontificate of Innocent III., inclusively, to that of Boniface VIII.; or, in other words, through the thirteenth century. Rome inspired during this age all the terror of her ancient name. *She was once more Mistress of the world:* and *Kings* were her *vassals*." (*Hallam*, Middle Ages, ii. p. 284.) Thus "the deadly wound was healed."

In the words of *Bp. Andrewes* (c. Bellarmine, p. 296), "The seven-headed beast is the Roman power in its *different successive* forms, first as it was under the Pagans, and next as it is under the Popes. That power received a *deadly* wound in the *Empire*, and revived under the *Papacy*" (p. 289). See further below on chap. xvii. 8.

Doubtless the Papal Power has, and ever has had, some *other* elements in it *besides those* of a Wild Beast; but it is in its character *as* a Wild Beast that it is here contemplated by St. John.

The Papal Power, *as far* as it is *Christian*, and teaches Christian truths, is *not* the *object* of the Apocalyptic prophecy. But the Prophecy deals with the Papal Power, *as far as* it is a lawless, fierce, and persecuting power; in a word, as far as it is a θηρίον, a *Beast*, and is *opposed* to the Ἀρνίον, or *Lamb*, which is *Christ*.

It cannot be said with some modern interpreters, that, inasmuch as the Papal Power had, and still has, much that is Christian in it, it could not be represented by a *Beast* (θηρίον).

It is confessed by *all* Expositors, that the old *Heathen* Empires *are* called *Beasts* by Daniel (vii. 3. 5—7). But *they* had many *good* features in them. The *heathen* Empire of *Rome* is called a *Beast* in the Old and New Testaments; and yet, inasmuch as it had authority from God, and ministered justice in its Tribunals, it is also described in Scripture as a "*minister* of *God* to man for *good*," and was to be revered as such. (Rom. xiii. 1—4. 1 Pet. ii. 13.)

So the old Babylonish Empire is called a *Beast* in Holy Scripture (Dan. vii. 4), because it was guilty of *cruelty*; and yet its King, Nebuchadnezzar, is called *God's servant*, and the Jews are commanded to *obey him* (Jer. xxvii. 8; xxxix. 18); and holy men, such as Daniel, who calls it a *Beast*, and Shadrach, Meshach, and Abednego, who knew that it was revealed in that character, were *Ministers* of the Empire of Babylon.

The Persian Empire is also called a *Beast* in Holy Scripture (Dan. vii. 5), and yet *Cyrus* its king is called God's *Shepherd*, and God's *Anointed* (Isa. xliv. 28; xlv. 1), and Daniel, who calls it a *Beast*, served under the Princes of that Dynasty.

These considerations afford a reply to the allegations of some recent writers, who say, that the Papal Power could not be the object of this prophecy, inasmuch as it had good and holy men subservient to it, and inasmuch as the Word of God was preserved under its sway, by faithful Pastors, and the Baptism of Christ was administered, and Bishops and Pastors of Christian Churches have received their Holy Orders, transmitted from Christ through the intermediate agency of the Roman Church.

Such allegations as these are irrelevant and illogical. They proceed from an exclusive school of Theology, which does not rightly distinguish between *personal acts*, and *official qualifications:* and which interprets words and sentences, which are spoken with special application, as if they were general and universal. The vicious character of such reasoning has been exposed by *S. Augustine*, in his controversy with the Donatists of older times, and by *Richard Hooker*, in later days, especially in the Third Book of his Ecclesiastical Polity (see iii. 1. 8—14).

Let such persons be requested to consider that Christ characterized Judas as "*the son of perdition*" (John xvii. 12), and that he said to St. Peter, when he would dissuade Him from suffering, "Get thee behind me, *Satan*" (Matt. xvi. 23. Mark viii. 33). These titles, given by Christ, were doubtless deserved by those to whom they were given, in respect of the *particular acts* which elicited those names. But the *Baptism* of *Christ*, which was administered by the Apostles, Judas and Peter, was not therefore invalid.

When Judas betrayed Christ for money, he was the *son of perdition*, but when he administered the Baptism of Christ he was an *instrument of salvation;* when Peter dissuaded Christ from suffering on the Cross, he was like *Satan*, but when he preached Christ and suffered on the Cross for Christ, he was like an *angel of God*.

These principles ought to be applied to the question before us. *Dean Jackson*, on the Creed, book xii. ch. xviii., says, "Now, though the Bishop of Rome be more than a heretic, even the Man of Sin, nevertheless, seeing he sitteth *in the Temple of God* (2 Thess. ii. 4), even the acts of his Ministration or Priesthood are good; nor are the Bishops consecrated by him so polluted by Communion with him in their consecration, but that their Episcopal acts be lawful and good, so long as they observe the form of Ordination or Administration of Sacraments prescribed by Christ and His Apostles. The Word preached by them likewise hath the force and efficacy of begetting faith in their hearers' hearts." And he compares their case to that of the Scribes and Pharisees in Matt. xxiii. 3, and of Caiaphas in John xi. 50. Cp. *Hooker*, V. lxiii. 2. Serm. ii. § 27. *Bp. Sanderson*, Preface to his Sermons, vol. ii. pp. xxxvi—xliii, and vol. v. p. 246. *Abp. Bramhall*, i. p. 119; ii. p. 38. *Bp. Bull*, ii. p. 203, or the notes above, on Matt. xiii. 30, where it is shown that a Church, though almost overgrown with tares, is still God's Field by reason of His good seed in it; and note on Acts vii. 38, where God's people, though polluted with idolatry, are still called *a Church*, by reason of His Presence, and of His Law, and Worship; and the notes on 1 Cor. i. 2, and above, on ii. 1.

The real question, therefore, to be considered in interpreting this Prophecy, is not, whether the Papacy has the Word and Sacraments of God, or whether many holy men lived under it; but, the question is, whether the *Papal Roman Power*, which *succeeded* the *Pagan Roman Empire*, has committed *acts of violence*, and displayed a *wild* and *ferocious spirit;* and whether it exhibited this spirit towards *many Christians*, and for a *considerable length of time*.

Καὶ ἐθαύμασεν ὅλη ἡ γῆ ὀπίσω τοῦ θηρίου, [4] [d] καὶ προσεκύνησαν τῷ δρά- d ch. 18. 18.
κοντι, ὅτι ἔδωκεν τὴν ἐξουσίαν τῷ θηρίῳ, καὶ προσεκύνησαν τῷ θηρίῳ λέγοντες.
Τίς ὅμοιος τῷ θηρίῳ; καὶ τίς δύναται πολεμῆσαι μετ' αὐτοῦ;
[5] [e] Καὶ ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα καὶ βλασφημίας· καὶ ἐδόθη e Dan. 7. 8, 11 & 11. 36. ch. 11. 2, 9.
αὐτῷ ἐξουσία ποιῆσαι μῆνας τεσσαράκοντα δύο.

If this has been the case, then the *Papal* Roman power had the marks and attributes of a *Wild Beast*, and it deserved the name of a *Wild Beast* as much as the *Pagan* Empire itself did, to which it succeeded. It was even *more* like a *wild Beast* than the *Heathen* Empire was, inasmuch as it sinned *against* clearer knowledge, and acted in a temper directly opposed to the Example of the LAMB, and to His Gospel, which it had in its hands, and which it professed to preach; and inasmuch also as its cruelty was directed against the *followers* of the *Lamb*, and inasmuch as in persecuting them it persecuted Christ (Acts ix. 4, 5), and therefore it was like a *Wild Beast* raging furiously against the LAMB Himself.

The historical evidence of its conduct in this respect is too strong to be gainsaid.

On the 24th of August, 1572, St. Bartholomew's Day, five thousand Christians were assassinated at Paris, by command of a King, who acted under the direction of the Papacy; and within a few days after, 25,000 more were slain, in six towns of France. See *Ranke's* History of the Popes, p. 147, who says that the numbers killed in that massacre amounted to 50,000. Some days after this massacre Pope Gregory XIII. showed his approval of it, and went in procession to the Church of St. Louis at Rome, to give God thanks for it; and he commanded a Medal to be struck in the Papal Mint, to commemorate the slaughter, and on that medal he inscribed the words, "UGONOTTORUM STRAGES" ("Massacre of the Hugonots"), and he there represented that savage work as done by an *Angel of heaven*. This medal may be seen in *Numismata Pontificum*, p. 87, Lutet. 1679; cp. *Clarendon's* Religion and Polity, p. 427. Cp. below, xvii. 6.

Again; in the exterminating Wars of Religion, as they were called, waged by the Papacy against the Albigenses and Waldenses, about a million of souls were slain, as *Perionius* testifies, and his testimony is strengthened by the relation of *Thuanus*. And from the first institution of the Jesuits, under the special favour of the Papacy, to the year 1480, 900,000 persons were slain for their religion in Hungary, Bohemia, and other countries. The Duke of Alva declared that he destroyed 36,000 Protestants in the Netherlands in a few years. In the space of thirty years, 150,000 Christians perished for their religion by the hands of the Inquisition. The historical authorities for these statements may be seen in *Joseph Mede's* Works, p. 503, ed. 1677.

Such acts as these, continued during a period far longer in duration than that of the Persecutions of the Christians by *Heathen* Rome, sufficiently prove the fitness of the word *θηρίον*, or *Wild Beast*, to designate a Power, which displayed itself in such features to the world.

4. *προσεκύνησαν τῷ δράκοντι*] *They paid worship to the Dragon who gave the authority to the Beast.*

How, it may be asked, could any *Christians* be said to worship or *pay homage* to the *Dragon*, i. e. the Devil or Satan?

Observe the word *προσκυνεῖν*. This verb, rendered "to *worship*" in our Version, does not necessarily, nor usually, imply that highest *religious worship*, which is due to Almighty God, but homage and obeisance, expressed by *kissing the hand* to the object of reverence: whence the Latin *ad-oro*. See above, note on Heb. xi. 13.

In Gen. xxiii. 7, Abraham is said *προσκυνεῖν τῷ λαῷ τῆς γῆς*, which merely means that he did homage to the people by respectful inclination of the body. Cp. there, *v.* 12, and in Gen. xxvii. 29, Isaac says to Jacob that his brethren *προσκυνήσουσιν αὐτῷ*, and in Dan. ii. 46, Nebuchadnezzar the King is said *προσκυνεῖν* to Daniel. In the New Testament the word often occurs in a similar sense. See Matt. ii. 2. 8; viii. 2; xviii. 26. Acts x. 25. Rev. xxii. 8.

Observe also the *case* after *προσκυνεῖν*, the *dative*, as A, B, C have it, not the *accusative*. The distinction may be perceived by comparing such texts as Matt. iv. 10, *τὸν Θεόν σου προσκυνήσεις*. Cp. Luke iv. 8. John iv. 23, with Matt. ii. 2. 11; iv. 9; viii. 2; ix. 18; xiv. 33; xxviii. 9. Cp. *Wetstein*, i. p. 242.

The *accusative* signifies an act of worship paid *directly* to an object; thus *προσκυνεῖν Θεόν* is to honour God *as God*.

This distinction is remarked by the Grammarians, e. g. *Herodian*, Philetaer. p. 445.

But the *dative* case does not necessarily imply this. The use of the dative may be explained by the words of St. Paul in 1 Cor. x. 20, quoting Deut. xxxii. 17, "What the Heathen sacrifice, they sacrifice *to devils*, and not to God." The Heathen did not pay worship to devils, *as devils*. But God regards all divine worship paid to any one but Himself as paid *to Satan*, who is the author of idol-worship. And St. Paul speaks from the *divine point of view* there, as St. John does here. They who abet the Beast in acts of fraud, lying, perfidy, wrath, malice, and murder, which are from the Devil (John viii. 44. 1 John iii. 12), and in deeds of savage cruelty against God's servants, and in acts of religious worship to *images*, or to *any creature*, are doing the Devil's work, and ministering to his glory.

This is a view which men may not commonly take of *cruelty*, *treachery*, *lying*, and *idolatry*; but it is the view which GOD takes of those sins; and He presents it for our warning in Holy Scripture, especially in the Apocalypse: as to idolatry, see Lev. xvii. 7. Deut. xxxii. 17. Ps. cvi. 37. 1 Cor. x. 20, 21. 2 Cor. vi. 15, 16, and compare the note above on ix. 20, 21.

In *v.* 5, *There was given him* (i. e. to the Beast in his present form, as now displayed) *a mouth speaking great things*, *στόμα λαλοῦν μεγάλα*. So Daniel speaks of the Little Horn which grew out of the Fourth Beast, *τὸ κέρας ἐκεῖνο εἶχε στόμα λαλοῦν μεγάλα*.

St. John adds that he had authority to act *forty-two months*, i. e. 3½ prophetic years.

So Daniel speaks of the Horn, vii. 25, *δοθήσεται ἐν χειρὶ αὐτοῦ ἕως καιροῦ καὶ καιρῶν καὶ ἥμισους καιροῦ*, i. e. 3½ years, or *forty-two months*, the time here assigned by St. John to the Beast. On this stage of the Beast's existence cp. above, xi. 3; xii. 6. 14, and below on xvii. 10. (Dan. vii. 25.)

In the prophecy of Daniel, the *Little Horn* is represented as absorbing into itself all the power of the Beast; in fact the Beast passes as it were into the Horn, and is identified with it. The Horn *is* the Beast in a later stage of its existence. Here is a correspondence with St. John's Vision. There the Beast has seven Heads, and is itself *from* the *Seven*; and *is* an Eighth King. See on xvii. 10, 11.

The language of Daniel is similar to that of St. John; and both are evidently speaking of the same Power. And since the Power, of which *Daniel* is speaking, is confessedly one which grew up out of the *Roman* Empire, we here see a confirmation of the proofs already adduced, that the power described by St. John is one which rose up out of that Empire.

Indeed, the *identity* of the Beast is preserved in St. John; but the Beast appears here in a later stage, and in a modified form.

These descriptions also, of that Power in the prophecies of Daniel and in this of St. John, are very similar to the prophetical portrait drawn by St. Paul (in the Second Chapter of the Second Epistle to the Thessalonians) of the Power which was to succeed on the dissolution of the Roman Empire; and they mutually illustrate each other. Accordingly, they were generally believed by ancient Expositors to delineate the same object. See *S. Iren.* v. 26, where he connects the prophecy of Daniel (vii.) with this of the Apocalypse, and with that of St. Paul, 2 Thess. ii. 3, and so *S. Hippolytus*, De Christo, §§ 47, 48, p. 23, and *S. Jerome* on Dan. vii. *S. Cyril*, Cateches. xv. 11—14. *Theodoret* on Dan. vii.

The following synoptical view of these prophecies of Daniel, St. Paul, and St. John, may assist the reader in comparing them.

DANIEL. (*Chap.* vii.) *The Little Horn*	ST. PAUL. (2 *Thess.* ii.) *The Man of Sin*	ST. JOHN. (*Revelation.*) *The Beast*
rises up in the midst of the *ten horns*—which are *ten kings* (vii. 7. 24), arising out of the head of the *fourth Beast* (vii. 24; vii. 8. 20)—who rises from the *sea* (vii. 3), and is the *fourth kingdom* (vii. 17; cp. Dan. ii. 40—44). The Little Horn differs from, and is more	rises, as soon as he that letteth is taken away (ii. 6, 7).	rises from the sea (xiii. 1), is *compounded* of the emblems of the first *three kingdoms* of Daniel (see on *v.* 2); is wounded mortally, but receives a new life (xiii. 3. 12. 14); has *ten horns* (xiii. 1; xvii. 3. 12), which have crowns and are *ten kings* (xiii. 1;

[6] Καὶ ἤνοιξε τὸ στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν Θεὸν, βλασφημῆσαι τὸ ὄνομα αὐτοῦ, καὶ τὴν σκηνὴν αὐτοῦ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας.

DANIEL.	ST. PAUL.	ST. JOHN.
stout, than the other horns (vii. 20. 24), is a King (vii. 24), has the eyes of a *Man* (vii. 8), has a *mouth speaking great things* (vii. 8. 11. 20), the power of the Beast is centred in him (vii. 25), and so the Little Horn *is* virtually the Beast; makes *war* with *the saints* and *prevails* against them (vii. 21).		xvii. 12), who receive power with the beast, and give their strength to him (xvii. 12, 13. 17).
	a *Man* (ii. 3).	has the number of a *Man* (xiii. 18).
	a *Mystery* (ii. 7).	becomes the seat of the Woman, whose name is *Mystery* (xvii. 5. 7); he *is worshipped* (xiii. 4. 8), has a *mouth speaking great things* (xiii. 5).
	sitteth in the Temple of God, and is *worshipped* (ii. 4).	
	worketh *signs*, and lying *wonders* (ii. 9).	*worketh* great *wonders* by agency of the second Beast (xiii. 12, 13).
speaks great words against the *Most High*, and wears out the *saints* of the Most High (vii. 25), persecutes during *a time, times, and half a time* (i. e. *three and a half years*, vii. 25).	*exalteth* himself against all that is called *God* (ii. 4).	*opens his mouth in blasphemy against God* (xiii. 5, 6), wars against the *saints* (xiii. 7), acts forty-two months, or *three and a half years* (xiii. 5), goeth unto *perdition* (xvii. 8. 11).
Finally the *Beast* (whose power subsists in the Little Horn) *is slain*, and his body given to *the fire* (vii. 11).	is the son of *perdition* (ii. 3).	the Harlot sitting upon him is burned with *fire* (xviii. 8), and finally the Beast himself is cast into the lake of *fire* (xix. 20; xx. 10).
	will be consumed with the spirit of Christ's mouth (ii. 8).	

The evidence already adduced in the notes on St. Paul's prophecy, 2 Thess. ii. 3—11, shows that the Power, of which St. Paul speaks, was to arise *after*, and in *the room* of, the Heathen *Roman Empire*; and corroborates the arguments brought forward to prove that the Power here displayed in the Apocalypse is that Power which *succeeded* in the place of the Roman Imperial Power.

It is, therefore, the *Roman Papal Power*.

This proof is further strengthened by the fact that the Power of which St. Paul speaks, is described by him as sitting in *the Temple of God* (εἰς τὸν ναὸν τοῦ Θεοῦ), that is, in the *Christian Church*. See on 2 Thess. ii. 4.

It hardly needs be shown, that the Papacy has *a mouth which speaketh great things*, putting forth high and haughty claims in bold language.

At the Coronation of every Pope, the Tiara, or Triple Crown, is placed on his head in the lofty balcony in the façade of St. Peter's Church at Rome, in the sight of thousands; and he is crowned, with these words, "Receive the Tiara adorned with three Crowns, and know thyself to be the Father of Princes and of Kings, the *Ruler of the World* (Rector Orbis)."

This language has been used for many centuries, and was applied to the present Pope on the day of his Coronation, Sunday, June 21, 1846.

The claims of the Papacy are thus stated by one of the Popes themselves, Gregory VII., and are set down in the Church History of Cardinal *Baronius* (Gregory VII. Ap. Card. Baronium, Annal. Eccles. A.D. 1076), and are entitled "Dictatus Papæ," Dictates of the Pope. Surely we may say that he who utters them has "a *mouth that speaketh great things*" (*v.* 5), and fulfils the Apocalyptic prophecy;

"That the Roman Pontiff alone is rightly called Universal.

"That all Princes should kiss his feet.

"That his Name is the only Name in the world ('unicum nomen in mundo').

"That he may dethrone Emperors.

"That no Chapter or Book of Holy Scripture is canonical without his authority.

"That all greater causes of every Church ought to be referred to him.

"That the Church of Rome never has erred, and never will err.

"That a Pope of Rome, if he is canonically ordained, is indubitably rendered holy by the merits of St. Peter.

"That no one is a Catholic, who does not agree with the Church of Rome.

"That the Pope is able to release subjects from their allegiance to evil men."

Such claims as these are usurpations of what appertains only to God, and are rightly called *blasphemous*.

In *v.* 6 the Beast is described as guilty of *blasphemy*.

It has been alleged by some, that a Power which confesses the true Faith of Christ in the three Creeds, as the Papacy does, cannot be charged with *Blasphemy*; and that the Blasphemy ascribed to the Beast indicates that the Beast is *not* a *Christian* Power.

But, observe the words of St. John. He says that "the Beast utters *great and blasphemous words*, and opens his mouth unto *blasphemies toward* (πρὸς) *God*, to *blaspheme His Name*, and those who dwell in His tabernacle in heaven. This is not the same thing as is predicated below of some who are said *to blaspheme God* (βλασφημεῖν τὸν Θεὸν, xvi. 11. 21), with direct and outrageous impiety.

Is then the Papacy chargeable with acts or words which are *blasphemous* towards God?

Certainly it is.

The word "*blasphemy*" in Holy Scripture not only means an open utterance of impious language against God, but it signifies an *assumption* of those *attributes* which belong to *God alone*.

When the Jews said to our Lord, "Thou *blasphemest*," they did *not* mean thereby, that He was uttering any thing openly against God. No; they used this term when He forgave sins, for, "*Who can forgive sins, but God only?*" (Mark ii. 7. Matt. ix. 2.) He claimed *Divine* Power. And, if He had claimed it wrongly, this claim was *blasphemy*. Hence also, they said on another occasion, For a good work we stone thee not, but for *blasphemy*, because that thou being man makest thyself God (John x. 33).

Again, when Christ said to the High Priest, "Hereafter ye shall see the Son of Man sitting on the Right Hand of Power, and coming on the clouds of heaven," the High Priest rent his clothes and said, He hath spoken *blasphemy* (Matt. xxvi. 64, 65). He hath claimed *for Himself* what belongs only to *God*. And if this claim was *not* a just one, it *was blasphemy*. Hence it is clear, that they are guilty of *blasphemy*, who *assume to themselves powers* and *honours* which belong to *God*.

Apply this test to the Papacy. It claims for itself *Infallibility, Indefectibility, Eternity*. These are usurpations of the incommunicable Name. "When that which is *temporal* claims *Eternity*, this is a name of *blasphemy*," says *S. Jerome*, ad Algasiam, Qu. xi.

The ancient Expositors thus understood this passage. In the Commentary of *Bede* (which is compiled from older authorities) it is said that "the Power foreshown in the Beast will impiously usurp the dignity of God's Name, and will presume to call the Church his own," "dignitatem sibi Nominis Dei impius usurpans *Ecclesiam* quoque *suam* nominare præsumet."

This has been fulfilled in the Papacy in a remarkable manner. It calls the Church *its own*.

The Papacy is chargeable with "*blasphemy* towards God and His Name," in the Canonization and Adoration of Saints, and in the worship of Images, and especially in its devotion to the Virgin Mary, whom it calls the "Queen of heaven," and exalts to the Throne of God; thus setting up *other* objects of worship besides Him Who alone is to be adored (Matt. iv. 10. Luke iv. 8).

The Papacy is chargeable with blasphemy against His Tabernacle; that is, the Christian Church, and those who tabernacle in heaven. It makes itself guilty of this blasphemy, by usurping *to itself* all the titles of the Holy Catholic Apostolic Church of Christ, which is God's *Tabernacle*; and by anathematizing as apostates and reprobates, those who are loyal subjects of the kingdom of *heaven*, and sound members of the mystical Body of Christ Himself, and who dwell in *His heavenly Tabernacle*, and hear His Word, and receive His blessed Sacraments, and "contend earnestly for the faith once delivered to the Saints" (Jude 3), and who know, that they themselves would be liable to the anathema uttered by the Holy Spirit in Holy Scripture, (see on Gal. i. 8, 9,) if they were to receive any novel doctrines, such for instance as that of the Immaculate Conception, and others which are now propounded as necessary to salvation by the Roman Papacy. See above, on Jude 3.

This blasphemy against Christ's faithful servants is uttered by the Papacy on many occasions, especially in the anathematizing Bull commonly called "In Cœna Domini," and required to be read annually on Thursday before Easter; which may be seen

7 [f] Καὶ ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων, καὶ νικῆσαι αὐτούς· καὶ ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν καὶ λαὸν καὶ γλῶσσαν καὶ ἔθνος. f Dan. 7. 21. ch. 11. 7.

8 [g] Καὶ προσκυνήσουσιν αὐτὸν πάντες οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὸ ὄνομα ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ Ἀρνίου τοῦ ἐσφαγμένου ἀπὸ καταβολῆς κόσμου. g Exod. 32. 33. Phil. 4. 3. ch. 3. 5. & 17. 8. & 20. 12. & 21. 27.

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in the *Bullarium Romanum*, tom. iv. p. 118, ed. Lutet. 1742. *Streitwolf*, Libri Symbolici Eccl. Cath. Rom. ii. p. 353.

It is illogical and futile to plead, as some persons do, that the Papacy *holds the Creeds in her hands*, and therefore cannot be said to *blaspheme*. She has *added* her *claims* to the Creeds, and she imposes those claims on all men, as of equal authority with the Creeds. This is an act of *blasphemy;* and this sin is not lessened, but is rather aggravated, by her possession and profession of the Faith, as declared in the Creeds. The sin is committed against light and knowledge, and is a heavier sin on that account.

From a consideration of her claims as just stated, and from the clear testimony of History to the manner in which those claims have been enforced, it has been concluded by many of the most judicious, learned, pious, and charitable divines of the Church of England, that this Prophecy of the Apocalypse has been fulfilled by the Papacy. See *Hooker*, Serm. v. § 15. *Bp. Andrewes* contra Bellarmin. cap. xii. pp. 273—296. *Dean Jackson* on the Creed, book xii. *Bp. Sanderson*, iii. p. 146. *Bp. Wilson*, of Sodor and Man, vol. vi. pp. 704, 705; and notes on chapters xii. xiii. xvii.

v. 8. *All who dwell upon the earth*, that is, the *great body* of *worldly-minded* persons (see iii. 10), will worship him. The words πάντες, *all*, and πάντοτε, *always*, are often used in Holy Scripture to express what is *commonly prevalent* and *habitual*. See Exod. ix. 9. Cp. *v.* 19. Exod. ix. 25. Cp. x. 5. Exod. xxxii. 3. Cp. 1 Cor. x. 7. Matt. iii. 5, πᾶσα Ἰουδαία, and πᾶσα περίχωρος, i. e. the *greater* part; cp. Mark i. 5, and Luke xviii. 1, πάντοτε, and xxiv. 53, διαπαντὸς, *always*, i. e. *constantly:* and Acts x. 2. See *Glass.* Phil. S. pp. 881, 882.

Care is taken in this prophecy to *guard* the reader *against* the notion, that these words are to be understood to signify an *universal apostasy*, and that the Visible Church *failed* under the Papacy. In the next chapter we have a view of those *faithful people* who were not seduced by its errors, xiv. 1—7. The Roll which introduces these Visions is called a Little Roll, although it concerns *many people*. See above, x. 2. 9. And even just before the fall of Babylon it is intimated that there are in it *some* people of God, for even then it is said, "Come out of her, *My People*" (xviii. 4).

v. 8. The *Lamb* is said to *have been slain from the foundation of the world;* because in the Divine Mind He was foreseen as our Propitiation, and we were foreknown in Him (Eph. i. 4—11), and His Death was represented in Types, and foretold in Prophecies, even from the beginning of the world; namely, by the creation of Eve, the mother of all living, and the type of the Church, from the side of Adam, the type of Christ (see above on John xix. 34), and in the promise of the Woman's Seed, whose heel would be bruised by the Serpent, and who would bruise the Serpent's head (Gen. iii. 15. See *Bp. Pearson* on the Creed, Art. iv. p. 396), and because His death had a saving efficacy for *all men, even from the beginning*. See *Bp. Andrewes*, i. 164.

v. 10. *If any one leadeth into captivity, he goeth into captivity.*

This seems the true reading and meaning of the words as expressed by some editions of the *Vulgate* and *Irenæus*, "qui in captivitatem duxerit ipse capietur." The reading συνάγει introduced by *Elz.* after the first αἰχμαλωσίαν is a *gloss*. The *repetition* of the words seems to be grounded on Jer. xv. 2.

The sense is, They whom the Beast gathers together into his society are like a *troop of captives*, led together by him into slavery. See this use of αἰχμαλωσία in Numb. xxi. 1. 2 Chron. xxviii. 5. Isa. xx. 4. Ezek. xi. 25. Hab. i. 9.

The abstract term *captivity* for *captives* is very expressive. He professes to collect men together into a *Church;* but they are like a *band of captives*, carried by him into *bondage*. His retribution will be, that he himself will be carried captive. He has slain many Martyrs by the sword. His recompense will be, that he himself will be slain with the sword. See 2 Thess. ii. 8. Rev. xix. 15.

Here is the patience and the faith of the Saints, a remarkable saying; showing that the Empire of the Beast would be of wide extent, and of long duration. Cp. *v.* 7.

Some objections have been alleged against the interpretation now propounded; and may be summarily noticed here;

Objection 1—

It has been said by some, that St. John would not have prophesied concerning trials *so far off* from those of his own age, as the afflictions of the Church under the Papacy.

Answer—

This objection is derogatory to the character of divine Prophecy, and is refuted by the language of the Apocalypse, and of the Book of Daniel, written six centuries before it, which reveal the Day of Judgment and the trials immediately preceding it, Rev. xi. 18; xx. 12, 13. Dan. vii. 21—27.

Objection 2—

It has been said by some, that the power here described is not a *Christian* power, but is an *openly infidel* one, rebelling in undisguised impiety against God.

This allegation has been already considered above on *v.* 5. See also below on *v.* 11.

Objection 3—

It has been said by some, that a body of persons such as are here described "can have no true sacraments," and that those Reformed Churches, which have received their own Holy Orders from Christ through the medium of Rome, and which acknowledge the Baptism and Holy Orders of Rome, would be condemned by this Prophecy, *if* the Papacy were such a body as is here described.

This objection also has been considered above, xiii. 1—3, and will be further noticed below in the interpretation of chap. xvii.

Objection 4—

It has been said by some, that many pious and holy men and women have lived under the Papacy, and have regarded the Church of Rome with reverence and affection, as the centre of religious unity; and that it cannot be imagined, that Almighty God would have allowed them to be so much deceived by it, as they must assuredly have been, if the Papacy is pourtrayed in this Prophecy.

This objection also has been examined, in part, above on xiii. 1—4.

To those considerations may be added the following. Many good and holy men and women lived and died at *Jerusalem* in the age of our Lord and His Apostles; such as Symeon, Anna (cp. Luke ii. 25), Nicodemus, Joseph of Arimathæa, and others; and they regarded Jerusalem with reverence, as the centre of religious unity. Our Blessed Lord Himself communicated with the Scribes and Pharisees in the public worship of the Synagogue, and in the reading and hearing of the Old Testament, and the religious services of the Temple. Even after the Crucifixion of Christ by the Rulers of the Jews (Luke xxiv. 20. Acts v. 30; x. 39) the Apostles of Christ communicated with them in the public liturgy (Luke xxiv. 53. Acts iii. 1) of the Temple and of the Synagogues.

In like manner, holy and religious men under the Papacy communicated with it in those *divine truths* and *spiritual graces* which Almighty God bestowed in His Holy Word and Sacraments, dispensed by its ministry; but holy and religious men did not, knowingly, communicate with it in the acts of violence, treachery, and cruelty, which were too often perpetrated by many of its Rulers; nor did they communicate consciously in the corruptions of sound doctrine which were propagated by them.

On the contrary, many holy and pious men, who lived under the Papacy, censured those acts, and protested loudly against those corruptions; and, even if they were deceived by its claims, yet under the circumstances of the times in which they lived, ignorance or error were then comparatively venial.

But when those corruptions were more clearly manifested by the revival of Learning in the *fifteenth century* after Christ, and by the wider circulation of the Holy Scriptures, consequent on the invention of Printing; and when those corruptions were *enforced* by the Church of Rome on the consciences of all men at the Council of Trent, in the *sixteenth century* after Christ, then many wise and holy men, and societies of men, even whole Nations and Churches, emancipated themselves from the bondage of those corruptions, and they have been blessed by Almighty God with marks of His favour, and they have been made happy instruments in His hands for the advancement of His Kingdom, by the preaching of His Holy Word, and the dispensation of His Holy Sacraments, by an Apostolic Ministry throughout the world.

h ch. 2. 7.
i Gen. 9. 6. Isa. 33. 1. Matt. 26. 52. ch. 14. 12.
k ch. 11. 7.
l ver. 3. ch. 19. 20.

9 h Εἴ τις ἔχει οὖς, ἀκουσάτω. 10 i Εἴ τις εἰς αἰχμαλωσίαν, εἰς αἰχμαλωσίαν ὑπάγει· εἴ τις ἐν μαχαίρᾳ ἀποκτενεῖ, δεῖ αὐτὸν ἐν μαχαίρᾳ ἀποκτανθῆναι· ὧδέ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων.

11 k Καὶ εἶδον ἄλλο θηρίον ἀναβαῖνον ἐκ τῆς γῆς, καὶ εἶχε κέρατα δύο ὅμοια ἀρνίῳ, καὶ ἐλάλει ὡς δράκων· 12 l καὶ τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ· καὶ ποιεῖ τὴν γῆν καὶ τοὺς κατοικοῦντας ἐν αὐτῇ, ἵνα προσκυνήσωσι τὸ θηρίον τὸ πρῶτον, οὗ ἐθεραπεύθη ἡ πληγὴ τοῦ θανάτου αὐτοῦ.

11—18. καὶ εἶδον ἄλλο θηρίον] *And I saw another Beast coming up out of the earth; and he had two horns like a Lamb, and he was speaking as a Dragon.*

And he exerciseth all the authority of the first Beast in his sight, and causeth the Earth and them which dwell therein to worship the first Beast, whose deadly wound was healed.

And he doeth great wonders, and that fire may come down from heaven on the Earth in the sight of men.

And he deceiveth them that dwell on the Earth by the wonders which he hath power to do in the sight of the Beast; saying to them that dwell on the Earth, that they should make an image to the Beast, who hath the wound of the sword, and lived.

And it was given to him to give breath unto the image of the Beast, that the image of the Beast should both speak, and should cause that as many as would not worship [or *do homage to*, προσκυνήσωσι τῇ εἰκόνι, see *v.* 4] *the image of the Beast, should be killed.*

And he causeth all, both small and great, rich and poor, free and bond, to give themselves a mark in their right hand, or in their forehead: and that no man may be able to buy or sell, save he that hath the mark, the name of the Beast, or the number of his name.

Here is wisdom. Let him that hath understanding count the number of the Beast: for it is a number of a man: and his number is six hundred sixty-six.

This second Beast is described as having *horns*—visible emblems of *power* (see v. 6; xii. 13)—like a *Lamb*, i. e. like the *horns* of a Lamb. Cp. *Homer*, Iliad xvii. 51, κόμαι χαρίτεσσιν ὅμοιαι, and see 2 Pet. i. 1. Jude 7. *Winer*, § 66, p. 549.

St. John uses a particular word in the Apocalypse for *Lamb*, viz. Ἀρνίον (see above, on v. 6). He never uses ἀμνὸς, which is found in his *Gospel* and in other parts of Scripture (John i. 29. 36. Cp. Acts viii. 32. 1 Pet. i. 19), where ἀρνίον never occurs. But Ἀρνίον occurs about thirty times in the Apocalypse, and it always signifies *Christ*. And this word Ἀρνίον, LAMB, in the number of its syllables, accent, termination, and gender, stands in direct antithesis, or contrast, to the word θηρίον, or BEAST.

The *Lamb*, which is *Christ*, is described above as having *horns* (see v. 6), and the *Beast* is here described as having *horns*, like those of the *Lamb*; that is, he claims to exercise the *power* of *Christ*.

The verbal precision, which is a remarkable characteristic of the Apocalypse (see above, on ii. 1), proves that the Beast here described as having the horns of a *Lamb*, that is, as exercising the power of *Christ*, is *not* a heathen or infidel Power, but is a Power which professes *Christianity*. The emblems of his dominion, and the most *conspicuous* features of his body, are like those of a *Lamb*, i. e. *Christ*.

And yet his utterance is described as like that of a *Dragon*. This word δράκων, *dragon*, or *serpent*, does not always imply open ferocity, but often means wiliness and craft. The word Ἀρνίον, or *Lamb*, indicates a profession of *Christian innocence*; and the word δράκων, *Dragon*, or *Adder*, signifies that this profession is united with the subtlety of the Serpent who deceived Eve (2 Cor. xi. 3). Cp. *Wetstein*, ii. p. 794, and note above, p. 187, from *S. Augustine*. *Primasius* here observes, that "this Beast is said to speak as a *dragon*, because he deceives by hypocrisy or *semblance* of the *truth*:" and the old commentator in *S. Augustine's* works on this passage says, "this Beast displays himself with a semblance of Christianity as a Lamb, in order that he may insinuate secretly the poison of the Dragon. This," he adds, "is an *heretical Church*."

Hence this Beast is hereafter described as the *false Prophet* (xvi. 13; xix. 20; xx. 10), or *false Teacher* (see 2 Pet. ii. 1. 1 John iv. 1. Cp. note, 1 Thess. v. 20. Rom. xii. 6). Our Lord's warning applies here, "Beware of *false Prophets* (or *Teachers*), who come in *sheep's* clothing" (with the semblance of a *Lamb*), "but inwardly they are ravening wolves" (Matt. vii. 15). Accordingly, in *v.* 14, this Beast is said πλανᾶν, to *deceive*, a word descriptive of *false Teachers* (cp. 2 Pet. ii. 18; iii. 17. 1 John ii. 26; iii. 7; iv. 6. 2 John 7), and which recalls our Lord's warning concerning the latter days, "Many *false Prophets* shall arise, and shall *deceive* (πλανήσουσι) many (Matt. xxiv. 11); and many *false Christs* and *false Prophets* (words which might almost seem to mark the relation of the two Beasts in the present Vision) shall arise, and shall work great *signs and wonders*, so as to *deceive* (πλανᾶν), if it were possible, the very elect. Behold, I have told you before." Matt. xxiv. 24, 25.

We may therefore safely adopt the interpretation of the ancient Expositors, who recognized in this *Second Beast* a succession of *Teachers* of *unsound doctrine*, labouring with great subtlety and success for the aggrandizement of the former Beast. *S. Irenæus* (v. 28) calls the second Beast *the armour-bearer* (ὑπερασπιστὴν) of the former Beast; and it will be seen in the sequel, that, after fighting side by side, they will come to the same end at the same time (xix. 20).

The *ancient* Expositors had not seen, in their days, the particular form of religious seduction which is predicted by this Vision; and they therefore could not fully interpret this prophecy. See above, *Introduction*, pp. 153—156.

But Time has unfolded it to later ages. The energy, learning, intelligence, subtlety, unity, and perseverance, with which that great Ecclesiastical Corporation, the Romish Hierarchy, extending itself into almost all the Countries of the world, has laboured for many centuries, and is still labouring, for the spiritual aggrandizement and exaltation of the Roman Papacy, and for the subjugation of all men to its sway, is here delineated by the Spirit of Prophecy.

This Power rises from the *Earth*; it professes to have heavenly aims and ends, but is too often actuated by desire of earthly power, and motives of worldly ambition.

Bp. Andrewes says, "This second Beast represents the Roman Hierarchy, which both by speaking and writing proclaims the Pope as Vice-God." (*Bp. Andrewes*, contra Bellarmin. p. 287, ed. 1610, where the prophecy is further explained.)

The primary purpose of that Hierarchy, as the prophecy has predicted, is to make the *Earth* and all that dwell therein *do homage* to the former Beast, whose *deadly wound was healed*, *v.* 12, and to make an *image* to the *Beast who hath the wound of the sword, and lived*.

Observe these latter words, studiously reiterated, in order to show that it is *not* for the Roman *Pagan Empire* that this second Beast labours, but for the Roman Power, *killed* as far as its *Pagan Empire* is concerned, and still "*having* the wound of the sword" in *that* respect, and yet *alive* again; that is, it labours for the Roman power, *not* as Pagan, for it is *dead* as to its *Paganism*, and yet still *lives* in the *Papacy*.

The decree of Pope Boniface VIII., that "it is necessary to eternal salvation for every *human creature* to submit to the Roman Pontiff" (Extrav. Com. lib. i. tit. viii. cap. 1), and the statement of Cardinal *Bellarmine* (de Pontifice, cap. i. 10), that the "doctrine of the *Pope's Supremacy* is the essence and sum of *Christianity*," contain the very pith and marrow of the system propounded by the Romish Hierarchy.

Perhaps the best comment on this verse (*v.* 12) is to be found in the *Oaths* which are taken by all Priests and Bishops of the Roman Church throughout the world; in which they bind themselves to be "faithful and obedient to their Lord, the Pope," and "to uphold and maintain the Popedom of Rome, the royalties of St. Peter, and to defend them against all men;" and in which they swear that they "will cause to be preserved, defended, augmented, and promoted, the rights, honours, privileges, and authority of the Church of Rome, and of the Pope, and of his successors;" and "that they will keep, and cause to be kept by others, its decrees, ordinances, sentences, depositions, reservations, provisions, and commandments." The original of this Oath may be seen in the *Pontificale Romanum*, p. 62, published at Rome, A.D. 1818.

Such are the obligations of Roman Bishops; and all Ecclesiastics, regular and secular, of the Church of Rome throughout the world, take an Oath, in which they declare that they "acknowledge the Church of Rome to be the mistress of all

13 [m] Καὶ ποιεῖ σημεῖα μεγάλα, καὶ πῦρ ἵνα ἐκ τοῦ οὐρανοῦ καταβαίνῃ εἰς τὴν γῆν ἐνώπιον τῶν ἀνθρώπων· 14 [n] καὶ πλανᾷ τοὺς κατοικοῦντας ἐπὶ τῆς γῆς διὰ τὰ σημεῖα ἃ ἐδόθη αὐτῷ ποιῆσαι ἐνώπιον τοῦ θηρίου, λέγων τοῖς κατοικοῦσιν ἐπὶ τῆς γῆς, ποιῆσαι εἰκόνα τῷ θηρίῳ, ὃς ἔχει τὴν πληγὴν τῆς μαχαίρας

m Matt. 24. 24. 2 Thess. 2. 9. ch. 16. 14.
n ch. 16. 14. & 19. 20.

Churches," and swear to "pay true obedience to the Roman Pontiff, the successor of Peter, the Vicar of Jesus Christ, and to maintain all things decreed in the General Councils, especially in the Council of Trent;" and they swear "that they reject and anathematize all things contrary thereto, and that they will hold firm unto death this true faith, *out of which there is no salvation*, and will take care that it be held and taught by all under their authority." This Oath may be found in editions of the Decrees of the *Council of Trent*, and in the *Roman Canon Law*, p. 111, ed. 1839.

vv. 13, 14. This second Beast is said to *work signs* or *wonders*, and to deceive by means of those *wonders*.

It is affirmed by Papal Divines that the presence of *miracles* is an "essential note of the Church" (*Bellarmine*, de Ecclesiâ, lib. ii.), where "gloria miraculorum" is reckoned as the eleventh note of the Church. Some of the *wonders*, which they affirm to have been worked for the exaltation of their own faith, are too well attested to be denied. The Holy Scripture expressly declares that *miracles will be wrought* for the trial of the faithful by teachers of *strange doctrines*, for the maintenance of those doctrines (cp. Deut. xiii. 1—5), especially in the latter days (Matt. xxiv. 24. 2 Thess. ii. 9); whereas, on the other hand, there is no reason now to look for further evidence (Luke xvi. 29), except in the fulfilment of prophecy (cp. 2 Pet. i. 19), in behalf of the *Truth*: and the appeal made by the Papal Hierarchy to the "glory of miracles," manifested among themselves, seems to be a fulfilment of prophecy, warning the world against its seductions.

This second Beast is also said (*v.* 13) to *work great signs*, so that he may make *fire* to come down *from heaven on to the earth*. A, C have ἵνα καὶ πῦρ, and so *Lach.*, *Tisch.*

The Apostle and Evangelist St. John himself had once asked our Lord to allow him to make *fire come down from heaven* on those who would not receive them; our Lord replied, "*Ye know not what manner of spirit ye are of*" (Luke ix. 35—55).

That incident affords the best exposition of this verse. It is not affirmed that the Beast actually makes fire to come down; but that he works that it *may come down*.

This is fulfilled in the operations of the Roman Hierarchy when they imprecate God's wrath, and call down the consuming fires of His vengeance, on those who will not receive their doctrines, and who in any way contravene their practices.

There is a solemn form of imprecation which is set forth to be pronounced annually by all Romish Primates, Patriarchs, Archbishops, and Bishops on the day on which our Blessed Saviour instituted the Feast of love. This form of imprecation is called "In Cœnâ Domini;" "*In the Lord's Supper*."

This form of Imprecation has been authorized and enjoined by twenty different Popes, and anathematizes as Heretics all Protestants, and declares them to be incapable of enjoying civil rights, and liable to temporal penalties, and even to death. Thus it fulfils the divine prediction in *v.* 13. It may be seen in the *Roman Bullarium*, iv. p. 118, ed. 1722.

The awful form of cursing by "*book, bell, and candle*," used by the Roman Hierarchy in our own land in former times, by which men were "given over utterly to the power of the fiend, and their souls to be quenched in the pains of hell-fire," may be seen in *Foxe's* Acts and Monuments, p. 947, and in *Wordsworth's* Eccles. Biog. i. p. 220, ed. 1839.

In that form the Papal Hierarchy claimed the power to execute this curse; the tenor of it was, "*we give* them over utterly to the power of the fiend; and let *us quench* their soules as they bee dead this night in the *paines of hell-fire*, as this candle is now quenched and put out."

Thus they assumed the power ascribed here to the second Beast.

This prophecy has also been fulfilled in a signal manner by that portion of the Roman Hierarchy which works, and has worked, for many years by the instrumentality of the *Inquisition*, which calls itself the "*Holy Office*," and enforces the doctrines of the Papacy, and especially the dogma of the Papal Supremacy, by fire, sword, and rack. The badge of the Holy Office is a drawn sword with an *olive-branch*: thus while it does the work of the Beast, it wears the semblance of the *Lamb*; above, *v.* 11. See *Limborch*, Hist. Inquisitionis, pp. 370—373.

In *v.* 14 the Second Beast is said to *deceive* by means of the signs and wonders which it was *given* him to work. Observe the word *given*: the agency of evil is limited by God. He *allowed* the Magicians of Egypt to work miracles, that His own power in overcoming them by His servant Moses might be more glorious. Exod. vii. 11. 22; viii. 7. 18, 19. Christ *permitted* devils to go into the swine, and to carry them into the deep, that thus He might overcome the devil, and that His love and power in delivering us from him might be more glorified. Matt. viii. 31, 32.

The second Beast is said to command the "dwellers on the *earth*," that is, men who are not loyal subjects of the kingdom of *heaven*, to make *an image to the Beast who has the wound of the sword, and lived*. It is remarkable that the best MSS., A, B, C, and others, have *not* ὃς, in the neuter, as *Elz.*, but have ὃς here, in the *masculine* gender, and so *Lach.*, *Tisch.*—showing the personality of the former beast.

It is added, that it is given to the second Beast to *give breath to that image*, in order that it should *speak*, and cause that, whoever would not pay homage *to the image of the Beast, should be killed*.

The reading τῇ εἰκόνι (the dative case, cp. ch. xvi. 2; xix. 20; xx. 4) is sanctioned by B, and more than thirty MSS., and some Fathers; and so *Lach.* and *Tisch.* See above on *v.* 4. The accusative is also used at a later stage of the prophecy, after the fall of Babylon, xiv. 9.

What is this *Image* of the Beast?

It is described not only as an Image made *to* the Beast, but also as an Image *of the* Beast. See here *v.* 15, and xiv. 9. 11; xv. 2; xvi. 2; xix. 20; xx. 4.

The word εἰκὼν, *image, effigies*, designates a prosopopœia, or personification of something abstract; see *Dr. Bentley* on Freethinking, p. 278, near the end, who quotes *Plato* as saying, that if men could have ἐναργὲς εἴδωλον, a *conspicuous image* of Wisdom before their eyes, they would be enraptured with her beauty; see also *Cicero*, de Officiis, i. 5, and de Finibus, ii. 16.

In the Apocalypse the word εἰκὼν, *image*, signifies also an εἴδωλον, *idolum*, in the sense of an object to *be adored*, as *images* of heathen deities were; cp. the use of the word εἰκὼν in Rom. i. 23.

The first Beast itself is the Papacy; and the εἰκὼν or *Image* of it is the *personification* of the Papacy, in the visible form of the *Pontiff for the time being*. Every one who is created Pope—whatever may be his character for learning, piety, ability, or morals, even though he be a Hildebrand or a Borgia—yet immediately on his creation is made into an *Image* or *Idol* by the Second Beast or Roman Hierarchy; and is displayed to the homage of the world; and this process of making an *Image* or *Idol* of every Pope for the time being, has now been continued for many centuries.

On the first occasion when a new Pope appears in public after his election to the Pontificate, he is elevated into an *object* of *adoration* in the *temple of God*.

The new Pope, wearing his mitre, is lifted up by Cardinals, and is placed by them on the *High Altar* of the principal Church at Rome—St. Peter's. He is there seated upon the Altar of God: and while he there sits, the Roman Hierarchy bow down before him and kiss those feet which tread on the Altar of God.

This Ceremony of *Adoration* is prescribed by the official Book of Roman Ceremonies, entitled "Cæremoniale Romanum;" it may be seen described in lib. iii. sect. i. of the edition of 1572; and it has been performed on the election of every Pope for many centuries in succession. It was performed to the present Pope on Wednesday, 17th June, 1846.

This Ceremony is called by Roman writers the "*Adoratio Pontificis*," and it is represented in the Roman coinage with the following remarkable inscription, "QUEM CREANT, ADORANT," "*Whom they create, they adore*," Whom the Roman Hierarchy *make* by their own votes to be Pope—him they *adore* when made: they worship the work of their own hand. They make an *image*, and then *worship* it.

The worship of the εἰκὼν or *Image* is here described in the Apocalypse by the word προσκυνεῖν (see also xiv. 9; xvi. 2; xix. 20; xx. 4), and this word is exactly represented by the Latin word *adorare*; the word used here for προσκυνεῖν in the Roman Vulgate Version of the Apocalypse; this word *adorare* is chosen by the Roman Hierarchy to describe the homage which they themselves pay to the person of every Pope in succession on his

o ch. 19. 20. & 16. 2. καὶ ἔζησε· [15] ° καὶ ἐδόθη αὐτῷ πνεῦμα δοῦναι τῇ εἰκόνι τοῦ θηρίου, ἵνα καὶ λαλήσῃ ἡ εἰκὼν τοῦ θηρίου, καὶ ποιήσῃ ἵνα ὅσοι ἂν μὴ προσκυνήσωσι τῇ
p ch. 19. 20. & 20. 4. εἰκόνι τοῦ θηρίου ἀποκτανθῶσι· [16] ᵖ καὶ ποιεῖ πάντας, τοὺς μικροὺς καὶ τοὺς μεγάλους, καὶ τοὺς πλουσίους καὶ τοὺς πτωχοὺς, καὶ τοὺς ἐλευθέρους καὶ τοὺς δούλους, ἵνα δῶσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ

election to the Popedom, as may be seen in the following Roman books, *Lettenburgh's* Notitia Curiæ Romanæ, p. 125, ed. 1683, and the works of other Romish writers (*Mazaroni* and *Stevanus*) de *Adoratione* Pontificis, and *Histoire du Clergé*, dedicated to Pope Clement XI., Amst. 1716, vol. i. p. 17. *Tosi*, Corte di Roma, a work approved by the Master of the Sacred Palace in 1764, p. 75. An engraving representing the "*Adoratio*" may be seen in *Picart*, Cérémonies, vol. i. p. 296.

A specimen of the feelings animating the Papal Hierarchy, and of the language uttered by them, when bowing before the Papal Image, may be seen in the words addressed by Cardinal Colonna in the name of the Clergy to Pope Innocent X. at his Coronation in St. Peter's, in A.D. 1644. "Most Holy and Blessed Father, Head of the Church, *Ruler of the World*, to whom the keys of the Kingdom of Heaven are given, whom the *Angels in heaven revere*, and whom the gates of Hell fear, and whom the *whole World adores* ("quem totus mundus adorat"), we venerate and *adore Thee*, and commit ourselves and all that is ours to thy paternal and *more than divine disposal*." The original words may be seen in *Banck's* Roma Triumphans, p. 384, ed. Franeker, 1656.

The *Coronation* of the Pope with the Tiara or triple Crown succeeds his Enthronization. The latter is performed, as was said above, inside the Church of St. Peter, where he is enthroned on the High Altar. The Coronation takes place outside the Church, on a lofty balcony, above the Piazza of St. Peter's, where the ceremony is witnessed by many thousand spectators. It is performed in these terms; "Receive the tiara, adorned with three crowns, and know thyself to be the Father of Princes and Kings, the RULER OF THE WORLD" (Rectorem Orbis). These words were addressed to the present Pope, Pius IX., June 21, 1846.

In *v.* 15 the Second Beast is said to give *breath* to this Image, that the Image should *speak*.

This prophecy describes the process by which the *Papal Image* gives utterance to what is *breathed into* it by the *Papal Hierarchy*.

It is a remarkable fact, that the *Papal Hierarchy* first consult together, and frame decrees, or prepare rescripts either in Councils summoned by the Pope, or by some other means prescribed by him; and when this preliminary process has been gone through, then they submit their decrees to the Pope, and desire him to ratify their verdicts by his authority.

Thus they give *breath* to the *Image*, which they themselves have made, and then the *Image speaks*; and what it utters becomes an *Article of Faith*, and is imposed on all men as necessary to salvation.

The Twelve new articles of the Trent Creed were framed and promulgated in this manner. The Trent Council was convened by the Pope. The Council prepared the decrees; they brought them to the Pope, Pius IV. Thus they breathed breath into the Papal Image, and the Papal Image spake what they had breathed into it. And those Twelve new Articles (such as the doctrine of Seven Sacraments, Transubstantiation, Half-Communion, Purgatory, Propitiatory sacrifice of the Mass, Worship of Images, &c.) have now become, as they affirm, an essential part of the Christian Faith, and they all make a solemn adjuration that no one can be saved unless he profess them,—"extra hanc fidem nemo salvus esse potest." See the Tridentine Creed put forth by Pope Pius the IVth, A.D. 1564, annexed to the Decrees of the Trent Council; and the same Pope's Bull of Confirmation of the said Decrees, A.D. 1563.

A striking specimen of the manner in which this prophecy is fulfilled in the Papacy, has been recently displayed to the world.

On the 8th December, 1854, the Pope promulgated in St. Peter's Church at Rome the new Doctrine of the Immaculate Conception, and affirmed that it was thenceforth necessary to salvation to believe that the Blessed Virgin was exempt from original sin, and that all who do not believe this dogma make shipwreck of the faith, and have fallen from the unity of the Church ("naufragium fidei fecisse, et ab unitate Ecclesiæ defecisse").

The *mode* in which this extraordinary promulgation was effected is specially worthy of notice.

Some years *before* that promulgation, namely, on the 2nd of February, 1849, the Pope had addressed letters to all the *Bishops* of his Communion, and in those letters he had stated, that some persons were surprised "that the honour (of being born without sin) *was not yet attributed* to the most holy Virgin by the Church and *Apostolic See*;" and he then desired the Bishops to communicate to him "what *their opinion was* concerning the definition of the Immaculate Conception of the Virgin Mary,"—"quid ipsi de hâc definitione sentirent." The Bishops said in reply, that they all desired such a definition from him.

The Pope then consulted the *consistory of the Cardinals*; and they also made the same request.

Nearly six years passed, but at length on the 8th of December, 1854, the Representative of the Roman Hierarchy approached the foot of the Throne on which the Pontiff sat in the Church of St. Peter at Rome, and said, "In the name of the Sacred *College of Cardinals*, and of the *Bishops* of the *Catholic Church*, and of all the faithful, we humbly and earnestly demand, O most holy Father, that you would *raise your Apostolic voice*, and *pronounce* the dogmatic decree of the Immaculate Conception of Mary, which will be a subject of joy to heaven, and of exultation to earth." To quote the words of the Roman record of that day, "The Pontiff replied, that he received willingly the prayer of the *Sacred College*, and of the *Episcopate*, and of the faithful; and after the hymn 'Veni Creator,' he read with a loud voice the decree, in which he solemnly defined, that the Blessed Virgin, from the first instant of her being conceived, was preserved free from all stain of original sin."

After the reading of this Decree, the same Representative of the Hierarchy returned to the foot of the Throne of the Pontiff, and "returned thanks to him for *having defined* this dogma, and prayed him to *publish* the Papal Bull concerning it." The Pontiff gave his consent, and the Bull was published, bearing date "the sixth of the Ides of December, 1854."

"The Hierarchy returning from Rome to their Dioceses, and announcing to their people what they have heard from the *Oracle* of the *Vatican*, will tell them what honours are rendered to the Blessed Virgin in the Capital of the Catholic World; and the History of the Church will note the 8th of December, 1854, among its most memorable days, when the august Mother of the Saviour of the world received a new triumph from the *chair of truth*."

Such is the language of the documents published at Rome. The originals may be seen in No. xliii. of the Editor's Occasional Sermons, pp. 29—47, and in No. xii. p. 93.

And now, when it is objected, that this dogma of the Immaculate Conception is a *novel* doctrine, a doctrine, as the Pope confessed, not before defined by the Church of Rome herself, and first promulgated by her in the middle of the nineteenth century, and that it is contrary to the Holy Scriptures, the reply given is, "*Roma locuta est*," *Rome* has *spoken*, "The Oracle of the Vatican has given its response;" let the Earth keep silence before it.

So indeed it is. *Breath has been given* by the *Hierarchy* to the *Image*, which their own hands had made, and had set up to be adored. *It has spoken* in that same Temple of God in which they had set it up to be adored, and in which they fell down before it, when it sat on the Altar of God.

Thus the Apocalyptic prophecy has been fulfilled by them in the eyes of those "who read, and keep the sayings of this book" (xxii. 7. 9).

In *v.* 15 the second Beast is said to *work that the image may cause all who do not worship it to be killed*.

The Popes, inspired by the Hierarchy, have devised and enforced an Oath, by which all Roman Bishops bind themselves "to *persecute* and to *impugn*, *as far* as they are able, *all heretics* and schismatics, and rebels against their Lord, the Pope, and his successors," that is, all who do not submit to his claims to Supremacy and Infallibility. See the Oath in the *Pontificale Romanum*, p. 63, ed. Rome, 1818.

In *v.* 16 the second Beast is said to cause all men *to give to themselves a mark* on their *right hand*, *or* on their *forehead*, and that no one *may be able to buy or sell* except he that hath the *mark*, the *name* of the Beast, or the *number* of his name.

Observe the words "*give* to *themselves*;" the best MSS. have δῶσιν (not δώσῃ as in *Elz.*), and so in Catenâ, p. 383; a remarkable sentence, intimating *compulsion* under the semblance of *choice*; that is, the mark which the hierarchy *enforces* is represented as imprinted voluntarily by those persons on whom they enforce it. It is like an oath imposed, and yet seemingly taken with good will.

v. 18. Here *is wisdom*. Let him who hath understanding

τὸ μέτωπον αὐτῶν· 17 [q] καὶ ἵνα μή τις δύνηται ἀγοράσαι ἢ πωλῆσαι, εἰ μὴ ὁ [q] ch. 14. 11. & 15. 2.
ἔχων τὸ χάραγμα, τὸ ὄνομα τοῦ θηρίου, ἢ τὸν ἀριθμὸν τοῦ ὀνόματος αὐτοῦ.
18 [r] Ὧδε ἡ σοφία ἐστίν· ὁ ἔχων νοῦν ψηφισάτω τὸν ἀριθμὸν τοῦ θηρίου· [r] ch. 17. 9.
ἀριθμὸς γὰρ ἀνθρώπου ἐστί, καὶ ὁ ἀριθμὸς αὐτοῦ χξϛ΄.

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count the *number* of the Beast; for it is the number of a *man*: and his number is *Six Hundred Sixty-Six*.

There are *three distinct things* to be considered here;

(1) The *Mark* of the Beast.
(2) The *Number* of the Beast.
(3) The *Name* of the Beast.

(1) On the MARK of the Beast.

The word rendered *mark* is χάραγμα, from χαράσσω, to *engrave*. Cp. Acts xvii. 29, and here and in the other passages of the Apocalypse (xiv. 9. 11; xvi. 2; xix. 20; xx. 4) it denotes such a kind of engraving as indicates that the person on whom the engraving is made, is the *property* of, and *is subject to*, the person whose χάραγμα, *mark*, *cypher*, or *stamp*, is engraved upon him who bears it.

In ancient times, *marks* were impressed on *men* for certain special purposes; *Slaves* were branded with the names of their *Masters*; *Soldiers* punctured their flesh with the mark of the *General* under whom they served; *votaries* of heathen *deities* stamped themselves with the names and marks of those *deities*. Cp. 3 Macc. ii. 29, and see notes above, on Gal. vi. 17, where *St. Paul* says, "I bear in my body the *marks* of the Lord Jesus;" *S. Ambrose* (ap. *Wetst.*), "slaves are inscribed with the mark of their lord; and soldiers are inscribed with the mark of their leader."

The χάραγμα therefore, or *mark*, of the Beast, indicates that they who wear it are *servants*, *soldiers*, and *votaries* of him whose mark they wear.

The mark is here described as imprinted on the *right hand*, or on the *forehead*. The right hand is the organ of *working*, the forehead is that of *profession*. The servants of God are represented in this book as having His *seal* and His *name* on their *foreheads* (see vii. 3; ix. 4; xiv. 1—9; xxii. 4; cp. Ezek. ix. 4), because *they confess Him before men*. Those who receive the *mark* of the Beast in their *foreheads*, profess his faith; they who receive it also on their *hands*, execute in *deed* what they profess in *word*,—"accipiunt inscriptionem in *fronte* propter *professionem* (says the old commentary in *Augustine's* works here), in *manu* propter *operationem*;" and *Bp. Andrewes* here, p. 291, says, "the forehead shows faith, the hand works," the one openly confesses, the other boldly executes.

What then is that χάραγμα, or *mark*, which, at the instance of the Hierarchy, men are said to imprint on themselves?

It is such a Confession of faith and obedience as that already noticed of Pope Pius IV., which contains a solemn vow of *subjection* to the *Papacy*, and to the Decrees of the Council of Trent; and which is affirmed by the Papacy and its Hierarchy to be necessary to be received by all who desire to be saved,—"extra hanc fidem nemo salvus esse potest." "That profession of faith," says Bishop Andrewes here, "is implicitly required of all men by the Papacy; all who are baptized are reckoned, by the very fact of their baptism, to be subjects of the Pope, who claims to be the spiritual head of the Church."

There is a difference, which is marked in the prophecy, where it is said that they receive the mark on their right hands, *or* on their foreheads. The Papal Hierarchy have the mark on their *foreheads* and on their *hands*, because they make a profession by words, and exhibit it in works; others, who do not make such a direct profession by words, yet have it on their *hands*, because they are virtually bound to execute it by *deeds*.

In *v.* 17 it is said that no one *may buy or sell*,—that is, carry on any commerce,—except he has *this mark*.

This has been and is fulfilled in the Papacy, in two ways: First, by actual restraints of *temporal* traffic; such restrictions have been imposed on persons whom it calls heretics, and disqualifies, as such, for commerce and secular emoluments. See *Limborch*, Hist. Inquis. pp. 38. 48, 49. 71. *Vitringa*, p. 624.

Secondly, by inhibiting them from all *spiritual* commerce and religious communion.

This doubtless is the fuller sense of the prophecy, as has been noticed by ancient Expositors. Thus *Haymo* says, "the mark of the Beast is *his Creed*; and no one is permitted by him to *preach*, unless he has his *mark*, namely, his *faith*;" and *Aquinas* says, vol. xxiv. p. 311, 3, qu. 63. 3. 3, that the mark of the Beast is a "professio illiciti cultûs."

The word *Symbolum*, in Ecclesiastical language, signifies a *Creed*, which is the bond and token of spiritual fellowship of all who sail together in the sacred vessel of the Church; and this word *Symbolum*, in the language of commerce, signifies a token of communion; and thus the word *symbol* affords an illustration of the metaphor here, and in other places of the Apocalypse. As is well said by *Primasius* and *Bede*, "By this mention of *buying and selling*, we are taught that as the Church of Christ delivers the *Creed* (*Symbolum*) to her people for their spiritual good, so on the other hand these persons are prohibited from buying and selling, unless they have the mark of the Beast: as merchants who sail in the same ship are known by the same sign."

This sense of the Prophecy is exemplified in the Papacy.

The Roman Hierarchy affirms that all who do not bear the *Pope's mark*—that is, who do not hold the *Trent Creed*, and submit to him as Supreme Head of the Church on Earth, are cut off from *communion* with the Body of Christ.

They affirm that no one is a lawful Priest or Bishop, or can communicate any spiritual grace by the ministry of Christ's word and sacraments, unless he bear the *Pope's mark*; that is, unless he receive a commission to do so from him, and take an oath of obedience to him.

They even affirm, that if a *Roman* Bishop become an Archbishop, he cannot exercise even *Episcopal* authority, unless he sue for, and obtain another mark of subjection from the Pope,—namely, the *Pallium* from Rome. See the *Pontificale Romanum*, ed. 1818, p. 87.

Thus all powers of spiritual commerce are made to depend on the reception of a mark from the Pope.

(2) On the NUMBER of the Beast.

17, 18.] What now is the meaning of the following words?—*Except he who has the name of the Beast, or the number of his name. Here is wisdom. He that hath understanding, let him count the number of the Beast; for it is the number of a man, and his number is* 666.

Let him who has understanding *count* the number, *for* it is the number of a *man*; that is, it *can* be counted, *because* it is a human number, and *not* a *divine* number, which no one is able to count (see above, vii. 9, and below, xx. 8); it is the number of a *man*, although he who wears it professes himself to be little less than a *god* (see *v.* 4); and perhaps in a special sense it is said that it is the number of a *man*, because the power here described is that of ἄνθρωπος ἁμαρτίας, pourtrayed by St. Paul, 2 Thess. ii. 3, "*the man of sin*." As the ancient Expositor in the works of *Aquinas* says, "it is the number of a *man*, not of a *God*, although he will exalt himself as God against what is called God, and is worshipped—as the *Man of Sin*." And so *Bede*, who says here, "Est *homo* peccati, filius perditionis," 2 Thess. ii. 3.

Let us first consider the *number* of the name.

The *number* of the name is stated by St. John himself, and is expressly declared to be 666.

This number is remarkable in reference to the name of Christ the Lamb—with whom the Beast is placed in contrast.

The name of the Beast makes *three sixes*: 666. The name of JESUS (Ἰησοῦς) makes (according to the numerical value of its Greek letters) *three eights*, viz. 888. And the number *eight* is the symbol and number of *resurrection and triumph*. See above on Luke xxiv. 1. Thus it stands in striking contrast to the number here mentioned, 666.

The symbol of *Christ* is  XP, the two first letters of Χριστὸς, Christ (see on i. 8), and was adopted by the Emperor Constantine and the Roman Christians as the badge and ensign of the Empire, on its military standards and coins. See *Euseb.* vit. Const. ii. 28. 30. 3. *Sozomen.* Hist. Eccl. i. 3. *Ruffin.* 1. 9. *Lactant.* de mart. Persecut. c. 44, and the *Coins* of Constantine, in *Grævii* Thes. Rom. vol. x. p. 1529, and *Suicer*, Lex. art. Λάβαρον, and *Ducange*, vol. ii. p. 263.

This symbol of *Christ* (XP), arranged thus, is equivalent to *seven* hundreds.

Seven, as already observed (see note at end of chapter xi.), is the numerical symbol of *rest* after toil and conflict, and is characteristic of Him in Whom alone the soul can find *rest* (see Matt. xi. 28, 29).

The number of the *Beast* is composed of three *sixes*, 666.

The number *six*, especially in the Apocalypse, is the symbol of conflict and distress; the *sixth* day of the week, the day of Christ's Crucifixion, the *sixth* seal, the *sixth* trumpet, the *sixth*

a ch. 5. 5. & 7. 4. XIV. 1 a Καὶ εἶδον, καὶ ἰδοὺ τὸ Ἀρνίον ἑστὸς ἐπὶ τὸ ὄρος Σιὼν, καὶ μετ'

vial, are all significant of critical seasons of rebuke, and blasphemy, and woe (see above at the end of chap. xi.).

Besides, these *three sixes* represent a threefold failure and declension from that *sabbatical rest* and *perfection*, which is represented by the *number seven;* which, as before observed, is a symbol of Christ and the true Church.

The "*bearing* of a *number*" is a mode of speech derived from ancient usage. The *deities* of *heathens* had mystical *numbers* consecrated to them; and their *worshippers* bare those sacred *numbers*. Thus the mystical number of the Sun was 608, which, expressed in Greek letters, is ΧΗ, and this was borne by his votaries. See *Martian. Capellus*, de Nuptiis Philologiæ, i. 2. *Selden's* Works, iii. pt. 2, col. 1402; and *Grotius* here.

S. Irenæus, remarking on the peculiar arithmetical value of the name *Jesus* (Ἰησοῦς), as containing *three eights*, 888 (*Iren.* i. 15. 2, and ii. 24, 1, ed. Stieren, or pp. 72. 163, ed. Grabe), observes also that the number 666, containing *three sixes*, represents a *triple apostasy*, or *falling* away (*Iren.* v. 27, 28, ed. Stieren, or pp. 446, 447, ed. Grabe); and *Irenæus* identifies the Apocalyptic power here described with that of the *apostasia*, or *falling away*, pourtrayed by St. Paul, who had used the same word *apostasia* to describe it (*Iren.* ii. 25, Stieren; or p. 443, Grabe). See above on 2 Thess. ii. 3.

S. Irenæus observes that Holy Scripture mentions that the Flood came in the *six hundredth* year of Noah (Gen. vii. 11), and that the golden *image* of the King of *Babylon*, which tried the faith of the Three Children, was *sixty* cubits in height and *six* in breadth. (Dan. iii. 1.)

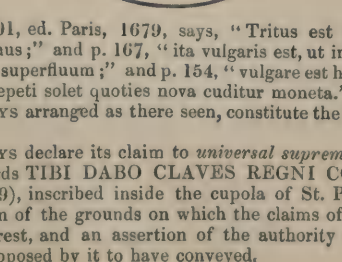
It has been observed by some ancient Expositors, that Holy Scripture has recorded that the number of Talents of gold paid as yearly tribute to King Solomon amounted to 666 (1 Kings x. 14). Solomon, though in some respects a type of Christ, yet is also represented in Holy Scripture as *multiplying horses* (1 Kings x. 29), contrary to God's command (Deut. viii. 16), and departing from David's example (Ps. xx. 7), and trusting in worldly and temporal power rather than in God; and as *multiplying wives* against God's command (Deut. viii. 16), and as lapsing into idolatry (1 Kings xi. 1—4).

The numerical symbol of the Beast, 666, indicates that he aims at and aspires to the attributes of Christ, and puts forth a semblance of Christian Truth, but *falls away* from it in a *triple decline* and *degeneracy*. Such a religious communion as once held the truth as it is in Christ, in its perfection and integrity, as the Roman Church did (see Rom. i. 8), and now displays a triple declension in faith, practice, and worship, seems to be aptly symbolized by such an arithmetical combination as 666.

Besides, this number has found a literal fulfilment in the Papacy.

We derive our knowledge of the *Imperial* χάραγμα from coins and other public documents. Let us resort to similar evidence for the *Papal* Mark.

The *Labarum* of *Imperial* Christian Rome is not borne by Papal Rome, but has been succeeded by another symbol, represented below; concerning which the Editor of Numismata Pon-



tificum, p. 191, ed. Paris, 1679, says, "Tritus est hic et valdè obvius nummus;" and p. 167, "ita vulgaris est, ut in ipso diutius immorari sit superfluum;" and p. 154, "vulgare est hoc numisma, quod toties repeti solet quoties nova cuditur moneta."

The KEYS arranged as there seen, constitute the badge of the Papacy.

The KEYS declare its claim to *universal supremacy*.

The words TIBI DABO CLAVES REGNI COELORVM (Matt. xvi. 19), inscribed inside the cupola of St. Peter's, are a demonstration of the grounds on which the claims of the Papacy are made to rest, and an assertion of the authority which those words are supposed by it to have conveyed.

The soldiers of Imperial Rome fought under the standard of the Cross; so those of Papal Rome fight under the standard of the Keys.

The Roman Emperor might be said to *conquer by the one*, ΕΝ ΤΟΥΤΩι ΝΙΚΑΝ; so they who successfully resist the power of Papal Rome may be said to be *conquerors over the other*, ΝΙΚΑΝ ΕΚ τοῦ χαράγματος (Rev. xv. 2).

The χάραγμα in the Apocalypse forms a *Number*, and is to be *counted* (*v.* 17).

Does the badge of the Keys, as figured on the coins of the Papacy, correspond, *when counted*, to the χάραγμα described by St. John?

A copy of it, taken from Papal coins, has been inserted above. When the MONOGRAM there represented is resolved into its elements, the following letters appear:—

(1) ΧΞΣΤ
and (2) ΧΞϛ

Let these elements be *counted*

χ = 600
ξ = 60
ϛ = 6;

and στ is equivalent to ϛ, and we have χξϛ = 666. Or if ϛ be regarded as the *digamma*, there is the same result.

In *Isaac Casaubon's* Diary, ii. p. 800, A.D. 1610, is the following entry, "Papa χξϛ."

(3) On the NAME of the Beast.

The name in question must satisfy the following conditions:

(1) The letters must, when calculated according to their numerical value, amount to 666.

(2) It must be descriptive of the character of the Beast.

(3) His adherents, who are said to *bear his name*, must be known to own themselves his subjects, and bound by his laws in respect to that particular attribute which the name declares, just as the Saints are said to *bear the name* of Christ and His Father (ii. 3. 13; iii. 12; xiv. 1; xxii. 4), because they own them as the true objects of worship, and themselves their servants.

S. Irenæus (in v. 30. 2, Stieren; p. 449, Grabe), and after him his scholar, *S. Hippolytus* (de Christo, p. 26, ed. Lagarde), mention ΛΑΤΕΙΝΟΣ, *Latinos*, as probably the name in question, for in the Greek notation—

λ = 30
α = 1
τ = 300
ε = 5
ι = 10
ν = 50
ο = 70
σ = 200

total, 666. And, adds *Irenæus*, this name makes up the requisite number, 666, and is very probable, because the *last* kingdom (i. e. the *fourth* of Daniel) "has this name, for they who now reign are called *Latins*."

This remark is important, as showing the opinion existing even in the age of Irenæus, the second century, that the Beast would be connected with the *Latin* race. And *S. Hippolytus* says, that the *Latins* were then the rulers of the world, and their name being summed up together into the name of one man, makes ΛΑΤΕΙΝΟΣ.

Both these writers mention some other names also as probable, but this name ΛΑΤΕΙΝΟΣ (as *Bp. Andrewes* observes, p. 293) is the most probable among them.

It is no objection to this opinion that the word is sometimes written ΛΑΤΙΝΟΣ. The form ει is authorized by usage. See *Düsterdieck*, p. 456, and this is received by *Eichhorn*, *Ewald*, *De Wette*, and many others.

The Papal Power has succeeded to the Seat of the Latin or Western Empire; and in religious matters it is essentially *Latin*. It has preferred the *Latin Version* of the Scriptures even to the Hebrew and Greek originals, and affirms that its own Latin Translation is to be the authentic standard of Holy Writ.

It says in the fourth Session of the Council of Trent, that "if any one does not receive as sacred and canonical all the books which it recites, with all their parts" (some of which are apocryphal), "as they are accustomed to be read in the Catholic Church, and as they are contained in the Old *Latin* Vulgate, he is to be anathema." And, it adds, "that the old Latin Vulgate edition is to be held to be *authentic* in all sermons and expositions."

In defiance of God's authority pronouncing a blessing on all who search the Scriptures (Acts xvii. 11. Luke xvi. 31. 2 Tim. iii. 15. Rev. i. 3), the Papacy has been very loth to communicate the blessing of vernacular versions of the Scriptures to the people, and has kept them almost locked up in her own Latin Version;

αὐτοῦ ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες, ἔχουσαι τὸ ὄνομα αὐτοῦ, καὶ τὸ
ὄνομα τοῦ Πατρὸς αὐτοῦ γεγραμμένον ἐπὶ τῶν μετώπων αὐτῶν· 2 [b] καὶ ἤκουσα b ch. 1. 15. & 5. 8. & 19. 6.
φωνὴν ἐκ τοῦ οὐρανοῦ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῆς μεγάλης·
καὶ ἡ φωνὴ ἣν ἤκουσα ὡς κιθαρῳδῶν κιθαριζόντων ἐν ταῖς κιθάραις αὐτῶν·
3 [c] καὶ ᾄδουσιν ὡς ᾠδὴν καινὴν ἐνώπιον τοῦ θρόνου, καὶ ἐνώπιον τῶν τεσσάρων c ch. 5. 9. Heb. 12. 23.
ζώων καὶ τῶν πρεσβυτέρων· καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ᾠδὴν, εἰ μὴ αἱ
ἑκατὸν τεσσαρακοντατέσσαρες χιλιάδες οἱ ἠγορασμένοι ἀπὸ τῆς γῆς. 4 [d] Οὗτοί d 1 Cor. 6. 20. 2 Cor. 11. 2. James 1. 18. ch. 3. 4. & 5. 9.
εἰσιν οἳ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, παρθένοι γάρ εἰσιν· οὗτοί εἰσιν οἱ
ἀκολουθοῦντες τῷ Ἀρνίῳ ὅπου ἂν ὑπάγῃ· οὗτοι ἠγοράσθησαν ἀπὸ τῶν ἀν-

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and although the Latin Vulgate itself was a *Version* made originally for the edification of the people of Italy, it does not allow them the free use of the Scriptures in their own tongue. In spite also of the divine command, to "pray with the understanding" (see on 1 Cor. xiv. 14—20), the Papacy has been very reluctant to grant the use of public *prayer* in the native language of the nations over whom she exercises her sway, and has restrained the accents of public supplication to God within the trammels of her Latin Missal and Breviary. See *Dr. Bentley's* language on this subject in his Sermon on 2 Cor. ii. 17, vol. iii. pp. 247, 248, ed. Dyce.

It may indeed be alleged against this exposition, that the Pope does not bear the *name Latinus* or *Latin*.

But this is no valid objection. It suffices, if he *is* in fact what that *name declares*.

Indeed we should hardly look for a very obvious name here, because the Prophecy describes the search for it as an exercise of *wisdom*, a trial of *understanding*, and a work of *calculation*, —"Here is *wisdom*: let him that hath *understanding count*, or *calculate*, the number of the name."

Holy Scripture says that Christ's "*name* is the *Branch*" (Zech. vi. 12), and that "this is the *name* whereby He shall be *called*, the *Lord our Righteousness*" (Jer. xxiii. 16; xxxiii. 6), and that "a Virgin shall conceive and bear a Son, and they shall *call* His *name Emmanuel*" (Matt. i. 23). And yet we do *not* hear that Christ was ever *called* by *any of these names*: yet the prophecies which thus speak have been most surely fulfilled, because Christ *was*, and *did*, what those names *declare*.

So it may be with the name before us. The Papacy has succeeded to the seat of the Latin Empire, and rules in the capital of the Latin world. And it is indeed a wonderful characteristic of his empire, that this Latin Ruler will not allow any one of the nations on the earth to *buy or sell*, that is, to have any spiritual commerce with men or God by preaching, or prayer, unless they accept his Latin language in the place of God's own original Hebrew and Greek in the Holy Scriptures, and unless they accept his Latin language in the place of their own mother tongue, in common prayer and public praise to God, and in the administration of the Holy Sacraments. He would bring all nations of the earth under his own Latin yoke, and thus exercise over them an Imperial sway which was never wielded by Heathen Rome in the palmiest days of her power.

Thus, the exposition given by *S. Irenæus* and *S. Hippolytus* in the second and third centuries, has gained by time a force and clearness which they could not foresee; and if it was, as they affirm, very probable then, it is still more probable now.

The LAMB standing upon MOUNT SION, and the ONE HUNDRED and FORTY-FOUR THOUSAND with Him.

CH. XIV. 1—5. καὶ εἶδον] *And I saw, and, lo, the Lamb standing upon the mount Sion, and with Him an hundred forty and four thousand, having His name and His Father's name written in their foreheads.*

And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard a voice of harpers harping with their harps: And they sing as it were a new song before the throne, and before the four Living Creatures, and the Elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth.

These are they which were not defiled with women; for they are virgins.

These are they which are following the Lamb whithersoever He goeth. These were redeemed from among men, a first-fruit unto God and to the Lamb. And in their mouth was found no lie: for they are without fault.

This chapter follows the preceding in a natural connexion. It contains a cheering consolation, a triumphant acclamation, and hortatory admonition, consequent upon what has been revealed in the foregoing Vision of the dominion of the Beast, and the persecution of the faithful.

Observe the contrast here.

The LAMB (Ἀρνίον) is displayed standing, in opposition to the BEAST (θηρίον). The Beast had been seen *rising* from the *Sea* (xiii. 1), the element of tumultuous agitation; but the LAMB *stands upon the Mount Sion*, "which shall never be removed" (Ps. cxxv. 1; cp. Ps. ii. 6; cx. 2; cxlvi. 10).

Mount Sion represents the City of the true Church of God, the City of the Lamb (cp. above, ii. 9; iii. 9), and is opposed to *Babylon*, which is the enemy of God's People, and is the city of the BEAST. (See xvii. 4, 5. 18.)

With the Lamb are seen standing *a hundred and forty-four thousand* (12 × 12,000). This number represents completeness and union in the true doctrine and discipline of Christ, as preached by the *Twelve Apostles*. See above on vii. 1—9, and note at end of chap. xi. and on xii. 1, and below, xxi. 14.

The *symbolical* number of 144,000 has a *moral* significance. These 144,000 stand in the same relation to the *portion* of the Church which is the subject of *these* later Visions, as the 144,000 in the Sixth Seal (vii. 4—9) do to the *Universal* Church of *all* ages and places of the world.

By this complete Apostolic number, these faithful confessors are *contrasted* with those who have the *number* of the *Beast*, which represents a *defection* from the Truth (see on xiii. 18). And they have the *name* of the *Lamb* and of His *Father* (so the best MSS.) on their *foreheads*: and so they are contrasted with those who receive the *mark* or *name* of the Beast on their *foreheads*. (See xiii. 16, 17; xiv. 11.)

This Vision, therefore, reveals the cheering truth, that, although, during the sway of the Beast, who had been displayed in the foregoing chapter, many would fall from the faith, and would do homage to him (see xiii. 8. 16), yet the true Catholic Apostolic Church of Christ would never fail, and would finally triumph over the power of the Beast, and would *stand* with *the Lamb* on *Mount Sion*, in His Kingdom, which will never be destroyed; and is hereafter revealed as established "on a great and lofty Mountain." See xxi. 10.

In *v.* 1, on the perfect participle ἑστὸς see above, Matt. xxiv. 15, and ἑστάναι, 1 Cor. x. 12. *Winer*, § 14, p. 72.

St. John hears a sound of jubilee coming *out of heaven* (*v.* 2).

The heavenly voices rejoice in the Victory of the Apostolic company of the 144,000 on Mount Sion. The heavenly quire celebrates *their* victory, by singing a new song before the *Throne*, and before the *Four Living Creatures* and the *Elders*, the emblems of the HOLY SCRIPTURES of the Old and New Testament (see on iv. 4—6), because the Victory has been gained through the power of God and His Holy Word.

In *v.* 4 the Apostolic Company of the 144,000 on Mount *Sion* who stand with the Lamb, are described as they which *were not defiled with women*: that is, they were not corrupted by the spiritual *harlotries* of *Babylon*, the false Church who is seated on the *Beast*, and who lures men with her fascinations, and bewitches them with her charms, and tempts them to drink of the cup of her strange doctrines; and who will be more fully described hereafter (xvii. 1—5). They have not defiled themselves with any spiritual fornications, such as that of the *woman Jezebel*, the false Teacher, already described as deceiving God's servants, and tempting them to commit fornication, and to be false to their plighted troth and allegiance to Him (see above, on ii. 20. 22).

They were not sullied with any such defilements; for "*they are Virgins*." Their souls had been espoused to Christ in spiritual wedlock, in Holy Baptism, by an Apostolic ministry, as St. Paul says to the Corinthians (2 Cor. xi. 2), *I espoused you as a chaste Virgin to one Husband, Christ*. "A *pure faith* is the *virginity* of the *soul*" (*S. Aug.* See on 2 Cor. xi. 2). They have

θρώπων ἀπαρχὴ τῷ Θεῷ καὶ τῷ Ἀρνίῳ· 5 [e] καὶ ἐν τῷ στόματι αὐτῶν οὐχ
e Ps. 32. 2. Zeph. 3. 13. Eph. 5. 27. Jude 24.
εὑρέθη ψεῦδος· ἄμωμοι γάρ εἰσιν.

f ch. 8. 13.
6 [f] Καὶ εἶδον ἄλλον ἄγγελον πετόμενον ἐν μεσουρανήματι, ἔχοντα εὐαγγέλιον
αἰώνιον εὐαγγελίσαι ἐπὶ τοὺς καθημένους ἐπὶ τῆς γῆς, καὶ ἐπὶ πᾶν ἔθνος καὶ
φυλὴν καὶ γλῶσσαν καὶ λαόν, 7 [g] λέγων ἐν φωνῇ μεγάλῃ, Φοβήθητε τὸν Θεὸν
g Gen. 1. 1. Ps. 33. 6. & 124. 8. & 146. 6. Acts 14. 14. & 17. 24.
καὶ δότε αὐτῷ δόξαν, ὅτι ἦλθεν ἡ ὥρα τῆς κρίσεως αὐτοῦ· καὶ προσκυνήσατε
τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πηγὰς
ὑδάτων.

h Isa. 21. 9. Jer. 51. 8. ch. 18. 2, 3, 10, 21. & 16. 19. & 17. 2, 5.
8 [h] Καὶ ἄλλος δεύτερος ἄγγελος ἠκολούθησε λέγων, Ἔπεσεν, ἔπεσε Ba-
βυλὼν ἡ μεγάλη, ἣ ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς
πεπότικε πάντα τὰ ἔθνη.

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endeavoured to preserve their virgin purity of Soul in the true faith, "whole and undefiled," and to "perfect holiness in the fear of God," in spirit, soul, and body (2 Cor. vii. 1. 1 Thess. v. 23), and love the Lord in *uncorruptness*, ἀφθαρσίᾳ. See on Eph. vi. 24.

"*The Virgins* here mentioned," says the ancient Expositor in the works of *Augustine* (iii. pp. 31. 37), "are not only chaste in body, but they represent the Christian Church, which keeps the faith pure, not stained with any adulteration of heresy, nor with the sensual indulgences of this world: and we all, by baptism, and by Repentance after Baptism, may be Virgins, in the inner man, and may be without guile."

The word παρθένος is applied to *men* as well as to *women*. See *Suicer* in voce, and *Fabric.* Cod. Apocr. V. T. ii. 92. *Kypke*, Obs. Sacr. on this passage. St. John himself is sometimes called παρθένος by Ecclesiastical Writers.

These Virgins represent the faithful Bride, married to the spotless Lamb (see xix. 7. 9), and they have not been seduced from their love to Christ by any of the ministers of the *Beast: they are they who are following the Lamb wheresoever He goeth.* If He goes to Gethsemane, they follow Him thither; if He goes to Calvary, they take up their Cross and follow Him thither. He is gone to heaven, and they will be with Him there also.

In *v.* 4 remark the *present participle* οἱ ἀκολουθοῦντες, they *who are* following the Lamb. Cp. οἱ ἐρχόμενοι ἐκ τῆς θλίψεως (vii. 14), and τοὺς νικῶντας ἐκ τοῦ θηρίου (xv. 2). This Hebraistic use of the *present participle* with the definite article, giving it the force of a *noun substantive*, is very expressive, as denoting the prominent feature, and distinctive characteristic which is designed for the reader's attention. Cp. οἱ ἐν Κυρίῳ ἀποθνήσκοντες (xiv. 13), these who *are dying* in the Lord, οἱ προσκυνοῦντες τὸ θηρίον (xiv. 11), οἱ τηροῦντες τὰς ἐντολὰς τοῦ Θεοῦ (xiv. 12). See *Winer*, § 18, p. 100, and § 45, p. 316, and note above, on Matt. iv. 3, ὁ πειράζων.

In *v.* 5 *Elz.* has δόλος, but A, B, C have ψεῦδος, *a lie*, and so *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Tregelles*. Cp. the contrast in the prophecy of St. Paul concerning the Man of Sin, with his *lying* wonders, τέρατα ψεύδους, and adherents, who are given over to love *the lie* (τὸ ψεῦδος), which he upholds (2 Thess. ii. 9—11).

On the word ἄμωμος, *without blemish*, see Eph. i. 4; v. 27. Col. i. 22. The Saints are made spotless by the blood of the Immaculate Lamb, Who redeemed them, and washed them from their sins, and Who, by offering Himself to God as "a Lamb *without blemish* (ἄμωμον) and without spot" (1 Pet. i. 19. Heb. ix. 14), enables them to "offer themselves living sacrifices, holy and acceptable to God" (Rom. xii. 1. Heb. xiii. 15).

In *v.* 5, after εἰσιν, *Elz.* has ἐνώπιον τοῦ θρόνου τοῦ Θεοῦ, but this addition is not in A, B, C, and is rejected by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, and *Tregelles*, and it is liable to objection on this account, because the servants of God, who are here presented to the view, are *not yet exalted* to *heavenly glory* and everlasting felicity, but are on *Mount Sion*, the Christian Church, and they are *a first-fruit* to God and the Lamb (*v.* 4).

The triumphal song does not originate with this Apostolic company of the 144,000, but it comes forth from *heaven* (*vv.* 2, 3), from the lips and harps of Angels, chanting their *victory*; and it is *learnt* by the Apostolic company (*v.* 3), who are on Mount Sion. The triumphs of the Church on Earth are celebrated by the Church in heaven: and the Church on Earth learns the song of praise, and echoes the joyful sound. The γὰρ after ἄμωμοι is not in A, C, and is omitted by *Lachmann*.

The Angel flying in mid-heaven with the Everlasting Gospel to preach to all.

6, 7. καὶ εἶδον] *And I saw another Angel flying in mid-heaven, having the everlasting Gospel to preach unto them that sit on the earth, and unto every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.*

Here is another Contrast.

The *Beast* has been represented in a preceding Vision as warring against Holy Scripture, and killing the Two Witnesses (see on xi. 3—7), which were raised again by the Spirit of God. The Scriptures have been also represented in another foregoing Vision as having been *bound* at the Great River *Euphrates*, which is the River of the *Great City*, the Mystical *Babylon*, the seat of the *Beast* (see above on ix. 14, and below, xvii. 3—5), and as having been afterwards *loosed* at God's command (see above on ix. 14).

As a natural sequence of those Visions, an *Angel* is now revealed flying in *mid-heaven*,—that is, conspicuously soaring aloft in triumph in the zenith of the sky, in the sight of all the world, and bearing "the Everlasting Gospel to preach *unto* (ἐπὶ, so A, B, C, *Lach.*, *Tisch.*, *Tregelles*) *those who are sitting upon the Earth*," sitting in worldliness and carnal indifference (see on Luke xxi. 35, and above, iii. 10), and to preach *unto* (ἐπὶ) *every nation, and tribe, and tongue, and people.*

This Preaching of the Gospel is a preparation for the End, as Christ Himself has declared. See Matt. xxiv. 14.

The Gospel which the Angel bears is called the Everlasting Gospel. Here is another contrast to the agency of the Beast above described, and of his adherents. The Gospel of Christ is the *everlasting* Gospel. It is unchanged and unchangeable. Nothing can be taken from it, and nothing can be added to it. The Gospel is One and the same Gospel as it was 1800 years ago. It is the same Gospel for all Nations, and for all ages, even unto the end of the world. And St. Paul has said, "If any one, or even an *Angel* from heaven, preach to you any thing, *besides* what we preached, let him be *anathema*." (See on Gal. i. 6—9.)

Yet, in spite of that *Apostolic anathema* twice repeated, the adherents of the Beast have pronounced *their anathema* on all who do *not* receive the *new* doctrines which they have *added* to the Gospel of God.

The words with which the Trent Council concluded its deliberations were words of malediction, "*Anathema, Anathema;*" and they were reiterated against all those who will not accept their novel decrees. *Concil. Trident.* Session xxv. Decr. 4, 1563.

In that Council the Papacy affirmed that its own *Latin Version* is to be the authentic Standard of Holy Scripture: and it has denied the free use of vernacular Versions of the Holy Scriptures to Nations under its sway (see above on xiii. 17, 18): but in this Vision the Angel *flies* (such is his eagerness and love) to preach the *Everlasting Gospel* unto *every nation, and tribe, and language, and people.*

The Angel also commands the world to *worship God.* Here is another contrast to the agency of the second Beast or false Teacher described above, who has horns *like a Lamb*, and endeavours to make every one *worship* the *Beast*, and his *Image* (see xiii. 11, 12. 15).

Anticipation of the Fall of Babylon.

8. καὶ ἄλλος] *And there followed another Angel, saying, "Fell, Fell, Babylon the Great," who hath given to all nations to drink of the wine of the wrath of her fornications.*

Remark the *aorist* here, ἔπεσεν, repeated, "*Fell, Fell*, Baby-

9 Καὶ ἄλλος ἄγγελος τρίτος ἠκολούθησεν αὐτοῖς λέγων ἐν φωνῇ μεγάλῃ, Εἴ τις προσκυνεῖ τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ λαμβάνει χάραγμα ἐπὶ τοῦ μετώπου αὐτοῦ ἢ ἐπὶ τὴν χεῖρα αὐτοῦ, 10 i καὶ αὐτὸς πίεται ἐκ τοῦ οἴνου τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ τῆς ὀργῆς αὐτοῦ, καὶ βασανισθήσεται ἐν πυρὶ καὶ θείῳ ἐνώπιον τῶν ἁγίων

i Ps. 75. 8. Isa. 51. 17. Jer. 25. 15. ch. 16. 19. & 19. 20. & 20. 10.

lon the Great." The English words "*is fallen*" do not exactly represent the Angel's prophecy. The meaning is,—though Babylon is now so great, and seems so strong, yet she *fell*. He *foresees* her *fall* as an event so *certain* that he describes it as *past*. On this prophetic use of the *aorist*, which expresses the *certainty* and *suddenness* of the fall, as if it were by a single blow, see above on ἐτελέσθη, x. 7.

There is also a peculiar significance in these words ἔπεσεν, ἔπεσε Βαβυλὼν ἡ μεγάλη, as connecting *this* Apocalyptic prophecy concerning the fall of the *mystical* Babylon with the predictions of the *Hebrew Prophets* concerning the fall of the *literal* Babylon. Compare here Isa. xxi. 9, πέπτωκε πέπτωκε Βαβυλών, and Jer. li. 8 = xxi. 8, in the Septuagint Version, ἔπεσε Βαβυλών. And this *parallelism* between Hebrew Prophecy and the Apocalypse suggests and teaches, that as certainly and as suddenly as the *literal* Babylon *fell*, so certainly and so suddenly will the *mystical* Babylon fall.

Babylon *fell*. Here is an *anticipation*. It is a characteristic of the Apocalypse, as it is of Hebrew Prophecy, to *anticipate* future events, and to speak of them as having already *taken place*; and afterwards to *return*, by way of *recapitulation*, and to enlarge more fully upon them. See *Augustine*, de Civ. Dei xx. 14, "*recapitulando* dicit, tanquam ad id *rediens*, quod distulerat;" and *ibid.* c. 17, in Apocalypsi Joannes "*eadem* multis modis *repetit*." See above, *Introduction*, p. 151, and below, xx. 1—7, and cp. *Düsterdieck*, Einleitung, pp. 15—21.

Here, then, is a prophetic pre-announcement of an event which is to be described more fully *hereafter*—the *fall of the mystical Babylon*. See below, xvii. 1—18, pp. 250—253, where the question will be considered,—What City is meant by "*Babylon the Great?*"

It is not said here that Babylon was able to *compel* all nations to drink of *her* cup. The verb ποτίζω is used in *fourteen* other places of the New Testament, and in no case does the verb ποτίζω bear that meaning. The sense is, that she *endeavours* to make all Nations to drink of her golden cup (see xvii. 4). This cup is declared to be full of *the wine of the wrath*, that is, *the wrath* of God (cp. ἡ ὀργὴ, 1 Thess. ii. 16. Ps. lxxv. 9. Isa. li. 17. Jer. xxv. 15, 16), who, in His righteous retribution, will give to her *to drink of the cup of the wine of the fierceness of His wrath* (xvi. 19; cp. xiv. 10).

She is arrayed in splendid attire (xvii. 3), and professes to give them a delicious beverage from her golden chalice; but it will be found by those who drink it, to be no other than the *wine of the wrath of God*. And it is said to be the *wrath* of her *fornication*, because her fornication is the *cause* of that wrath, and because it is the *object* against which that wrath is directed.

On this use of the genitive, see above on Luke vi. 12, and *Winer*, § 30, pp. 167—169.

Some recent expositors have rendered these words, "Who hath *forced* the nations to drink of the wrath of her fornication;" and have interpreted the word *fornication* to mean "*secular commerce*," and "*wrath*" to signify the *violence* with which the commerce is driven forward. Such interpretations may be mentioned as indicating the results produced by the erroneous theory, that St. John is here speaking of a *secular* or *heathen* power; and as serving, among other evidences, to show the unsoundness of that theory.

WARNING against Worship of the BEAST.

9. καὶ ἄλλος] *And another third Angel followed them, saying with a loud voice, If any man worshippeth the Beast and his Image, and receiveth his mark upon his forehead or upon his hand, he also shall drink of the wine of the wrath of God which is mixed undiluted into the cup of His indignation; and he shall be tormented with fire and brimstone before the Lamb. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the Beast and his Image, and whosoever receiveth the mark of his name.*

— εἴ τις προσκυνεῖ] *If any man worshippeth the Beast, he shall drink of the wine of the wrath of God.*

These words contain an answer to the objections of some who allege, that the interpretation propounded above—which applies the description of the Beast to the Roman Papacy—cannot be true, inasmuch as it would involve a denial of the salvability of all who lived under it.

This objection is unfounded.

The Apocalypse itself refutes such a supposition. It declares that there are some *servants of God* in *Babylon*, the city of the Beast, and that there will be some servants of God in her there even till the eve of her fall. It contains a warning to God's people *to come out* of her; and it is evident from this warning, that some who are in her are *people of God* (xviii. 4).

Many, doubtless, there are, and ever have been, under the Papacy like those of Thyatira, who are described in this book as not knowing the *depths of Satan* (ii. 24).

It is not till after the *fall of Babylon*, already anticipated in *v.* 8, and now supposed to *have taken place*, that the solemn and awful denunciation contained in these verses (*vv.* 9, 10) is uttered. But *that* fall has *not* taken place yet. It is *present* to *God*, who foreknows all things. Indeed, it is so certain, that it is represented as already *past* (*v.* 8). But it is still *future* to us. Rome still stands. The woe pronounced in these verses will light on those who have seen the dreadful judgments which will be executed by God on Babylon, and yet will not profit by the warning of her fall, but will persist in worshipping the Beast, even to the end. See note on *v.* 11.

But here a caution is necessary.

Many, doubtless, there were in *former* times in *our own* land, who had not the privilege, which *we* enjoy, of hearing the voice, "*Come out of her*, My People." *They had* not the warnings of the Everlasting Gospel: to them it was almost a sealed book. And this, too, is still the case with many in *foreign* lands. And since men's responsibilities vary with their privileges, and God judgeth men according to what they have, and not according to what they have not, therefore Christian Love, which hopeth all things, will think charitably, and if it speak at all, will not speak harshly of them.

This is true. But this is not all. What will be the lot of those who *hear* the voice, "*Come out of her*," and do not *obey* it? And, still more, what will be the lot of *those* who *go in* to Babylon and dwell there, when the voice from heaven says, "*Come out of her*, My people?"

The holy *Angels* are represented here as preaching the Gospel (*v.* 6), and announcing God's *warnings* to the world, especially those warnings which concern Babylon, and the power of the Beast (*vv.* 8, 9. 11).

Let us, therefore, take heed not to weaken the force of these divine warnings, lest we ourselves be excluded from the blessed company of the Angels. We may hope for the enjoyment of their society, if with hearts like theirs, full of love to God, and of zeal for the salvation of mankind, we announce these warnings to others, and labour and pray for those who are in need of these admonitions.

It is to be carefully observed, that in the present Chapter we are brought to the very eve of the *Second Advent* of Christ; see *vv.* 7. 14, 15. 18.

Here is another example of *anticipation* which is very common in the Apocalypse. *If* (as some have said, and even still say) the *Beast*, as represented here, means the *Heathen* Empire of *Rome*, and if, as some allege, Babylon means the *Heathen* City of Rome, then the warnings of this Chapter would be altogether irrelevant. The *Heathen* Empire of Rome has disappeared more than a thousand years ago, and the Heathen City of Rome is no longer Mistress of the Earth. There is not, nor has there been for ten centuries, any need of an Angel from heaven to warn the world *not to worship Heathen Rome*.

But there *is* great need of an angelic voice to warn the world not to bow down, in their Consciences, Judgments, Reasons, and Wills, to another power, whose throne is at Rome; and who has exercised for many centuries, and still exercises a spiritual sway in the world.

In *v.* 10 the wine of God's wrath is said to be *mixed* (κεκερασμένος), and yet to be *undiluted* or *unmixed* (ἄκρατος).

Here is an *oxymoron*, showing that this saying is a *spiritual* one, and *not* to be taken *literally*. The wine of God's wrath is *mixed*, because it is mingled with the *bitter ingredients* of His indignation; as wine among the Hebrews sometimes was *mixed* with *drugs*, for the purpose of giving it greater potency (see Ps. lxxv. 9, and on Matt. xxvii. 34). But it is also *unmixed*, as not

ἀγγέλων καὶ ἐνώπιον τοῦ Ἀρνίου· 11 [k] καὶ ὁ καπνὸς τοῦ βασανισμοῦ αὐτῶν
k Isa. 34. 10. ch. 19. 3.
εἰς αἰῶνας αἰώνων ἀναβαίνει, καὶ οὐκ ἔχουσιν ἀνάπαυσιν ἡμέρας καὶ νυκτὸς οἱ
προσκυνοῦντες τὸ θηρίον καὶ τὴν εἰκόνα αὐτοῦ, καὶ εἴ τις λαμβάνει τὸ χάραγμα
l ch. 13. 10.
τοῦ ὀνόματος αὐτοῦ. 12 [l] Ὧδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν· οἱ τηροῦντες τὰς
ἐντολὰς τοῦ Θεοῦ καὶ τὴν πίστιν Ἰησοῦ.

m 1 Cor. 15. 18. 1 Thess. 4. 14.
13 [m] Καὶ ἤκουσα φωνῆς ἐκ τοῦ οὐρανοῦ λεγούσης, Γράψον· Μακάριοι οἱ
νεκροὶ οἱ ἐν Κυρίῳ ἀποθνήσκοντες ἀπάρτι. Ναὶ, λέγει τὸ Πνεῦμα, ἵνα ἀναπαύ-
σονται ἐκ τῶν κόπων αὐτῶν· τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν.

n Ezek. 1. 26. Dan. 7. 13. ch. 1. 13. & 6. 2.
14 [n] Καὶ εἶδον, καὶ ἰδοὺ νεφέλη λευκὴ, καὶ ἐπὶ τὴν νεφέλην καθήμενον ὅμοιον
Υἱῷ ἀνθρώπου, ἔχων ἐπὶ τῆς κεφαλῆς αὐτοῦ στέφανον χρυσοῦν, καὶ ἐν τῇ χειρὶ
o ch. 16. 17. Joel 3. 13. Matt. 13. 39. Jer. 51. 33.
αὐτοῦ δρέπανον ὀξύ. 15 [o] Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ κράζων ἐν
φωνῇ μεγάλῃ τῷ καθημένῳ ἐπὶ τῆς νεφέλης, Πέμψον τὸ δρέπανόν σου καὶ
θέρισον, ὅτι ἦλθεν ἡ ὥρα θερίσαι, ὅτι ἐξηράνθη ὁ θερισμὸς τῆς γῆς. 16 Καὶ
ἔβαλεν ὁ καθήμενος ἐπὶ τὴν νεφέλην τὸ δρέπανον αὐτοῦ ἐπὶ τὴν γῆν, καὶ
ἐθερίσθη ἡ γῆ.

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being *tempered* with any elements of *mercy*; as wine among the Hebrews and other ancient nations was diluted with *water*. See Isa. i. 22, and cp. *Jahn*, Archæol. § 144.

In *v.* 11 *οἱ προσκυνοῦντες τὸ θηρίον* is a stronger expression than "*those who worship the Beast*:" it means those whose *distinguishing characteristic* is, that they *are worshipping* the beast, and *persist* in worshipping him, even to the end. On this sense of the present participle with the article, see above, *v.* 4, cp. *vv.* 12, 13.

This characteristic is so strongly marked that they are here represented as keeping it even *after* their death; they, *who are the worshipping* votaries and vassals of the Beast, they who live and die with this character stamped upon them, *have no rest day or night* after death.

12. *ὧδε ἡ ὑπομονή*] *Here is the patience of the Saints: they that are the keepers of the commandments of God and of the faith of Jesus.*

13.] *And I heard a voice from heaven saying, Write, Blessed are the dead, they who are dying in the Lord henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow with them.*

They who are the keepers of the *faith* of *Jesus*, that is, the faith taught by *Jesus* (see on Rom. xii. 6. Jude 3, and of which He is the object, see xii. 17), are contrasted with those who have been just described (in *vv.* 9 and 11), as the worshippers of the Beast and the wearers of His mark, that is, the upholders and promoters of his profession of faith. The contrast between the *number* of *Jesus* and that of the Beast has been mentioned above, on xiii. 18.

After *λεγούσης* in *v.* 13, *Elz.* adds *μοι*, but this is not in the best MSS., and is rejected by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Treyelles*.

The word *ἀπάρτι*, *henceforth, from this time forth* (see John i. 52; xiii. 19; xiv. 7), intimates that there is a special blessedness announced from heaven to those who in times of great trouble and trial remain unwavering and firm, and stand fast, *keeping the commandments of God, and the faith of Jesus*. This mention of the faith of *Jesus* is a caution against the Judaistic notions of St. John's days, and reminds the reader that the *Sion* of the Apocalypse (see *v.* 1) is the *Church* of *Jesus* Christ.

Some Ancient Expositors connect *ἀπάρτι* with *ναί*. See *Andreas*, *Primasius*, *Bede*, and so B, and *Vulg.*, "*Amodo, jam*, dicit Spiritus;" the meaning of which would be that they who depart hence in the Lord enjoy *immediate* blessedness after their dissolution (see on Luke xxiii. 43). But wherever *ναί* is used in the New Testament, it stands the *first* word in the sentence. Perhaps, however, this sense, in a somewhat modified form, is the true one. *Blessed are they who are dying in the Lord;* and then a pause is to be made, and *ἀπάρτι* may stand by itself, the word *blessed* being repeated: *blessed* they are *even* from this *moment* in which they *are dying;* the *present* participle being used here. *Yea, saith the Spirit*, blessed are they who are thus dying, *that they may rest from their labours*.

They (says *Bede*) who worship the Beast to the end *never rest* after their death (see *v.* 11), but they who die in the Lord enjoy repose and are *blessed, even from the moment of their death*. And so the passage is understood by *A Lapide*, *Wolf*, *Ewald*, *De Wette*, *Hengstenberg*, *Ebrard*; see *Düsterdieck*, p. 470. Thus this passage would indeed declare the *immediate* blessedness of the faithful, whose *complete* blessedness is hereafter declared in xix. 9, which is the consummation of this declaration (cp. *Hengstenberg* here). *Yea, even so saith the Spirit, blessed are they* who thus depart this life, not that they may *perish* (1 Cor. xv. 18), or pass into a place of everlasting torment (*v.* 10), as will be the lot of those who persist in worshipping the Beast, after the fall of Babylon, and continue worshipping him even to the end (*vv.* 8—11), but who go hence in order *that they may rest in peace from their labours* (see above, on vi. 11. Cp. *Winer*, p. 409), and their works are not lost, but *follow with them*, and *will* receive an eternal reward at the Great Day.

A, C have *ἀναπαήσονται* here, and this has been compared with the form *ἐκάην* from *καίω* (see *Winer*, § 15, p. 80), but there seems to be little analogy between the two. B has *ἀναπαύσονται*.

A, C have *γὰρ* before *ἔργα*, and so *Lachmann* and *Treyelles*; but B and the majority of Cursives have *δὲ*, and so *Tisch.*, and this reading seems preferable as introducing an additional circumstance of blessedness.

Preparation for the LAST JUDGMENT.

14—16. *καὶ εἶδον*] *And I saw, and behold a white cloud, and one sitting on the cloud like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the inner temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the season is come to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.*

One like the Son of Man is *Christ* (see i. 13) in His Human Nature coming to judge the world. He *sitteth*, because He is the *Judge;* and He sitteth on the *Cloud*, which is like His judgment-seat and chariot, on which He is described as coming in glory to judgment (see Dan. vii. 13. Matt. xxiv. 30; xxvi. 64. Luke xxi. 27. Acts i. 11; above, i. 7; x. 1; and xi. 12), and this cloud is *white* like *light*, the colour of Christ (see vi. 2). And He has a *golden crown* of *victory*, as in the First Seal. See vi. 2, and *Andreas* here.

Hitherto we had heard the voices of the *Heralds* announcing the approach of their Lord, but now we see the JUDGE (*Bede*).

He receives a commission to reap. The commission comes *through* the Angel from God. The Angel is only the bearer of it. The commission comes from the *ναὸς* of God; that is, from the inner *shrine* of the heavenly Temple, from the oracle of the Heavenly Holy of Holies, in which the Godhead dwells in ineffable glory, and it comes to Christ as *Son of Man*. "The Father judgeth no man, but hath committed all judgment to the Son, and hath given Him authority to *execute judgment* also, because He is the *Son of Man*" (John v. 22. Acts x. 42; xvii. 31). And the *hour* appointed for the Last Judgment is determined by the FATHER. (Matt. xxiv. 36. Acts i. 7.)

Vision of the LAST JUDGMENT. The work of JUDGMENT is described under a *double figure*.

1, As a HARVEST; 2, as a VINTAGE.

The dominant idea in the metaphor of the *Harvest* is the *ingathering* of the *Good;* the dominant idea in the metaphor of the *Vintage* is the *crushing* of the *Wicked*.

The *Harvest* is mentioned *first:* and this *priority* shows that Christ's *first* desire is that all should be *saved* (see 1 Tim. ii. 4).

17 Καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ ναοῦ τοῦ ἐν τῷ οὐρανῷ ἔχων καὶ αὐτὸς
δρέπανον ὀξύ· 18 [p] καὶ ἄλλος ἄγγελος ἐξῆλθεν ἐκ τοῦ θυσιαστηρίου, ὁ ἔχων p ch. 16. 8. Joel 3. 13.
ἐξουσίαν ἐπὶ τοῦ πυρός, καὶ ἐφώνησε κραυγῇ μεγάλῃ τῷ ἔχοντι τὸ δρέπανον τὸ
ὀξὺ λέγων, Πέμψον σου τὸ δρέπανον τὸ ὀξύ, καὶ τρύγησον τοὺς βότρυας τῆς
ἀμπέλου τῆς γῆς, ὅτι ἤκμασαν αἱ σταφυλαὶ αὐτῆς. 19 [q] Καὶ ἔβαλεν ὁ ἄγγελος q ch. 19. 15.
τὸ δρέπανον αὐτοῦ εἰς τὴν γῆν, καὶ ἐτρύγησε τὴν ἄμπελον τῆς γῆς, καὶ ἔβαλεν
εἰς τὴν ληνὸν τοῦ θυμοῦ τοῦ Θεοῦ τὸν μέγαν. 20 [r] Καὶ ἐπατήθη ἡ ληνὸς ἔξωθεν r Isa. 63. 3. Lam. 1. 15.
τῆς πόλεως, καὶ ἐξῆλθε αἷμα ἐκ τῆς ληνοῦ ἄχρι τῶν χαλινῶν τῶν ἵππων, ἀπὸ ch. 11. 8. & 19. 14.
σταδίων χιλίων ἑξακοσίων.

XV. 1 [a] Καὶ εἶδον ἄλλο σημεῖον ἐν τῷ οὐρανῷ μέγα καὶ θαυμαστὸν, ἀγγέλους a ch. 12. 1, 3. & 14. 10. & 16. 1.
ἑπτὰ ἔχοντας πληγὰς ἑπτὰ τὰς ἐσχάτας, ὅτι ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ b ch. 4. 6. & 5. 8. & 13. 15, 17. & 14. 2. & 21. 18. Matt. 3. 11.
Θεοῦ. 2 [b] Καὶ εἶδον ὡς θάλασσαν ὑαλίνην μεμιγμένην πυρί· καὶ τοὺς νικῶντας

The *Harvest* is the manifestation of God's *Love* in the ingathering of the *good wheat* into the *heavenly barn* (Matt. xiii. 39). In like manner when Christ describes the transactions of the Great Day, He *speaks first* of the *reward* to them on the *right hand* (Matt. xxv. 34), and *afterwards* He pronounces the doom of those on the *left hand* (*v.* 41).

The Parable of the Tares and the Wheat is not at variance with this view; for *there* the whole drift of the Parable is concerning the existence of *evil* in the world, and in the Church: and evil is therefore put prominently forward: and the Wheat could not be reaped with the sickle, *unless* the Tares growing with it had been first rooted up (Matt. xiii. 30. 39. 43).

In accordance with this view of the divine desire for the *salvation* of *all* men, the work of reaping the *Harvest* of the *good seed* is here done by *Christ Himself*, the Son of Man (*v.* 14), but He executes by an Angel the work of the *Vintage*.

It is indeed Christ Who treads the Winepress (see xix. 15), "for all judgment is committed to Him."

The World's Vintage.

17—20. *καὶ ἄλλος*] *And another angel came out of the inner temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, he that hath authority over the fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the Earth; for her grapes are fully ripe. And the angel thrust in his sickle into the Earth, and gathered the vine of the earth, and cast it into the great Winepress of the wrath of God. And the Winepress was trodden without the City: and blood came out from the Winepress, even up to the bridles of the Horses, for the space of a thousand six hundred furlongs.*

In *v.* 18 A, C have ὁ before ἔχων, and so *Lach.*, *Tisch.* *Elz.* omits it. In *v.* 19 A, B, C have τὸν μέγαν, and so *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Tregelles*; and some of the old Commentators (e. g. *Primasius*) have remarked on this singular combination of a *masculine adjective* with a *feminine substantive*. Cp. *Winer*, § 59, p. 466. If the reading is correct, perhaps this is another specimen of the practice of the writer of the Apocalypse endeavouring to stimulate the attention of the reader to things and persons of unparalleled grandeur and sublimity by bold solecisms (see above, i. 4). The substantive ληνὸς is feminine, but his view of it, as *here used*, may be, that a *feminine* adjective would be too weak to describe its awful fury: and that the exceeding terror of the *winepress of the wrath of God* may best be described by a combination at variance with ordinary human utterances concerning the things of this lower world. Even in heathen Poets we find something of the same anomalous combination, e. g. in *Æschyl.* Eumen. 551, Wellauer; Agam. 545, Blomf. *Eurip.* Hippol. 387. *Pindar*, Olymp. vi. 23, Heyne. Cp. Matt. G. G. § 436. There was something of the same δεινότης in the acclamation "Moriamur pro *rege nostro* Mariâ Theresâ."

The casting of Grapes into a *Winepress*, and the act of *treading* them under the feet, so that the juice flows out of them in purple streams, is emblematic in Holy Scripture of *destruction of Enemies* in battle, with great *carnage* (Isa. xvii. 6. Jer. xlix. 9. Lam. i. 15). It is especially descriptive of the Last Judgment to be executed by Christ. For He in His own Death and Passion poured out His own blood in the Winepress of God's fury against the Sin of the World, and thus he was a Saviour and a Redeemer of all, before He became their Judge. But when the Day of grace and salvation is past, and the Day of Doom is come, and the season of the *World's Vintage*, then He will tread all His enemies *under His feet* (1 Cor. xv. 25. 27) with the same ease as the treader of grapes in a Winepress tramples the ripe, luscious fruit; He will trample them in the great Winepress of the wrath of God. Compare the prophecy of Isaiah (lxiii. 1—6), where the two ideas above expressed are combined in one picture; and see Joel iii. 9. 13, where the imagery of the Vintage is used to describe the Judgment of God.

This judgment and destruction of His Enemies will be *universal*. None will escape. The blood is therefore described as flowing from the Winepress for 16,000 *furlongs*, i. e. 4×4000, which is symbolical of *all space*,—"per quatuor omnis mundi partes," says *Primasius*. See above, on ch. xi. at end.

On the use of ἀπὸ here, to signify *distance*, see on John xi. 18; xxi. 8.

The Winepress is trodden *from without the City*; for no unclean thing can enter *into* the City, the Holy City (xxi. 27; xxii. 15). *Elz.* has ἔξω here; but A, B, C have ἔξωθεν, and so *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Tregelles*.

The blood is said to reach up to the *bridles of the Horses*. This mention of *Horses*, in connexion with *the Winepress*, may at first cause surprise. But it serves an important purpose. It is doubtless designed to show, that the words are to be understood *figuratively* and *not literally*; a purpose which is also answered by the combination of a *sickle* with the *vintage* (*v.* 18). And the *Horses* are mentioned here, in order to *connect* this prophecy of Christ's Triumph over His enemies with the vision of His Victories on the *White Horse* revealed in the first Seal (vi. 2), and with His final conquest in xix. 11—14, where He is described as "riding on *the White Horse*, and His Armies follow Him on *White Horses*, and He has a vesture dipped in blood, and *He treadeth the Winepress of the fierceness and wrath* of the Almighty; and He hath on His vesture His name written, King of Kings, and Lord of Lords." Observe the combination of the *Winepress* with the *Horses* in *that* Vision, as here.

Ch. XV. 1. *καὶ εἶδον*] *And I saw another sign in heaven, great and marvellous, seven angels, having seven plagues, which are the last, for in them is finished the wrath of God.*

St. John, having been brought, in the foregoing chapter, to the eve of the Day of Judgment, now *re-ascends*, as usual, to an *earlier* point in the Prophecy; and *enlarges* on the judicial chastisements to be inflicted on the Empire of the Beast.

Those chastisements are called the *Seven last Plagues*, or Seven Vials (see *v.* 5, and xvi. 1).

The plagues which are to be poured out upon the Empire of the Beast are called *the last*, for in them *is filled up* the wrath of God.

Here is another Evidence that the Empire of the Beast is a Power that will endure to the *eve of the end*; and cannot be (as some have imagined) the *Heathen* Empire of Rome.

The aorist ἐτελέσθη (literally, *was* finished) is the prophetic aorist, which speaks of a thing foreseen and decreed by God as *already done*. See above, note on ἐτελέσθη, x. 7.

Anticipations, continued and expanded, of the future Victory of the Faithful over the Power of the Beast.

2. *καὶ εἶδον*] *And I saw as it were a sea of glass mingled with fire, and those who come forth conquering from the Beast and his image, and the number of his name, standing on the sea of glass, having harps of God. And they sing the song of Moses the*

ἐκ τοῦ θηρίου καὶ ἐκ τῆς εἰκόνος αὐτοῦ καὶ ἐκ τοῦ ἀριθμοῦ τοῦ ὀνόματος αὐτοῦ,
c Exod. 15. 1. Ps. 111. 2. & 139. 14. & 145. 17. ἑστῶτας ἐπὶ τὴν θάλασσαν τὴν ὑαλίνην, ἔχοντας κιθάρας τοῦ Θεοῦ· [3] [c] καὶ
ᾄδουσι τὴν ᾠδὴν Μωϋσέως δούλου τοῦ Θεοῦ, καὶ τὴν ᾠδὴν τοῦ Ἀρνίου, λέ-
γοντες, Μεγάλα καὶ θαυμαστὰ τὰ ἔργα σου, Κύριε ὁ Θεὸς ὁ παντοκράτωρ,
d Isa. 66. 23. Jer. 10. 7. δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοί σου, ὁ βασιλεὺς τῶν ἐθνῶν· [4] [d] τίς οὐ μὴ φοβηθῇ
σε, Κύριε, καὶ δοξάσει τὸ ὄνομά σου; ὅτι μόνος ὅσιος· ὅτι πάντα τὰ ἔθνη
ἥξουσι καὶ προσκυνήσουσιν ἐνώπιόν σου, ὅτι τὰ δικαιώματά σου ἐφανερώ-
θησαν.

e Num. 1. 50. ch. 11. 19. [5] [e] Καὶ μετὰ ταῦτα εἶδον, καὶ ἠνοίγη ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου ἐν τῷ
f ch. 1. 13. Exod. 28. 6, 8. Ezek. 44. 17, 18. οὐρανῷ· [6] [f] καὶ ἐξῆλθον οἱ ἑπτὰ ἄγγελοι, οἱ ἔχοντες τὰς ἑπτὰ πληγὰς, ἐκ τοῦ
ναοῦ, ἐνδεδυμένοι λίνον καθαρὸν λαμπρὸν, καὶ περιεζωσμένοι περὶ τὰ στήθη

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servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, O Lord God the Almighty: righteous and true are thy ways, thou King of the Nations. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all the nations shall come and worship before thee; for thy judgments were made manifest.

St. John sees a *sea* of *glass* mingled with *fire*. Here is an allusion to the deliverance of the Israelites from the captivity of Egypt, and to the Divine retribution executed on the enemies of the ancient People of God. The *fire* is the emblem of Judgment. The *sea* which St. John beholds calls to mind the *Red Sea* which overwhelmed God's foes with its waves, but which is not a tumultuous element to His *faithful servants*, but a placid sea of *glass*, like the crystal sea in Heaven described above, iv. 6.

Standing on its shore are seen those who come *forth* conquerors *out of the* bondage of the *Beast*, that is, those who are delivered from his sway, as the Israelites were in their Exodus from the land of Pharaoh, and from the house of bondage, and who emerged in triumph from the waters of the Red Sea. This is the idea expressed in the phrase τοὺς νικῶντας ἐκ, a very significant phrase, as showing that their *victory* consisted in *deliverance from* the Dominion under which they had been enslaved, and from the dangers by which they were compassed. Compare the phrase μετανοεῖν ἐκ, ii. 21, 22; ix. 20, 21; xvi. 11; and cp. Ps. xviii. 21, "Thou hast heard me *out* of the horns of the unicorns," and *Winer*, § 47, p. 329.

Observe the use of the participle with the article, τοὺς νικῶντας, literally, the *conquering ones*, those who *conquer*, and *continue* conquering; and are presented to the view *as ever* conquering, inasmuch as the fruits of their victory are *everlasting*. See above, on xiv. 4, οἱ ἀκολουθοῦντες τῷ ἀρνίῳ.

The κιθάραι τοῦ Θεοῦ, *harps of God*, are those which sing His praise, and are dedicated wholly to that purpose. Cp. v. 8; xiv. 2.

Here is comfort to the Churches of England, Ireland, America, and others which have been delivered from the bondage of the Papacy. There is also admonition to them in this prophetic Vision. Let them stand, as it were, on the sea-shore, as the Israelites did on the Eastern side of the Red Sea, and let them praise God for their deliverance. Let them have *harps of God* in their hands, and sing the *song of Moses the servant of God*, as the ancient Church did after its Exodus (Exod. xv. 1. 6. 13), and as Moses did on that occasion and at the close of his life (Deut. xxxiii.), and let them sing the song of the *Lamb*, for they *overcome by the blood of the Lamb*, and by the *Word* of their *testimony* (xii. 11). In other words, let them *not be content* with having *renounced* the *errors* of the Papal Egypt, but let them *hold fast* the *true faith*. Let them offer a pure and holy service to God; let them sing with their hearts, and in their lives, a perpetual song of love and obedience to Him and to the Lamb.

On the form of the adjective, ὑαλινὸς, *of glass*, see above, note on 1 Cor. iii. 1. *Winer*, § 16, p. 89.

In *v.* 2 *Elz.* has ἐκ τοῦ χαράγματος αὐτοῦ after εἰκόνος αὐτοῦ καὶ, but those words are not in A, B, C, and have been rejected by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Tregelles*.

Also *Elz.* has ἁγίων, *of saints*, at the end of *v.* 3, but ἐθνῶν, *of Nations*, is the reading of A, B. Compare Jer. x. 7. And this reading has been received by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Tregelles*. C has αἰώνων, but this (as *Tregelles* has observed) is only a slight variation from ἐθνῶν, arising from the similarity of sounds of αῖ and ε in the ancient pronunciation—still maintained in Greece—and from the likeness of the letters Θ and Ω.

Remark, that God is here praised as King of *Nations*. He judges *Nations* as well as Individuals, and in the *last days* His Divine Judgments will be more and more *manifest*, because Nations will have *no national existence* in the *next world*, and therefore Nations must expect to be judged in *this world*. Let Nations therefore take warning from this prophecy.

v. 4. "Thou only art *holy*," ὅσιος.

The God whom Christians worship is the only God who is ὅσιος, *holy*; the deities of the heathen are *unholy*. Even their worshippers represent them as actuated by evil passions, such as cruelty, anger, envy, lust. "Thou only, O God, art *holy*;" see Ps. xcix. 3. 9.

On the meaning of the word δικαιώματα in *v.* 4, see note above on Rom. i. 32.

Preparation for the pouring out of the SEVEN VIALS on the Empire of the Beast.

5. καὶ μετὰ ταῦτα] *And after this I saw, and the inner-temple of the tabernacle of the testimony in heaven was opened: And the seven Angels came out of the inner-temple, who have the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the Four Living Creatures gave unto the seven Angels seven golden Vials full of the wrath of God, who liveth for ever and ever. And the inner-temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the inner-temple, till the seven plagues of the seven Angels should have been finished.*

The place from which the seven Angels who have the seven plagues come forth is the ναὸς, the *inner*-temple in which God dwells (ναίει). See on xi. 1, 2, and on 2 Thess. ii. 4.

It is called the sanctuary of the tabernacle of *the testimony*, because *the testimony* (μαρτύριον) was in the Holy of Holies in the Levitical Temple; and it bare *witness* to, and was *typical* of, the offering to be made by Christ, the Great High Priest, in the true heavenly Holy of Holies, before the Mercy-seat of God. See above, note on 1 Tim. ii. 6.

The seven Angels come forth from the Heavenly Holy of Holies, the throne of God's majesty and mercy, and the sanctuary in which Christ is ever offering *prayer*, and in which the testimony of His Love is enshrined, and they are arrayed in *pure, bright linen garments, and with golden girdles* about their *breasts*, *v.* 6; that is, they are arrayed in the attire of *Priests* of the heavenly temple (see above, i. 13; and cp. Exod. xxviii. 6. 8); and one of the four Evangelical *Living Creatures* (see above, iv. 6) gives them their instruments of vengeance.

These instruments are called *Vials*, or rather sacred *bowls*, for *sacrificial* purposes (see above on v. 8, and below, xvi. 1), showing that the office which these seven Angels are commissioned to execute is a *sacred* one. They are not swayed by the impulse of human passion in undertaking it; it is a sacerdotal office, a religious function, discharged in obedience to God's command, issuing from His heavenly throne, and for the vindication of His honour and service, and for retribution on His enemies, who have despised and disobeyed the law of *His testimony*. It also calls to mind, that the destruction of those who impiously rebel against God, is, as the Hebrew Prophets represent it, like a great *sacrifice* (cp. Isa. xxxiv. 6; lxiii. 1. Jer. xlv. 10. 18. Zeph. i. 7; cp. above, James v. 5; below, xix. 17), and that it is a consequence of the *prayers* of the Church for deliverance, and of Christ the Mediator and Advocate, the King and Judge of all.

In this respect, as in others, which will be noted hereafter, the VIALS which are poured out upon a particular form of hostility to God, bear a striking resemblance to the TRUMPETS, which announce God's Judgments generally against the wicked. The VIALS are to the Empire of the Beast, what the TRUMPETS are to the *whole body* of *God's enemies*, with this difference, that the *Trumpets announced* Judgments, the *Vials execute* them. Cp. on viii. 2—6.

ζώνας χρυσᾶς· 7 καὶ ἓν ἐκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς, γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ τοῦ ζῶντος εἰς τοὺς αἰῶνας τῶν αἰώνων. 8 [g] Καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ, καὶ ἐκ τῆς δυνάμεως αὐτοῦ· καὶ οὐδεὶς ἠδύνατο εἰσελθεῖν εἰς τὸν ναὸν, ἄχρι τελεσθῶσιν αἱ ἑπτὰ πληγαὶ τῶν ἑπτὰ ἀγγέλων.

g Exod. 40. 34. 1 Kings 8. 10. Isa 6. 4. 2 Thess. 1. 9.

XVI. 1 Καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ, λεγούσης τοῖς ἑπτὰ ἀγγέλοις, Ὑπάγετε καὶ ἐκχέατε τὰς ἑπτὰ φιάλας τοῦ θυμοῦ τοῦ Θεοῦ εἰς τὴν γῆν.

2 [a] Καὶ ἀπῆλθεν ὁ πρῶτος καὶ ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν γῆν· καὶ ἐγένετο ἕλκος κακὸν καὶ πονηρὸν ἐπὶ τοὺς ἀνθρώπους τοὺς ἔχοντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ.

a Exod. 9. 9—11. ch. 13. 14, 16, 17.

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v. 8. The smoke in the inner-temple is like a prelude to the breaking forth of the *fire* of God's wrath. It is the warning of coming judgments now to be described. Cp. Exod. xix. 18. Isa. vi. 4. Heb. xii. 18. No one *could enter* the Inner-Temple on account of the Divine presence in the manifestation of the Divine indignation.

Cp. Exod. xl. 34, 35, where Moses is not able to enter the Tabernacle; and 1 Kings viii. 10, 11, where no one could stand to minister because of the cloud. If that was the case in consequence of the *cloud*, which was not an evidence of anger, how much more would it be here, by reason of the *smoke*, which is a precursor of the outbreak of the fiery indignation of God!

THE SEVEN VIALS.

CH. XVI. 1—10. καὶ ἤκουσα] *And I heard a great voice out of the inner-temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God into the earth.*

And the first went his way and poured out his vial into the earth; and there came a noisome and grievous boil upon the men which have the mark of the Beast, and upon them which worship his image.

And the second poured out his vial into the sea; and it became as the blood of a dead man: and every soul alive died, — those that were in the sea.

And the third poured out his vial into the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Righteous art Thou, O Lord, which art, and wast, holy art Thou, because Thou didst judge thus. For they poured out the blood of saints and prophets, and Thou hast given them blood to drink; they are worthy. And I heard the altar say, Even so, Lord God Almighty, true and righteous are Thy judgments.

And the fourth poured out his vial upon the sun; and it was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, who hath the authority over these plagues: and they repented not to give Him glory.

And the fifth poured out his vial upon the throne of the beast; and his kingdom was filled with darkness: and they were gnawing their tongues for the pain, and they blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

The same imagery is preserved as in the preceding chapter; the scenery is derived from Egypt: and the Empire of the Beast is scourged by Plagues, like those which fell on Pharaoh and his people.

These Plagues are poured forth from VIALS.

To understand the full meaning of the word *Vials*, we must refer to the history of the Egyptian plagues.

"The Lord said unto Moses and Aaron, Take to you ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh; and it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man and upon beast, throughout all the land of Egypt. And they did so. And the Magicians could not stand before Moses because of the boils; for the boils were upon the Magicians, and upon all the house of Pharaoh." (Exod. ix. 8—11.)

One of the Egyptian plagues was a *boil* on the Egyptians, even on the *Magicians* and house of *Pharaoh*; and the first of these Seven Plagues of the Apocalypse is a *boil* upon all who have *the mark of the Beast*.

The word used by St. John to describe this plague is ἕλκος, the same word as used by the LXX in the Books of Moses to describe the plague on the Egyptians. See Exod. ix. 10, 11. Deut. xxviii. 27. 35.

In Egypt the action was performed by Moses and Aaron the Priest with common fire from the furnace; but here the plagues are poured forth by Angel Priests with φιάλαι, VIALS. This word, as was before observed (v. 8), is not to be understood in its *common English* acceptation. It does not signify a bottle, but a bowl-like dish. It is a word borrowed from the *Temple-Worship*, and describes the *sacred bowls*, in which the aromatic *incense* that was lighted by coals taken from the great brazen *altar* of *sacrifice*, which stood in the outer court of the Temple, was offered on the *Golden Altar*, which stood in the inner court or Holy Place, before the Veil.

The Vials, then, are *sacred* Vessels. The incense now contained in them is called *the Wrath of God*; and there is a contrast between φιάλη γέμουσα θυμοῦ, and φιάλη γέμουσα θυμιαμάτων. (Rev. v. 8.) The former, instead of containing θυμίαμα, *incense*, contains θυμὸς, *wrath*, burning like fire. We have, in English, a parallel to this, in our word *incensed*.

The *incense* of God's wrath is poured out by Angel-Ministers coming forth from the heavenly oracle; and it is poured forth on *the power of the Beast*, on which the Harlot City, Babylon the Great, sits enthroned. (Rev. xvii. 3. 7. 18.)

The act of *pouring forth* had already been used in Hebrew Prophecy as an image descriptive of the execution of Judgments from heaven (see Ps. lxxix. 6. Zeph. iii. 8); and it exhibits, in a striking manner, the ease with which the Almighty Ruler of the World, the King of Nations (xv. 3), punishes the most powerful Kingdoms of the Earth. He pours out upon them some of the ingredients of the cup of His wrath, and forthwith they are destroyed thereby.

The *sixth* plague of *Egypt*—that of the *boils*—is the *first* plague *here*. The reason of which (as *Dr. Lightfoot* has suggested) seems to be, that the *sixth* plague of Egypt was on its *false Teachers*, the *Magicians*; and they *could not stand before Moses* (see Exod. ix. 11); and the Empire, on which these *Apocalyptic* Plagues are poured, is not only a temporal Power, but a *spiritual* Empire.

The vessels here used as instruments of punishments are *holy* Vessels, filled with coals from God's *altar*, by *ministering Angels* in *priestly attire*; and, according to that adaptation and adjustment which usually subsist between *divine punishments* and the *human sins* which are punished, the sacred Vials are poured out by *Angel Priests*, coming forth from the *heavenly Church*, upon an *hierarchical* Empire, for *spiritual* sins.

Vials are *holy* Vessels, and the use of *Vials* in the execution of Vengeance, represents the change of instruments of blessing into weapons of chastisement. It exhibits a solemn warning, a moral lesson, and spiritual admonition. Wherever means of grace are *not duly used*, they recoil on those to whom they have been offered, and become means of *punishment*. These Vials represent blessings changed into banes. The greater the gifts of God are to a Church, the more fierce will be His wrath against her, if she abuse them. "Now, O ye *Priests*," says God by Malachi (ii. 1), "this commandment is for *you*, If ye will not hear to give glory to My Name, I will send My curse upon you, and will *curse your blessings*."

"Thanks be to God," says St. Paul, "Who always leads us in triumph in Christ and maketh manifest the savour (or odour, rather) of His knowledge in every place. For we are a sweet savour (or perfume, rather) of Christ in them that are saved, and in them that perish. To the one we are a savour (odour) of death unto death; to the other a savour (odour) of life unto life. And who is sufficient for these things? For we are not as the many who corrupt the Word of God." (2 Cor. ii. 14—16.)

The Apostles of Christ, who dispense the Word and Sacraments in truth and godly sincerity (2 Cor. ii. 17) in His name Who gave Himself for us, an offering and a sacrifice to God, for a sweet-smelling savour (Eph. v. 2), are like the Priests of the Temple offering sweet incense to God on the altar of His Sanctuary, which

b Exod. 7. 17, 20. ch. 8. 8, 9.

3 b Καὶ ὁ δεύτερος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τὴν θάλασσαν· καὶ ἐγένετο αἷμα ὡς νεκροῦ· καὶ πᾶσα ψυχὴ ζῶσα ἀπέθανεν, τὰ ἐν τῇ θαλάσσῃ.

4 Καὶ ὁ τρίτος ἐξέχεε τὴν φιάλην αὐτοῦ εἰς τοὺς ποταμοὺς καὶ εἰς τὰς πηγὰς

oblation is acceptable to Him in Christ, "Who has entered within the Veil" (Heb. vi. 19); and this Ministry of Apostles, and Apostolic men, is a sweet-smelling odour to Life Eternal for all who gladly receive what they deliver.

But, if a Church adulterates the Word and Sacraments, the aromatic incense of their spiritual censers fills up the *Vials of God's wrath*, and instead of ascending into Heaven in fragrant clouds, it descends upon her in fiery streams. The blessings of His Word and Sacraments become Plagues. Scripture becomes a Scourge, and the Word a Woe. *They are an odour of death unto death.*

All the Vials are poured *into* (εἰς) the *earth:* and yet *one* of them, especially, is described as poured into the *earth* (*v.* 2), and another is poured into the *sea* (*v.* 3), and another into the *rivers* (*v.* 4), and another upon the *sun* (*v.* 8). All are poured from heaven downward into the lower *earthly region;* and each is poured upon special objects in that lower region.

Observe also the change in the use of the preposition prefixed to the several objects of the seven Vials. The first three Vials are poured εἰς, or *into;* i. e. *into* the *earth; into* the *sea; into* the rivers. The last four Vials are poured ἐπὶ, or *upon*, with an accusative; i. e *upon* the sun; *upon* the Throne of the Beast; *upon* the river Euphrates; *upon* the air (ἀέρα).

The former preposition (εἰς, *into*) seems to denote *infusion into* and *admixture with* the object of punishment; the latter (ἐπὶ, *upon*) seems to denote the Divine dominion *over* the object which has exalted itself against God, and to indicate His Majesty and Vengeance triumphing and treading *upon* it.

Remark also that the VIALS are represented as poured out successively, without any such interruptions or episodes as occur in the series of the TRUMPETS. They all concern the same Empire, that of the Beast, and this consecutive and continuous character seems to represent the regularity and celerity with which the Divine Judgments will be inflicted upon it.

The FIRST VIAL is poured into (εἰς) the *earth*, as the *First Trumpet* ushered in a Judgment on the *earth:* and there comes a *boil* (ἕλκος, *ulcus, ulcer*), sore and grievous, upon the men who have the *mark of the Beast and worship his image.*

This plague sent into the *Earth* is directed against that *carnal, earthly* element, which is opposed to the *spiritual* and *heavenly.* See i. 7; iii. 10; xiii. 12. It is upon men's *persons*, and represents something loathsome, as well as painful.

Before we enter on the exposition of this and the following Vials, it is requisite to premise, that, although even now, at the present time, the state of Europe exhibits some striking evidences of the fulfilment of these Visions of the Vials, yet it is probable that what we now see is only a *portion* of the evidence; and is like a prelude and specimen of what will be more fully developed in later times; as may be inferred from their name, "the *last* plagues."

The contempt of God's Holy Word has already brought forth many foul boils, and blotches, and eruptions upon those who are subject to the Papacy. Almighty God, in His Word, condemns those who *forbid to marry* (1 Tim. iv. 3); St. Peter,—whom the Popes profess to succeed, and on whom they build their claims,—was a married man (Mark i. 30), and had his wife with him in his Apostolic journeys (1 Cor. ix. 5); and St. Paul gives precepts concerning the wives and children of the Clergy (1 Tim. iii. 1—5. 12).

But, in defiance of this divine warning, example, and doctrine, the Papacy has enforced celibacy on her ecclesiastics for nearly a thousand years. This enforcement has engendered many impurities both of body and soul. Cp. *Gieseler*, Eccl. Hist., Third Period, § 65.

Again, the Papacy claims to dispense with the Law of God in Matrimonial causes, and to supersede the degrees of Consanguinity and Affinity, which are set forth in the Word of God, and thus many unholy and incestuous Marriages have been contracted under its sanction, which have entailed a miserable inheritance of imbecility and ignominy on many princely houses. Evidence of this may be seen in *Sandys*, Europæ Speculum, p. 41, ed. 1673.

Further; the ministry of the Confessional familiarizes the Romish Priesthood and People with thoughts and actions which ought to be veiled in silence, and mars that modest delicacy of feeling which is one of the best safeguards of virtue. It provides a ready expiation for gross sin; and the doctrines of the Casuists,—such as *Liguori* and others,—who have devised ease for the troubled conscience, by subtle equivocations and mental reservations, have produced foul sores on the social and domestic constitution of Nations subject to the Papacy, and especially on the Hierarchical body; sores visible to all, and like penal retributions for the neglect of those precepts of Chastity, and motives to purity, which are supplied in God's Word and Sacraments.

The *Vials* of His wrath for this desecration of Holy Things have been poured on the Papal Empire, and have produced a loathsome disease like the boils of Egypt.

The SECOND VIAL.

In *v.* 3 the Second Vial is poured into the *Sea;* and it becomes *blood*, as of a dead man; as in the *Second Trumpet* (viii. 8), and every soul alive died,—*the things* that were in the *sea.*

This is explained by another passage in the Apocalypse. The Woman who is enthroned on the Beast, is said to sit *upon many waters* (xvii. 1), *and the waters where* the Harlot sitteth, *are* explained to mean *Peoples, and Multitudes, and Nations, and Tongues* (xvii. 15).

These are now described as *a Sea.*

The *Sea* in the Apocalypse represents Nations in a restless state, tossed about by winds and storms of passion, like the Sea to which the wicked are compared by Isaiah, "the wicked are like the troubled *Sea*, when it *cannot rest*, whose *waters* cast up mire and dirt; there is no peace, saith my God, for the wicked" (Isa. lvii. 20, 21).

The language of this Vial may be illustrated by the description in chap. viii. 9, ἀπέθανε τὸ τρίτον τῶν κτισμάτων τῶν ἐν τῇ θαλάσσῃ, τὰ ἔχοντα ψυχὰς, where see the note.

The sense of the word ψυχὴ here appears to be the same as there, and to designate the *carnal mind;* and the word ζῶσα, *living*, is added to show that, while *alive* in *name*, they are in fact *dead.* They are like the Church of Sardis described above, chap. iii. 1, "Thou hast a *name* that thou *livest*, and thou art *dead*" (νεκρός).

The carnally-minded widow "*is dead* while she is *living*" (ζῶσα τέθνηκε, 1 Tim. v. 6). These passages supply the best comment on the present one. A, C have ζωῆς here, but this reading may be ascribed to want of perception of the *oxymoron* in ζῶσα ἀπέθανε, supposed to be a contradiction. However, if ζωῆς is the true reading,—and it derives some authority from ψυχὴ ζωῆς in Gen. i. 30, and it is received by *Lachmann* and *Tisch.*,—it will make little difference in the sense. Cp. *Winer*, § 30, p. 169.

There is also a peculiar significance in the *neuter* here, τὰ, namely, *the things* in the *sea;* intimating that carnal minds lose the genuine properties of *men*, and are merely like *inanimate things*, and become κτίσματα, *creatures*, as they are called in the parallel place above in viii. 9, which happily illustrates the meaning here; see the note there. *Elz.* omits τὰ, but it is in A, C, and is restored by *Lach.*, *Tisch.*, *Tregelles.* The reading τὰ is also confirmed (as *Hengstenberg* has observed) by the parallel passage in the Septuagint concerning the Egyptian plague of blood, Exod. vii. 20, 21.

An important lesson and practical religious truth may be derived from this passage. A life tossed about in the restless sea of popular passions, and agitated by the fickle winds and waves of popular tumults, may appear to the world to be full of energy; but it is *not life;* it is not worthy of that name; it ought rather to be called *death.* And they who pass their lives in such a tempestuous element, and are swayed to and fro by it, forfeit the genuine characteristic of independent *men;* they lose the masculine vigour of true Christians (cp. xii. 5); they become *things*, —the sport and laughing-stock of the veering gale.

The THIRD VIAL.

v. 4. The third Vial is poured into the *rivers* and the *wells* of water, and they become *blood.*

Here also is a parallel to the plagues of Egypt. Exod. vii. 19, 20. Ps. lxxviii. 44, and compare above, the third *Trumpet*, viii. 10, 11.

The *rivers* and *wells* are the channels and springs of the prosperity and health of the Power which is here punished.

The prophecy contained in this Vial has also already been in part fulfilled. It foretold calamities to be inflicted on the *resources* of the Papacy; and announced that those very things which were once tributary to it, and supplied it with the means of

τῶν ὑδάτων· καὶ ἐγένετο αἷμα. [5] [c] Καὶ ἤκουσα τοῦ ἀγγέλου τῶν ὑδάτων λέγοντος, Δίκαιος εἶ, ὁ ὢν καὶ ὁ ἦν, ὅσιος, ὅτι ταῦτα ἔκρινας, [6] [d] ὅτι αἷμα ἁγίων καὶ προφητῶν ἐξέχεαν, καὶ αἷμα αὐτοῖς δέδωκας πιεῖν· ἄξιοί εἰσι. [7] [e] Καὶ ἤκουσα τοῦ θυσιαστηρίου λέγοντος, Ναὶ, Κύριε, ὁ Θεὸς ὁ παντοκράτωρ, ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις σου.

c ch. 1. 4, 8. & 4. 8. & 11. 17.
d Isa. 49. 26. Matt. 23. 34.
e ch. 9. 13. & 15. 3.

[8] Καὶ ὁ τέταρτος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἥλιον· καὶ ἐδόθη αὐτῷ καυματίσαι τοὺς ἀνθρώπους ἐν πυρί· [9] [f] καὶ ἐκαυματίσθησαν οἱ ἄνθρωποι καῦμα μέγα· καὶ ἐβλασφήμησαν τὸ ὄνομα τοῦ Θεοῦ τοῦ ἔχοντος τὴν ἐξουσίαν ἐπὶ τὰς πληγὰς ταύτας· καὶ οὐ μετενόησαν δοῦναι αὐτῷ δόξαν.

f vv. 11, 21. Dan. 5. 22, 23. ch. 9. 20.

[10] [g] Καὶ ὁ πέμπτος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν θρόνον τοῦ θηρίου· καὶ

g ch. 13. 2. & 9. 2. & 11. 10.

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greatness, would be turned against it, and become occasions and instruments of its suffering and shame.

This may be applied to the traffic of the Papacy in *Indulgences*, and Legendary Fables, and *Miracles*, which were for many centuries like *wells* and *rivers* of wealth to the See of Rome; but which became the sources of her weakness, by opening the eyes of Nations to the fraudulent cheats and impostures practised by her, and by arousing their indignation against her. See the evidence in *Gieseler*, Eccl. History, Third Period, Division iv. chap. vi. and viii.

In *v.* 4 A has *ἐγένοντο*: in *v.* 5 *Beza* and *Elz.* 1633, have *ὁ ἐσόμενος*, but this has little, if any, MS. authority.

The *pouring out* of this Vial, by which the *rivers* and *wells* are said to be changed into blood, is declared to be due to the sins of those who are punished, in *pouring out* the *blood* of *Saints* and *Prophets*; that is, of holy men, especially *preachers* of the *Gospel*. See xi. 3. 10.

In *v.* 7, we read, "I heard *the Altar saying*, Yea, O Lord, the God, the Almighty."—The *Altar speaks*. Such is the reading of the best MSS. received by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Tregelles*; and so the words are interpreted by *Bengel*, *De Wette*, and *Düsterdieck*. The reading *ἄλλου*, *alterius*, seems to be due to Latinizing MSS., and to be a repetition of *altaris*. The *Altar speaks*; for it is *God's* Altar; and this is in harmony with the general tone of the Apocalypse, in which the things of the *Living* God are themselves endued with *life*. Thus the Gospels are *ζῶα*, *living creatures* (iv. 6). The *Altar speaks*, as the Blood of Abel is said to *cry* (Gen. iv. 10; cp. Heb. xii. 24), and the *Stones* of Jerusalem to *cry out* (Luke xix. 40). The Altar *speaks*, because the souls of the Martyrs, who had been slain by the Beast, are described as *Victims* whose *blood* has been poured out upon God's Altar (see above, vi. 9, and 2 Tim. iv. 6). The Altar itself, though typified by what was of stone and brass, yet, inasmuch as it is a *heavenly* Altar, and an Altar of *God*, is beautifully represented as *feeling compassion* for the sufferings of His Martyrs, and as rejoicing in the vindication of God's honour by the execution of His judgments on those who had slain His servants.

The sublime address of the Prophet of Judah to the Altar of Jeroboam, "O Altar! Altar!" (1 Kings xiii. 2,) is conceived in the same spirit of poetic beauty, and oratorical vehemence, which is characteristic of Hebrew Prophecy, and which often finds utterance in the Apocalypse, and makes it to be one of the noblest Poems, as well as sublimest Prophecies, that have ever been given to the world.

The Fourth Vial.

v. 8. The Fourth Vial is poured *upon* (*ἐπὶ*) *the Sun*: and the Sun *scorches the men* (that is, *the men* of this Empire; cp. *vv.* 2. 21, and above, ix. 4. 10, "*the men* who had not the Seal of God") with fire; and they blaspheme the name of God.

On the accusative *καῦμα* see Luke xii. 47. *Winer*, § 32, p. 204.

Observe the change of *preposition* here. The *first three* Vials are poured *into* (*εἰς*) the elements, &c., which are the objects and instruments of punishment; the *last four* are poured *upon* them. See above on *v.* 1.

The verb *ἐδόθη*, "it was *given*," does not intimate any *benefit* bestowed upon the *recipient*, but it intimates that all these penal results are due to the *permission* of God. Cp. the use of *ἐδόθη* in vi. 4. 8; ix. 1. 3. 5.

The objects, upon which the Vials are poured out, are elements and powers of the *Empire of the Beast*.

The Sun is the glory of that Empire, that which dazzled men with its brilliance. The Sun is here represented as *scorching* men by its heat. This image is derived from the history of the Exodus, and of the pilgrimage in the wilderness, when the people of God were sheltered from the sun's glare by the pillar of cloud by day, Exod. xiii. 21, 22; xl. 38. Numb. xiv. 14. And it is a figure frequently occurring in Hebrew prophecy (as Isa. iv. 6; xlix. 10. Ps. cxxi. 6), and is repeated in the Apocalypse, vii. 16; cp. Ps. cv. 38.

This prophecy also has been partly accomplished already.

The *temporal splendour* of the Papacy has already had an effect similar to that which is here described. The earthly grandeur of the Romish Hierarchy, its lavish expenditure in pompous pageantries, and in sumptuous edifices, its prodigal profusion in the aggrandizement of Papal families, and in their luxurious affluence of Palaces, Equipages, Pictures, Statues, Demesnes, and Gardens, have made themselves felt by those under its sway, in galling exactions, and oppressive burdens entailed upon them for the maintenance of the solar splendour of that brilliant magnificence. The meridian glory of this Spiritual Empire has scorched the people of the Romagna and of Italy by the glare of its rays.

The provision of revenues for the erection and decoration of the Church of St. Peter at Rome by means of a shameless sale of Pardons and Indulgences, may be cited as one example among many of the manner in which the grandeur of Papal Rome has been created and supported; and its traffic in Bulls, Dispensations, and the levy of Annates and First-fruits, and Peter-Pence, and other onerous imposts, and the simoniacal sale of Ecclesiastical Preferments, in all countries under its sway; and the burdensome taxation of those under its temporal monarchy, have been like parching heat, withering the herbage and exhausting the resources of the soil.

The historical proofs which substantiate these statements are open to all. A summary of them may be seen in *Isaac Casaubon's* Dedication to his Exercitationes Anti-Baronianæ, p. 9. *Sir R. Twysden's* Vindication, chap. iv. *Dr. Inett's* Origines, ii. pp. 488—503, and *Gieseler*, Eccl. Hist., Third Period, Division iii. ch. i. § 55. 84. 103. 105, who thus speaks (in § 103): "All kinds of Church-oppression, which, when essayed by temporal Princes, had been resisted by the Papacy, were now practised in a greater degree by the Papacy itself."

The consequence of this parching heat may be described in the words of St. John (*v.* 9); "the men *blasphemed the name of God*; and they *did not repent* to give Him the glory."

This unhappy result has been already displayed to the world.

The usurpations and corruptions of the Papacy have already produced a baneful harvest of Infidelity and Blasphemy.

Men, seeing and feeling in their own persons that evil practices are promoted and enforced under spiritual sanctions, and with spiritual penalties, by a Christian Government, even by the Government of one who calls himself the Head of the Church and the Vicar of Christ upon Earth; and not being acquainted with any other form of Christianity than that which presents itself too often before them as a minister of superstition and imposture, tyranny, and wrong, have been led to identify Christianity with Papal corruptions and usurpations, and have been goaded on by a spirit of vindictive resentment and indignation to blaspheme the Gospel itself, as if it were the cause of their sufferings. One of the worst evils produced by the fanaticism, fraud, and oppression practised by the Papacy, is this: that it has estranged whole Nations from Religion, and has driven them by a reckless recoil and desperate reaction into Infidelity; and has thus prepared the way for some future terrible outbreak of anarchical rebellion against all lawful authority, and even for an impious insurrection against Christ Himself.

The Fifth Vial.

v. 10. The *fifth* Vial is poured upon the *throne* of the Beast; and his kingdom *is darkened*.

Here is another reference to the plagues of Egypt, that of

ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτωμένη· καὶ ἐμασῶντο τὰς γλώσσας αὐτῶν ἐκ
h ch. 9. 21. τοῦ πόνου, 11 h καὶ ἐβλασφήμησαν τὸν Θεὸν τοῦ οὐρανοῦ ἐκ τῶν πόνων αὐτῶν
καὶ ἐκ τῶν ἑλκῶν αὐτῶν· καὶ οὐ μετενόησαν ἐκ τῶν ἔργων αὐτῶν.
i ch. 9. 14. Jer. 50. 38. Isa. 41. 2, 25. 12 i Καὶ ὁ ἕκτος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν
Εὐφράτην· καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ, ἵνα ἑτοιμασθῇ ἡ ὁδὸς τῶν βασιλέων

the "darkness that could be felt." (Exod. x. 21. Cp. Ps. cv. 28. Wisd. xvii. 21.)

They *did not repent* from their deeds; but their hearts were hardened—like that of Pharaoh. Exod. x. 27.

They were *biting their tongues* for the pain. On the use of ἐκ see viii. 13 above; ix. 21. Acts xxviii. 3. *Winer*, § 47, p. 329.

The Sixth Vial.

12. καὶ ὁ ἕκτος] *And the sixth poured out his vial upon that great river, the Euphrates; and the water thereof was dried up, that the Way might be prepared of the Kings* who come *from the sunrising.*

The mention of the *Euphrates* reminds us that the Vision concerns the Power which *sits* upon the *Beast*, and is the mystical *Babylon* (xvii. 1—5).

What is its Euphrates?

In the Apocalypse, Babylon is not the literal city; and Euphrates, the river of Babylon, is to be understood spiritually. See note above on ix. 14.

There is an allusion here to the manner in which the *literal* or *Assyrian* Babylon was taken; namely, by the *drying up* of its great River, the River *Euphrates*.

It has been said, indeed, by some learned persons (e. g. *Hengstenberg*) that the Apocalypse does not derive any of its imagery from events related by *Heathen* writers, such as Herodotus and Xenophon, who describe the taking of Babylon by Cyrus, when he had *drained the Euphrates* from its bed, and made for his army a passage by the *dry channel* into the city.

This may be true; but it is to be remembered, that the *drying up* of the *Euphrates* by Cyrus, as a preparation for the capture of Babylon, is not only described by heathen historians, *Herodotus* (i. 190), and *Xenophon* (Cyrop. vii. 5), but was also predicted by the Holy Spirit Himself, speaking by the mouth of the *Hebrew Prophets*, Isaiah (xliv. 27) and *Jeremiah* (l. 38; li. 36).

It cannot reasonably be doubted, that St. John here refers to that circumstance; and this reference to the means which led to the capture of the *literal* Babylon, has been rightly recognized by the ancient Expositors: e. g. *Haymo*, who says, "Euphrates quippe fluvius Babyloniæ est; Medi et Persæ hunc diviserunt fluvium, et per ejus alveum ingressi sunt Babyloniam."

The glory and strength of the *literal* Babylon was the Euphrates; and its channel was made dry by Cyrus, and so Babylon was taken.

The glory and strength of the *mystical* Babylon is her *Supremacy, spiritual* and *secular*, which have blended their streams in a swelling and navigable flood; by which her ships have gone forth, like those of a Merchant City, and riches have flowed into her bosom from all nations of the earth.

Accordingly, an Expositor of the Apocalypse, who lived in the fourteenth century, *Peter Olivi*, thus speaks, "The *Primacy of the Pope*, and the multitude of those who are subject to him, are, as it were, a *River Euphrates*, which hinders the passage of the Kings of the East;" and obstructs the expeditions of those who desire to see the Evangelical restoration of the Christian Church. See *Baluzii* Miscell. i. p. 213, sqq. The tide of this Papal Euphrates, which has long impeded the march of the *Kings of the East*, is already ebbing, and will one day be dried up, and open a way for them.

What is this Way?

In Scripture language "*the way*" is the "Way of God;" *the* "*Way of Salvation.*" See above, Acts ix. 2; xvi. 17; xix. 9. 23; xxii. 4; xxiv. 14. 22.

Who are the Kings of the East?

The expression is figurative, and to be understood spiritually. The words rendered *Kings from the East* are οἱ βασιλεῖς οἱ ἀπὸ ἀνατολῆς ἡλίου: that is, *the Kings from the rising of the Sun.*

The *Sun* here is Christ. He is "*the Sun of Righteousness rising with healing on His wings*" (Mal. iv. 2). "*He is the Day-spring* (Ἀνατολὴ) *from on high*" (see on Luke i. 78; cp. Zech. iii. 8; vi. 12, where Christ is called Ἀνατολὴ in LXX).

In the Apocalypse the Church is clothed with the Sun, xii. 1, that is, with Christ; and the Angel who seals the elect comes from the rising of the Sun, vii. 2; and Christ says, "I Jesus am the bright and Morning Star," xxii. 16; cp. ii. 28.

The above interpretation is given by the ancient Expositors. See *Aug.? Bede*, *Haymo*, and others. The words of *Bede* are, "The saints are the Kings of the East, whose way is made open by the drying up of the Euphrates."

The reference here made to the capture of the literal Babylon, as prefiguring the fall of the mystical Babylon, is fraught with practical instruction at the present time;

(1) Some persons may now be in danger of being deluded by the confident language and bearing of Rome. They may imagine that a cause pursued with such sanguine reliance must be good. But let them remember the parallel—Babylon. *Its* streets echoed with music; its halls resounded with mirth and revelry; the king's guards were intoxicated at the gates of the city and at the very doors of the palace, and the vessels of God were on the table at the royal banquet, when *the fingers of a man's hand came forth from the wall*,—and Babylon fell. See Dan. v. 5, and Isa. xxi. compared with *Xenophon*, Cyrop. vii. 5.

So it may be with the Papacy. It may be most infatuated when most in peril. It may vaunt its power, and make new aggressions, and put forth new doctrines, and be entranced in a dream of security, when its doom is nigh. And, as the great river, the river Euphrates, the glory and bulwark of Babylon, became a road for the Conqueror of the city, so the swelling stream of Rome's temporal and spiritual Supremacy, which has now flowed on so proudly for so many centuries, and has served for the aggrandizement of the Papacy, may be in God's hands the means and occasion of its fall. The reason of this is obvious. The Papacy puts forth lofty claims, above all human pretensions, and rivalling the divine attributes. Such claims as these, uttered in proud language, and resting on unsound foundations, provoke the indignation and hostility of men—and how much more of Him who is a jealous God, and will punish all usurpations of His own Prerogatives! The Papal Supremacy will one day be dried up, and will supply the appointed means of the Papal downfall. It will be like the channel of the Euphrates, and give an entrance to its enemies, into the beleaguered city.

(2) It is said by St. John, that the Euphrates is to be *dried up, in order* that *the way* of the *Kings from* the *East* may *be prepared.*

Cyrus, "the shepherd" of God (Isa. xliv. 28), "the anointed of God" (Isa. xlv. 1), *the King* who was raised up from the *East* (Isa. xli. 2. 25), for the preparation of whose way God *dried up the rivers* (Isa. xliv. 27), was a signal instrument for executing God's counsel, and for performing all God's pleasure (Isa. xliv. 28; xlvi. 11), not only in punishing Babylon for its pride, cruelty, blasphemy, and idolatry (see Isa. xlvi. and xlvii. Dan. v. 22—24, and Hab. ii. 5—20), but also *in delivering God's people* from their captivity in Babylon, and for restoring Jerusalem (Isa. xliv. 28. Ezra i. and ii.). See the excellent remarks in *Dean Jackson*, on the Creed, v. 404—414, book vi. pt. ii. ch. xxvi. *Dean Prideaux's* Connexion, B.C. 538—536.

From the past history of the literal Babylon we may gather some anticipations with regard to the future fate of that Power which is compared to Babylon in the Apocalypse—the Power of Rome. The drying up of the Euphrates for the march of the Persian King, and the consequent capture of the literal Babylon by Cyrus, was, in God's hands, the occasion of the *liberation of the literal Israel*; and of the *rebuilding* of the *literal Jerusalem.*

It may reasonably be expected, that the drying up of the Papal Euphrates, in order to expedite the march of the spiritual soldiers of Him Who was typified by Cyrus, and Who is the true King from the East, Jesus Christ, and the fall of the mystical Babylon, may be preparatory to the deliverance of many of God's People, who are now in spiritual bondage at Babylon, and for their restoration to their true home, in the Spiritual Sion, the Christian Church.

Perhaps, also, in God's divine purpose it may not be without its gracious results to God's own ancient People, the Jews.

It is, and long has been, a deeply-rooted opinion among the Jews, that, as the *Restoration* of their forefathers by Cyrus did not take place till Babylon was taken, and then immediately ensued, so "the Redemption of Israel cannot be accomplished before *Rome is destroyed.*" See *R. Kimchi* in Abdiam צם חרבן ארום תהיה תשועת ישראל *cum devastabitur Roma* (*Edom*), *erit redemptio Israeli*; cp. *Mede's* Works, p. 902.

There is much reason in this supposition:

τῶν ἀπὸ ἀνατολῶν ἡλίου. 13 [k] Καὶ εἶδον ἐκ τοῦ στόματος τοῦ δράκοντος, καὶ ἐκ τοῦ στόματος τοῦ θηρίου, καὶ ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου πνεύματα τρία ἀκάθαρτα, ὡς βάτραχοι· 14 [l] εἰσὶ γὰρ πνεύματα δαιμονίων ποιοῦντα σημεῖα, ἃ ἐκπορεύεται ἐπὶ τοὺς βασιλεῖς τῆς οἰκουμένης ὅλης, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον τῆς ἡμέρας ἐκείνης τῆς μεγάλης τοῦ Θεοῦ τοῦ παντοκράτορος.

15 [m] Ἰδοὺ, ἔρχομαι ὡς κλέπτης· μακάριος ὁ γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ· ἵνα μὴ γυμνὸς περιπατῇ, καὶ βλέπωσι τὴν ἀσχημοσύνην αὐτοῦ.

k 1 John 4. 1, 3. ch. 12. 3, 9. & 19. 20. & 20. 10.
l 1 Tim. 4. 1. 2 Thess. 2. 9. James 3. 15. ch. 13. 13, 14. & 17. 14.
m Matt. 22. 44. Luke 12. 39. 2 Cor. 5. 3. hess. 5. 2. 2 Pet. 3. 10. ch. 3. 3, 4, 18.

For, when we consider the stumbling-blocks which the Papacy places in the way of the conversion of the *Jews*, by adding the Apocryphal Books,—as of equally divine authority,—to the Hebrew Scriptures, and by its adoration of the Blessed Virgin, and of Saints, Angels, and Images,—idolatrous practices, which the Jews, having once so severely suffered for Idolatry, regard with the greatest abhorrence,—we cannot but believe, with humble submission to the mysterious counsels of Divine Providence, that there is a solemn truth in this their popular conviction; and that the spiritual Redemption of Israel will be ushered in by the fall of Rome.

It may also be reasonably supposed, that together with this reference to the *drying up of* the *Euphrates*, previously to the capture of Babylon, and the liberation of God's People, by Cyrus marching from the East, there is also an allusion to the circumstances of the *drying* up *of the River Jordan* to facilitate the passage of *Joshua*, before the capture of *Jericho:* see Josh. iv. 22, 23.

This is the more probable, because there is a constant retrospect in the Apocalypse to the circumstances of the Exodus, and to the pilgrimage in the wilderness, and to the victorious entrance under Joshua, into Canaan, the type of Heaven. See above concerning the Trumpets, viii. 6.

It is also remarkable, that in the book of Joshua there is a marked emphasis laid on the fact that he and his army came into Canaan from the *sunrising:* see Josh. i. 15; iv. 19, where the Septuagint has ἡλίου ἀνατολὰς—the words here used by St. John.

If this be so, we may derive another anticipation from this reference;

The drying up of the stream of the Papal Supremacy may be preparatory to new victories to be achieved by Christ the Divine Joshua, and to the overthrow of the Jerichoes of this world, and to the glorious entrance of His faithful soldiers into their promised Land, and to the full and final possession of their everlasting inheritance in heaven.

Three Unclean Spirits come forth from the mouth of the Dragon, and of the First and Second Beast; and gather together the kings of the whole world for the great conflict of Armageddon, against Christ.

13. καὶ εἶδον] *And I saw three unclean spirits like frogs from out of the mouth of the dragon, and from out of the mouth of the beast, and from out of the mouth of the false prophet. For they are spirits of devils, working miracles, which go forth upon the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.*

Here we are again reminded of Egypt and its plagues.

"Aaron stretched his hand over the waters of Egypt, and Frogs came up and covered the land" (Exod. viii. 6). "Their land brought forth Frogs; yea, even in their Kings' chambers" (Ps. cv. 30).

Aaron brought up Frogs on Egypt; and the *Magicians* of Egypt did the same; they also brought up Frogs; but this was *their last* action of a supernatural kind. When Aaron smote the dust of the earth, and it became lice, the Magicians attempted to do the same, but they could not, and they said, "This is the *finger of God!*" (Exod. viii. 19.)

The Dragon, the Beast, and the False Prophet are here seen leagued together; and as it was with the literal Egypt, so it will be with them; they will send forth frogs; but as the ancient Interpreters have observed, this will be their *last* struggle, as it was of the Magicians, and be the omen of their defeat. As St. Paul says, speaking of the Magicians of Egypt, *they shall proceed no further* (2 Tim. iii. 8, 9).

The Apostle St. Paul, in the passage first cited, appears to offer an explanation of the meaning of the *sending forth of frogs* by the Magicians of the Papal Egypt,—"They are men of corrupt minds, reprobate concerning the faith," "men who have the form of godliness, but denying the power thereof" (see note on 2 Tim. iii. 1—9), "lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers."

St. Paul has there described a confederacy like that in this Apocalyptic Vial, where the Dragon or Satan, the Beast, and the False Prophet are united. He represents a combination of corrupt Religion having a form of Godliness, and allied with Lawlessness and Infidelity.

These emissaries thus leagued together will endeavour to enlist the world in a campaign against true Religion. They will draw out their forces in terrible array; and while Christ, the King from the East, is marshalling His legions from the bright Day-spring under His heavenly banner, they will come forth from the realms of darkness, and muster their forces for the conflict.

They are called βάτραχοι, *frogs*, and *unclean spirits* (*v.* 13). They are strangers to the clear light and fresh streams of divine Truth, and dwell in the slime and quagmire of sordid cogitations, loving the slough of debasing lusts, or the misty glimmerings of false Philosophy and worldly Policy, and yet are puffed up with pride, and speak swelling words, and come forth in the evening of the World's existence, and make it ring with their shrill discord.

Such are they who do not own that the glory of the Highest, and the eternal happiness of men, are the true ends, and right reasons, and immutable laws of all Government, secular and spiritual; but limit its aims to earth, and degrade it into an abject slave of human opinions, and human appetites. Such are they, who do not receive the doctrines of Religion as God has been pleased to reveal them, but would make themselves the standards and oracles of Truth, and would make Truth to vary with their own proud and fickle caprices. In a word, such are they who do not raise their eyes upward to the sun and stars of God's Power, Providence, and Wisdom, set in the clear vault of His glorious firmament, but look downward to earth, and judge of the things of heaven as they are reflected in the watery mirror of the low pools and miry marshes of their own minds.

These unclean spirits, it is said, *work miracles.*

We are, therefore, to be prepared to hear of strange apparitions. The emissaries of whom St. John speaks will be permitted to show "signs and wonders, with all power, after the working of Satan," Matt. xxiv. 24. 2 Thess. ii. 9; as the Magicians of Egypt were *with their enchantments*, Exod. vii. 11. 22; so as to deceive, if it were possible, *the very elect*, Matt. xxiv. 24. Mark xiii. 22.

Further: *These spirits*, it is added, *go forth upon* the Kings of the *Earth* to gather them to the Battle.

The *Kings* of the *Earth* are opposed to the *Kings* of the *East*, that is, they are opposed to Christ and to those whom Christ has *made to be Kings* (v. 10), by their incorporation in Himself, *Whose* Kingdom is the Kingdom *of Heaven* (xvii. 14), and Who is *King of Kings* (xix. 16).

The unclean spirits are said to go forth *upon* (ἐπὶ) the kings of the World; which seems to denote, that these spirits will not only address themselves *to*, but also will exercise some influence *upon* and *over*, these kings. Cp. *Winer*, § 49, p. 362.

Thus St. John foreshows that the Papacy, when distressed by the *drying* up of its *Euphrates*, will resort for help even to godless powers; that it will advocate doctrines of political licentiousness, and flatter Rulers with seducing words for their own advantage; that it will countenance men in disobeying the divine Word, as the Egyptian Magicians encouraged Pharaoh in his resistance to God; that it will palliate crimes which the Gospel condemns; that its emissaries will encourage disloyalty and Insurrection against Christian powers opposed to themselves, and will invoke benedictions on Rebellion, and be like Hierarchs of Revolution.

The scene of the future conflict is called "in the Hebrew tongue Armageddon," of which more will be said hereafter. See *v.* 16.

But in the mean time, while these preparations are going on Christ mercifully interposes and pronounces a warning.

v. 15. *Behold, I come as a thief. Blessed is he that watcheth*

n ch. 19. 19.

16 n Καὶ συνήγαγεν αὐτοὺς εἰς τὸν τόπον τὸν καλούμενον Ἑβραϊστὶ Ἁρμαγεδών.

o ch. 21. 6.

17 o Καὶ ὁ ἕβδομος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ἀέρα· καὶ ἐξῆλθε φωνὴ

p ch. 4. 5. & 8. 5.

μεγάλη ἀπὸ τοῦ ναοῦ ἀπὸ τοῦ θρόνου λέγουσα, Γέγονε· 18 p καὶ ἐγένοντο ἀστραπαὶ καὶ φωναὶ καὶ βρονταί, καὶ σεισμὸς ἐγένετο μέγας, οἷος οὐκ ἐγένετο ἀφ' οὗ ἄνθρωπος ἐγένετο ἐπὶ τῆς γῆς, τηλικοῦτος σεισμὸς οὕτω μέγας.

q ch. 14. 8, 10. & 18. 5. Isa. 51. 22, 23. Jer. 25. 15, 16.

19 q Καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρία μέρη· καὶ αἱ πόλεις τῶν ἐθνῶν ἔπεσαν.

Καὶ Βαβυλὼν ἡ μεγάλη ἐμνήσθη ἐνώπιον τοῦ Θεοῦ, δοῦναι αὐτῇ τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ.

r ch. 6. 14. s ch. 11. 19. & 16. 9, 11. t vv. 9, 11.

20 r Καὶ πᾶσα νῆσος ἔφυγε, καὶ ὄρη οὐχ εὑρέθησαν· 21 s καὶ χάλαζα μεγάλη ὡς ταλαντιαία καταβαίνει ἐκ τοῦ οὐρανοῦ ἐπὶ τοὺς ἀνθρώπους· t καὶ ἐβλασφή-

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and keepeth his garments, lest he walk naked, and they see his shame.

See above, on 1 Thess. v. 2. 4, and on the *garments*, and on the word *naked*, see above, iii. 4, 5. 17, 18.

Preparations for ARMAGEDDON.

The conflict itself does not take place yet; it is described hereafter (see xix. 19—21). We have now only a view of the *gathering together* of the hostile forces against Christ.

v. 16. *And they gathered them together into a place called in the Hebrew tongue Armageddon.*

As to the *reading* of the word, B and some Cursives have Μαγεδὼν, or Μαγεδδών; A has Ἀρμαγεδών, and ποταμὸν for τόπον. *Lachmann* and *Tisch.* print the word with an aspirate, Ἁρμαγεδὼν, and ancient Latin authorities have *Hermagedon.*

What is meant by AR-MAGEDDON, or Har-magedon?

Observe that St. John here specially calls attention to the *Hebrew* etymology, by saying that the place is *called* in the *Hebrew* tongue *Ar-magedon*, or *Har-magedon.*

Ar-mageddon, or Har-magedon, is formed of two Hebrew words; the one הָר, *har*, signifying *a Mountain*, the other, *a cutting to pieces;* from גָּדַד, *gadad, exscidit;* and thus it means the *Mountain of excision*, or *of slaughter.*

When the prophet Zechariah is speaking of the destruction of all nations that come against the City of God, he says that there will be a great mourning in the valley of Megiddon (Zech. xii. 9); and *Megiddon* is there translated by the Septuagint Interpreters, *cut up*, or *destroyed.* LXX, Zech. xii. 11, ῥοῦνος ἐν πεδίῳ ἐκκοπτομένου.

Lightfoot and *Vitringa*, who have called attention to this etymology, do not seem to have been aware that they had been anticipated by *Andreas* and *Arethas* ad loc., and in the Ancient Greek *Catena*, Cramer, p. 420, and also by *Œcumenius*, ibid. p. 552, who deserve to be cited. *Catena*, Cramer, p. 420, xvi. 16, τόπον τὸν καλούμενον Ἑβραϊστὶ Ἑρμαγεδὼν τόπον νῦν τὸν καιρὸν ἀκουστέον· τῷ καιρῷ τοίνυν τούτῳ οἱ ἀπὸ πονηρῶν πνευμάτων ἀπατηθέντες καταλαμβανόμενοι τεύξονται διακοπῆς· τοῦτο γὰρ Ἑρμαγεδὼν ἡ Ἑβραϊκὴ λέξις εἰς τὴν Ἑλλάδα διάλεκτον διαπορθμευομένη νοεῖν παρέχει.—*Œcumenius*, ibid. p. 552, τὸ Ἁρμαγεδὼν διακοπὴ ἢ διακοπτομένη ἑρμηνεύεται, ἐκεῖ γὰρ τὰ ἔθνη συναγόμενα ἐκκόπτεσθαι νοεῖν ἀκόλουθον.

The word *Armageddon*, then, signifies *a Mountain of slaughter;* like that valley of *decision* or *cutting off*, described by the Prophet Joel (iii. 14), and it is a figurative expression similar to that in the same Prophet, namely, the valley of *Jehoshaphat* (Joel iii. 2. 12), or *judgment of God.* There may be also a reference in this word to the Hebrew root גָּדַד, to *gather together in a troop for an attack.*

The word *Ar-mageddon* seems also designed to signify a defeat and slaughter, such as that of the Kings of Canaan at *Megiddo*, in the region of Galilee, wrought by a *miraculous* interposition of Almighty God, discomfiting the vast and terrible army of Sisera and his confederate Princes. "The Kings came and fought, then fought the Kings of Canaan in Taanach by the waters of *Megiddo.* They (the armies of God) fought from heaven; the stars in their courses fought against Sisera" (Judges v. 19, 20).

The Holy Spirit, by the mouth of David, specially speaks of these Kings as types of God's foes, in their sin and doom. "Do Thou to them as unto the Midianites; unto Sisera, and unto Jabin, at the brook of Kison; who perished at Endor, and became as the dung of the earth" (Ps. lxxxiii. 9).

These Kings had oppressed Israel, and were routed by the army of God at *Megiddo;* and, in like manner, earthly powers will rise against Christ and His Church, and be defeated in a marvellous manner, in a great encounter, which is called by St. John *Ar-mageddon.*

It will also be remembered, that King Josiah was defeated and mortally wounded at *Megiddo* (2 Chron. xxxv. 20. 22); and though Josiah was a pious King, yet, *when* at *Megiddo*, he was disobeying a Divine command, given him by the Prophet Jeremiah. 1 Esd. i. 25—32, where the LXX has Μαγεδδὼ, *Mageddon.* See also *S. Jerome*, ad Ctesiphontem, ad finem, and Ep. 86, ad Eustach.—Campi *Mageddo* Josiæ necis conscii. He was endeavouring to repel Pharaoh-Necho, who was marching towards the river *Euphrates* to besiege Babylon, and so Josiah was then an ally of *Babylon.*

Thus the name *Megiddo* or *Mageddo* had been prepared for St. John as a word denoting the scene of a defeat and slaughter of God's foes, and allies of the city of the Beast.

Megiddo itself was in a *Valley* (2 Chron. xxxv. 22. Zech. xii. 11), and *Harmagedon* is a *Mountain;* but this circumstance does not present any difficulty; on the contrary, it may serve to remind the reader that the word is not to be understood literally, but to be regarded as a symbolical word; and the characteristic significance of the *Mountain* of destruction is, that the defeat will be *conspicuous to the world.*

This *gathering together* of the Kings of the *Earth* to *Armageddon*, or Har-magedon, at the instance of unclean spirits going *forth from out of the mouth* of the Dragon, the Beast, and False Prophet, intimates (as has been observed by ancient Expositors, *Primasius*, *Haymo*, and others), that there will be a muster of earthly powers, combined together in an unholy confederacy and league of godless Policy and corrupt Religion, like that of Pilate with the Chief Priests against *the Lord and His Anointed:* and it pre-announces the signal discomfiture and manifest *cutting off* of those powers, as on a lofty Mountain, visible to all, by the might of Him Who is the Conqueror on the White Horse, and Who will slay His enemies with the *Sword that goeth forth out of His mouth* (xix. 15).

But it is only the *gathering together* of these forces, which is described here. The description of the *conflict* of Har-magedon, and the *issue* of it, is reserved for a later period in the prophecy. See xix. 19—21, where it is said, "I saw the *Beast*, and the *Kings* of the *Earth*, and their Armies *having been gathered together* (συνηγμένα) to fight *the battle* (ποιῆσαι τὸν πόλεμον), with Him that sitteth upon the Horse, and with His armies. And the Beast was taken, and the False Prophet that is with him, and they were cast into the lake of fire, and the rest were killed with the sword of Him that sitteth on the Horse."

This conflict does not take place yet. See below, xix. 19—21.

The SEVENTH VIAL.

In the mean time the SEVENTH VIAL brings with it a judgment on the mystical *Babylon*, which is the *capital city* of the Empire of the Beast.

17—21.] *And the Seventh Angel poured out his vial upon the air; and there came a great voice from the temple, from the throne, saying, It is done.*

And there were lightnings, and voices, and thunders, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, so great.

And the great City was made into three parts, and the cities of the nations fell; and Babylon the Great came in remembrance before God, to give unto her the cup of the wine of the fury of his wrath.

And every island fled away, and mountains were not found.

And there cometh down upon the men great hail out of

μησαν οἱ ἄνθρωποι τὸν Θεὸν ἐκ τῆς πληγῆς τῆς χαλάζης, ὅτι μεγάλη ἐστὶν ἡ πληγὴ αὐτῆς σφόδρα.

a Jer. 51. 13. Nah. 3. 4. ch. 16. 19. & 18. 3.

XVII. 1 [a] Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας,

heaven, about the weight of a talent: and the men blasphemed God because of the plague of the hail; for the plague thereof is great exceedingly.

The *Air* (ἀήρ) here (*v.* 17) is the region of *darkness*, in which the powers of evil abide. See Eph. ii. 2.

The *great City* Babylon is divided into *three parts*, and the cities of *the Nations* or *Gentiles* (τῶν ἐθνῶν) fall. These cities are those which are opposed to Christ, and to the Christian *Sion* (see xi. 2, and cp. ii. 26; xi. 18; xix. 15; xx. 8); they are contrasted with the true *Israelites*, the true *Jews*, those who are *Jews inwardly*, whose circumcision is of the *heart*, in the *spirit* (see Rom. ii. 29; above, ii. 9; iii. 9).

Babylon the Great comes into remembrance in the sight of God to give to her the cup of the wine of the fury of His wrath (cp. above, xiv. 8).

The fuller description of *Babylon the Great*, her site, her wealth, her magnificence, her sins, and her fall, is contained in the two following chapters, the xviith and xviiith.

In the mean time, it is to be observed that although in this Vial *Babylon, the Great City*, the capital of the Empire of the Beast, comes into remembrance before God, and is now about to fall; yet, as appears from the Prophecy, the *Beast itself*, and its ally the *False Prophet*, will *not be* destroyed with the Fall of Babylon, but will survive that fall; and will appear in hostile array against Christ, in the conflict of Armageddon (see xix. 19).

Yet further, even *after their* defeat and doom, described in xix. 20, Satan, or the Dragon, will still remain to wage war against Christ (xx. 8); but finally he also will be defeated and cast into the Lake of Fire (xx. 10).

Thus, then, the following chronological series of events is presented in the Prophecy;—

(1) The drying up of the *spiritual Euphrates*, the river of the mystical Babylon, to prepare the way for Christ's people, the *Kings of the East*, coming against the mystical Babylon (xvi. 12).

(2) The mustering of the *Kings of the Earth*, or Powers opposed to the kingdom of *Heaven*, at the instance of the emissaries of the Dragon, the Beast, and False Prophet, against Christ and his armies (xvi. 14).

(3) God's Judgments upon Babylon, the capital City of the Beast. The *Fall of Babylon*.

(4) The great conflict of the Powers of the Earth, which had been leagued together and mustered under the Dragon, the Beast, and the False Prophet, against Christ.

Their signal rout and discomfiture in the battle of *Armageddon*, the great day of God Almighty.

(5) The defeat and doom of the Beast and of the False Prophet (xix. 20).

(6) The gathering together of the forces of the Dragon, or Satan, against Christ (xx. 8).

(7) The defeat and doom of the Dragon (xx. 10).

(8) The full and final triumph of Christ. Cp. xi. 15—17.

(9) The General Resurrection (xx. 13).

(10) The Universal Judgment (xx. 11—13. Cp. xi. 18).

(11) The revelation of the Lake of Fire (xx. 14; xxi. 8).

(12) The revelation of the Heavenly City (xxi. xxii. Cp. vii. 4—17).

ETERNITY.

But, before these events are presented to the view, we now have in the next chapter a prophetic enlargement concerning the great City, the Mystical BABYLON; and concerning the BEAST, upon which she sits; and concerning her splendour, her sins, and her fall;

CH. XVII. 1. καὶ ἦλθεν] *And there came one of the seven angels who had the seven vials, and talked with me, saying, Come hither, I will show unto Thee the Judgment of the great Harlot that sitteth on the many waters: with whom the kings of the earth committed fornication, and they who are dwellers in the earth were made drunk with the wine of her fornication.*

And he carried me away in the Spirit into a wilderness: and I saw a Woman sitting upon a scarlet-coloured Beast, full of the names of blasphemy, having seven heads, and ten horns.

And the Woman was arrayed in purple, and scarlet, and gilded over with gold, and precious stones, and pearls; having a golden cup in her hand full of abominations and the uncleanness of her fornication; and upon her forehead a name written, Mystery, Babylon the Great, the Mother of the Harlots, and the abominations of the Earth.

And I saw the Woman drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus; and when I saw her I wondered with great wonder.

And the Angel said unto me, Wherefore didst thou wonder? I will tell thee the Mystery of the Woman and of the Beast that carrieth her, which hath the seven heads and the ten horns.

The Beast that thou sawest, was, and is not, and is about to ascend out of the bottomless pit, and to go into perdition, and they who are dwellers on the earth, whose names are not written in the book of life, will wonder when they see the Beast, that it was, and is not, and will appear.

Here is the understanding which hath wisdom; the Seven Heads are Seven Mountains, upon which the Woman sitteth.

And they are Seven Kings; the five are fallen, the one is, the other is not yet come: and when he is come, he must continue a little while.

And the Beast that was, and is not, even he is an eighth (King) and is from the seven, and goeth into perdition.

And the Ten Horns which thou sawest are Ten Kings, who have not received a kingdom as yet; but receive power as kings one hour with the Beast. These have one mind, and give their power and strength unto the Beast. These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of Lords, and King of Kings, and they that are with Him called, and chosen, and faithful (will overcome them).

And he saith unto me, The Waters which thou sawest where the Harlot sitteth, are peoples, and multitudes, and nations, and tongues.

And the Ten Horns which thou sawest and the Beast, these will hate the Harlot, and will make her desolate and naked, and will devour her flesh, and will burn her utterly with fire. For God put in their hearts to perform His mind, and to perform one mind, and give their kingdom unto the Beast, until the words of God shall be fulfilled.

And the Woman which thou sawest is that great City, which reigneth over the kings of the earth.

PRELIMINARY NOTE on this, the XVIITH CHAPTER.

In order to understand this prophecy, it is requisite to ascertain clearly the subject of it.

What is the City of which St. John here speaks?

Certain criteria are supplied by him for the determination of this question.

(1) He says, "Here is the understanding which hath wisdom; the Seven Heads (of the beast) are (that is, they *signify*, or *represent*, see i. 19, 20) the *Seven Mountains* on which the woman sitteth" (*v.* 9).

(2) He also calls it "the *great City*," and it is a city which was in existence in his age (see *v.* 18).

At that time there was *one* City, a *Great City*, built on *Seven Mountains*,—Rome. The *name* of each of its Seven Mountains is well known: they were the Palatine, Quirinal, Aventine, Cælian, Viminal, Esquiline, Janiculan. In St. John's time Rome was usually called "the Seven-hilled City" (ἡ πόλις ἡ ἑπτάλοφος, *urbs septicollis*). She was celebrated as such in an annual national festival, the *Septimontium*. And there is scarcely a Roman Poet of any note, who has not spoken of Rome as a City seated on Seven Mountains,—*Virgil, Horace, Tibullus, Propertius, Ovid, Silius Italicus, Statius, Martial, Claudian, Prudentius*; in short, the unanimous voice of Roman Poetry, during more than five hundred years, beginning with the age of St. John, proclaimed Rome as "*the Seven-hilled City*."

The passages referred to from these writers are as follows;

Virgil, Georg. ii. 535. Æn. vi. 784, "*Septemque* una sibi muro circumdabit *arces*." *Horace*, Carmen Sæc. 7, "Dî, quibus *septem* placuere *colles*." *Tibullus*, ii. 5, 55, "Carpite nunc tauri de *septem montibus* herbas." *Propertius*, iii. 10, 57, "*Septem urbs* alta *jugis* toti quæ præsidet orbi." *Ovidius*, Trist. i. 4, 69, "Sed quæ de *septem* totum circumspicit orbem *Montibus* imperii *Roma* deûmque locus." *Silius Italicus*, xii. 606, "Defendere tecta Dardana, et in *septem* discurrere jusserat *arces*." See also x. 587; xvi. 620. *Statius*, Silv. iv. 3, 26, "*Septem montibus* admovere Baias." *Martial*, iv 64, 11, "Hinc *septem* dominos videre *montes*, Et totam licet æstimare Romam." *Claudian*, xii. 19 (ed. Gesner), "Aurea *septem*-geminas *Roma* coronet *arces*." See also xv. 194. *Prudentius*, de Romano Martyre, 411, "Divûm favore cum puer Mavortius Fundaret *arcem septicollem* Romulus."

καὶ ἐλάλησε μετ' ἐμοῦ, λέγων, Δεῦρο δείξω σοι τὸ κρῖμα τῆς πόρνης τῆς
b Jer. 51. 7. ch. 14. 8. & 18. 3. μεγάλης, τῆς καθημένης ἐπὶ τῶν ὑδάτων τῶν πολλῶν, [2] [b] μεθ' ἧς ἐπόρνευσαν οἱ

This prophecy of St. John is also illustrated in this respect from another source, equally open to the eyes of the world—*Coins*.

On the Imperial Coinage of that age, Rome is displayed as a Woman sitting on Seven Hills, as she is represented in the Apocalypse. See the coin of Vespasian, described by *Capt. Smyth*, Roman Coins, p. 310. *Ackerman*, i. p. 87, "Rome seated on seven hills; at the base Romulus and Remus suckled by the wolf; before, the Tiber personified." It is figured in *Gessneri* Numismata, Tab. lvii. Cp. *Vaillant*, p. 30.

(3) St. John gives *another criterion* by which the Woman is to be identified. He says that she is the *reigning* city of his age. "*The Woman which thou sawest* (he says) is that great City which reigneth (literally, "which hath royal sovereignty"—ἡ ἔχουσα βασιλείαν) over the kings of the earth" (*v.* 18). The *reigning* City of that age was Rome.

If we refer to the Latin Poets of that time, we find that the epithets commonly applied to Rome are The *great*; The *mighty*; The *royal* Rome; The *Queen* of Nations; The *Eternal* City; The *Mistress* of the World; as, see for example, "Maxima rerum Roma," *Virg.* Æn. v. 600. 660. *Manil.* iv. 773. *Propert.* iv. 1. *Hor.* 1 Sat. v. 1. 1 Ep. vii. 44. *Ovid*, Met. xv. 445.

If, again, we contemplate the public feelings of the World as expressed on the *Coins* of that period, we there see Rome, as the great City, deified, crowned with a mural diadem, holding in her palm a winged figure of Victory, which bears in its hand a Globe, the symbol of Rome's Conquests and Universal Sway. See the figures described, and the citations collected, in *Spence's* Polymetis, p. 243, and *Vaillant*, Numismata Ærea Imperatorum, Paris, 1695, p. 205, "Dea Roma; Roma Æterna . . . dextrâ Victoriam tenens." See also 191, and *Gessner*, Tab. lviii. and lxii.

The City on Seven Hills is Rome; the great City which *reigned* over the kings of the earth was Rome.

Therefore the City here described by St. John is Rome.

(4) Next, the City here described by St. John is called by him "Babylon;" "Babylon the Great" (*v.* 5). He cannot be speaking of the *literal* Babylon in *Assyria*; for that was not built on *seven Mountains*; nor did it then *reign* over the Kings of the earth.

What he means to say is, that the City of which he is here speaking, resembles Babylon; and it may, therefore, in the figurative language commonly used in the Apocalypse, be called *Babylon*.

Rome was in many respects a second Babylon. *Babylon* had been the *Queen* of the East, in the age of the *Hebrew Prophets*; and *Rome* was the *Queen* of the West, when *St. John* wrote. Babylon had been called in the Old Testament "the Golden City," "the glory of kingdoms," "the beauty of the Chaldees' excellency." Babylon boasted herself to be *Eternal*. She said in her heart, "I will ascend into heaven, I will exalt my throne above the stars of God. I shall be *a Lady for ever*. I am, and none else beside me: I shall not sit as a widow, neither shall I know the loss of children" (Isa. xiii. 19; xiv. 4. 13; xlvii. 7, 8).

In these respects Babylon was imitated by Rome. She also called herself the *Golden City*, the *Eternal City*.

The words Romae Aeternae are found on the imperial coins of Rome, e. g. on those of Gallienus, Tacitus, Probus, Gordian, and others. The Bishop of Rome is called *Urbis Æternæ Episcopus*, by *Ammian. Marcellin.* xv. 7. Cf. xiv. 6; xvi. 10; xix. 10. The Jupiter of *Virgil* speaks the national language when he says (Æn. i. 278), "His ego nec metas rerum nec tempora pono; *Imperium sine fine dedi*."

Again: the King of Babylon "was the rod of God's anger, and the staff of His indignation" against Jerusalem for its rebellion (Isa. x. 5). Babylon was employed by God to punish the sins of Sion, and to lay her walls in the dust.

So, in St. John's age, the Imperial legions of Rome had been sent by God to chastise Jerusalem for her sin in rejecting His Holy Word, and crucifying His beloved Son.

Again: the sacred Vessels of God's Temple at Jerusalem had been carried from Sion to Babylon, and were displayed on the table at the royal banquet in that night, when the fingers of a man's hand came forth from the wall and terrified the Chaldæan King. (Dan. v. 5, 6.)

So, the sacred Vessels of the Jewish Temple, which were restored by Cyrus, and the Book of the Law, and the Golden Candlestick (*Joseph.* B. J. vii. 5), and the Table of Shewbread, were carried captive in triumphal procession from Sion to Rome; and even now their effigies may be seen at Rome, near the site of the Roman Forum, carved in sculpture on the marble sides of the triumphal Arch of Titus, the Imperial Conqueror of Jerusalem.

And the Jewish Candlestick is figured on a coin of Vespasian, with the legend "Hierosolyma capta." *Gessner*, Tab. lviii.

The Jews commonly gave to Rome the *name* of *Babylon*. See the authorities in *Mede's* Works, p. 902. *Winer*, R. W. B. ii. p. 335, art. Rom.

So did the Christians. See *S. Hippolytus*, de Christo, § 35, who quotes this and the following chapter. *Tertullian*, adv. Jud. c. 9; c. Marcion. iii. 13. *Euseb.* ii. 15. *S. Hieron.* in Esa. xlvii. 1; and *Victorinus*, *Primasius*, and *Cassiodorus* on this chapter. We may sum up all in the words of *S. Augustine*, "Rome is a second Babylon" (de Civ. Dei xvi. 17; xviii. 2. 23).

Let us now review the evidence before us.

We see that the Woman here described is designated by St. John—

(1) As a great City, seated on seven Mountains.

(2) As *that great* City, which in the time of St. John *reigned* over the Kings of the Earth. And

(3) It is called *Babylon*.

What City corresponds to this description?

It cannot be the *literal* Babylon, for *she* was not built on seven hills, nor was she the Queen of the Earth in St. John's age. It is some *great City* which then existed and *reigned* over the Kings of the Earth. Among the great Cities, which then were, one was seated on Seven Hills. She was universally recognized in St. John's age as *the* Seven-hilled City. She is described as such by the general voice of her own most celebrated writers for five centuries; and she has ever since continued to be so characterized. She is represented as such on her own coinage, the coinage of the World. That City then *reigned* over the Kings of the Earth. She exercised Universal Sovereignty, and boasted herself Eternal. That same City resembled Babylon in many striking respects: in dominion, in wealth, and in historical acts, especially with regard to the ancient Church and People of God. This same City was commonly *called* Babylon by St. John's own countrymen, and by his disciples. And, finally, the voice of the Christian Church, in the age of St. John himself, and for many centuries after it, has given an almost unanimous verdict on this subject:—that the Seven-hilled City, the Great City, the Queen of the Earth, Babylon the Great of the Apocalypse, is the City of Rome.

This conclusion is so clear and certain, that it is admitted even by the Divines of Papal Rome.

Thus, for example, *Cardinal Bellarmine* says, "that Rome is signified in the Apocalypse by the name of Babylon" (de Rom. Pont. ii. c. 2, § Præterea, tom. i. p. 232, ed. Colon. 1615). And *Cardinal Baronius* (Annal. ad A.D. 45, Num. xvi.) owns "that all persons confess that Rome is denoted by the name of Babylon, in the Apocalypse of St. John." "In Apocalypsi Joannis *Romam Babylonis* notatam esse nomine *in confesso* est *apud omnes*." And the celebrated French Prelate *Bossuet*, in his Exposition of the Book of Revelation, observes, that "the features (in the Apocalypse) are so marked, that it is easy to decipher Rome under the figure of Babylon." *Bossuet*, Préf. sur l'Apocalypse, § vii., "C'est une tradition de tous les Pères que la Babylone de l'Apocalypse c'est l'ancienne *Rome*. Tous les Pères ont tenu le même langage. Avec des traits si marqués c'est une énigme aisée à déchiffrer, que *Rome* sous la figure de *Babylone*."

Here then we see the question is brought into a narrow compass. It is affirmed by Romish writers, as well as by others, that Babylon in the Apocalypse is the City of Rome.

But here a separation takes place.

The *Divines of Papal Rome* assert that St. John in this prophecy is speaking of Rome as a *City*, and not as a *Church*.

Many of those Divines say, that St. John's prophecy concerned Rome as *heathen*, but does *not* concern it as *Christian*; and they affirm that the prophecies in this chapter, and in the next, predicting the *fall* of Babylon, *have been already fulfilled*. They allege, that these prophecies *were fulfilled* when Rome was taken by the Goths in the fifth century of the Christian era. See *Bellarmin.* de Pontif. ii. c. 11. *Baronius*, Annales ad A.D. 45, Num. xviii.; and *Bossuet*, who says, "La Babylone, dont Saint Jean prédit la chûte, étoit Rome conquérante et son empire: et *la chûte de Rome*, arrivée sous *Alaric*, est un dénouement de la prophétie de Saint Jean." *Bossuet*, Préf. sur l'Apoc. § viii. x., vol. xxiv. of his works, ed. Paris, 1827.

Let us examine this hypothesis.

(1) The destruction of the great City, the Mystical Babylon, is represented in the Apocalypse as a *punishment* for her *sins* when brought to a head. "*Her sins*, it is said, *had reached to*

βασιλεῖς τῆς γῆς, καὶ ἐμεθύσθησαν οἱ κατοικοῦντες τὴν γῆν ἐκ τοῦ οἴνου τῆς πορνείας αὐτῆς.

heaven, and God remembered her iniquities," which had become full. (Rev. xviii. 5.)

But, when Rome was taken by Alaric and the Goths, she had become *Christian*. As one of the ancient Fathers, S. Jerome, says (c. Jovinian. lib. ii. ad finem), "she had *wiped off* the blasphemy on her forehead by the *confession of the Christian faith*." Rome had then *ceased* to *persecute* the Christians; and, as we learn from S. Augustine (de Civ. Dei, ad init.), the invasion of the Goths was represented by her *heathen* writers as a consequence of the anger of the *heathen Deities* against the City for its neglect of the *old religion*, and for the favour shown by it to Christianity.

Therefore, the capture of Rome by Alaric cannot have been the destruction which is here foretold in the Apocalypse.

(2) Again: the destruction of Rome, as foretold in the Apocalypse, is to be *total* and *final*. It is here prophesied that she will be *burnt up with fire* (xvii. 16; xviii. 9), and the smoke *of her burning* shall ascend for *ever* (xviii. 9. 18; xix. 3); and that she shall be plunged into perdition like a great *millstone into the sea*, and that she shall be *found no more at all* (xviii. 21); and that the voice of *harpers and musicians shall be no more heard in her*, and *that no craftsmen shall be found in her, and the light of a candle shall no more shine in her* (xviii. 22, 23); in a word, that the city described in the prophecy shall be *utterly destroyed*.

But this cannot be said to have taken place when Rome was captured by the Goths, nor to have ever taken place—*as yet*. Rome has *not* been *burnt with fire*, and the *smoke of her burning* does not *ascend to heaven*. The voice of harpers has not ceased within her. She has *not* been taken up *like a great millstone and plunged into the sea*. The sound of music is yet heard in her palaces: they are still adorned with pictures and statues. The riches of her purple, and silk, and scarlet, and pearls, and jewels, are still displayed in the attire of her Pontiff and her Cardinals in their conclaves. Cavalcades of horses and chariots, and trains of religious processions move along her streets; clouds of frankincense arise in her temples, which on high festivals are hung with tapestry, and brocade, and embroidery; her precious vessels glitter on her altars; her rich merchandise of gold and silver is still purchased; her *dainty and goodly* things are not yet departed from her. She still sits as a Queen and glorifies herself and says, "*I am no widow*" (xviii. 17). She still claims divine titles, and calls herself '*Eternal*.'

Therefore, we are brought again to the conclusion, that the prophecies of the Apocalypse concerning the fall of Rome, were *not* fulfilled in the destruction of Rome in the fifth century, but concern the Rome of a later age.

(3) These Prophecies also declare, that Rome, *after* her destruction, will become *a desolate wilderness*, and the habitation of *unclean creatures*. St. John's words are, "*Babylon the Great fell*, and is become the *habitation of devils*, and the hold of *every foul spirit*, and the cage of every unclean and hateful bird" (xviii. 2). Will it be allowed by Romish Divines that this is now fulfilled? Will they allow that after its capture by the Goths Rome became, and is still, "the *habitation of devils*, the *hold of every foul spirit*, the cage of every unclean and hateful bird?" Could she be described in such dark colours as these?

Certainly not. After the taking of Rome by Alaric, Rome had many holy men within her. She was still a source of blessings to other nations. She had a Gregory the Great, Bishop of Rome, who sent an Augustine to England, at the end of the sixth century, and whose writings will ever be read, and whose memory will ever be revered, with grateful regard by the faithful.

Even now, we are fully persuaded, Almighty God has *some people* in Rome. He Himself says, on the very eve of her fall, "Come out of her, *My People*" (see below, xviii. 4). And in the language of *Romish Divines*, Rome is still the "Capital of Christendom," the "Holy City," the "spiritual Sion." They call her Sovereign "the Supreme Pontiff," "Holy Father;" his States are "the States of the Church;" and his throne, "the Holy See."

Therefore these Apocalyptic prophecies were *not* fulfilled in *Heathen* Rome.

But it is allowed by Romish Divines, as well as by other writers, that they concern *Rome*. Therefore they concern Rome, *not* as she was when *Pagan*, but they concern her such as she *became*, after she had ceased to be Pagan, and after long-continued sin, which at length will reach to heaven, and bring down God's judgments upon her, and involve her, as the prophecy reveals, in utter destruction, total desolation, and irreparable ruin.

When Rome had ceased to be Heathen, and when her Imperial Power was extinct, and when also the *Imperial* Power of her *German* Masters was broken (see below on *v.* 10), Rome became subject to the *Bishop* of that city; and after the lapse of some centuries, *the Bishop of Rome* acquired a spiritual and temporal sway, under the titles which he then assumed of *Sovereign Pontiff* and *Supreme* Head of the *Universal Church*, and Vicar of Christ upon Earth, and "*Ruler of the World*" (see above on xiii. 5—7, and below on *v.* 10). He stood in a more lofty eminence than had ever been attained by the Cæsars. That position has now been occupied by him for eight hundred years.

Here then we already see reason to believe that these prophecies, which are generally acknowledged to concern *Rome*, and which were *not fulfilled* in *Heathen Rome*, refer to that City in which the *Bishop of Rome* now lives and reigns, and in which he has reigned for many centuries.

In order to escape this conclusion, some *other* Romish Divines allege, that although—as they candidly confess—these Prophecies cannot fairly be said to have been fulfilled in *ancient Heathen* Rome, yet it is possible that Rome may again *become* Heathen, and that these Prophecies may *then* be fulfilled in her.

This is the hypothesis of some learned Romish Theologians. It is maintained by *Suarez*, *Viegas*, *Ribera*, *Lessius*, *Menochius*, *Cornelius à Lapide*, and others, particularly *Dr. Manning* in our own day. This hypothesis is important to be noticed, as an avowal on their part that the other theory above stated of their co-religionists—*Bellarmine*, *Baronius*, and *Bossuet*, and many more (see above p. 250)—who say that these prophecies were fulfilled in ancient Heathen Rome—is untenable.

Here then is a remarkable phenomenon. Here are two discordant schools of Romish Theologians. The one school says, that these Apocalyptic Prophecies concern the Rome that was destroyed more than a *thousand years ago*. The other school affirms, that they relate to the Rome of some *future* time. They *differ* widely from each other in the interpretation of these Prophecies, which, as they *all agree*, concern their own *City*. And yet they say that they have an Infallible Interpreter of Scripture resident at Rome! And they boast much of their own unity!

There is something ominous in this *discord*. But it makes their *agreement* more striking. It confirms the proof that these Apocalyptic prophecies concern *Rome*.

Both these schools of Roman Catholic Expositors allow that *Babylon* is *Rome*. A remarkable avowal; which is carefully to be borne in mind.

The hypothesis that these prophecies concern some *future* heathen Rome is irreconcileable with the language of St. John.

St. John refers to Rome reigning over the Kings of the Earth in his own day. He then proceeds to reveal her future history. No intimation is given of any break in the thread of his prophecy. But *if* Babylon is some heathen Rome, in ages yet to come, as well as the Rome of St. John's age, there must be a chasm in that history of nearly two thousand years.

St. John also says, that the *Beast* on which the *Woman sitteth* is an *eighth* King or Kingdom; and that *five* heads, or *Kingdoms*, had already fallen in St. John's age; that the *sixth* was then in being; that the seventh would continue only for a *short time*, and *then* the Beast with the woman sitting upon it, would be revealed; and the Beast, in *that phase*, is declared to be *of the seven and to be an eighth*. See below on *v.* 11.

It is clear that an *uninterrupted succession* of Powers is here represented, and that consequently the Beast must have appeared long ago, with the Woman sitting upon it.

Therefore, since it is generally agreed that these prophecies concern *Rome*, and since they were *not* fulfilled in *Heathen* Rome; and since they concern Rome as she was to become after she had ceased to be Heathen; and since, after she had ceased to be Heathen, she became in course of time subject to the Bishop of Rome, and has continued to be subject to him for many hundred years, therefore, our conclusion is, that they concern Rome as the capital City of the Bishop of Rome, and of the Papal World.

After a careful meditation, for many years, upon these prophecies concerning the Apocalyptic Babylon, the present writer here solemnly, in the presence of the Omniscient Searcher of hearts, Who dictated these awful predictions, records this as his deliberate judgment upon them, probably for the last time. He has endeavoured seriously to examine all the *objections* which have been urged against this interpretation. He has found that those objections, as far as they have any validity, affect some minor incidents and subordinate details in the *mode* in which that interpretation is sometimes stated; but do not in the least affect the *principle*, or in any way impair the soundness of that interpretation itself. And when he has proceeded to examine other *different* interpretations of these Prophecies—such, for instance, as that interpretation which applies these Prophecies to *Heathen*

c ch. 13. 1. & vv. 7, 8.

3 c Καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι, καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον, γέμον ὀνόματα βλασφημίας, ἔχον κεφαλὰς ἑπτὰ καὶ κέρατα δέκα.

Rome, or to some *Infidel* Power—he has found all those other interpretations to be so vain and futile, and so inconsistent and irreconcileable with the general scope and language of these Prophecies themselves, that even on this account he has been confirmed in the conviction that the Interpretation adopted in these notes, is the *true, and only* true Interpretation.

We may now proceed to consider this chapter in detail, and see whether this conclusion is confirmed by such an examination.

1. δεῦρο δείξω σοι] *Come, I will show thee the judgment of the great Harlot.*

The City of Rome is here called a *Harlot*. Is this word applicable to a *Church?* Is it applicable to the Church of *Rome?*

Such is Christ's love for His *faithful* people, that He is pleased to speak of His own relation to them under the term of *marriage*. The *Church* is His *Spouse* (John iii. 29. Eph. v. 23—32). "*I have espoused you, as a chaste Virgin, to Christ,*" says St. Paul to the Corinthians (2 Cor. xi. 2). Hence spiritual *unfaithfulness* to Christ is represented in Scripture as *adultery*.

This idea runs through the whole Book of Revelation. In the *Church* of Pergamus there are said to be some who *hold the doctrines of Balaam*, and cause others to *commit fornication* (ii. 20). At Thyatira there is a Jezebel, who, by her false *teaching, seduces Christ's servants;* and they who *commit adultery with her* are threatened with tribulation (ii. 20. 22).

On the other hand, *the faithful, who follow the Lamb whithersoever He goeth*, are said to be *Virgins*, and not to have been *defiled with women;* that is, not sullied with *spiritual harlotry* (xiv. 4).

The name *Harlot*, therefore, describes a *Church*, which has fallen from her first love, and has gone after other Lords, and given to *them* the honour due to CHRIST alone.

But, here it is objected by some Romish Divines—*If* a faithless Church had been here intended by St. John, he would *not* have called her a *Harlot*, but an *Adulteress*, and he would not have designated her by the name of a *heathen* city, *Babylon*, which *never* owned the true God, but by the name of some City, such as *Samaria*, which *once knew* Him, and afterwards fell away from Him. (*Bossuet*, Préface sur l'Apocalypse, vii.—ix.)

But to this allegation it may be replied, that a faithless Church may be, and often is, called in Scripture a *Harlot*, when she mixes false doctrine and worship with the true faith. Thus Isaiah says concerning Jerusalem, the ancient *Church* of God, "How is the faithful city become *a harlot!*" (Isa. i. 21.) And Jeremiah, "Thou hast played *the harlot* with many lovers." (Jer. iii. 1.) And Hosea, "Though Israel *play the harlot*, let not Judah offend." (Hosea iv. 15.)

The original word which is uniformly used for *harlot* by St. John in the Apocalypse is πόρνη, *Porné*. And this *same* word (πόρνη), or its derivatives, is used in the passages just quoted, and is employed in the Greek Septuagint Version of the Prophets of the Old Testament, at least *fifty times*, to describe the spiritual fornication, that is, the *corrupt doctrine* and *practice* of the *Churches* of Israel and Judah; e. g. Ezek. xvi. 15. 22. 33. 35; xxiii. 7, 8. 11. 14. 17—19. 29. 35. 43. 45; xliii. 7. 9. Jer. ii. 20; iii. 1, 2. 6. 9; xiii. 27. Hosea ii. 2. 4, 5. 10; iv. 12. 15. 18; v. 4; vi. 10; ix. 1. Isa. i. 21. Micah i. 7. Nahum iii. 4. So ἐκπορνεύω very frequently.

Therefore the word *Harlot* does designate a *Church;* and *if* the Church of Rome is described by *that* name in the Apocalypse, then the word *harlot*, as applied to her, indicates *the multitude* of her *sins*. And the name *Babylon* (like *Sodom* in Isaiah i. 10) applied to *Judah*, the ancient *Church* of God, shows the heinousness of her iniquity. Cp. Rev. xi. 8.

The question therefore is—

Has the *Church* of *Rome* been unfaithful to Christ? Does she teach new doctrines, and draw any of His servants from their allegiance to Him, their only Lord, to other objects of veneration and love? Is she thus guilty of *harlotry?*

This question receives a sufficient answer from the Twelve new articles of the Trent Creed, which is imposed on all by the Church of Rome; and from her worship of Saints, and especially of the Blessed Virgin Mary. See above on the xiiith chapter. The Harlot is also described as *sitting as a Queen* "on *the many waters;*" and these are explained in the prophecy to signify *peoples, and multitudes, and nations, and tongues* (*v.* 15).

The Bishop of Rome, when he is crowned, is saluted as *Rector Orbis*, Ruler of the World (see above, on xiii. 5—7). His Coins declare his claims to Universal Supremacy. "*The nation and Kingdom which will not serve thee shall perish.*" "*All Kings shall serve him:*" such are the inscriptions upon them. (See Numismata Pontificum, pp. 50. 58, ed. Paris, 1679.) The reigning Pontiff, on the 10th Feb. 1848, used the following words in an address to the people of Rome, "It is a great gift of heaven that our three millions of subjects have *two hundred millions* of brethren of *every tongue* and *every nation*. It is this which in other times, and in the midst of the confusion of the Roman world, has ensured the safety of Rome."

Thus in the claim of the Church of Rome to exercise sway over all Kings and Nations of the earth, and in that amplitude of dominion and plenitude of felicity, to which she has appealed for so many generations as an evidence that she is favoured by Heaven, we recognize another proof that the Babylon of the Apocalypse, the Woman which "*sitteth upon the many waters,*" which are "*peoples, multitudes, nations, and tongues,*" is the City of *Papal Rome*, the capital of the Papal Empire.

This interpretation is no new one. It dates from the time in which Papal Rome displayed herself to the world in those colours which characterize the Harlot City of this chapter. It may be traced in the writings of *Peter of Blois*, and in the expositions of *Joachim*, Abbot of Calabria, at the end of the twelfth century; of *Lubertinus* di Casali, *Peter Olivi*, and others in the thirteenth century (which may be seen in the Appendix to the Editor's Greek Text of the Apocalypse, ed. 1849, pp. 121—146); *Marsilius* of Padua, and those of the illustrious *Dante* and *Petrarch*. See the authorities in *Wolfii* Lectiones Memorabiles, ii. pp. 839—841; also in i. 376. 384. 408. 418. 429. 438. 443. 488. 597. 600. 610; and in *Gerhard*, Confessio Catholica, p. 583, sqq. ed. Francofurti, 1679; and in *Abp. Ussher*, de Christ. Eccl. Success. c. ii. p. 36; c. v. p. 109; c. vii. p. 196. *Illyric.* Catal. Test. p. 1558. *Grosstête*, Bp. of Lincoln, ap. M. Paris, ad A.D. 1253. The Bishop's dying words on this subject are very striking. See also *Allix*, Hist. of the Churches of Piedmont, p. 207; and the numerous passages collected from *Dante* by Wolf, pp. 610—613; from *Petrarch*, ibid. pp. 677—684; and from *Dante* and *Petrarch* in *Rosetti's* Spirito Antipapale, Lond. 1832.

To omit the names of a multitude of English Divines, who have approved this interpretation, it may suffice to mention those of *Hooker*, *Bp. Andrewes*, *Bp. Sanderson*, *Dean Jackson* (on the Creed, i. ch. xxxii.), and *Bp. Wilson*, of Sodor and Man. A learned and pious writer of the present age, the *Rev. Isaac Williams*, in his Notes on the Apocalypse, says, "That which has the horns of a *Lamb* (see above, xiii. 13) must be a false *Christ;* and a *Harlot* is a *false Church*," p. 243; "the Prophecy does in some awful manner hover as with boding raven wing over *Rome*" (p. 337).

This opinion derives also additional force from the fact, that, although the capture of Rome by the Goths, in the fifth century, was a very striking event, yet they who lived then, did not suppose that these prophecies were accomplished in that capture, but looked forward to some *future* time for their accomplishment.

Some Christian writers, such as *Primasius*, *Bede*, and others, who lived *after* the capture of *Heathen* Rome, and *before* the manifestation of the *errors*, *usurpations*, and *corruptions* of *Papal Rome*, and to use *Hooker's* words "her gross and grievous abominations" (iii. 1. 10), do not, indeed, apply them to Rome *Christian*. For how could they *foresee* that such gross and grievous abominations would show themselves in a Christian Church? But they did not imagine that these prophecies had been fulfilled in the capture of Heathen Rome by the Goths. The opinion which connects these prophecies with that Fall, was first propounded by Papal Theologians, many centuries *after* that event.

The present seems to be a suitable place for resuming the consideration of *objections* that have been urged against the exposition now adopted. Compare above, on xiii. 8.

(1) Why, it has been asked, should so large a portion of the Apocalyptic prophecies be directed against *Romanism?* Are there not *other* forms of error equally noxious? especially *Scepticism* and *Infidelity?* To this it may be replied that the Apocalypse *does* speak in unequivocal terms against other errors in faith or practice. It declares that "the *fearful*, and *unbelievers*, and *sinners*, and *abominable*, and *murderers*, and *whoremongers*, and *sorcerers*, and *idolaters*, and all *liars* shall have their part in the lake that burneth with fire and brimstone, which is the second death" (xxi. 8. See also xxii. 15).

But it must be remembered, that certain errors are more insidious and subtle than others; and therefore need to be more

4 [d] Καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις, ἔχουσα ποτήριον χρυσοῦν ἐν τῇ χειρὶ

[d] ch. 18. 12, 16. Dan. 11. 38. Jer. 51. 7.

clearly pointed out, and more minutely described, that they may be shunned. Such are the errors of Rome. They present themselves in a specious form, with many alluring fascinations. They are therefore more dangerous.

In another respect, also, they are more injurious. They have been a main cause of the prevalence of schism and unbelief in the world. The Church of Rome has the three orders of the Christian Ministry, and the Sacrament of Holy Baptism, and yet is chargeable with many grievous errors and sins; and has thus brought discredit on the name and offices of the Christian Church, and even on Christianity itself; see above, on xvi. 9.

Looking, then, at the declarations of Scripture concerning Infidelity, and at the true ends of Christian Prophecy, and at the perils of the World from Heresy, Schism, and Infidelity, and at the countenance and advantage given to them by Popery; and looking, also, carefully at the language of these Apocalyptic prophecies, we see reason to believe *even* on *this* account, that the form of Antichristianism contemplated in these Prophecies is a *religious* one; and we recognize the wisdom of God in providing such clear cautions against the errors, frauds, usurpations, and corruptions of Papal Rome.

(2) Another *objection* is, also, sometimes urged.

If the Church of Rome is the Apocalyptic Babylon, then the Ministers of the Church of England, who derive their Holy Orders from Rome, are infected with the taint of Babylon: their ministerial commission, therefore, is liable to grave suspicions: the validity of their ministrations is questionable; in a word, by fixing a stigma on Rome, they brand themselves.

Such is the objection.

But, assuredly, the fear of it is as groundless, as the allegation of it is illogical.

The Ministers of the Church of England do *not* derive their Holy orders from Rome—but from Christ. He is the only *source* of all the grace which they dispense in their ministry. And suppose that we admit that this virtue flows from Him *through* some who were in communion with the Church of Rome, and that *no* charitable allowance is to be made for those who held some of her doctrines in a darker age—what then? The Channel is not the Source. The human Officer is not the Divine Office. The validity of the commission is not impaired by the unworthiness of those through whom it was conveyed. The Vessels of the Temple of God were holy even at Babylon: and, after they had been on Belshazzar's table, they were restored to God's altar (Ezra i. 7). The Scribes and Pharisees, against whom Christ denounces woe, were to be obeyed, because *they sat in Moses' seat* (Matt. xxiii. 2), and as far as they taught agreeably to his Law. The Word and ordinances of Christ, preached and administered even by a Judas, were efficacious to salvation. The Old Testament is not the less the Word of God because it has come to us by the hands of Jews, who rejected Him of whom *Moses and the Prophets did write* (John i. 45). And so, the sacred commission, which the ministers of the Church of England have received from Christ, is not in any way impaired by transmission through some who were infected with Romish corruptions; but rather, in this preservation of the sacred deposit even in their hands, and in its conveyance to us, and in its subsequent purification from corrupt admixtures, and in its restoration to its ancient use, we may recognize another proof of God's ever-watchful providence over His Church, and of His mercy to ourselves.

(3) We ought to be on our guard against two opposite errors. On the one hand, it is alleged by some, that *if* Rome be a *Church*, she cannot be *Babylon*. On the other hand, it is said by others, that *if* Rome be *Babylon*, she cannot be a *Church*. *Both these conclusions are false.* Rome may be a Church and yet Babylon: and she may be Babylon, and yet a Church. This will appear from considering the case of the Ancient Church of God.

The Israelites in the Wilderness were guilty of abominable *idolatry*. Yet they are called a *Church* in Holy Writ (Acts vii. 38. 41. 43). And why? Because they still retained the Law of God and the Priesthood (*Hooker*, iii. c. 1 and 2). So, also, Jerusalem—even when it had crucified Christ—is called in Scripture *the Holy City* (Matt. xxvii. 53). And why? By reason of the truths and graces which she had received from God, and which had not yet been wholly taken away from her.

A distinction, we see, is to be made between what is due to *God's goodness* on the one side, and to *man's depravity* on the other.

As far as the *divine mercy* was concerned, God's Ancient People were a *Church*: but by reason of *their own wickedness*, they were even a *Synagogue of Satan* (Rev. ii. 9; iii. 9), and, as such, they were finally destroyed.

Hence, their ancient Prophets, looking at *God's mercy* to Jerusalem, speak of her as *Sion, the beloved City* (Ps. lxxxvii. 2): but regarding *her iniquities*, they call her *Sodom, the bloody city* (Isa. i. 9, 10; iii. 9. Ezek. xxiv. 6).

In like manner, by reason of God's goodness to her, Rome received at the beginning His Word and Sacraments, and through His long-suffering they are not yet utterly taken away from her: and by virtue of the remnants of *divine* truth and grace, which are yet spared to her, she is still a *Church*. But she has miserably marred and corrupted the gifts of God. She has been favoured by Him like Jerusalem, and like Jerusalem she has rebelled against Him. *He would have healed her, but she is not healed* (Jer. li. 9). And, therefore, though on the one hand, by His love, she was, and has not yet wholly ceased to be, a Christian *Sion*—on the other hand, through her own sins, she is an Antichristian *Babylon*.

v. 1. The Harlot is described as sitting on *the many waters*: that is, as the Angel explains it below (*v.* 15), as having dominion over many *nations and languages*.

v. 2. *The Kings of the earth committed fornication with her, and they that are dwellers on the earth have been made drunk with the wine of her fornication.*

v. 4. *She holds in her hand a golden cup full of abominations and of the uncleanness of her fornication* (as to the accusative after γέμον cp. *v.* 3. Phil. i. 11. Col. i. 9. *Winer*, p. 205), and *has on her forehead a name written, "Mystery: Babylon the Great, the Mother of Harlots."*

Heathen Rome received the Gods of other Nations into her Pantheon. Even the deities of Syria and Egypt found a place there. She did not impose her forms of worship upon any. Therefore again we see that the Apocalyptic Babylon is *not* Heathen Rome.

But this prophecy is very descriptive of *Papal* Rome.

Almighty God has distinguished man from the rest of the creation by the endowments of Reason and of Conscience; which He commands them to *use*, and not to *give away*. But the Church of Rome requires men to sacrifice them to her own will. And then she pours into their minds a delirious draught of strange doctrines. She requires *all to drink of her cup.* "*This* (says she of her Trent Creed) is the *Catholic Faith, out of which there is no salvation*" (Oath in the Creed of Pope Pius IV.).

She has trafficked and tampered with all the Kings and Nations of the Earth.

In the words of *Hooker* (Serm. v. 15), "she hath fawned upon Kings and Princes, and by spiritual cozenage hath made them sell their lawful authority for empty titles." She has caressed and cajoled them with amatory gifts of flowers, pictures, and trinkets, beads and relics, crucifixes and *Agnus Deis*, and consecrated plumes and banners. She has drenched and drugged their senses with love-potions of bewitching smiles and fascinating words; and has thus beguiled them of their faith, their courage, and their power. Like another Delilah she has made the Samsons of this world to sleep softly in her lap, and then she has shorn them of their strength. (Judges xvi. 19.) She has captivated, and still captivates, the affections of their Prelates and Clergy, by entangling them in the strong and subtle meshes of Oaths of vassalage to herself, and has thus stolen the hearts of subjects from their Sovereigns, and has made Kingdoms to hang upon her lips for the loyalty of their People; and so in her dream of universal dominion she had made the world a fief of Rome.

v. 3. St. John says that he is taken into a *wilderness*, and there sees the Woman enthroned. This is a remarkable characteristic. She is a *Great City*, and yet in a *wilderness*. These words may be understood either *literally* with some, or *figuratively* with other, Expositors. If *literally*, they are very descriptive of the desolate region in which Papal Rome is now situated. The Roman Campagna, which was formerly peopled with towns and cities, and alive with the busy stir of men, has now been reduced to a desolate wilderness by the inundations of the Pomptine marshes, and by the inveterate malaria of centuries; and from the fetid miasma brooding over its sulphureous springs and brooks, is now no longer habitable, and by its wild and lonely aspect presents a sad prognostic of its future destiny, and seems to forebode that the likeness will one day be more striking than it is now between Rome and Babylon. In many *spiritual* respects also Rome is not like a fruitful field of the Lord, but may be compared to a *wilderness*.

The Woman is described as sitting on a *scarlet*-coloured Beast. This is *her* colour, she is called the *great City* clothed in *scarlet* (see xviii. 12. 16).

e 2 Thess. 2. 7. ch. 11. 8. & 14. 8. αὐτῆς γέμον βδελυγμάτων, καὶ τὰ ἀκάθαρτα τῆς πορνείας αὐτῆς, 5 [e] καὶ ἐπὶ τὸ μέτωπον αὐτῆς ὄνομα γεγραμμένον, ΜΥΣΤΗΡΙΟΝ ΒΑΒΥΛΩΝ Ἡ ΜΕΓΑΛΗ, Ἡ ΜΗΤΗΡ ΤΩΝ ΠΟΡΝΩΝ ΚΑΙ ΤΩΝ ΒΔΕΛΥΓΜΑΤΩΝ ΤΗΣ ΓΗΣ.

f ch. 18. 24. 6 [f] Καὶ εἶδον τὴν γυναῖκα μεθύουσαν ἐκ τοῦ αἵματος τῶν ἁγίων, καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ· καὶ ἐθαύμασα ἰδὼν αὐτὴν θαῦμα μέγα.

This colour is reserved by *Papal* Rome for the use of her Prelates and Cardinals. She says in her "*Cæremoniale*" (iii. Sect. 5), that "it specially belongs to the Pope." And Pope Paul II. forbade any one to wear hats of *scarlet*, but Cardinals. See *Platina*, p. 312. *Vitringa*, p. 758. *Heidegger*, i. p. 432.

The "*Cæremoniale Romanum*," or order of Roman Ceremonies, was written 350 years ago, by a Papal Archbishop; and is dedicated to a Pope, Leo X., and was printed at Rome, A.D. 1516, and has often been reprinted as the official Directory of Papal Ceremonies; see above, on xiii. 14.

If we turn to that portion of this Volume which describes the first public appearance of the Pope, on his Election to the Pontificate, we find the following order of proceeding,—"The Pontiff elect is conducted to the Sacrarium, and divested of his ordinary attire, and is clad in the *Papal robes*." The *colour* of these is then minutely described: *five* different articles of dress, in which he is then arrayed, are *scarlet*. Another vest is specified, and this is covered with *pearls*. His mitre is then mentioned; and this is adorned with *gold* and *precious stones*.

Such, then, is the attire in which the Pope is arrayed, and in which he *first* appears to the World *as Pope*. Refer now to the Apocalypse. We there see that *scarlet*, *pearls*, *gold*, *and precious stones* are thrice specified by St. John, as characterizing the Mysterious Power pourtrayed by himself (Rev. xvii. 4; xviii. 12. 16).

The *Beast* also is of *scarlet colour*, that is, it wears the livery of the Woman, as her servant and subject; she sits upon it; it *carries her* (see *v.* 7); it is like a Throne on which she is placed.

The Beast is described as having *seven Heads* and *Ten Horns*.

This designation of *Ten Horns* marks the Beast as the same in substance as that already described in the xiiith chapter (xiii. 1). Its *duration* is the same (cp. xi. 9, and xiii. 5). In the xiiith chapter we have mention of the Mark of the Beast (*vv.* 16, 17), and after the description of this beast in the xviith chapter we see mention again made of the Beast and his Mark (xix. 20, and xx. 4). See *Bp. Andrewes*, contra *Bellarmin.* cap. x. ad init. pp. 232, 233; and p. 288, where he says, "eadem est Bestia in cap. xvii. et xiii."

That Beast, as we have seen, represents the fourth great Monarchy passing through successive phases, first Heathen, and afterwards subject to the Papacy;

It has *first* been displayed as the *Pagan Empire* of Rome (xiii. 1).

Secondly. It was displayed as *killed*, as to its *Pagan Imperial* power; and as reviving and living again in more than its former energy under the Papacy (see xiii. 3—10. 12—17).

Thirdly. It is represented here (xvii. 3—7) wearing the scarlet livery of the Harlot City, and as carrying her on its back: that is, as subservient to Papal Rome.

Fourthly. The Prophecy foretells, that its Ten Horns will hereafter turn their power against the Harlot City. See on *v.* 16.

All that has been said before, in the xiiith to the xvith chapters inclusive, confirms the present proof that the Woman which is arrayed in scarlet, and sits on the scarlet-coloured Beast, is Papal Rome.

Here we may observe some striking contrasts which serve farther to strengthen this conclusion.

The colour of the Harlot and of the Beast is *scarlet*.

The colour of the Bride and of Christ is *white* (see above, vi. 2, and below, xix. 14).

This contrast seems to be marked even by the word chosen in the Apocalypse to designate the *Lamb*. As was observed before, that word is not Ἀμνὸς, as in the *Gospel*; but Ἀρνίον, which occurs twenty-nine times in the Apocalypse, where Ἀμνὸς never occurs. And thus we have a striking contrast, which is aided by an exact correspondence of syllables and accents. On one side are,

The Harlot and the Beast,
Ἡ ΠΟΡΝΗ ΚΑΙ ΤΟ ΘΗΡΙΟΝ.

On the other side are, The Bride and the Lamb.
Ἡ ΝΥΜΦΗ ΚΑΙ ΤΟ ΑΡΝΙΟΝ.

See Rev. xxi. 2. 9; xxii. 17.

If any one can have any doubt of St. John's intention to identify *the Woman* on the Beast with a *faithless Church*, let him read the following description:—Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὸ κρῖμα τῆς πόρνης τῆς μεγάλης . . . Καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον (Rev. xvii. 1. 3).

And then let him compare it with the words which describe the faithful Church in glory:—Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας . . . καὶ ἐλάλησε μετ' ἐμοῦ, λέγων, Δεῦρο, δείξω σοι τὴν νύμφην τοῦ ἀρνίου τὴν γυναῖκα. Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλὸν, καὶ ἔδειξέ μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ (Rev. xxi. 9, 10).

The *Lamb* (Ἀρνίον) is contrasted with the *Beast* (θηρίον); so is the *Bride* (νύμφη) of the Lamb contrasted with the *Harlot* (πόρνη) who sits upon the Beast.

Thus, on one side we see the faithful woman (xii. 1), clothed with the Sun, Which is Christ, and treading on the Moon, that is, surviving all the changes and chances of this world; and having *her brows encircled with Twelve stars*—the diadem of Apostolic faith. She is a *Mother*: and her child is caught up to *Heaven*.

On the other side we see a faithless woman, arrayed in worldly splendour, and having on *her forehead* the name Mystery; and called *Mother* of Abominations of the *Earth*.

Again; on the one side, we see the faithful woman persecuted, and driven into the wilderness.

On the other side, we see the faithless Woman in the wilderness, enthroned *on seven hills*, and on the *many waters* which are *peoples and nations*; sitting on the Beast, and persecuting.

The former Woman is the faithful *Church*, which is *truly Catholic* or *Universal*.

The latter Woman, who is contrasted with her, and is called the *Harlot*, is a *faithless Church*, which *claims* to be Catholic, but is not.

Let us pursue the contrast.

The faithful Woman appears again, after her pilgrimage in the Wilderness of this world is over. Her sufferings have ceased. Look upward. Her glory is revealed at the close of the Apocalypse. The Woman is the Bride in Heaven. She is Christ's Church glorified, His Spouse purified. She is arrayed in *fine linen, pure and white*. She is called the *Holy City*, the *new Jerusalem* (Rev. xix. 7, 8; xxi. 2. 9, 10).

Now look below at the faithless woman or Harlot sitting on the Beast. She is arrayed in *scarlet*, and *pearls*, and *jewels*, and *gold*. She is called *Babylon, the Great City* (Rev. xvii. 4, 5; xi. 8).

What is the conclusion from all this?

As the former Woman, the Bride, the Holy City, the new Jerusalem, represents the *faithful Church*, so the other Woman, the Harlot, the great City, the City *on Seven Hills*, which *reigned* in St. John's age, the mystical Babylon, represents *a faithless Church*, the Church on the Seven Hills, the Church of Rome.

3. *θηρίον—γέμον ὀνόματα*] B has *τὰ ὀνόματα*, and so *Tisch.*, "full of *the* names of *blasphemy*." Observe the article, and see above, xiii. 1—5.

5. *μυστήριον*] *Mystery*. See below, *v.* 7.

— *Βαβυλών*] "*Babylon the Great.*" See above, Preliminary Note on this chapter.

6. *εἶδον*] *I saw the Woman drunken with the blood of Saints. And when I saw her*, says St. John, *I wondered with great wonder.*

If the Woman had been *Heathen* Rome, *past* or *to come*, why should St. John *wonder?* It is not *wonderful* that a *heathen* city should persecute the Saints of God. St. John had seen the blood of Christians spilt by imperial Rome. She had beheaded St. Paul, and had crucified St. Peter. He himself had been a Martyr *in will*, and was now an exile by her cruelty. Therefore he could not have *wondered with great admiration* if the Harlot was *heathen* Rome.

But it *was* a fit subject for surprise, that a *Christian Church* —a Church calling herself the "Mother of Christendom," "the spiritual Sion," "the Catholic Church"—should be *drunken with the blood of the Saints*; and at such a spectacle as that St. John might well have *wondered with great admiration.*

The Church of Rome has stained herself with the blood of Christians. She has erected the prisons, and prepared the rack, and lighted the fires, of "the *Holy Office* of the Inquisition" in

7 Καὶ εἶπέ μοι ὁ ἄγγελος, Διατί ἐθαύμασας; ἐγώ σοι ἐρῶ τὸ μυστήριον τῆς γυναικὸς, καὶ τοῦ θηρίου τοῦ βαστάζοντος αὐτὴν, τοῦ ἔχοντος τὰς ἑπτὰ κεφαλὰς καὶ τὰ δέκα κέρατα.

8 [g] Τὸ θηρίον ὃ εἶδες ἦν, καὶ οὐκ ἔστι· καὶ μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου, καὶ εἰς ἀπώλειαν ὑπάγει· καὶ θαυμάσονται οἱ κατοικοῦντες ἐπὶ τῆς γῆς, ὧν οὐ γέγραπται τὰ ὀνόματα ἐπὶ τὸ βιβλίον τῆς ζωῆς ἀπὸ καταβολῆς κόσμου, βλεπόντων τὸ θηρίον ὅτι ἦν, καὶ οὐκ ἔστι, καὶ πάρεσται. g ch. 11. 7. & 13. 1, 3, 8, 10.

9 [h] Ὧδε ὁ νοῦς ὁ ἔχων σοφίαν· αἱ ἑπτὰ κεφαλαὶ ὄρη εἰσὶν ἑπτὰ, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. h ch. 13. 1, 18.

10 Καὶ βασιλεῖς ἑπτά εἰσιν· οἱ πέντε ἔπεσαν, ὁ εἷς ἐστὶν, ὁ ἄλλος οὔπω ἦλθε,

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Italy, Spain, America, and India. At this day she lauds one of her Popes, whom she has canonized, Pius the Fifth, in her Breviary, for being an Inflexible Inquisitor (*Breviar. Roman.* v. Maii, ed. Ratisbon, 1840, and p. 662, ed. Paris, 1842). As has been already stated, she has engraven the massacre of St. Bartholomew's Day on her coins, and represents it there as a work done by an Angel from heaven (*Numismata Pontif.* p. 87, ed. Paris, 1679). Strange to say, Rome has recently *recast* this medal, viz. in the year 1839, 19th Dec., and again in 1840 (see *Irish Eccles. Journal*, No. 13). Thus she has proclaimed her desire to identify herself with that massacre. She has inserted an Oath in her Pontifical, which requires Bishops to "*persecute and wage war against all*" whom she calls "*heretics*" (*Pontificale Romanum*, p. 63, ed. Rom. 1818).

St. John might justly *wonder with great admiration* that such acts should be done by any who profess Christianity.

7. διατί ἐθαύμασας] *Why didst thou wonder? I will tell thee the Mystery of the Woman, and of the Beast that carrieth her.*

I will tell thee the *Mystery*; a *Mystery* is something secret and sacred. See above, 2 Thess. ii. 7, where St. Paul describes the "Mystery of Iniquity, or Lawlessness," and compare St. Paul's words, in that remarkable prophecy, with the words of this prophecy of St. John. The one is like an inspired comment on the other. See above, on Rev. xiii. 5.

St. John, when he calls us to see the Harlot City, the seven-hilled City, displays her name on her forehead—*Mystery*.

Her title is Mystery, a *secret* spell, bearing a semblance of *sanctity*: a solemn rite which promises bliss to those who are initiated in it: a prodigy inspiring wonder and awe into the mind of St. John: an intricate enigma requiring for its solution the aid of the Spirit of God.

Heathen Rome doing the work of heathenism, and *persecuting* the Church, was *no Mystery*. Infidelity, blaspheming Christ, is *no Mystery*; therefore the Woman is not *Heathen* Rome; and she is *not* an *Infidel* power.

But a *Christian Church*, calling herself the Mother of Christendom, and yet "drunken with the blood of saints"—this *is* a *Mystery*. A *Christian Church* boasting herself to be the Bride, and yet *being* "the Harlot;" styling herself Sion, and being "Babylon"—this *is* a *Mystery*. A *Mystery* indeed it is, that, when *she* says to all "Come unto me," the voice from *heaven* should cry, "*Come out of her, My People*" (xviii. 4). A *Mystery* indeed it is, that she who boasts herself the city of Saints, should become "*an habitation of devils:*" that she who claims to be Infallible, should be said to "*corrupt the earth:*" that a self-named "*Mother of Churches,*" should be called by the Holy Spirit the "*Mother of Abominations:*" that she who boasts to be Indefectible, should in one day be destroyed, and that Apostles should *rejoice at her fall*. Rev. xviii. 20.

Nearly eighteen centuries have passed away, since the Holy Spirit prophesied by the mouth of St. John, that *this* Mystery would be revealed in *that City* which was then the *Queen of the Earth*, the *City on Seven Hills*,—the City of Rome.

The Mystery was then dark, dark as midnight. Man's eye could not pierce the gloom. The fulfilment of the prophecy seemed improbable,—almost impossible. Age after age passed away. By degrees, the mist which hung over it became less thick. The clouds began to break. Some features of the dark Mystery began to appear, dimly at first, then more clearly, like Mountains at daybreak. Then the form of the Mystery became more and more distinct. The Seven Hills, and the Woman sitting upon them, became visible. Her voice was heard. Strange sounds of blasphemy were muttered by her. Then they became louder and louder. And the golden chalice in her hand, her scarlet attire, her pearls and jewels, glittered in the sun. Kings and Nations were seen prostrate at her feet, and drinking her cup. Saints were slain by her sword. And now the Prophecy has become clear, clear as noon-day; and we tremble at the sight, while we read the inscription, emblazoned in large letters, "Mystery, Babylon the Great," written by the hand of St. John, guided by the Spirit of God, on the forehead of the Church of Rome.

8. τὸ θηρίον] *The Beast which thou sawest, was, and is not, and is about to ascend out of the bottomless pit*, or *abyss*. See xi. 7, and cp. ix. 1, 2. 11, concerning the meaning of the word abyss.

The Beast *was*, in its Imperial form, and *exists no longer* in *that* shape; having received a *deadly wound*, and being *killed* in that respect (see above on xiii. 3. 12, and below on *vv.* 10, 11), and is *about to ascend* out of *the abyss;* that is, in this *new* form in which it *will* be described; and it goeth to *destruction* or *perdition* (ἀπώλειαν). Here again are other points of resemblance to St. Paul's prophecy concerning the *son of perdition* (2 Thess. ii. 3, ὁ υἱὸς τῆς ἀπωλείας): and this parallel is further traceable in the words at the end of the verse, καὶ πάρεσται, and he *will appear*—(which is the true reading, and received by almost all recent editors, instead of that of *Elz.* καίπερ ἔστι)—he *will appear*, or, literally, *he will be present*, πάρεσται. This word is to be compared with St. Paul's word παρουσία, *Advent*, a word also applied by him there to describe the *Advent* of Christ (2 Thess. ii. 1. 8; cp. Matt. xxiv. 3. 37. 39. 1 Cor. xv. 23. 1 Thess. ii. 19; iii. 13; iv. 15), and used by the Apostle to describe the *Advent* or *Appearing* of the *Man of Sin* (see on 2 Thess. ii. 9), and the word παρουσία signifies that the *Coming* of the Beast here described will manifest itself with a display of might and magnificence, imitating that of Christ. See the prophetic parallel above, in the note on xiii. 5.

The *dwellers on the earth will wonder—seeing the Beast, that it was, and is not, and will appear.*

Some interpreters render ὅτι, *which*, as if it were the neuter of ὅστις; but though ὅστις, and ἥτις, and οἵτινες are used as *relative* pronouns by St. John and other writers of the New Testament, yet the *neuter* is not so used, except when followed by ἄν.

9. ὧδε ὁ νοῦς] Here is the *mind* or *understanding* that hath wisdom (cp. xiii. 18); that is, the mind that hath wisdom shows itself in the following explanation of the Mystery, which the Angel proceeds to reveal.

— αἱ ἑπτὰ κεφαλαί] *The Seven Heads* of the Beast *are Seven Mountains where the Woman sitteth upon them;* that is, they *signify* or *represent* those Seven Mountains; they are emblematic of them. On this sense of εἰσὶ, see above, i. 20.

Hence it is clear that the Seven *Mountains* are Seven *real* Mountains; for they are typified by something else, i. e. by the Seven *Heads:* and whatever is *typified by something else*, is *not typical*, but *real*.

Therefore we cannot agree with those who imagine that the City on the Seven Hills is only an *ideal* representation of some *abstract* quality, such as *Worldliness* or *Superstition*, without any special *local* existence. It *has* its seat on *seven hills:* and it is "*the* great city which *reigned* in St. John's age." See *v.* 18.

There is a great difference between the "Seven Hills" on which the Woman sitteth, and the "Many Waters" on which she sitteth, and "the Beast" on which she sitteth. The *Hills* are *real:* but the *Beast* and the *Waters* are *symbolical*. This is evident from the fact that the Angel interprets the meaning of the "*Many Waters*" (see *v.* 15), and of "*the Beast*" (see *vv.* 8—15), on which the Woman sitteth. But "the seven Hills" are themselves the *interpretation* of the symbolic imagery of the seven Heads. These *seven* Mountains are the seven Mountains of Rome. See above, preliminary note on this chapter. In the words of *Bp. Andrewes* here (*Bellarmin.* p. 287), "Septem Montes sunt, quibus insidet urbs, orbi notissimi."

10, 11. καὶ βασιλεῖς] *and they* (that is, the *seven Heads*) *are,*

i ch. 1. 8. καὶ ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μεῖναι· [11] [i] καὶ τὸ θηρίον, ὃ ἦν, καὶ οὐκ ἔστι, καὶ αὐτὸς ὄγδοός ἐστι, καὶ ἐκ τῶν ἑπτά ἐστι, καὶ εἰς ἀπώλειαν ὑπάγει.

i. e. they represent *seven kings; the five are fallen; the one is, the other is not yet come: and when he is come, he must continue a little while, and the Beast who was, and is not, even he is an Eighth* (King—*not* Head), *and he is from out of the seven, and goeth unto perdition*, or destruction (ἀπώλειαν).

The seven Heads are explained to represent *seven Kings*; these Kings are represented as *successive*, and *not* as *contemporaneous*, like the *Ten Horns*:

What, then, are these *Seven Kings?*

Some recent Expositors (e. g. *Ewald*, *Lücke*) suppose them to be the first Seven Roman Emperors, beginning with *Augustus*.

But this opinion is untenable.

(1) It was unknown to Christian Antiquity. Ancient Expositors must have known whether this Vision had been fulfilled in the Emperors who had then lived; but none of the early Interpreters give this interpretation of it.

(2) It is grounded on the supposition that Augustus was the *first* Roman Emperor, not Julius, and that the Apocalypse was written in the time of the sixth Roman Emperor from Augustus (viz.), *Galba*: whereas, as Christian Antiquity testifies, it was not written till the age of the last of the Cæsars, Domitian. See above, p. 156.

(3) It is also founded on a notion, imputed to St. John, that *Nero* was again to come to life, and persecute the Church.

This supposition contravenes the belief of the Christian Church, which receives the Apocalypse as a *divinely-inspired* writing,—"the Revelation of *Jesus Christ*" (i. 1).

St. John's prophecy is a sequel to that of Daniel (vii. 3—24), as is evident from the similarity of language, and particularly as to the Ten horns of the Beast: and it is to be interpreted from that Prophecy. The word βασιλεῖς, *Kings*, is used in the sense of *kingdoms* in this chapter (*v.* 12), and interchangeably with *kingdoms* in Daniel vii. 17. 23; cp. Isa. xxiii. 15.

The successive *kingdoms* typified by the Seven Heads seem to be the *Kingdoms* which were successively absorbed within the circle of the *Roman Empire*: in like manner as the Seven Hills, which are also here typified by the Seven Heads, were *successively* enclosed and embraced within the *walls* of the *Roman City*.

Six of these seven kingdoms are described by the Prophet *Daniel*, whose predictions are repeated and continued in the Apocalypse; they are, (1) the *Babylonian*, (2) the *Medo-Persian*, (3) the *Macedonian* or *Greek*, (4) the *Syrian*, (5) the *Egyptian*, (6) the *Roman Heathen Imperial*.

The Roman *City* was like a microcosmic epitome of the Roman *Empire*. The Royal Capital of the Mistress of the World was a Mirror of that Universal Empire, of which she was the Queen.

Hence we may recognize the propriety of the imagery of the seven Heads, as emblematic of the *Seven Mountains* received within the Roman City, and *also* of the *Seven Kingdoms* to be absorbed in her universal rule.

At first sight it might seem surprising, that the *seven Heads* should be made to serve a *double purpose*, and to typify *two* things which did not appear to have any connexion with each other (viz. the *seven Mountains* of Rome, and the *seven Kings*, or Kingdoms of Rome); but the strangeness of this twofold application is removed by the above consideration, and the imagery is seen to be as appropriate as it is beautiful. The drawing together of the seven Mountains into the circle of the Roman City is combined in like manner by Roman Poets with the drawing together of the world's Kingdoms into the domain of the Roman Empire. Thus the great national Poet, *Virgil*, unites the two acts of contraction and absorption, in consecutive lines;

> "Scilicet et *rerum* facta est *pulcherrima Roma*,
> *Septemque* una sibi muro circumdedit *arces*."
> (Georg. ii. 534.)

And again he says,

> "En hujus, nate, auspiciis illa inclita Roma
> *Imperium terris*, animos æquabit Olympo,
> *Septemque una sibi muro circumdabit arces*."
> (Æn. vi. 782.)

This exposition, as to its main principle, is to be found in the ancient commentaries of *Andreas* and others, Catena, p. 434, and it is well illustrated in *Archdeacon Harrison's* Lectures, pp. 376. 449, and it seems preferable to that view which regards the heads as emblems of the successive forms of Government of Rome itself.

This process of absorption had been predicted by Daniel in vii. 4—19, and xi. 5—30, and both these prophecies of Daniel extend also to a description of that other power which is the subject of St. John's prophecy in the thirteenth and fourteenth chapters; and thus Daniel's prophecies had prepared the way for the Apocalypse, and are continued and completed by it.

The Angel says to St. John, "*The one* (*King*) now *is*, or *exists*;" i. e. the Roman *Imperial* Heathen Power, which was the Sixth, is *now in* existence.

This Imperial Power might well be called "the *one*," for it was the central principle of the whole. It was to the Roman world, what the Capitoline Hill was to the other hills of Rome.

The Angel adds, "The other" (i. e. the *Seventh* King or Kingdom) "*is not yet come, and when he comes, he must continue* (only) *a little while*."

The *Seventh* King can hardly represent, as some have supposed, the kingdom of Odoacer, A.D. 476, for this was a kingdom *of* Italy, and *in* Italy; and *added* nothing to the Power of Rome. Nor can it be the Gothic kingdom of Theodoric in Italy, A.D. 493—526; nor the Eastern Christian Emperor, or his Deputy, the Exarch, at Ravenna, A.D. 566; for these were not augmentations of the Roman sovereignty, but were rather like a continuation of the *Roman Imperial* Power in another form.

The *Seventh* King represents some Power which was *first extrinsic* to Rome, and was afterwards *added* to Rome; so as to be *absorbed* within the precincts of her Empire, like another or Seventh Mountain enclosed within the circuit of her walls.

There *was* a Power which rose upon the ruins of the Italian Kingdom above mentioned, and which endured only for a *short time*. This was the *Imperial* Power of *Germany*.

The following historical summary (from *C. W. Koch's* Revolutions of Europe, Periods iii. iv. and v. pp. 29—37. 62, of the English Translation, Lond. 1839) illustrates this statement:

"In the eleventh century, *Germany* was the *ruling Power* of Europe. Its greatness gave rise to a system of polity which the Popes took care to support with all their credit and authority. According to this system, the whole of Christendom composed a single Republic, of which the Pope was the spiritual head, and the *Emperors of Germany the secular*. The Emperors had the election of the Pope. . . . But however vast their power seemed to be, it was far from being a *solid* and *durable fabric* . . . and in course of time a new powerful Monarchy arose on that of the *German Empire*; that of the *Roman Pontiffs*, which monopolized both spiritual and temporal dominion, and extended its influence *over all the kingdoms of Christendom*."

Here is a striking commentary on St. John's description of the Woman "sitting on the Many Waters" (*vv.* 1. 15), and on the Beast with its Ten Heads or Kingdoms, into which the Roman Empire was to be split at its dissolution, according to the Prophecy of Daniel, vii. 7. 20. 24; cp. Dan. ii. 41, 42.

"This supremacy, whose mechanism is an object of astonishment to the most subtle politicians, was the work of Gregory VII. (Hildebrand, A.D. 1073—1085) . . . . who had scarcely obtained the Imperial confirmation of his election, when he put in execution the project he had so long been concerting and preparing, viz. the *creation of a spiritual despotism*, extending to *Priests as well as Kings*, making the Supreme Pontiff the Arbiter in *all affairs, both civil and ecclesiastical*."

"At that time, the *City of Rome*, and the whole ecclesiastical States, as well as the greater part of Italy, were subject to the *Kings of Germany*, who nominated or confirmed the Popes . . . the Popes had used to date their acts from the years of the *Emperor's* reign, and to stamp their coin with *his* name."

The writer proceeds to show how the Imperial power was supplanted by the Papal. The Popes forbade sovereigns, under pain of Excommunication, to exercise the right of *Investiture*; and the Papal Power was aggrandized by the enforcement of *Celibacy* on the clergy, and by the forgery of the *false Decretals*, received into the *Canon Law*, and supplanting the Civil Law and the Common Law; and by imposing *Oaths* of *allegiance* on all Ecclesiastics; and by means of the *Pallium*, which all Archbishops were required to sue for and obtain from Rome.

"The custom of dating their acts from the years of the Emperor's reign, and coining their money with the name of the Emperor, disappeared after the time of Pope Gregory VII.

"The *Empire* thus fell into gradual decay, while the *Pontifical Power, rising on its ruins*, gained new accessions of strength; particularly under Pope Innocent III. (A.D. 1198—1216), by the multiplication of *religious orders* for the aggrandizement of the Papacy" (cp. note above, xiii. 11. 13); and by the *Crusades*, which were turned eventually even *against Christians*, such as the Greeks and the Waldenses, on the plea that they were schismatics

12 [k] Καὶ τὰ δέκα κέρατα ἃ εἶδες δέκα βασιλεῖς εἰσιν, οἵτινες βασιλείαν οὔπω ἔλαβον, ἀλλὰ ἐξουσίαν ὡς βασιλεῖς μίαν ὥραν λαμβάνουσι μετὰ τοῦ θηρίου. 13 Οὗτοι μίαν γνώμην ἔχουσι, καὶ τὴν δύναμιν καὶ τὴν ἐξουσίαν αὐτῶν τῷ θηρίῳ διδόασιν. 14 [l] Οὗτοι μετὰ τοῦ Ἀρνίου πολεμήσουσι, καὶ τὸ Ἀρνίον νικήσει αὐτούς, ὅτι Κύριος κυρίων ἐστὶ καὶ Βασιλεὺς βασιλέων, καὶ οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί.

15 [m] Καὶ λέγει μοι, Τὰ ὕδατα ἃ εἶδες οὗ ἡ πόρνη κάθηται, λαοὶ καὶ ὄχλοι εἰσὶ καὶ ἔθνη καὶ γλῶσσαι.

16 [n] Καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον, οὗτοι μισήσουσι τὴν πόρνην, καὶ ἠρημωμένην ποιήσουσιν αὐτὴν καὶ γυμνὴν, καὶ τὰς σάρκας αὐτῆς φάγονται,

k Dan. 7. 20, 21. ch. 13. 1.

l 1 Tim. 6. 15. ch. 16. 14. & 19 16.

m Isa. 8. 7.

n Jer. 50. 41, 42. Ezek. 16. 38, 44. ch. 18. 8.

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and heretics (p. 43); and by the institution of the *Inquisition*; and by *Interdicts*. "God," said Pope Innocent, "made two great Lights, the Sun and the Moon (Gen. i. 16); that is, the Pontifical and the Royal Power; and the *Pontifical* is as *much greater* than the *Royal*, as the *Sun is greater* than the *Moon*; and as the Moon *derives* her power from the Sun, so does the *Imperial Power* from the *Pope*" (in Decret. Greg. I. Tit. 33, cap. 6).

"The efforts made by the Emperors Frederick I. and II. to establish the tottering Throne of the *Empire* ended in nothing; the House of Hohenstaufen was deprived of all its crowns, and persecuted to the scaffold."

At the end of the thirteenth century "the Pontifical Power was in its zenith, and the Popes assumed the title of *Masters of the World*. Boniface VIII. went even further than his predecessors had done, and declared that God had given *two swords*, spiritual and temporal, to the successors of St. Peter (see on Luke xxii. 32. 38), the former to be exercised by the Church alone, the other by the Secular Powers, in *submission to the Pope*; all temporal power was made to depend on the spiritual, which is *judged by no man* (1 Cor. ii. 15): and 'we affirm,' said Boniface VIII., 'that it is absolutely necessary to salvation to every human creature to be subject to the Pope of Rome.'" (*Pope Boniface VIII.*, A.D. 1294, Extrav. Com. lib. i. tit. 8, cap. 1.)

With these statements the reader may compare the masterly summary of *Guicciardini* (lib. iv.), expunged by the Roman Censors from many editions of his history, but reprinted in *Heidegger's* Historia Papatûs, p. 585, Amst. 1684.

See also *Gibbon*, chap. lxix., and *Hallam's* Middle Ages, chap. vii., and the valuable collection of original authorities in *Gieseler*, Church History, Third Period, Division Third, § 47 to § 66.

11. *καὶ τὸ θηρίον*] *And the Beast—even he is an Eighth* (King); he is *ὄγδοος*, not *ὀγδόη* (*κεφαλή*). It is not said that the Beast is an eighth *head*, as some have interpreted the words; but that he is an *eighth*, and *that he is out of the seven*, that is, he rises *after*, and from out of the *seven*.

This is descriptive of the Roman power as it rose to supremacy under the Papacy, and carried the Harlot as on a Throne. It was an *eighth* kingdom, it rose *after* the *Seven* and *from* them. It rose after the *Babylonian*, *Medo-Persian*, *Greek*, *Syrian*, *Egyptian*, *Roman Imperial*, *German Imperial*, and, as represented in this chapter, it was diffused through the whole body of the *θηρίον*, and animated the whole.

It was like the Little Horn which grew out of the Beast of Daniel, and absorbed the Power of the Beast, so that it *became* the Beast. See above on xiii. *v.* 4.

The Beast as here displayed to St. John is called an *eighth King*, or *Kingdom*; and in Holy Scripture the number *eight* is the number of Resurrection (see on Luke xxiv. 1). Rome is the Western Babylon; and the *Western Babylonian* Power is, as it were, the *octave* of the *Eastern*. The *Eastern* Babylonian Power is the *first* in the Prophecies of *Daniel*. The *Western* Babylonian Power is the *eighth* in those of St. John.

And, if we may venture to use the expression, it is, as it were, like a *Parody* of the Power of Christ.

Observe the antithesis between Christ's power and this Antichristian power. Christ has His *παρουσία* or *Advent*. *This* Power has its *Advent* also. See on *v.* 8, and on 2 Thess. ii. 8, compared with 2 Thess. ii. 9, where the two *παρουσίαι*, or *Advents*, of the two adverse Powers are contrasted.

Christ died on the *Sixth* day; so the Beast was *killed* in its *Sixth* Head. See above, xiii. 3.

The Lamb (*Ἀρνίον*) received a *deadly wound*, and was *slain* (*ἐσφαγμένον*, see above, v. 6); the Beast (*θηρίον*) received a deadly wound, and was slain (*ἐσφαγμένον*, also xiii. 3).

The Lamb *was*, and *is not*, and *will appear* again. He was hidden for a "*little while*" on the *seventh* day, when He was in the grave; and then reappeared on the *eighth Day*, the day of His Resurrection (see John xvi. 16—24). So the Antichristian Power *was*; and then he *was not* for a time; and then he *re-appeared*—in more than his former power and glory—in the *Eighth* Kingdom—that of the Papacy.

But now observe the *end*.

Christ has *two* Advents. He died, and rose again, and ascended into heaven to *live* for evermore. "I am He that liveth, and was dead, and lo! I am alive for evermore" (i. 18; ii. 8). And *His* second Advent will destroy him "whose *Advent* is with all power and signs and lying wonders" (2 Thess. ii. 9, 10).

The Lamb died, and liveth for evermore to give salvation unto all His faithful followers; but the Beast died and lives again, and *goeth on to destruction* (*ἀπώλεια*): cp. 2 Thess. ii. 3. 8. 10.

12. *καὶ τὰ δέκα κέρατα*] *and the Ten Horns which thou sawest are Ten Kings, which have not yet received a Kingdom; but receive authority as kings one hour with the Beast.*

They are Kings or Kingdoms growing out of the Roman Empire at its dismemberment. See *Irenæus*, v. 26. *S. Hippolytus* (pp. 14—18. 153, ed. Lagarde), and above on xiii. 1.

By saying that the Horns will receive power *as* kings, St. John intimates (says *Andreas*, Caten. p. 435; cp. *Irenæus*, p. 787, Stieren; p. 440, Grabe) the *precariousness* of their power, and by saying that they receive it *one hour*, he marks the shortness of its duration in a state of *coalition* and *union* with one another and with the Beast. Especially it marks the shortness of its duration, *compared* with the power of its contrast, the LAMB, which is *not* for an *hour*,—but *for ever*. On this use of *ὥρα*, cp. 1 Thess. ii. 17. 2 Cor. vii. 8. Gal. ii. 5. Philem. 15.

13. *οὗτοι μίαν γνώμην ἔχουσι*] *These have one mind*, or purpose, *and give their power and their authority to the Beast; these will make war with the Lamb, and the Lamb will conquer them (for He is Lord of lords and King of kings): and they with Him who are called and elect*,—will conquer them.

15. *τὰ ὕδατα*] *The Waters which thou sawest, where the Harlot sitteth, are Peoples, and Multitudes, and Nations, and Tongues.* An expressive picture of the vast spiritual dominion of Papal Rome. See above, preliminary note to this chapter; and here is another resemblance to Babylon. Cp. Jer. li. 13.

16. *καὶ τὰ δέκα κέρατα ἃ εἶδες καὶ τὸ θηρίον*] *and the ten Horns which thou sawest and the Beast, they* (*οὗτοι*, masculine, i. e. the Kings, *v.* 12) *will hate the harlot, and will make her desolate and naked, and will devour her flesh. Elz.* has *ἐπὶ τὸ θηρίον*, i. e. the ten horns which thou sawest *upon* the Beast. And so the majority of Cursive MSS., and some early MSS. of the Vulgate. But *καὶ*, *and*, is found in A, B, and in twelve Cursive MSS. cited by *Scrivener*, p. 553; and the best MSS. of the Vulgate, and in the *Syriac* Version, and *Arabic* and *Æthiopic*, and in *Hippolytus*, p. 18, ed. Lagarde; and *Irenæus* seems to have so read the passage (v. 26), and this reading is received by *Griesb.*, *Scholz*, *Bengel*, and *Winer*, p. 123, *Lach.*, *Tisch.*, *Tregelles*, and there seems little doubt that this is the true reading.

Here is another proof that the *Harlot* cannot be *Heathen* Rome; for it is certain that the Heathen *City of Rome* was not destroyed by any powers that grew out of the Empire of Rome.

The Harlot sitting on the Beast is the City of Rome. This is allowed by all. See the preliminary note to this chapter. The Beast has been represented by St. John, in the successive stages of his existence, first as the *heathen* Roman Empire; and next, as subordinate to the Papacy, and doing its pleasure, and, as it were, incorporated in it, and animated by it. And now this prophetic sentence reveals the wonderful result, that the Horns of the Beast, that is, some Powers that have grown out of the Roman Empire, will one day be alienated from the Papacy, and will *hate the Harlot* and *devour her flesh*. As *Tertullian* says (de Resur. carnis, § 25), "The Harlot City is to receive its deserved retribution from the Ten Kings, which will grow out of the dismemberment of the Roman Empire,—'abcessione Romani statûs.'"

o 2 Thess. 2. 11. ch. 10. 7.
καὶ αὐτὴν κατακαύσουσιν ἐν πυρί· [17] ° ὁ γὰρ Θεὸς ἔδωκεν εἰς τὰς καρδίας αὐτῶν ποιῆσαι τὴν γνώμην αὐτοῦ, καὶ ποιῆσαι μίαν γνώμην, καὶ δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ, ἄχρι τελεσθήσονται οἱ λόγοι τοῦ Θεοῦ.

p ch. 16. 19. & 12. 4.
[18] p Καὶ ἡ γυνὴ ἣν εἶδες ἔστιν ἡ πόλις ἡ μεγάλη ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς.

XVIII. [1] Μετὰ ταῦτα εἶδον ἄλλον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἔχοντα ἐξουσίαν μεγάλην, καὶ ἡ γῆ ἐφωτίσθη ἐκ τῆς δόξης αὐτοῦ· [2] a καὶ ἔκραξεν ἐν ἰσχυρᾷ φωνῇ λέγων, Ἔπεσεν, ἔπεσε Βαβυλὼν ἡ μεγάλη, καὶ ἐγένετο κατοικητήριον δαιμόνων, καὶ φυλακὴ παντὸς πνεύματος ἀκαθάρτου, καὶ φυλακὴ παντὸς ὀρνέου ἀκαθάρτου καὶ μεμισημένου· [3] b ὅτι ἐκ τοῦ οἴνου τοῦ θυμοῦ τῆς πορνείας αὐτῆς πέπωκαν πάντα τὰ ἔθνη· καὶ οἱ βασιλεῖς τῆς γῆς μετ' αὐτῆς ἐπόρνευσαν, καὶ οἱ ἔμποροι τῆς γῆς ἐκ τῆς δυνάμεως τοῦ στρήνους αὐτῆς ἐπλούτησαν.

a Isa. 13. 21. & 21. 9. & 34. 11, 14. Jer. 50. 39. & 51. 8, 37. ch. 14. 8.
b ch. 14. 8. & 17. 2. Jer. 51. 7. Nah. 3. 4.
c Isa. 48. 20. & 52. 11. Jer. 50. 8. & 51. 6, 45. & 52. 11. 2 Cor. 6. 17.
[4] c Καὶ ἤκουσα ἄλλην φωνὴν ἐκ τοῦ οὐρανοῦ λέγουσαν, Ἐξέλθατε ἐξ αὐτῆς, ὁ λαός μου, ἵνα μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς,

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They will devour her flesh (σάρκας). The *flesh* is the *carnal* element of her power, as distinguished from the *spiritual*. It represents the *temporal* power of the Papacy; *that* temporal power which has been acquired by *carnal* means, and for *carnal* ends. This Prophecy therefore reveals, that some Powers which have grown out of the Empire of Rome, and have been vassals of the Papacy, will rise against Rome, and spoil her of her temporal power. It predicts that this spoliation of the Papacy will proceed from *Roman Catholic* Nations,—children and subjects of Papal Rome; from such Nations as France and Italy herself, perhaps from the people of Rome; and that many of her Divines, her Clergy, and her Bishops will write and preach against her errors, her corruptions, and her usurpations.

Her former lovers will hate her, and strip her of her rich ornaments; and they whom she made to drink of the cup of her fornication will make her desolate.

It is here revealed, that the Horns and the Beast will do this under the sovereign control of the mysterious and inscrutable purpose of Almighty God, employing some former vassals of the Papacy to execute His Almighty will in punishing it for its sins; and that the ruin of Papal Rome will not be effected by Protestant Nations, but by Papal Princes and People rising against her; and that they will suppose that they are following *their own* devices, and working out their own purpose; but they will be executing the decree, and accomplishing the purpose, of God. And therefore, with a repetition of words, making this truth more striking and emphatic, it is said, "*God hath put it into their hearts to perform His mind, and perform one mind;*" though *differing* in other respects, they will be *united* in this; and "*give their kingdom to the Beast until the words of God shall have been fulfilled.*"

Here is another parallel to the history of the *literal* Babylon. *She* fell by the arms of some who had been lately subject to her. God gave a commission against her to *Elam* (Isa. xxi. 2), in which Susa was (Dan. viii. 2), and which was subject to Babylon; and He "raised up the spirit of the *Kings* of the *Medes*, for *His* device was against Babylon to destroy it" (Jer. li. 11); and thus He executed His purpose upon her. So will it one day be with the mystical Babylon—Rome.

See further below on xviii. 9, 10.

18. καὶ ἡ γυνή] *And the Woman which thou sawest is the great City which reigneth over the Kings of the earth.* See the preliminary note on this chapter.

CH. XVIII.] Fuller description of the future FALL of the MYSTICAL BABYLON.

It is to be carefully observed, that though *Babylon* falls, the *Beast* still remains. Therefore the fall of Papal Rome will *not* be the destruction of the Papacy. See below, xix. 19.

1. μετὰ ταῦτα εἶδον] *After this I saw.* The language of this chapter, concerning the Fall of Papal Rome, is derived from that of Hebrew Prophecy, describing the Fall of Babylon. It is here foretold, that Rome will become, what Babylon is, utterly reduced to a state of desolation.

Here then is another proof that these Apocalyptic prophecies do not concern *ancient heathen* Rome; and that they were *not* fulfilled when Rome was captured by the Goths. *That* event took place 1450 years ago; and even if Rome had then been made desolate, which was not the case, it could not be said that her capture at that time was the fulfilment of these prophecies; for the desolation which these prophecies describe is *final* and *for ever* (see *vv.* 2. 8. 20—23; xix. 3). They therefore concern Rome as she is now, and their fulfilment is still future. See above, preliminary note to chap. xvii.

This chapter is quoted by *S. Hippolytus*, de Christo et Antichristo, § 40, p. 18, Lagarde.

2. ἔπεσεν, ἔπεσε] *Fell, fell Babylon the Great!* The *aorist* here used, and in xiv. 8, describes the suddenness of the fall of so great a city: the words which follow describe her *state after the fall.* See above, on xiv. 8.

— καὶ ἐγένετο] Compare Isa. xiii. 21, 22, concerning Babylon.

— δαιμόνων] So *Elz.*, *Tisch.*, and all the Cursives.—A, B have δαιμονίων, and so *Lach.*

— φυλακή] not *cage* or *prison*, but place where they are *safe*; where these ill-omened birds resort or keep their vigils, and "lead unmolested lives and die of age;" cp. Isa. xxxiv. 11. Jer. l. 39; li. 37.

3. στρήνους] *riotous luxury.* The idea contained in this word στρῆνος is further expressed in *v.* 7, by ἐστρηνίασε, and *v.* 10. The radical meaning of the word is seen in the words στρηνὴς, *streng* (Germ.), *strong, strenuus, strain, struggle*, conveying an idea of power showing itself in strong emotions, like the neighings of an untamed steed, exulting in its strength; or like the heavings of an Earthquake, or the burstings forth of a Volcano. Hence it is applied to describe insolence and voluptuousness breaking out into boastful vauntings of pride, and dissolute riot and revelry; like those of Babylon on the eve of her fall. Cp. *Lobeck*, ad Phrynich. p. 381, and the use of the word by the LXX in 2 Kings xix. 28, where God says of Sennacherib, τὸ στρῆνός σου ἀνέβη ἐν τοῖς ὠσί μου, "thy *rage* and *thy tumult* is come up into mine ears—therefore will I put My hook in thy nose, and My bridle in thy lips, and will turn thee back."

4. ἐξέλθατε ἐξ αὐτῆς, ὁ λαός μου] *Come forth out of her, My People:* as the Jews are called to come out of Babylon, Isa. xlviii. 20; lii. 11. Jer. l. 8; li. (xxviii. in the Septuagint) 6. 45. Cp. 2 Cor. vi. 17. *Elz.* has ἐξέλθετε here; A has ἐξέλθατε, and so *Tisch.*; *Lach.* has ἔξελθε, which is in B, C.

This passage supplies an answer to the allegations of those who say, that the identification of the Apocalyptic Babylon with Papal Rome involves the supposition that the promise of Christ's presence with His Church had failed (Matt. xvi. 18; xxviii. 20), and that the Church of Christ had ceased to be visible, and had become utterly apostate. Such a supposition as that must, indeed, be disclaimed and reprobated; and the interpretation in question gives no countenance to it. The Babylon of the Apocalypse is Papal Rome; but the Church of Papal Rome never was the whole Catholic Church; there were Greek Churches, and African Churches, and Asiatic Churches, which never accepted the main errors and corruptions of Papal Rome, enforcing the doctrine of the Pope's Supremacy and Infallibility,—which are the essential characteristics of *Popery* as distinguished from, and opposed to, *Christianity.* Those Churches did not accept her dogma of the indispensable necessity of Obedience to his decrees, on pain of eternal condemnation; nor do they accept it to this day. Besides, many there were in the Communion of Rome, who did not drink all the ingredients of her cup. Nor did she *enforce* her novel doctrines on the faith of her Members, until the Council of Trent in the sixteenth century; and at that time, Churches in the

καὶ ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε, 5 [d] ὅτι ἐκολλήθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, καὶ ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς· 6 [e] ἀπόδοτε αὐτῇ ὡς καὶ αὐτὴ ἀπέδωκεν, καὶ διπλώσατε διπλᾶ κατὰ τὰ ἔργα αὐτῆς, ἐν τῷ ποτηρίῳ ᾧ ἐκέρασε κεράσατε αὐτῇ διπλοῦν· 7 [f] ὅσα ἐδόξασεν αὐτὴν καὶ ἐστρηνίασε, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος· ὅτι ἐν τῇ καρδίᾳ αὐτῆς λέγει, Κάθημαι βασίλισσα καὶ χήρα οὐκ εἰμὶ, καὶ πένθος οὐ μὴ ἴδω· 8 [g] διὰ τοῦτο ἐν μιᾷ ἡμέρᾳ ἥξουσιν αἱ πληγαὶ αὐτῆς, θάνατος καὶ πένθος καὶ λιμὸς, καὶ ἐν πυρὶ κατακαυθήσεται, ὅτι ἰσχυρὸς Κύριος ὁ Θεὸς ὁ κρίνας αὐτήν.

d Gen. 18. 20, 21. Jer. 51. 9.
e ch. 16. 19. Ps. 137. 8. Jer. 50. 15. ch. 13. 10.
f Isa. 47. 7, 8.
g 2 Thess. 2. 8. ch. 17. 16.

9 [h] Καὶ κλαύσουσιν καὶ κόψονται ἐπ' αὐτὴν οἱ βασιλεῖς τῆς γῆς οἱ μετ' αὐτῆς πορνεύσαντες καὶ στρηνιάσαντες, ὅταν βλέπωσι τὸν καπνὸν τῆς πυρώσεως αὐτῆς, 10 [i] ἀπὸ μακρόθεν ἑστηκότες, διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, Βαβυλὼν ἡ πόλις ἡ ἰσχυρὰ, ὅτι μιᾷ ὥρᾳ ἦλθεν ἡ κρίσις σου.

h Ezek. 26. 16. ch. 17. 2. & 18. 3. & ver. 18.
i Isa. 21. 9. Jer. 51. 8. ch. 14. 8.

11 [k] Καὶ οἱ ἔμποροι τῆς γῆς κλαίουσι καὶ πενθοῦσιν ἐπ' αὐτῇ, ὅτι τὸν γόμον αὐτῶν οὐδεὶς ἀγοράζει οὐκέτι, 12 γόμον χρυσοῦ καὶ ἀργύρου, καὶ λίθου τιμίου καὶ μαργαρίτου, καὶ βυσσίνου καὶ πορφύρας, καὶ σηρικοῦ καὶ κοκκίνου, καὶ πᾶν ξύλον θύϊνον, καὶ πᾶν σκεῦος ἐλεφάντινον, καὶ πᾶν σκεῦος ἐκ ξύλου τιμιωτάτου,

k Ezek. 27. 36.

West, such as the Churches of England and Ireland, wearied with her usurpations, and illumined by God's Holy Word lighted up anew with fresh radiance by the gracious influences of the Holy Spirit, *reformed themselves*. And even now, at this present time,—as this prophecy reveals,—when the cup of false doctrine in the hand of the mystical Babylon seems to have received its final infusion, by the addition of that last new article to her creed, the doctrine of the Immaculate Conception, and when that infusion seems to be making the cup of her guilt to overflow (below, *v.* 6), and also to be making God's cup of indignation to overflow upon her (cp. Ps. lxxv. 8; and above, xvi. 19); yet still, even now, the Holy Spirit, who reads the heart, and who wrote the Apocalypse, sees *some People* of God in Rome. Now, on the eve of her fall, He cries aloud by the voice of this heavenly Angel, "Come out of her, *My People!*"

5. ὅτι ἐκολλήθησαν] *because her sins clave even to Heaven.* Observe this remarkable word ἐκολλήθησαν, *were glued;* a reading restored from A, B, C by recent Editors, instead of the weaker word ἠκολούθησαν in *Elz.* On the signification and usage of the word in the N. T., see Matt. xix. 5. Luke xv. 15. Acts v. 13; viii. 29. 1 Cor. vi. 16, 17. Cp. *Pindar*, Olymp. *v.* 29, where the metaphor is applied to describe a continued series of buildings, joined on to one another.

There seems to be a reference to the building up of the *tower of Babel*, with *slime* for mortar, that its top might *reach to heaven*. Gen. xi. 3, 4.

The sense is this: Rome was designed by God to be a holy Church, rearing up the spiritual fabric of sound doctrine and discipline; and building up her people into a living temple, holy and acceptable to the Lord. But instead of this, she has built up a spiritual Babel; she has built up a tower of pride. Her sins, like planks of wood, have been *attached*, and *soldered*, and stuck fast together to each other in succession, as it were by glue, or pitch, or some other tenacious cement, till at length they have *reached to heaven*. Cp. Jer. li. 9, concerning Babylon, ἤγγικεν εἰς οὐρανὸν τὸ κρῖμα αὐτῆς, ἐξῆρεν ἕως τῶν ἄστρων, and the confession of Ezra, ix. 6, "our iniquities are increased over our heads, and our trespass is *grown up unto* the *heavens*," and Baruch i. 20, ἐκολλήθη εἰς ἡμᾶς τὰ κακὰ, and Ps. lxiii. 8, ἐκολλήθη ἡ ψυχή μου ὀπίσω σου.

The Babel-tower of *sin* is a tower which man builds in pride, and when its top reaches to heaven, then it is suddenly thrown down (*v.* 19).

6. ἀπόδοτε] *Render ye.* Cp. Ps. cxxxvii. 8. Jer. l. 15. 29.

7, 8. κάθημαι βασίλισσα] *I sit a Queen, and shall never see sorrow.* See Isa. xlvii. 7—9, concerning Babylon. It is remarkable, that the *Church of Rome* lays claim to those very qualities and attributes, which are assigned in the Apocalypse to the *Harlot*. This appears as follows:—

1. The *Church of Rome* arrogates *Indefectibility*.

And the *Harlot* says here, *that she is a Queen for ever.*

2. The *Church of Rome* boasts of *Universality*.

And the *Harlot* is seated *on many waters, which are Nations, and Peoples, and Tongues*, xvii. 15.

3. The *Church of Rome* vaunts *temporal felicity*, and claims *supremacy* over all.

And the *Harlot* has *kings at her feet.*

4. The *Church of Rome* points to *the Unity* of all her members in one creed, and to their subjection under one supreme visible Head.

And the *Harlot* requires *all to drink of her cup, v.* 3.

Hence it appears that Rome's "*notes of the Church*" are *marks of the Harlot:* her trophies of triumph are stigmas of shame; the claims which she makes to be *Sion*, confirm the proof that she is *Babylon.*

Therefore, let no one be confounded by the wide extent, the temporal prosperity, the alleged Unity and Universality, and the long impunity, of Rome. It was prophesied by St. John that the mystical Babylon would have a wide and enduring sway, that God, in His long-suffering to her, would give her time to repent, if haply she would repent; that he would heal her, if she would be healed; but that she would *not repent*, and that her sins would at length *cleave to heaven*, and that *she would come in remembrance before God.* And when that hour arrives, then, woe will betide the Preachers of the Gospel, if they have not taken up the warning of St. John, and sounded the trumpet of alarm, "*Come out of her, My people, and be not partakers of her sins, lest ye receive also of her plagues*" (*v.* 4). See Ezek. iii. 18—20.

9. οἱ βασιλεῖς τῆς γῆς] *The Kings of the earth who committed fornication with her, and lived delicately, will wail over her.* A marvellous Prophecy. Some of those very Powers, who were once vassals of Rome, will one day rise against her: they will be instruments in God's hands of His retributive justice upon her; and in a mysterious transport of indignation and wild ecstasy of revenge, they will *tear her flesh* (see above on xvii. 16, 17); and yet when they have done the deed, they will *weep over her.*

The reason of this seems to be that the *Fall* of *Rome* may perhaps be followed by a *triumph* of *Anarchy* and an *outbreak* of *Infidelity.* It will be followed by those disastrous consequences, unless the Rulers of the world, especially in States formerly subject to the Papacy, endeavour to restore and maintain *true Religion*, which is the only safeguard of Thrones. Unless they do this, *her* fall will be followed by *theirs.*

10. μιᾷ ὥρᾳ] *in one hour;* that is, *suddenly*, in a very *short time.* See above, xvii. 12, and below, *vv.* 16. 19, the authorities in *Wetstein*, p. 827, and the parallel in Jer. li. 8, describing the *suddenness* of the capture of Babylon, ἄφνω ἔπεσε Βαβυλών.

11—14. καὶ οἱ ἔμποροι τῆς γῆς] *the Merchants of the Earth weep.* The mystical Babylon is here compared to her great Assyrian prototype, the Merchant City of the Chaldees. The Church of Rome, "the general Mart of Christendom," has endeavoured to extend her spiritual traffic into all parts of the World. She affirms that her own Communion is a spiritual harbour of peace, and a haven of salvation to all; and that no one can be saved, who does not ply his vessel in the waters of her mystical Euphrates, and have commerce with her, and bring his goodly merchandise to her spiritual emporium. See above on xiii. 16, 17, and the words of *Hooker*, quoted above, on xvii. 1.

12. ξύλον θύϊνον] *thyine-wood*, "arbor vitæ;" an aromatic wood, used for incense, and for building of temples. See *Theophrast.* Hist. Plant. v. 5. *Plin.* N. H. xiii. 16. *Wetstein*, p. 828. *Billerbeck*, Flora, p. 234. It is supposed by some to be the same

l Ezek. 27. 13. καὶ χαλκοῦ καὶ σιδήρου καὶ μαρμάρου, 13 [l] καὶ κινάμωμον καὶ ἄμωμον καὶ θυμιάματα, καὶ μύρον καὶ λίβανον, καὶ οἶνον καὶ ἔλαιον, καὶ σεμίδαλιν καὶ σῖτον, καὶ κτήνη καὶ πρόβατα, καὶ ἵππων καὶ ῥεδῶν καὶ σωμάτων, καὶ ψυχὰς ἀνθρώπων.

14 Καὶ ἡ ὀπώρα σου τῆς ἐπιθυμίας τῆς ψυχῆς ἀπώλετο ἀπὸ σοῦ, καὶ πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπώλετο ἀπὸ σοῦ· καὶ οὐκέτι αὐτὰ οὐ μὴ εὑρῇς.

15 Οἱ ἔμποροι τούτων, οἱ πλουτήσαντες ἀπ' αὐτῆς, ἀπὸ μακρόθεν στήσονται
m ch. 17. 4. διὰ τὸν φόβον τοῦ βασανισμοῦ αὐτῆς, κλαίοντες καὶ πενθοῦντες, 16 [m] λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἡ περιβεβλημένη βύσσινον καὶ πορφυροῦν καὶ κόκκινον, καὶ κεχρυσωμένη ἐν χρυσίῳ καὶ λίθῳ τιμίῳ καὶ μαργαρίταις· ὅτι μιᾷ
n Isa. 23. 14. Ezek. 27. 29. ὥρᾳ ἠρημώθη ὁ τοσοῦτος πλοῦτος. 17 [n] Καὶ πᾶς κυβερνήτης καὶ πᾶς ὁ ἐπὶ τόπον πλέων, καὶ ναῦται, καὶ ὅσοι τὴν θάλασσαν ἐργάζονται, ἀπὸ μακρόθεν
o ch. 5. 9. & 13. 4. ἔστησαν, 18 [o] καὶ ἔκραζον βλέποντες τὸν καπνὸν τῆς πυρώσεως αὐτῆς, λέγοντες,
p Josh. 7. 6. Job 2. 12. Τίς ὁμοία τῇ πόλει τῇ μεγάλῃ; 19 [p] Καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν, καὶ ἔκραζον κλαίοντες καὶ πενθοῦντες, λέγοντες, Οὐαὶ, οὐαὶ, ἡ πόλις ἡ μεγάλη, ἐν ᾗ ἐπλούτησαν πάντες οἱ ἔχοντες τὰ πλοῖα ἐν τῇ θαλάσσῃ ἐκ τῆς τιμιότητος αὐτῆς, ὅτι μιᾷ ὥρᾳ ἠρημώθη.

q Isa. 44. 23. & 49. 13. Jer. 51. 48. ch. 19. 2. 20 [q] Εὐφραίνου ἐπ' αὐτῇ, οὐρανὲ, καὶ οἱ ἅγιοι, καὶ οἱ ἀπόστολοι, καὶ οἱ προφῆται, ὅτι ἔκρινεν ὁ Θεὸς τὸ κρῖμα ὑμῶν ἐξ αὐτῆς.

r Jer. 51. 64. 21 [r] Καὶ ἦρεν εἷς ἄγγελος ἰσχυρὸς λίθον ὡς μύλον μέγαν, καὶ ἔβαλεν εἰς τὴν θάλασσαν λέγων, Οὕτως ὁρμήματι βληθήσεται Βαβυλὼν ἡ μεγάλη πόλις, καὶ
s Isa. 24. 8. Jer. 7. 34. & 16. 9. & 25. 10. Ezek. 26. 13. οὐ μὴ εὑρεθῇ ἔτι. 22 [s] Καὶ φωνὴ κιθαρῳδῶν καὶ μουσικῶν καὶ αὐλητῶν καὶ
t Isa. 23. 8. Jer. 7. 34. & 16. 9. & 25. 10. σαλπιστῶν οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· καὶ πᾶς τεχνίτης πάσης τέχνης οὐ μὴ εὑρεθῇ ἐν σοὶ ἔτι· καὶ φωνὴ μύλου οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· 23 [t] καὶ φῶς

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wood as was called *citrus* by the Romans, and to be the *white-cedar*. See *Winer*, R. W. B. ii. p. 612, art. "Thinenholz."

13. *κινάμωμον καὶ ἄμωμον*] *cinnamon and amomum;* both were used as unguents for the hair. *Lucan.* x. 166—168. *Martial*, viii. 77. *Wetstein*, p. 829. *Billerbeck*, pp. 2. 105. *Winer*, R. W. B. art. "Zimmt," ii. p. 734. *Elz.* omits *καὶ ἄμωμον*. On this figurative imagery, concerning the use of perfumes and unguents, as expressive of the lures and fascinations of spiritual harlotry, see Isa. lvii. 9. Compare also Ezek. xxiii.

— *σεμίδαλιν*] *fine flour*. Gen. xviii. 6. Levit. ii. 1, 2. *Plin.* xviii. 20.

— *ῥεδῶν*] *rhedarum:* a word of Gallic origin for a chariot of four wheels. *Quintil.* i. 5. *Isidor.* xx. 17. *Wetstein.*

— *σωμάτων, καὶ ψυχὰς ἀνθρώπων*] *of bodies, and souls of men.* The reservation of these words for the close of this long catalogue of articles of commerce, appears to be designed to remind the reader that it is a *spiritual* commerce which is here described: a commerce in bodies and souls of men; a *spiritual Slave Trade*. Such is the commerce of Rome.

The Apostles declare that we are bought with the blood of Christ, that we have been redeemed from bondage into freedom by that inestimable price (1 Cor. vi. 20. 1 Pet. i. 18, 19), and that we must stand fast in that liberty with which Christ has made us free, and not be entangled with the yoke of bondage (Gal. v. 1), and not become the servants of men (1 Cor. vii. 23), and know no other Master but Christ, and no other service but that of God, which is perfect freedom.

But the Church of Rome has encroached on this Christian liberty. As *Bp. Sanderson* says (iii. p. 282), "the usurpations of the Bishops of Rome upon the consciences of men, show them to be the true successors of the Scribes and Pharisees, in laying heavy burdens upon men's shoulders, which they ought not (Matt. xxiii. 4. Mark vii. 9), and in rejecting the Word of God to establish their own traditions, rather than to be the successors of St. Peter, who forbiddeth *dominatum in cleris*." See above on 1 Pet. v. 3.

17. *πᾶς ὁ ἐπὶ τόπον πλέων*] *every one who saileth to the place.* So A, C, and so *Griesb., Scholz, Lach., Tisch., Tregelles.* B has *τὸν τόπον*. But the article is often omitted after prepositions, when the substantive itself sufficiently declares its own meaning without the aid of the article. See *Bp. Middleton* on the Article, part i. ch. vi., and cp. the examples in *Winer*, § 18. *Elz.* has *πᾶς ἐπὶ τῶν πλοίων ὁ ὅμιλος*.

19. *καὶ ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν*] *and they cast dust on their heads.* Cp. Josh. vii. 6. Job ii. 12.

20. *καὶ οἱ ἀπόστολοι*] *and ye Apostles. Rejoice over her, O heaven, and ye Saints, and ye Apostles, and ye Prophets, for God judged your cause from out of her;* that is, He has taken your cause *out of her hands* into His own. See above, vi. 10, and below, xix. 2. Cp. Ps. ix. 4; lxxiv. 23; cxl. 12, and *v.* 24, and xix. 2. It has been alleged by some that this city cannot be Papal Rome, but is Heathen Rome, because Apostles have not been put to death by *Papal* Rome, but were martyred by *Heathen* Rome.

But it is *not* said here, that Apostles and Prophets were *martyred* by this Apocalyptic City,—though even this might be said in a certain sense; see xi. 7, 8,—but that they were wronged by her, and that God will avenge those wrongs. Papal Rome has done grievous wrong to Apostles and Prophets in many ways, especially by placing her own unwritten Traditions, and the Apocryphal Books, on a par with their divinely-inspired writings (see her own words in the IVth Session of the Council of Trent, April 8th, 1546), and by withholding the Holy Scriptures from the people (see above on xi. 9); thus doing much to hinder and frustrate their work, and to make "the Word of God of none effect." Cp. below, xix. 4.

21. *καὶ ἦρεν εἷς ἄγγελος*] *And one Angel threw a huge stone like a millstone down into the sea, and said, So shall Babylon be cast down, and never more be found.* On this use of *εἷς* see above, viii. 13. They who say that the Apocalyptic Babylon fell, when Rome was taken by the Goths, contradict this voice of the Angel; and the stones of the Roman City, still standing in stately magnificence, cry out against that exposition. But those stones will one day be cast down for ever. Cp. Jer. li. 63, 64, where Jeremiah's roll, with a stone tied to it, is made to sink into the Euphrates, as an emblem of the fall of the literal Babylon. The fall of the mystical Babylon is here represented as equally complete.

22. *φωνὴ μύλου*] *the sound of the millstone.* Cp. Jer. xxv. 10, in the original Hebrew, which St. John here follows. Some MSS. of the LXX do not mention the sound of the *millstone*.

Retrospect of the Foregoing Chapters XI.—XVIII.

The awful words of the divine prophecy contained in this and the foregoing chapters, demand some practical application.

λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι, καὶ φωνὴ νυμφίου καὶ νύμφης οὐ μὴ ἀκουσθῇ ἐν σοὶ ἔτι· ὅτι οἱ ἔμποροί σου ἦσαν οἱ μεγιστᾶνες τῆς γῆς· ὅτι ἐν τῇ φαρμακείᾳ σου ἐπλανήθησαν πάντα τὰ ἔθνη· 24 [u] καὶ ἐν αὐτῇ αἵματα προφητῶν καὶ ἁγίων εὑρέθη, καὶ πάντων τῶν ἐσφαγμένων ἐπὶ τῆς γῆς.

u ch. 17. 6.

The delivery of the LITTLE ROLL to St. John, by the Mighty Angel, Christ Himself, in the Tenth Chapter, was accompanied with a commission to prophesy "upon many Peoples, and Nations, and Languages, and Kings" (x. 11).

That commission has been executed in the foregoing chapters, from the eleventh to the seventeenth inclusive; and we have now seen the vision of the future downfall of the Great City, the capital seat of the Power which is the subject of these chapters.

The BOOK OF REVELATION delivers a warning from Almighty God to the World. It proclaims the peril and unhappiness of those who are enthralled by Rome. And its prophetic and comminatory uses ought to be pointed out by Christian Ministers, and to be acknowledged by Christian Congregations. We may forfeit a great blessing and incur great danger, if we neglect these divinely-appointed uses of the Apocalypse, particularly in the present age, when the Church of Rome is busily employed in spreading her snares around us, to make us victims of her deceits, prisoners of her power, slaves of her will, and partners of her doom.

Many excellent works have been composed by English Divines, in Vindication of the Church of England from the charge of Schism, preferred against her by Romish Controversialists, for her conduct at the Reformation in the sixteenth century; when she cleared herself from Romish errors, novelties, and corruptions.

It has been shown in those Vindications, that it is the duty of all Churches to shun schisms and strifes, and to *seek peace, and ensue it* (Ps. xxxiv. 14. 1 Pet. iii. 11). But it has also been shown, that Unity in *error* is *not* true Unity, but is rather to be called a Conspiracy against the God of Unity and Truth.

Doubtless there is Unity, when every thing in Nature is wrapped in the gloom of Night, and bound with the chains of Sleep. There is Unity, when the Earth is congealed by frost, and mantled in snow. There is Unity, when the human voice is still, the hand motionless, the breath suspended, and the frame locked in the grasp of Death. And doubtless there is Unity, when men surrender their Reason, and sacrifice their Liberty, and stifle their Conscience, and seal up Scripture, and deliver themselves captives to the Church of Rome. But this is not the Unity of vigilance and light; it is the Unity of sleep and darkness. It is not the Unity of warmth and life; it is the Unity of cold and death. It is not true Unity, for it is not UNITY in the TRUTH.

Therefore, since it has been proved by Appeals to Reason, Scripture, and Antiquity, that the Church of Rome has built *hay and stubble on the one foundation laid by Christ* (1 Cor. iii. 12): that she has added to the Catholic Faith many errors and corruptions which mar and vitiate it; and since, as the Holy Spirit teaches us in the Apocalypse, it is the duty of every Church, which has fallen into error, *to repent* (Rev. iii. 3); and since Jesus Christ Himself, our Great High Priest, *walks in the midst of the Golden Candlesticks* and says, that when a Church has *left her first love*, He will *remove her Candlestick out of its place, except she repent* (Rev. ii. 5), *and strengthen the things which remain, that are ready to die* (Rev. iii. 2); and since the corruptions of *one* Church afford no palliation or excuse for those of *another*, for, as the Prophet says, *though Israel play the Harlot, let not Judah sin* (Hos. iv. 15); and, as Christ Himself teaches, though the Church of Sardis be *dead* (Rev. iii. 1), and Laodicea be *neither hot nor cold* (Rev. iii. 15), yet their sister Ephesus must *remember whence she has fallen, and do her first works* (Rev. ii. 5), and Pergamos must *repent*, or He *will come quickly, and fight against her with the sword of his mouth* (Rev. ii. 16), therefore, it was justly concluded by the best English Divines, that no desire of Unity on our part, nor reluctance on the part of Rome to cast off her errors, could exempt England from the duty of Reformation; and if Rome, instead of *removing* her *corruptions*, refused to communicate with England, unless England consented to communicate with Rome in those corruptions, then no love of Unity could justify England in complying with this requisition of Rome; for Unity in error is not Christian Unity; but, by imposing the necessity of erring as a term of Union, Rome became guilty of a breach of Unity, and the sin of Schism lies at her door.

This has been clearly demonstrated by our best English Divines; especially by *Richard Hooker*, *Bishop Andrewes*, and *Archbishop Bramhall*; and a careful study of that proof is requisite for all those whose duty it is to teach others.

But there are many persons who have not the opportunity of perusing their works; and they who have, will not forget that those works are the works of *men*.

Therefore, God be thanked that there is *another* work on this subject; a Work *not* dictated by *man*, but by the Holy Spirit of God; a Work, accessible to all,—the APOCALYPSE.

The Holy Spirit, Who foresees all things, and is the Ever-blessed Teacher, Guide, and COMFORTER of the Church, was graciously pleased to provide a heavenly antidote for dangerous, wide-spread, and long-enduring evils, by dictating the APOCALYPSE to St. John nearly 1800 years ago. He foresaw that the Church of Rome would fall away from the truth, and would adulterate it by many "gross and grievous abominations" (to use the words of *Hooker*), and that she would anathematize all who would not communicate with her, and denounce them as cut off from the body of Christ, and from hope of everlasting salvation. The Holy Spirit foresaw, that she would exercise a wide and dominant sway for many generations, by boldly iterated assertions of Unity, Antiquity, Sanctity, and Universality. He foresaw also, that these pretensions would be supported by the civil sword of many Governments, among which the Roman Empire would be divided at its dissolution; and that Rome would thus be enabled to display herself to the world in an august attitude of Imperial power, and with the dazzling splendour of temporal felicity. He foresaw also, that the Church of Rome would captivate the Imaginations of men by the fascinations of Art allied with Religion; and would ravish their senses, and rivet their admiration, by gaudy colours, and stately pomp, and prodigal magnificence. He foresaw, that she would beguile their credulity by Miracles and Mysteries, Apparitions and Dreams, Trances and Ecstasies, and would appeal to such evidence in support of her strange doctrines. He foresaw, likewise, that she would enslave men, and much more women, by practising on their affections, and by accommodating herself, with dexterous pliancy, to their weaknesses, relieving them from the burden of thought, and from the perplexity of doubt, by proffering to them the aid of Infallibility; soothing the sorrows of the mourner by dispensing pardon and promising peace to the departed; removing the load of guilt from the oppressed conscience by the ministries of the Confessional, and by nicely-poised compensations for sin; and that she would flourish for many centuries in proud and prosperous impunity, before her *sins would cleave to heaven, and come in remembrance before God* (Rev. xvi. 19; xviii. 5). He foresaw, that many generations of men would thus be tempted to fall from the faith, and become victims of error; and that they who clung to the truth would be exposed to cozening flatteries, and fierce assaults, and savage tortures from her.

He foresaw these things, and wrote the Apocalypse.

In this Divine Book, the Spirit of God has pourtrayed the Church of Rome, such as none but He could have foreseen she would become, and such as, alas! she *has* become. He has thus broken her magic spell; He has taken the wand of enchantment from her hand; He has lifted the mask from her face; and with His Divine Hand He has written her true character in large letters, and has planted her title on her forehead, to be seen and read by all,—"MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE ABOMINATIONS OF THE EARTH." (Rev. xvii. 5.)

Thus the Almighty and All-wise God Himself has vouchsafed to be the Arbiter between Babylon and Sion, between the Harlot and the Bride, between Rome and the Church. And therefore, with the Apocalypse in our hands, we need not fear the anathemas which Rome hurls against us. The Thunders of the Roman Pontiff are not so powerful and dreadful as the Thunders of St. John, the Divine Boanerges of Patmos, which are winged by the Spirit of God.

We see also in the Apocalypse a strong appeal to Charity. Christian Love longs, above all things, for the salvation of souls. It prays and labours that they who are now enthralled by Babylon may escape God's judgments, and may be saved from the fearful woes which are denounced by God upon her (xiv. 10, 11; xix. 20). Greatly, therefore, is it to be desired, that these prophecies of the divine Apocalypse were duly pondered by all members of the Church of Rome. May God in His infinite mercy grant that the words of St. John, who was miraculously rescued from the fiery furnace at Rome (*Tertullian*, de Præscr. Hæret. c. 36), to behold and describe these Visions, may have power, by God's grace, *to pluck them as brands from the fire* (Zech. iii. 2).

a ch. 7. 10. & 12. 10.

XIX. 1 [a] Μετὰ ταῦτα ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ μεγάλην ἐν τῷ οὐρανῷ λεγόντων, Ἀλληλούϊα, ἡ σωτηρία καὶ ἡ δόξα καὶ ἡ δύναμις τοῦ Θεοῦ ἡμῶν,

b Deut. 32. 43. ch. 15. 3. & 16. 7. & 18. 20.

2 [b] ὅτι ἀληθιναὶ καὶ δίκαιαι αἱ κρίσεις αὐτοῦ, ὅτι ἔκρινε τὴν πόρνην τὴν μεγάλην, ἥτις ἔφθειρε τὴν γῆν ἐν τῇ πορνείᾳ αὐτῆς, καὶ ἐξεδίκησε τὸ αἷμα τῶν δούλων

c Isa. 34. 10. ch. 14. 11. & 18. 18.

αὐτοῦ ἐκ χειρὸς αὐτῆς· 3 [c] καὶ δεύτερον εἰρηκαν, Ἀλληλούϊα· καὶ ὁ καπνὸς αὐτῆς ἀναβαίνει εἰς τοὺς αἰῶνας τῶν αἰώνων.

d ch. 4. 4, 6.

4 [d] Καὶ ἔπεσαν οἱ πρεσβύτεροι οἱ εἴκοσι τέσσαρες, καὶ τὰ τέσσαρα ζῶα, καὶ προσεκύνησαν τῷ Θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ λέγοντες, Ἀμὴν, Ἀλληλούϊα.

5 Καὶ φωνὴ ἀπὸ τοῦ θρόνου ἐξῆλθε λέγουσα, Αἰνεῖτε τῷ Θεῷ ἡμῶν, πάντες οἱ δοῦλοι αὐτοῦ, καὶ οἱ φοβούμενοι αὐτὸν, οἱ μικροὶ καὶ οἱ μεγάλοι.

e ch. 11. 15, 17. & 12. 10.

6 [e] Καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ, καὶ ὡς φωνὴν ὑδάτων πολλῶν, καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν, λεγόντων, Ἀλληλούϊα, ὅτι ἐβασίλευσε Κύριος ὁ

f Matt. 22. 2. & 25. 10. Luke 14. 16.

Θεὸς ἡμῶν ὁ παντοκράτωρ· 7 [f] χαίρωμεν καὶ ἀγαλλιώμεθα, καὶ δῶμεν τὴν δόξαν αὐτῷ, ὅτι ἦλθεν ὁ γάμος τοῦ Ἀρνίου, καὶ ἡ γυνὴ αὐτοῦ ἡτοίμασεν ἑαυτήν.

g Ps. 45. 14, 15. Ezek. 16. 10.

8 [g] Καὶ ἐδόθη αὐτῇ ἵνα περιβάληται βύσσινον καθαρὸν καὶ λαμπρόν· τὸ γὰρ βύσσινον τὰ δικαιώματά ἐστι τῶν ἁγίων.

h Matt. 22. 2. Luke 14. 16. ch. 21. 5.

9 [h] Καὶ λέγει μοι, Γράψον· Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ Ἀρνίου

i Acts 10. 26. & 14. 4. 1 John 5. 10. ch. 12. 17. & 22. 8.

κεκλημένοι. Καὶ λέγει μοι, Οὗτοι οἱ λόγοι οἱ ἀληθινοί εἰσι τοῦ Θεοῦ. 10 [i] Καὶ ἔπεσα ἔμπροσθεν τῶν ποδῶν αὐτοῦ προσκυνῆσαι αὐτῷ· καὶ λέγει μοι, Ὅρα μή·

Especially too, as years pass on, and as the judgments reserved for Rome draw nearer and nearer, and as, it may be, in the events of our own days we feel the tremblings of the earthquake which will engulf her, and behold the flashings forth of the fire which will consume her, Christian Love will put on Angels' wings, and hasten with a Seraph's step; and, like the heavenly Messengers despatched by God to Lot in Sodom, will lay hold on the hands of those who linger, and will urge them forth from the door, and will chide their delay, and will exclaim,—"*Arise!* what dost thou here? Take all that thou hast, *lest thou be consumed in the iniquity of this city*" (Gen. xix. 12—16).

Some there are who formerly joined with us in the same prayers; knelt before the same altars, and walked with us side by side in the courts of our own Jerusalem; who have been carried away captive—alas! willingly captive—to Babylon.

What shall we say of them? It may be that we might have prevented their fall, if we had exhorted them to hear *what the Spirit saith* by the mouth of St. John. Therefore, let us implore them to listen—not to us, but—to our Everlasting Saviour, King, and Judge, speaking in the Apocalypse. Let us point to the cup of wrath in God's right hand, ready to be poured out upon Babylon. Let us say, in the words of the Prophet,—"*Arise ye and depart, for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction*" (Micah ii. 10).

SONG of VICTORY after the FALL of the Mystical BABYLON.

CH. XIX. 1. ἀλληλούϊα] הַלְלוּ־יָהּ (*praise ye the Lord*), one of the *Hebrew* words in the Apocalypse proving that whatever appertained to the devotion and glory of the Ancient People of God, is now become the privilege of the *Christian Church*. See above, Introduction, p. 149; vii. 4—13.

2. ἐξεδίκησε τὸ αἷμα τ. δ. α. ἐκ χειρὸς αὐτῆς] *He avenged the blood of His servants out of her hand.* On this use of ἐκ see vi. 10, and above, xviii. 20, and compare 2 Kings ix. 7, ἐκδικήσεις τὰ αἵματα τῶν δούλων μου ἐκ χειρὸς Ἰεσαβὲλ, and Ps. lxxviii. 11.

3. καὶ ὁ καπνὸς αὐτῆς] *and her smoke ascendeth for ever and ever.* Another proof that the destruction of the Mystical Babylon will be *final*, and that therefore Babylon cannot be Heathen Rome. See above, xviii. 21, and preliminary note to chapter xvii.

4. καὶ ἔπεσαν] *and the Twenty-four Elders, and the Four Living Creatures fell down and worshipped God Who sitteth on the throne, saying Amen, Hallelujah.* The voice of the Two Testaments (see above, iv. 4—8) will be lifted up in praise to God for the Judgments executed by Him on the Harlot City, which has corrupted the Faith delivered to the Church in Holy Scripture, and has done wrong to Holy Scripture by placing her unwritten Traditions on a par with it, and by exalting the Apocrypha to a level with the Canonical Books, and by withholding the Scriptures from the people, and by elevating her own Latin Version to a position of not less, even *if not greater*, authority, than the inspired Originals themselves. Cp. above, xviii. 20.

5. αἰνεῖτε τῷ Θεῷ] *give ye praise to God.* On the dative see *Winer*, § 31, pp. 187, 188.

6. ὅτι ἐβασίλευσε Κ. ὁ Θεός] *because God the Omnipotent reigned*, i. e. *showed Himself to be King*, by subduing His Enemies. See above, xi. 17.

6, 7.] The MARRIAGE FEAST of the LAMB and of the BRIDE.

Ὁ Γάμος is the Marriage *Feast*. See John ii. 1—3.

The *destruction* of the faithless *Harlot* having been described, now follows the Vision of the bliss and glory of the *faithful* Woman, the Church, that had been persecuted by the Dragon, who gave his power to the Beast on which the Harlot sat (xii. 1—17; xiii. 2. 4; xvii. 3). The faithful Woman is now revealed as the BRIDE.

8. καὶ ἐδόθη αὐτῇ] *And it was given to her.* Justification is a free *gift*. Cp. Rom. v. 20, 21.

— τὸ γὰρ βύσσινον] *for the fine linen is the righteousness of the Saints.* The word δικαίωμα declares the *state* of men made righteous and declared righteous by God (see on Rom. v. 18); and this condition is due to their baptismal incorporation in Christ, Who is "Jehovah Justitia nostra," the *Lord our Righteousness* (see on 1 Cor. i. 30. Rom. iii. 24. 26; v. 21), and to the sanctifying influences of the Holy Ghost, received by those who abide as living and healthful members in His body, and as fruitful branches in Him Who is the true Vine (John xv. 1—4).

The *plural* δικαιώματα intimates the large freeness of the righteousness bestowed by the infinite merits of Christ's obedience and sufferings, for man's justification; and the copious abundance of the outpouring of the graces of the Holy Spirit procured thereby for men.

This use of the *plural*, the "pluralis excellentiæ et majestatis" adopted from the Hebrew (cp. Isa. lxiv. 6. Ezek. xxxiii. 13. Dan. ix. 18, and *Schroeder*, Inst. Hebr. Reg. 100), is frequent in the Apocalypse. Cp. σάρκας, xvii. 16; xix. 18. 21, αἰῶνες, i. 6. 18, and in nine other places. In xviii. 24 B has αἵματα.

9. καὶ λέγει μοι, Γράψον] *and he saith to me, Write, blessed are they that have been called to the Marriage Feast of the Lamb.* Compare the declaration above, xiv. 13, *Blessed are the dead that die in the Lord.* The state of blessedness *here* described is consequent on that *other* state of blessedness which had been announced there. *That* was the bliss of *Paradise; this* is the bliss of *Heaven*.

WARNING against CREATURE-WORSHIP.

10. ἔπεσα—προσκυνῆσαι] *I fell down to worship him, but he saith to me, See thou do it not.* See below, xxii. 8, 9, and above on Acts x. 25, 26. Matt. iv. 10.

Here is a strong contrast to the claim made by the Anti-

σύνδουλός σου εἰμὶ, καὶ τῶν ἀδελφῶν σου τῶν ἐχόντων τὴν μαρτυρίαν Ἰησοῦ· τῷ Θεῷ προσκύνησον· ἡ γὰρ μαρτυρία Ἰησοῦ ἐστι τὸ πνεῦμα τῆς προφητείας.

11 [k] Καὶ εἶδον τὸν οὐρανὸν ἀνεῳγμένον, καὶ ἰδοὺ ἵππος λευκὸς, καὶ ὁ καθήμενος ἐπ' αὐτὸν καλούμενος Πιστὸς καὶ Ἀληθινὸς, καὶ ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ· 12 [l] οἱ δὲ ὀφθαλμοὶ αὐτοῦ ὡς φλὸξ πυρὸς, καὶ ἐπὶ τὴν κεφαλὴν αὐτοῦ διαδήματα πολλά· ἔχων ὄνομα γεγραμμένον ὃ οὐδεὶς οἶδεν εἰ μὴ αὐτός· 13 [m] καὶ περιβεβλημένος ἱμάτιον βεβαμμένον αἵματι· καὶ κέκληται τὸ ὄνομα αὐτοῦ, Ὁ ΛΟΓΟΣ ΤΟΥ ΘΕΟΥ. 14 [n] Καὶ τὰ στρατεύματα τὰ ἐν τῷ οὐρανῷ ἠκολούθει αὐτῷ ἐφ' ἵπποις λευκοῖς, ἐνδεδυμένοι βύσσινον λευκὸν καθαρόν. 15 [o] Καὶ ἐκ τοῦ στόματος αὐτοῦ ἐκπορεύεται ῥομφαία ὀξεῖα, ἵνα ἐν αὐτῇ πατάξῃ τὰ ἔθνη· καὶ αὐτὸς ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ· καὶ αὐτὸς πατεῖ τὴν ληνὸν τοῦ οἴνου τοῦ θυμοῦ καὶ τῆς ὀργῆς τοῦ Θεοῦ τοῦ παντοκράτορος·

k ch. 3. 14. & 6. 2.
l ch. 1. 14. & 2. 18.
m Isa. 63. 2, 3. John 1. 1. 1 John 1. 1.
n Matt. 28. 3. ch. 4. 4. & 7. 9.
o Ps. 2. 9. & 76. 13. Isa. 11. 4. & 63. 3. 2 Thess. 2. 8. ch. 2. 16, 27. & 12. 5. & 14. 19, 20. & ver. 21.

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christian Power above described, exacting *adoration* from all. See above on xiii. 4. 8. 12. 15.

The action of paying homage to superiors is *not* condemned here; but only such an action of homage as might be *interpreted* to be one of worship paid to them *independently* of God, or in *opposition* to God, under circumstances when worship ought to be directed to God.

It is said here, that he fell down before the feet of the Angel *in order to worship him*: and it is said, in xxii. 8, that he "fell down *in order to worship before the feet of the Angel.*" Observe the difference of those two acts; but *both* are condemned. We are not to imagine that the Apostle and Evangelist, St. John, designed to pay to the Angel *such honour* as he must have known to be due to God alone; but yet he is reproved by the Angel. "See thou do it not." Therefore these two passages of Scripture, and that in Acts x. 25, 26, contain a warning, not only against all such acts of worship as are directed by the *worshipper himself to any* Being beside God, but also against such acts of adoration as might be *construed by others* into acts paid to some other Being besides Him.

Here is a refutation of those who seek to exculpate the *Image-worship* of the Church of Rome, on the plea that she does not teach that Images are to be worshipped with the same adoration as is due to God. What her *doctrine* may be on this matter, is of little consequence. Her *practice* leads away her people from the worship of God, the only true Object of adoration, to the worship of the creature.

This warning is aptly introduced here, inasmuch as Creature-worship is one of the sins which causes the Fall of Babylon just described.

— *σύνδουλός σου*] *I am a fellow-servant with thee and with those who hold fast* (see xii. 17) *the witness of Jesus*, the testimony which *He* witnessed, "Who is the True and Faithful Witness" (i. 5; iii. 14. See 1 Tim. vi. 13), and the testimony which He has delivered to be witnessed by all men concerning Himself. See i. 2. 9; xii. 17; xx. 4. 2 Tim. i. 8. 1 John v. 10.

— *τῷ Θεῷ προσκύνησον*] *Worship thou God, for the witness of Jesus is the spirit of Prophecy.* Do *not* worship *me*, for I am a fellow-servant with thee and with those who hold fast the witness of *Jesus*, the Son of God, Whom *all the Angels worship* (Heb. i. 6). *Worship thou God.* Let thy worship be paid to the Son Co-equal with the Father, and to the Father in Him, as the worship in heaven is paid, as thou hast seen (see above, v. 13); *for the witness of Jesus is the spirit of Prophecy.* This saying is to be understood both subjectively and objectively. The witness which God gives of Jesus, and the witness which Angels and men must give of Him, *is the spirit of Prophecy*; it animates the whole; to Him give all the Prophets witness (Acts x. 43); to Him the Holy Spirit bears witness, Who speaks in them (2 Pet. i. 21. 1 John v. 6). The Spirit also, Who speaks in the Prophets, is the Spirit of *Jesus Christ*: see on 1 Pet. i. 11. He is the Divine Logos, the Author of all Prophecy. The Apocalypse is from Him; see above, i. 1; and xxii. 16. This saying, it will be seen, aptly illustrates the next Vision.

The ARMY of CHRIST, riding, as KING of KINGS, on the White Horse.

11—16. *καὶ εἶδον τὸν οὐρανὸν ἀνεῳγμένον*] *And I saw heaven opened, and behold a White Horse: and He that sitteth upon him called Faithful and True, and in righteousness He doth judge and make war. His eyes as a flame of fire, and on His head many crowns: and He hath a name written, which no man knoweth but He Himself. And clothed with a vesture dipped in blood: and His name is called The WORD of GOD. And the armies in heaven were following Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth forth a sharp two-edged sword, that with it He should smite the Nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of God Omnipotent. And He hath on His vesture and on His thigh a Name written, KING OF KINGS, AND LORD OF LORDS.*

Christ, the Rider on the *White Horse*, who had been revealed in the First Seal, at the beginning of the Christian era, *going forth conquering and to conquer* (see above, vi. 2, and Ps. xlv. 3—7), is now seen at the end. He is the Alpha and Omega of the Apocalypse (i. 8; xxi. 6; xxii. 13). *The witness of Jesus is the spirit of Prophecy*, v. 10.

This passage, *vv.* 11—16, is quoted by *S. Irenæus* (iv. 20. 11, p. 632, Stieren; p. 336, Grabe), who refers to this book, as written by "John, the Disciple of the Lord." See above, *Introduction*, p. 159.

It is also cited in part (*vv.* 11—13) by the Scholar of Irenæus, *S. Hippolytus*, in Noët. § 15, p. 53, ed. Lagarde.

The old Latin Version of *Irenæus* (the original Greek is not preserved there) has on *v.* 13 *aspersum* for *βεβαμμένον*, and *S. Hippolytus* has *ἐῤῥαντισμένον*, *sprinkled*, and he explains it as referring to Christ's own blood, by which the Incarnate Word cleansed the world.

12. *διαδήματα πολλά*] *many diadems*; or, *royal crowns.* In the First Seal Christ had been revealed as wearing a crown of *Victory* (*στέφανος*), for, He is ever *conquering.* Here He has *many diadems* of *royalty* (cp. xii. 3), for He is *King of Kings* (xvii. 14; xix. 16); and the *kingdom of the World* will become the *Kingdom of Christ* (xi. 15). Both the attributes of Christ, as the Everlasting *Conqueror*, and Universal *King*, are combined in the prophecy of David, Ps. xlv. 3—7, "The people shall be *subdued* unto Thee. Thy seat, O GOD, endureth for ever; the *sceptre* of Thy *Kingdom* is a right sceptre."

— *ὄνομα—ὃ οὐδεὶς οἶδεν*] *a Name written which no one knoweth but Himself*; no man can comprehend its depth and height and breadth. Compare ii. 17, and Matt. xi. 27, and Judges xiii. 18.

13. *ὁ Λόγος τοῦ Θεοῦ*] *the WORD of GOD.* See on John i. 1, and on Tit. i. 3.

15. *πατεῖ τὴν ληνόν*] *He is treading the winepress of the wine of the fury of the wrath of God.* When He comes forth as the *Rider* on the *White Horse*, He is doing a work of God's retributive justice. When riding forth in His Majesty, and trampling His enemies beneath the feet of His War-horse and of those who follow Him, He *is treading the winepress of the wine of the fury of the wrath of God.* Hence we may explain the combination of the *two metaphors* in xiv. 19, 20, where it is said that the "*winepress* (of the wrath of God) was trodden without the city; and the blood of the *winepress* came up to the *bridles* of the *Horses*:" see note there. On the difference between *θυμὸς* and *ὀργὴ*, see Rom. ii. 8.

INVITATION to the fowls of heaven to come and feast on the carcases of God's enemies, lying on the battle-field of His Victory.

17.] *And I saw an Angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in mid-heaven, Come and gather yourselves together unto the great supper of God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all, both free and bond, both small and great.*

p 1 Tim. 6. 15. ch. 17. 14.

16 p καὶ ἔχει ἐπὶ τὸ ἱμάτιον καὶ ἐπὶ τὸν μηρὸν αὐτοῦ ὄνομα γεγραμμένον,
ΒΑΣΙΛΕΥΣ ΒΑΣΙΛΕΩΝ ΚΑΙ ΚΥΡΙΟΣ ΚΥΡΙΩΝ.

q Jer. 12. 9. Ezek. 39. 17.

17 q Καὶ εἶδον ἕνα ἄγγελον ἑστῶτα ἐν τῷ ἡλίῳ· καὶ ἔκραξε φωνῇ μεγάλῃ λέγων πᾶσι τοῖς ὀρνέοις τοῖς πετομένοις ἐν μεσουρανήματι, Δεῦτε συνάχθητε εἰς τὸ δεῖπνον τὸ μέγα τοῦ Θεοῦ, 18 ἵνα φάγητε σάρκας βασιλέων, καὶ σάρκας χιλιάρχων, καὶ σάρκας ἰσχυρῶν, καὶ σάρκας ἵππων καὶ τῶν καθημένων ἐπ' αὐτῶν, καὶ σάρκας πάντων ἐλευθέρων τε καὶ δούλων, καὶ μικρῶν τε καὶ μεγάλων.

19 Καὶ εἶδον τὸ θηρίον, καὶ τοὺς βασιλεῖς τῆς γῆς, καὶ τὰ στρατεύματα αὐτῶν συνηγμένα ποιῆσαι τὸν πόλεμον μετὰ τοῦ καθημένου ἐπὶ τοῦ ἵππου καὶ μετὰ τοῦ στρατεύματος αὐτοῦ.

r Deut. 13. 1. Dan. 7. 11. Matt. 24. 24. ch. 13. 12, &c. & 14. 10. & 16. 14. & 20. 10.

20 r Καὶ ἐπιάσθη τὸ θηρίον, καὶ ὁ μετ' αὐτοῦ ψευδοπροφήτης, ὁ ποιήσας τὰ σημεῖα ἐνώπιον αὐτοῦ, ἐν οἷς ἐπλάνησε τοὺς λαβόντας τὸ χάραγμα τοῦ θηρίου, καὶ τοὺς προσκυνοῦντας τῇ εἰκόνι αὐτοῦ· ζῶντες ἐβλήθησαν οἱ δύο εἰς τὴν λίμνην τοῦ πυρὸς τὴν καιομένην ἐν θείῳ.

21 Καὶ οἱ λοιποὶ ἀπεκτάνθησαν ἐν τῇ ῥομφαίᾳ τοῦ καθημένου ἐπὶ τοῦ ἵππου, τῇ ἐξελθούσῃ ἐκ τοῦ στόματος αὐτοῦ· καὶ πάντα τὰ ὄρνεα ἐχορτάσθησαν ἐκ τῶν σαρκῶν αὐτῶν.

a ch. 1. 18

XX. 1 a Καὶ εἶδον ἄγγελον καταβαίνοντα ἐκ τοῦ οὐρανοῦ ἔχοντα τὴν κλεῖν

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17. *εἰς τὸ δεῖπνον τὸ μέγα τοῦ Θεοῦ*] *to the great supper of God.* So A, B.—*Elz.* has *τοῦ μεγάλου* for *τὸ μέγα τοῦ*. *Christ* is He Who is here designated as God. See *Dr. Waterland*, Moyer Lectures, vi. vol. ii. p. 129, who, adopting the reading, "*of the great God*," says, "If it be considered that our blessed Saviour is styled *King of kings, and Lord of lords* (*v.* 16), a very little before the mention of the supper of the *great God*, and that the Apostle goes on speaking of *Christ* described as sitting *on the Horse* (*v.* 19; cp. 11), and as *slaying* those whose *flesh* was to be given to the *fowls* (*v.* 21), that is, as *providing* that very *supper* which is called (*v.* 17) *the supper of the great God*, because the *great God provides or makes it:* if we lay these things together, we shall be inclined to think that this Text of the Revelation is another evidence of the *Son's* being styled 'the *great God:*' and so helps to confirm our interpretation of the text in Titus ii. 13."

The supper here described is that of a *feast* after a *sacrifice*. God is glorified *in*, and *over*, His enemies, who rebel against Him. See Rom. ix. 17. Religious Kings and Nations which offer themselves a *willing sacrifice* to God for His honour and service, are *blessed*, for they are called to the *Marriage Supper* of the *Lamb* (*v.* 9). *But*, if Kings and Nations do *not* honour Christ, if they do not obey Christ, but rebel against Him, then they will be like slain carcases, on which the fowls of the air will feast, as in a battle-field. They will be slain as *sacrifices* to His wrath and indignation.

Every one must be a *sacrifice*, either willingly or unwillingly. Every one must *offer himself* in worship and service to God's glory, or he will be immolated, a victim to God's righteous retribution. Cp. on Mark ix. 49.

This imagery is derived from Hebrew Prophecy. See Isa. xxxiv. 6, "The *Lord* hath a *sacrifice* in Bozrah;" and Jer. xlvi. 10, "The Lord hath a *sacrifice* in the north-country, by the river *Euphrates;*" and Ezek. xxxix. 17, 18, "Speak unto every *feathered fowl* . . . Gather yourselves unto *My sacrifice* . . . that ye may *eat flesh* and *drink blood;* ye shall eat the flesh *of the mighty*, and drink the *blood of the Princes of the earth.*" Zeph. i. 7, "The Lord hath prepared a sacrifice, He hath bidden His guests." Cp. Rom. ix. 17, and 2 Cor. ii. 14—16.

18. *σάρκας*] *flesh.* Observe the word repeated five times and in the *plural*, to denote the *completeness* and *universality* of God's retribution, and the destruction of His foes. See above, *v.* 8.

Christ's Victory over the Beast and the False Prophet, and their Associates.

19—21. *καὶ εἶδον τὸ θηρίον*] *And I saw the Beast, and the Kings of the Earth, and their armies gathered together to make war against Him that sitteth on the Horse and against His army.*

And the Beast was seized, and his Ally the false Prophet (*ὁ μετ' αὐτοῦ ψευδοπροφήτης, his False Prophet that was with him;* so B and other authorities, and *Tisch.*) *that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his image. These both were cast alive into the lake of fire that burneth with brimstone. And the remnant were slain with the sword of him that sitteth upon the horse, which* (*sword*) *went forth out of his mouth: and all the fowls were filled with their flesh.*

Here is an ampler description of the Battle pre-announced in the Sixth Vial (xvi. 13—16), when *preparations* were made for it. Cp. xvii. 13, 14. The *Battle* itself does not take place till now. Hence the article *τὸν πόλεμον, the* battle of Armageddon, there mentioned by anticipation. See xvi. 16.

Thus we are now brought again to the eve of the end.

Observe the sequence of events.

The Mystical *Babylon is now fallen* (xviii. 2; xix. 2).

After her fall, *the Beast* and *False Prophet* still survive, and they muster their forces against Christ, and rise up against Him in a great rebellion, called the conflict of Armageddon, or Harmagedon. See xvi. 16. They are there routed by Christ, and His army; and the Beast and False Prophet are seized and cast into the Lake of Fire (xix. 20).

And now there remains one great Enemy, *the Dragon, the old Serpent, who is the Devil and Satan*, who had formerly used the Beast as his agent (xiii. 2), but now, being deprived of his instrumentality, will break forth in a spirit of reckless desperation, and rage with open fury and bold blasphemy against Christ and the Church.

This will be the final struggle; which is now to be described.

But, *before* this description, the Prophecy *re-ascends* once more to the *first age* of Christianity, by a process of *recapitulation* characteristic of the Apocalypse, and indeed of all sacred Prophecy, especially of the prophecies of Daniel and Zechariah, which are the groundwork of those of the Apocalypse; and St. John now proceeds to give a summary view of what *had been done* by Christ for His people ever since the Incarnation.

Thus the gracious purposes of His First Advent are harmoniously and beautifully connected and blended together with the glorious triumphs of His Second Advent, and with the everlasting joys of the Heavenly Jerusalem.

Ch. XX.] Summary and Final Recapitulation.

Prophetic view of Christ's dealings with His faithful servants from His First Advent, even to the last age of the World.

1—7. *καὶ εἶδον*] *And I saw an Angel coming down from heaven, having the key of the bottomless pit* (or *abyss*) *and a great chain upon his hand. And He laid hold on the Dragon, that old Serpent, which is the Devil, and Satan, and He bound him a thousand years, and He cast him into the bottomless pit* (or *abyss*) *and shut him up, and set a seal upon him, in order that*

τῆς ἀβύσσου, καὶ ἄλυσιν μεγάλην ἐπὶ τὴν χεῖρα αὐτοῦ· 2 b καὶ ἐκράτησε τὸν δράκοντα, τὸν ὄφιν τὸν ἀρχαῖον, ὅς ἐστι Διάβολος καὶ ὁ Σατανᾶς, καὶ ἔδησεν

b 2 Pet. 2. 4. ch. 12. 9.

he might not deceive the nations any more, till the thousand years shall have been fulfilled; after that he must be loosed a little season.

And I saw thrones, and some sat upon them, and judgment was given unto them: and the souls of them that had been beheaded for the witness of Jesus, and for the Word of God, and of them who worshipped not the Beast, nor his image, nor received his mark upon their forehead, and upon their hand; and they lived and reigned with Christ a thousand years.

But the rest of the dead lived not until the thousand years should have been finished.

This is the First Resurrection.

Blessed and holy is he that hath part in the First Resurrection: over these the Second Death hath no power, but they shall be priests of God and of Christ, and they will reign with him a thousand years.

In order to understand the scope of this Vision, some previous considerations are requisite;

In the *first Seal*, St. John had seen a Vision of Christ coming forth at His *First Advent, conquering, and in order that he might conquer* (vi. 2).

But in the following *Seals*, it had been revealed that Christ would have many powerful *enemies* to encounter: and that the servants of Christ would have many severe *sufferings* to endure, even to the end of the World (vii. 14).

The Vision also of the *Trumpets* has displayed the working of many worldly Powers rebelling against Christ, and persecuting His servants (viii. 7; ix. 21).

Further, the *Little Roll* introduced a prophecy concerning a spiritual form of Antichristianism, corrupting the true Faith, and waging war with the saints of God, chaps. x.—xvii.

It might therefore be *objected*, that Christ had *not conquered*; that on the contrary He had been overcome by the Evil One, and had been unable to defend His Church.

In order to *remove* this *objection*, and to justify God's ways to man, St. John *re-ascends* in the present Vision to the *first* age of the Gospel. He *reverts* to the *Incarnation* and *Passion* of Christ, and reveals what He *did* at His *First Advent*, and would ever *continue* to do.

He beholds *an Angel coming down from out of heaven, who holds the key of the bottomless pit, or abyss.* This Angel is Christ. He, and He alone, *holds* the key of the *abyss*. That key may be sometimes *given* to others (see ix. 1), but Christ alone *holds* it as His own (see i. 18). The Angel binds Satan: Christ, and He only, can bind the strong man, and cast him into the abyss.

On such grounds as these, almost all the ancient Expositors of the Apocalypse were agreed, that this Vision is a *Recapitulation*, and is *not* a *continuation* of the Visions which had preceded in the nineteenth chapter.

The Angel here is Christ. This is generally allowed. But Christ in the *preceding* chapter was revealed as the Word of God, riding on the White Horse, at the head of the Armies of Heaven (xix. 11—21). The scene has been changed. Christ is here called an *Angel*. He comes as a *Messenger* from Heaven. He comes down on a gracious embassy. He is displayed in a new character, binding Satan. Therefore this Vision in the twentieth chapter is *not* a *continuation* of that in the nineteenth.

Christ *bound* Satan, at His *First Advent* from heaven. Christ was the Woman's promised Seed, who bruised the Serpent's head (Gen. iii. 15). He is the Stronger One, as He Himself says, who entered into the strong man's house and *bound* him (Matt. xii. 29). He overcame Satan by dying on the Cross, and by raising Himself, and took from him his armour wherein he trusted, and spoiled his goods (Luke xi. 22). He was manifested at His Incarnation for this purpose, "that He might *destroy the works of the Devil*" (1 John iii. 18). He gave authority over Devils to His Apostles and His Disciples (Matt. x. 7. Mark iii. 15). He said, "Behold, I give you power to tread on serpents and scorpions, and over *all* the power of the Enemy" (Luke x. 19).

Therefore the Apostles declare to *all Christians*, that He will "bruise Satan under *their* feet shortly" (Rom. xvi. 20), and that even the weakest among them is by Christ's power stronger than Satan, and can "quench all the fiery darts of the Evil One" (Eph. vi. 16). "Resist the Devil," they say, "and he will *flee from you*" (James iv. 7).

Such was Christ's act and deed at His *First Advent*.

Having such testimonies of Holy Scripture to that effect, we cannot admit, with some, that the Devil *has not now been bound*, although we see that many persons are taken captive by him. Cp. 2 Tim. ii. 26. 1 Pet. v. 8.

Holy Scripture represents Satan as vanquished and bound by Christ. Christ *has done* this work for the benefit of *all Christians*. Nothing can harm those who are followers of that which is good (1 Pet. iii. 13). The Evil One toucheth them not (1 John v. 18). No one can pluck them out of Christ's hand (John x. 28). Satan *is* vanquished and *is* bound, for *all* persons who do not recklessly *loose* him by their sins, and arm him against themselves.

The present prevalence of evil, and the exercise of Satan's power in this world, affords therefore no objection to this interpretation of this passage. This Interpretation was adopted by ancient Expositors, after careful examination of the meaning of this chapter; and it was received by the universal consent of the Christian Church, both Eastern and Western, from the fifth to the fifteenth century.

Therefore we may safely conclude, that the *binding of Satan*, here mentioned by St. John, *has been already* effected by Christ; that it *was* effected by Him at His *First Advent*, by His Death, Resurrection, Ascension, and sending of the Holy Ghost from heaven, and by the Preaching of the Gospel of His Kingdom, and of the gracious tidings of Salvation to the World.

The *commencement* of the *Thousand Years* here mentioned, —whatever that period may signify,—is, therefore, to be dated from the First Coming of Christ.

St. John himself authorizes this interpretation by another similar phrase in the Apocalypse. He has said in the first Seal, that Christ went forth at His *first* Advent, "*conquering*, and *in order that He might conquer*" (ἵνα νικήσῃ), vi. 2. And he says here, that Christ "bound Satan, *in order* that he might not any more *deceive* the Nations" (ἵνα μὴ πλανήσῃ). Both phrases are alike. Both declare Christ's will and deed: though, alas! in too many cases His gracious purposes are frustrated by man's sin. It cannot rightly be alleged, that Christ *has not* bound Satan, because some *unloose* him against themselves. It might as well be argued, that Christ has *not gone forth* on the White Horse, *in order to conquer* Satan, because some allow themselves to be *conquered* by him.

Man's sin is not to be alleged in contravention to Christ's power and love. Christ *has* done *His part*. St. Paul says, that God by His mercy "*saved* us" (Titus iii. 5; cp. Rom. viii. 24. 30); and yet many destroy themselves. God does His part to save us, but He does not take away our *free-will*. We may still choose evil, and reject good. We may choose death, and reject life. We may choose the shame and misery of being slaves to Satan, and reject the perfect freedom of serving God.

2. ἔδησεν αὐτόν] *He bound him a thousand years.*

How (it has been objected) can this act of binding be *past? A thousand years* have now elapsed from the first Advent of Christ, and Satan was not loosed at their expiration..

To this it may be replied, that the numbers in the Apocalypse are to be understood *figuratively*. See note above on chap. xi. at end.

There is no instance in the Apocalypse where the number *a thousand* is to be understood *literally*.

This number—the cube of ten—represents a *quality*. It has a prophetical value and spiritual significance. It is generally combined with expressions significant of *completeness*. Thus the total number of the sealed are 144 *thousand*; 12 *thousand* from each of the 12 tribes (see above, vii. 4—9). The men slain by the earthquake in the sixth Trumpet are 7 *thousand* (xi. 13). The breadth of the heavenly city is 12 *thousand* furlongs (xxi. 16).

What, then, is the meaning of the term a *Thousand Years?*

Among the Jews the term *three years and a half* was a chronological expression significant of a time of *suffering* (see above on chap. xi. at the end). And the term *a Thousand Years* was a chronological expression which designated the *Day of the Messiah*, or the time of the *dispensation of Christ*. See the Rabbinical authorities in *Wetstein*, ii. p. 836. "*Dies* Messiæ *Mille Anni*." The former of these chronological symbols—*three years and a half*—has been adopted in the Apocalypse, so also has the latter.

To Christianize Jewish language and ideas was one of the main purposes of the Apocalypse (see above, *Introduction*); and this phrase, "*a thousand years*," may have been employed to teach the Jews that their long-expected Messiah, the Prince, *was now come:* that "*the Day*" had now dawned which their ancient Prophets and Kings had desired to see. Luke x. 24. John viii. 56.

S. Augustine has examined this question with great diligence in his treatise de Civitate Dei, xx. 7—9, and his opinion is of

c ch. 16. 14, 16. & ver. 8.

αὐτὸν χίλια ἔτη, [3] [c] καὶ ἔβαλεν αὐτὸν εἰς τὴν ἄβυσσον, καὶ ἔκλεισεν, καὶ ἐσφράγισεν ἐπάνω αὐτοῦ, ἵνα μὴ πλανήσῃ τὰ ἔθνη ἔτι ἄχρι τελεσθῇ τὰ χίλια ἔτη· μετὰ ταῦτα δεῖ αὐτὸν λυθῆναι μικρὸν χρόνον.

d Dan. 7. 9, 22, 27. Matt. 19. 28. Luke 22. 30. Rom. 8. 17. 1 Cor. 6. 2, 3. 2 Tim. 2. 12. ch. 3. 16. & 5. 10. & 6. 9—11. & 13. 12, &c.

[4] [d] Καὶ εἶδον θρόνους, καὶ ἐκάθισαν ἐπ' αὐτοὺς, καὶ κρῖμα ἐδόθη αὐτοῖς· καὶ τὰς ψυχὰς τῶν πεπελεκισμένων διὰ τὴν μαρτυρίαν Ἰησοῦ καὶ διὰ τὸν λόγον τοῦ Θεοῦ, καὶ οἵτινες οὐ προσεκύνησαν τὸ θηρίον, οὐδὲ τὴν εἰκόνα αὐτοῦ, καὶ οὐκ ἔλαβον τὸ χάραγμα ἐπὶ τὸ μέτωπον καὶ ἐπὶ τὴν χεῖρα αὐτῶν· καὶ ἔζησαν καὶ ἐβασίλευσαν μετὰ τοῦ Χριστοῦ χίλια ἔτη.

more value, because he himself had been once inclined to adopt millenarian opinions, but afterwards saw cause to reject them (xx. 7).

He, and *all* the *ancient Expositors* of the Apocalypse *after his age*, were unanimously of opinion, that the *thousand years* during which Satan is bound by Christ, represent *the whole time of the Gospel Dispensation* from the *First Advent* of Christ until the time of the *last Persecution*, when Satan will be loosed, and will rage with impious fury against God and His Saints.

This opinion, which assigns a *figurative* meaning to the *thousand years*, is more entitled to respect, because it was held by Expositors who lived *before* the expiration of a *literal* period of a thousand years from the first coming of Christ; and therefore it cannot be said that this exposition was devised in order to meet any supposed difficulties arising from their exposition, which assigns the binding of Satan by Christ to the time of His first Advent.

3. ἔβαλεν αὐτόν] *He cast him* into the *abyss*. The *abyss* is not *the lake of fire*, into which Satan will *not be* cast till the end of the world (see on Matt. viii. 29; xxv. 41; and below, *v.* 10); but it is the *present abode* of evil spirits. It is the place into which they were sent by Christ after His Incarnation and Passion. See note above on Luke viii. 31, and Eph. ii. 2; and above, ix. 1.

— ἐσφράγισεν] He *set a seal* upon him, *in order that he might no more deceive the nations*. *Elz.* has πλανήσῃ here, and this reading is retained in the text, it being authorized by A, and many Cursive MSS., and so *Lachmann*. But it is observable that B, and very many Cursive MSS. (see *Scrivener*, p. 557, and the present Editor's Collection of Collations of MSS. of the Apocalypse) have ἵνα μὴ πλανᾷ, *in order that he may not deceive*; and this latter reading has been received by *Tischendorf*, *Tregelles*, and *Bloomf.*, and it confirms the interpretation now given of this Text. The Angel, who is Christ, bound Satan in order that he *may not deceive* the Nations at *this present* time—even when the Apocalypse was written. Whichever reading is adopted, this verse refutes the theory of *Millenarians*, who suppose that St. John is here describing a personal reign of Christ and His Saints upon earth for a thousand years in perfect holiness and bliss.

It cannot be imagined, that after such a blessed state of things, there would be a multitude of godless Nations, such as are here described, suddenly rising up in rebellion against Christ, "in the four quarters of the earth, Gog and Magog, in countless multitudes, like the sand of the sea." See *v.* 8.

Observe the striking contrast. Christ has done to Satan, for the whole time of the Gospel, what Satan did to Christ for *three days*. Satan, by the hands of his own agents, arrested Jesus, *bound* Him, cast Him into "the *lowest pit*" (Ps. lxxxviii. 5), *set a seal* upon His sepulchre, and set a watch over Him, in order that "*the deceiver*," as they called Him (Matt. xxvii. 63), might no more trouble them.

But Christ by His Death "overcame him that had the power of death, even the Devil" (Heb. ii. 14). He entered "the house of the strong man" (Matt. xii. 29), and *bound* him, and *cast him into the abyss, and set a seal upon him*, in order that he *might no more deceive the Nations*; and when He had raised Himself from the dead, He gave command to His Disciples to go into all the world, and baptize *all Nations*. Matt. xxviii. 19.

Observe also the contrast which follows;

4. εἶδον θρόνους] *I saw thrones, and some sat* (literally, *took their seats*) *upon them, and judgment was given to them*, and I saw *the souls of them who had been beheaded* (observe this remarkable word *beheaded*, πεπελεκισμένων) *for the witness of Jesus, and for the Word of God, and of those who did not worship the Beast . . . . and they lived and reigned with Christ a thousand years.*

"I saw the *souls*"—he does not say that he saw the *bodies*. Here also, therefore, is another refutation of the *millenarian* interpretation, which assumes that the *first Resurrection* is *future*, and will be a Resurrection of the bodies of the Saints only. See below, p. 268.

St. John is here speaking of the *first age* of Christianity. We are *brought back* to that first age of the Gospel by the remarkable word πεπελεκισμένων, *those who had been beheaded with an axe*. The πέλεκυς, *securis*, or *axe*,—the *fasces*,—was the badge of *Roman* power. See *Virgil*, Æn. vi. 820. This word takes the reader back to the time of those who suffered as Martyrs by the hands of the Beast in its *imperial* form in *heathen Rome*, who executed judicial punishment by the πέλεκυς, or *securis*, which, as *Wetstein* justly observes, was a "*supplicium Romanum*." And from that time the reader is carried *forward* to those *other* Martyrs who suffered under the power of the *Beast* in its Papal form.

The Pagan and Papal *Persecutors* of these Martyrs had been seated on *thrones* executing *judgment*, and condemned them to *death*.

But let no one be deceived by such a spectacle as that. The Martyrs, whom they condemned and beheaded, are now glorified.

I saw thrones (says St. John), and they took their seats upon them, and *judgment* was given to them; that is, judicial authority and dignity was bestowed upon them; and I saw the *souls* of them that had *been beheaded* for the witness of Jesus, and they *lived* and *reigned with Christ* a thousand years.

"In the sight of the unwise they had *seemed to die: but* their hope was full of immortality" (Wisd. iii. 4). As to their *bodies* they did indeed *die;* but St. John says, "I saw their *souls*," I was enabled to see what man could not see—their *souls;* I saw the state of their *souls after death*. I, who had seen *those souls* under the *altar* (see vi. 9), on which their blood had been poured out as a sacrifice, saw them again now; I saw that they *lived*. The *deathday* of the Martyrs was their *birthday*. Life on earth was to them like death, compared to *that* life which they now live, and which alone deserves to be called *Life*. For their Lord had said, He that *findeth his life* (ψυχὴν) shall lose it, and he that *loseth his life* (ψυχὴν) for My sake shall *find it* (Matt. x. 39), he shall *generate* it alive, ζωογονήσει (Luke xvii. 33), he shall preserve it unto eternal life, ζωήν (John xii. 25. See above, xii. 11).

Their Persecutors therefore, who sate on *thrones* and executed *judgment* in this world, and condemned the Martyrs to *death*, did, in fact, send them *forth from* death *into life:* and they sent them *upward* to *sit* on *thrones* with Christ, and to pronounce *judgment* on the World which condemned them; see note on I Cor. vi. 2, 3. And therefore it is said of the *saints*, "they shall *judge* the Nations, and have *dominion* over the people, and their Lord shall reign for ever" (Wisd. iii. 8).

One of the noble army of Martyrs, a disciple of St. John, *S. Ignatius*, Bishop of Antioch, longing for the death to which he had been condemned, thus speaks to the Christians of Rome, where he was about to suffer martyrdom, "My *birthday* is now at hand; suffer me to *live*, do not desire me to *die*, permit me to be an imitator of the passion of my God. Suffer me to see the pure light of day:" *Ignatius* ad Rom. c. 6 (see above on John xvi. 21. Acts ii. 24). And St. Paul said, "I long to depart and *to be with Christ*, which is far better:" see on Phil. i. 23. And, *S. Augustine* says (Serm. 299), "Was not the mother of the Maccabees a true mother, when she persuaded her sons to die as *Martyrs* (2 Macc. vii.)?"—"Planè filiis meis *vitam* persuadeo, ad *mortem* cohortando," "I persuade them to *live* when I exhort them to *die*," for the Martyr's *death* is the gate of endless *life*.

This Vision therefore was designed to justify God's ways to man, and to afford a cheering assurance to Christians under all the persecutions which might rage against them, from the age of St. John to the end of time, that in every age of the Gospel Christ had kept, and would keep, *Satan bound;* that He *had preserved*, and *would preserve*, *His own;* that He *had conquered*, and would continue to *conquer:* and that He would enable all His faithful *to be more than conquerors* (Rom. viii. 37), even as He had conquered; and to *live* by *dying*, and to *reign* by *suffering*. To them all the promise is, "Be thou faithful unto *death*, and I will give thee the crown of *life*" (Rev. ii. 10).

5 Οἱ λοιποὶ τῶν νεκρῶν οὐκ ἔζησαν ἄχρι τελεσθῇ τὰ χίλια ἔτη.
Αὕτη ἡ ἀνάστασις ἡ πρώτη. 6 e Μακάριος καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ· ἐπὶ τούτων ὁ θάνατος ὁ δεύτερος οὐκ ἔχει ἐξουσίαν· ἀλλὰ

e Isa. 61. 6. 1 Pet. 2. 9. ch. 1. 6. & 2. 11. & 5. 10.

This Scripture reveals the happiness of the *disembodied soul* in the interval between Death and Resurrection. On this subject more has been said above, in the notes on the parable of Dives and Lazarus (Luke xvi. 22); and on Christ's promise to the penitent thief (Luke xxiii. 43), and on St. Paul's rapture into Paradise (2 Cor. xii. 4).

The lines of *Prudentius* (of the fourth century) afford an interesting commentary here:

Sed dum resolubile *corpus*
Revocas, Deus, atque reformas,
Quânam regione jubebis
Animam requiescere puram?
Gremio senis addita *sancti* (i. e. of Abraham),
Recubabit, ut est *Eleazar* (Lazarus),
Quem floribus undique septum (in Paradise)
Dives procul aspicit ardens;
Sequimur tua dicta, Redemptor,
Quibus atrâ morte triumphans
Tua per vestigia mandas
Socium crucis ire *latronem* (the penitent thief);
Patet ecce! fidelibus ampli
Via lucida jam *Paradisi.*—*Prudentius* (Cath. x. 153).

This true Scriptural and Catholic doctrine has been happily embodied by the Church of England in her Office for the Burial of the Dead. "Almighty God, with whom do *live* the *spirits* of those that depart hence in the Lord, and with whom the *souls* of the righteous, after they are delivered from the burden of the flesh, are in *joy* and *felicity*," &c.

— ἔζησαν—χίλια ἔτη] *They lived and reigned with Christ a thousand years.* The *souls* of the Martyrs lived after their death, *before* the resurrection of their *bodies*. Indeed, they attained *new life* by *death*. The *souls* of holy men are not separated from communion with the Church, after their dissolution from the body. The faithful are members of Christ's mystical body after their death. They are born by *death*: therefore we read, "*Blessed* are the *dead* who die in the Lord, *even from that time*, saith the Spirit, that they may rest from their labours" (Rev. xiv. 13). Therefore even now they reign with Christ, and are "made to sit in heavenly places with Him," Eph. i. 20; ii. 6.

St. John here mentions *the souls* of the *Martyrs* only, because *they* especially *reign* when they *die*, in that they have fought for the truth even unto *death*. *S. Augustine* (de Civ. Dei, xx. 9). But, as the ancient Expositors observe, this Scripture is consolatory *to all*. "I am the Resurrection and the Life (saith Christ); he that *believeth* in Me, though *he die* (κἂν ἀποθάνῃ), yet shall he *live*: and he that liveth and believeth on Me shall *never die*" (John xi. 25, 26). "If a Man keep my saying he shall *never taste of death* (John viii. 51), he has passed from death *unto life*" (John v. 24. Cp. John iii. 16; vi. 40. 47); and *every* faithful Christian is a *Martyr*, or Witness, of Christ.

In the Sacrament of Baptism we, who before were dead *in* sin, became dead *to sin* (Eph. ii. 1. Rom. vi. 2); and we renounced the Devil, and began our Martyrdom to Christ by professing our belief in Him; and we died to the old Adam, and were born into Christ, and were made sons of God by adoption in Him. Therefore Baptism is called in Scripture a *Resurrection*. "Buried with Him in Baptism, wherein ye *are risen* with Him through faith in the operation of God" (Col. ii. 12. Rom. vi. 4). "Reckon ye yourselves to be dead unto sin, but *alive* unto God through Jesus Christ our Lord." Rom. vi. 11. Cp. Gal. ii. 19. 1 Thess. v. 10. See further below, *v.* 6. "This is the *first Resurrection*."

5. οἱ λοιποὶ νῶν νεκρῶν] *The rest of the dead lived not*—that is, they remained dead, they did not receive life, *till the thousand years should have been finished*. On this use of the word ζῆν, *to receive life*, see the parallel passage, John v. 25, οἱ ἀκούσαντες ζήσονται; and on the sense of τελεσθῇ, see *Winer*, § 41, p. 266.

Elz. has δὲ after οἱ here, but this is not in the best MSS. and Editions.

After the crisis of the last struggle, they will revive "to shame and contempt" (Dan. xii. 2) at the General Resurrection. See *Andreas* here, in Catenâ, p. 472. *Elz.* has ἀνέζησαν ἄχρι, and so *Griesb.*, *Scholz*; but A, B, and many Cursives and Versions, have ἔζησαν, and so *Lachm.*, *Tisch.*

The transition here from the Spiritual Resurrection of the *soul*, which is the *first* Resurrection, to that of the General Resurrection of the *body*, which is the *second* Resurrection, is precisely similar to that in our Blessed Lord's Discourse, John v. 24—29, which affords the best commentary on this text. See the note there.

— αὕτη ἡ ἀνάστασις ἡ πρώτη] *This is the first Resurrection.* He is speaking of the *soul* (see *v.* 4). Every soul which is united to Christ, Who is the *Resurrection* and the *Life*, *rises* from death and *lives*.

This *first* Resurrection is *begun* in Baptism, and it is *continued* through life, by the operation of the Holy Ghost, and by the daily exercise of Repentance, by which the soul rises more and more "from the death of sin unto the life of righteousness" (Office for the Burial of the Dead). Thus, while "the outer man perisheth, the inner man is renewed day by day" (2 Cor. iv. 16).

It is well called the *first* Resurrection, because it is prior and preparatory to the second Resurrection—that of the *body*, from the grave to glory. The *first* Resurrection is the Resurrection of the *soul* from death, into a life of grace on Earth, and of bliss in Paradise.

The *second* Resurrection is the Resurrection of the *Body*, and its reunion with the Soul, for a glorious immortality in Heaven.

6. μακάριος] *Blessed and holy is he that hath part in the first Resurrection.*

Observe the combination here of *Blessedness* with *Holiness*. Blessed and *holy* is he who *hath part* in holy Baptism—that is, who duly *estimates*, and rightly *uses*, the spiritual graces therein bestowed—he is blessed. *Blessed* is he, *because* he is *holy*. *Blessed* is he, because he has been made a member of Him Who is the Holy One of God. Blessed is he, because he *has risen* from the death of *sin*: he is risen with Christ, and seeks those things which are above (Col. iii. 1). "He that hath this hope in Christ, *purifieth* himself even as He is pure" (1 John iii. 3). For He says to all His Members, "Be ye *holy*, for I am holy" (1 Pet. i. 16). Therefore blessed and holy is he who hath part in the *first Resurrection*; but he who is unholy and accursed hath his part in the *second death*. Cp. *v.* 14.

Wisely therefore has the Church connected the *beatitudes* of the *Sermon on the Mount* (Matt. v. 1) as a Gospel, with a declaration of the felicity of the Saints in the Epistle (from Rev. vii. 2) on the festival of *All Saints*. None can attain to the glory of the one, without the graces of the other.

— ἐπὶ τούτων] *over these the second death hath no power.* See the remarks of *Bp. Andrewes* (on John xx. 23, Serm. iv. p. 83). "The Scripture maketh mention of a *first* and *second death*, and, from those, of a *first* and *second Resurrection*. Both expressly set down in one verse; '*Happy is he that hath his part in the first resurrection, for over such the second death hath no power*' (Rev. xx. 6). Christ truly is the Saviour of the whole man, both soul and body, from the first and second death; but beginning first with the first, that is with *sin*, the death *of the soul*, and the *rising from* it. So is the method of Divinity prescribed by Himself (Matt. xxiii. 26); first, to cleanse that which is within—the soul; then that which is without—the body. 'He that hath his part in the *first resurrection*' shall not fail of it 'in the *second*.'

"The 'first resurrection' then from *sin is* it which our Saviour Christ goeth about (in John xx. 23), whereto there is no less power required than a Divine power. For look, what power is necessary to raise the dead body out of the dust, the very same every way is requisite to raise the *dead soul out of sin*. For which cause the Remission of sins is an article of faith, no less than the Resurrection of the body. For in very deed, a Resurrection it is, and so it is termed no less than that" (*Bp. Andrewes*).

"We are passed from death unto life," says St. John (1 John iii. 14), speaking of those who are born again; and this new birth is the same that he calls the *first Resurrection* (Rev. xx. 6. *Abp. Leighton* on 1 Pet. ii. 1, 2).

We here read, that *over these the second death hath no power*. It *has power* therefore on the others, concerning whom he had just said that they live not till the thousand years shall be finished: inasmuch as in all that interval of time, which is thus designated, whatsoever life any of these may have in the *body*, he never *lived* in the *soul*, being *dead in sin*: and so never had any part in the *first resurrection*, and therefore he will have a part in the *second death*. *S. Augustine* (de Civ. Dei, xx. 9).

ἔσονται ἱερεῖς τοῦ Θεοῦ καὶ τοῦ Χριστοῦ, καὶ βασιλεύσουσι μετ' αὐτοῦ χίλια ἔτη.

— ἔσονται ἱερεῖς] *They will be priests of God and Christ.* This is not said only of Bishops and Presbyters, who are properly called Priests in the Church (says *Augustine*), but as we are *all* called *Christians*, on account of the mystical *unction* (chrisma) that we have from Christ, the Anointed of God, so, in a certain sense, all are Priests, because we are all members of the One Great High Priest. Wherefore the Apostle says, "Ye are a holy people, a *royal priesthood*" (1 Pet. ii. 9). And thus St. John briefly intimates that *Christ is God:* for he says that they are priests of *God and of Christ*, that is, of the Father and of the Son. *S. Augustine* (de Civ. Dei, xx. 10).

A just observation certainly; for no one can be a priest to a *man;* and the Apostle would not have thus joined Christ with God, *if Christ were not God.*

— βασιλεύσουσιν] they *will* reign with Christ a *thousand years.* The Alexandrine MS. has the *present* tense here, βασιλεύουσιν, they *are* reigning: this is observable, and confirms the opinion that St. John is speaking of a period which had commenced when he was writing.

Dr. Lightfoot, Harmony on Rev. xx. and Sermons, vol. ii. p. 1055, and p. 117, and p. 1233, says (on Rev. xx.), "This Twentieth Chapter containeth a brief view of all the times from the rising of the Gospel to the end of the world."

On the doctrine of a MILLENNIUM.

The foregoing verses of this chapter have been understood by some to intimate, that Christ will come from heaven, at His next appearance, in order to raise the Saints from their graves, and in order to *reign with them upon earth* for a *Thousand years.*

This is commonly called the doctrine of a MILLENNIUM; and they who hold it are called *Chiliasts*, from the χίλια ἔτη here mentioned, or *Millenarians.*

But this doctrine of a *personal appearance of Christ, for a reign with His Saints upon earth, for a period of a thousand years*, is inconsistent with the language of the APOCALYPSE in particular, and with the general doctrine of HOLY SCRIPTURE, and with the teaching of the Catholic Church.

(1) The Millenarians suppose, that *the Saints* will be raised with their *bodies* to reign with Christ upon earth, and they ground that notion on this passage of the Apocalypse.

But the Resurrection, of which the *Apocalypse* here speaks, is not a Resurrection of *bodies*, but of *souls* (see *v.* 4, "I saw the *souls*").

(2) The Millenarians suppose that the *Saints*,—and *only* the Saints,—will be raised in a bodily Resurrection to live and reign with Christ *on earth for a thousand years;* and that Christ's kingdom will be established in a state of great glory and felicity upon earth for that time.

But the Apocalypse reveals a state of great *impiety* on earth, at the end of the millennial period; and it displays a general insurrection and open rebellion against Christ in the four quarters of the world at that time (*v.* 8). Such a state of things would be unaccountable, *if* Christ's dominion had been established upon earth for a thousand years; and if the Saints—and the Saints *only*—had been living and reigning upon earth for that time.

(3) The Millenarians suppose the absence of pain and sorrow during the millennial period; but the Apocalypse declares the continuance of pain and sorrow even to the end (see xxi. 4).

(4) The Millenarians suppose that Christ will come down from heaven to raise the bodies of His *Saints*, in order that He may reign here *with them* where *they are;* but the Apocalypse declares that *the souls* of His Saints are *raised*, that they may reign *with* Him where *He is.* The Millenarians bring down Christ to men: the Apocalypse raises men to Christ.

Their opinion is also at variance with the doctrine taught in other parts of HOLY SCRIPTURE.

(5) The Millenarians suppose that the bodies of Saints will be raised a thousand years *before* the *Last Day.*

But Christ Himself affirms in HOLY SCRIPTURE that they who believe in Him will be *raised at the* LAST DAY (John vi. 39).

(6) The Millenarians suppose that when Christ *next* appears, He will *not* come for the purpose of *judging the world*, but of *reigning upon earth.*

But Christ Himself has declared in Holy Scripture, that when He next comes, it will be in order to raise *all* men, and to *judge* them *all;* "and that the Saints will be *caught up* in the clouds into the *air*, to meet the Lord, and so be ever with the Lord." See John v. 28, 29. Matt. xvi. 27. Cp. 1 Thess. iv. 16, 17. 2 Thess. i. 7. 2 Tim. iv. 1. And the Apocalypse declares, that when Christ cometh with the clouds, "*every* eye shall see Him" (i. 7).

(7) The Millenarians suppose that a thousand years will pass away after Christ's next appearing; and that Satan will be loosed after those thousand years, and that after a general *wicked rebellion* against Christ, then the *Wicked* will rise from the grave, and the Universal Judgment will take place.

But, if the Righteous had been *already* raised visibly in *their bodies*, and had already *reigned* with Christ in person for a *thousand years upon earth*, the Day of Resurrection and of Judgment would be of little concern to them; their condition would have been already declared; and the future Resurrection and Judgment would have lost in great measure the character of Universality ascribed to it in Holy Writ. And if the Wicked are not to live till *after* the loosing of Satan, and the impious insurrection of godless multitudes against Christ (*v.* 8), we must suppose that many of the risen Saints of Christ, who have reigned with Him during the Millennium, will rise up in rebellion against Him!

(8) The Millenarians presume that the Day of *Judgment cannot* come till after a thousand years from the binding of Satan, which they suppose to be still *future;* and that it will come in a short time after the expiration of those thousand years. But Christ Himself declares in the Apocalypse that He comes *quickly*, as a *thief* (Rev. iii. 11; xvi. 15), and the whole tenour of Holy Scripture teaches that the Day of Judgment will be *sudden* and *unexpected*, and that it is our duty to be ever watching, for "we *know not* the day nor the hour when our Lord will come" (Matt. xxiv. 42. Cp. Acts i. 7).

(9) The Millenarians disparage the blessed work which Christ *has already performed* in His Death, Passion, Resurrection, and sending the Holy Ghost; and they depreciate the efficacy of Christ's Mission at His first Advent, by which He bound Satan, and has enabled every faithful Christian to overcome him; see above, on *v.* 1, p. 265.

(10) Lastly, the Millenarians suppose that Christ will leave His heavenly Throne of Glory, in order to come and reign for a thousand years with men upon this low and little Earth.

But, after the sublime Visions of the Apocalypse, where Christ is revealed as adored by Myriads of Angels in heaven, such a notion as this seems to be inconsistent with the revelations of this sublime book, and to be derogatory to the dignity of Christ, as displayed therein, and in other parts of Holy Scripture. Christ has ascended into heaven, and He there sitteth in glory till He makes all His foes His footstool (see Ps. cx. 1. Matt. xxii. 44. 1 Cor. xv. 25), and He has declared, that when He next appears, it will not be for the sake of reigning a thousand years upon earth, but for the sake of executing judgment on all His enemies, especially upon Satan, and of raising all men from their graves, and of rewarding His faithful servants with heavenly joys.

On such grounds as these we feel constrained to reject the doctrine of a Millennium, or of a personal reign of Christ upon earth with His Saints for a thousand years.

The interpretation given of these verses (1—6) in the foregoing notes is that which has been adopted by the best Expositors of the Western and Eastern Churches from the days of *S. Augustine* to those of *Bp. Andrewes.* See *S. Augustine*, de Civ. Dei xx. 7—9. *Andreas*, in Bibl. P. Max. v. p. 626. *Cassiodorus* in Apocalyp. p. 239. *Primasius*, B. P. M. x. 329. *Haymo*, ad loc. *Ambrosius Ansbertus*, B. P. M. p. 620. *Bede*, p. 429. *Bp. Andrewes* c. Bellarmine, c. 10, and Sermons; see vol. ii. pp. 199. 237. 402, and vol. iii. 48, on John xx. 17, and vol. v. 83, on John xx. 23, and vol. v. 298. *Bp. Hall*, on the Revelation, p. 921. *Abp. Leighton*, on 1 Pet. ii. 2.

It is observable that this Exposition was adopted after a *careful* scrutiny of the opinions of some who supposed that this chapter describes a *personal reign of Christ on earth with the Saints for a thousand years before the general Resurrection.*

That opinion undoubtedly was entertained by some pious and learned men in ancient times. It was held by *Papias* (see *Euseb.* iii. 39. *Hieron.* Scr. Eccl. c. 18), *Irenæus* (v. 33, 34), *Tertullian* (c. Marcion. iii. 24), *Justin Martyr* (c. Tryphon. c. 80), and some few more.

But it was afterwards sifted by others, especially by *Origen* (de Princip. ii. 11. 2, and 6, and Prolog. in Cantica), *Dionysius of Alexandria* (*Euseb.* vii. 24, 25), *S. Ephraim* (iii. p. 449), *S. Gregory Nazianzen* (Orat. li. and lii.), *S. Jerome* (in Esaiam, xxx. and liv. lxv. and in Ezek. xxxviii. Epist. 150), and *S. Augustine* (de Civ. Dei xx. 7).

The language of *Andreas*, Bishop of Cappadocia, in the sixth century, stating the opinion of the Millenarians, and declaratory

7 Καὶ ὅταν τελεσθῇ τὰ χίλια ἔτη, λυθήσεται ὁ Σατανᾶς ἐκ τῆς φυλακῆς αὐτοῦ,
8 καὶ ἐξελεύσεται πλανῆσαι τὰ ἔθνη τὰ ἐν ταῖς τέσσαρσι γωνίαις τῆς γῆς, τὸν Γὼγ καὶ τὸν Μαγὼγ, συναγαγεῖν αὐτοὺς εἰς τὸν πόλεμον, ὧν ὁ ἀριθμὸς αὐτῶν ὡς ἡ ἄμμος τῆς θαλάσσης.

f Ezek. 38. 2. & 39. 1. ch. 16. 14.

of the doctrine of the Church, in this respect, is very clear and explicit. Bibl. Patrum Max. tom. v. p. 627. *Primam* ex mortuis Resurrectionem *solis sanctis* propriam futuram dixerunt (*Millenarii*); quo nimirum *in hâc crassâ et caliginosâ terrâ*, in quâ illustria fortitudinis et patientiæ specimina ediderant, *Mille annis* gloriâ et honore potiantur; *post* hoc autem tempus elapsum universalem omnium, hoc est non justorum tantum, verum etiam peccatorum, Resurrectionem fore. Sed Ecclesia *neutrum horum recipit*: ὅτι οὐδὲν τούτων ἡ Ἐκκλησία δέδεκται, περιττόν ἐστι καὶ λέγειν, says *Arethas*, p. 816. Cp. *Catena*, ed. Cramer, pp. 469—472. 566—569.

The result of the examination of the opinion of the *Millenarians* was, that after the fifth century hardly any writer of credit can be cited as holding the notion of ■ *personal reign of Christ on earth for a thousand years*, or as supposing that such an opinion could be deduced from the Apocalypse.

The opinion of the *Millenarians*, or *Chiliasts*, as they were called, was censured in ancient times as erroneous. See *S. Augustine* de Hæres. c. 8. *Philastr.* de Hæres. 59, who says, "*Hæresis* est Chilionetitarum, id est Millenariorum, quæ docet ita, cùm venerit Christus de cœlo, mille anni erunt iterum nobis ad carnaliter vivendum," &c. It is condemned by the Church in the Athanasian Creed, where it is said, that at "Christ's Coming *all* men will rise with their bodies." The evidence on this subject may be seen in *Tillemont*, art. Millénaires, ii. p. 140. Hist. Eccles. liv. iii. c. 15. "Ecclesiæ sensus" (says *Cornelius à Lapide* ad Apoc. xx.) "Millenariorum sententiam reprobat; unde jam *evanuisse videtur*." Cf. *Baron.* Annal. ad An. 303, n. 127. "Je ne scay point" (says *Tillemont*, Hist. Eccl. art. Papias, ii. p. 140) "qu'on trouve qu'il y ait eu des Millénaires depuis S. Jerome et S. Augustin, de sorte que si quelques uns en ont conservé les sentiments, cela n'a fait aucun éclat considérable." And *Dr. Isaac Barrow* (Sermon xxviii. vol. v. p. 27, ed. Oxf. 1818) classes the doctrine of the Millennium among "notions not certain or not true, in which they who entertain them followed some conceits *once passable* among divers, but not built on any sure foundation, and which were anciently in great vogue, but are *now discarded*." See also *Dr. Hammond* ad Rev. xx. 7: "Though some were otherwise minded, yet was this doctrine of the Chiliasts condemned by the Church, and since that time all were accounted hereticks who maintained it."

The opinion of the Millenarians was also condemned both by the Lutherans and Calvinists of the sixteenth century. See the *Augsburgh Confession* (A.D. 1530), pars i. art. xvii. p. 14, ed. Hase. Lips. 1837. The original words are, "damnant alios, qui nunc spargunt *Judaicas* opiniones, quòd ante resurrectionem mortuorum *pii regnum mundi* occupaturi sint." *Melanchthon* (de furoribus et deliriis Anabaptistarum), tom. i. "*Anabaptistæ* affirmant oportere ante novissimum diem in terris regnum Christi tale existere in quo pii dominentur."

The two most learned Lutherans, *Martin Chemnitzius* and *John Gerhard*, speak in similar terms of Millenarianism. See *Chemnitz.* de Lect. Patrum, Loc. Com. ed. 1690, p. 2, where he calls "opinio Chiliastica" an "error in fundamento." The words of *Gerhard* may be seen in his Loci Theolog. ix. p. 322. Chiliasm was also confuted by *Osiander* contra Puccium, Tubing. 1593, and by *Cramer* de Regno Christi, p. ii. c. 4. *Calvin* (Inst. iii. xxv. 5, p. 177, ed. Tholuck, 1835) says, "Chiliastarum commentum puerilius est, quàm ut refutatione vel indigeat vel dignum sit. Nec illis suffragatur Apocalypsis (xx. 1), ex quâ errori suo colorem induxisse certum est."

Millenarianism was also condemned in one of the Articles of the *Church of England*, A.D. 1552. See *Dr. Cardwell*, Synod. i. p. 17. The Church of England also rejects this opinion in the IVth of her XXXIX Articles, where she says that "Christ ascended into heaven and there *sitteth until He return*," not, *for a personal reign* during a Millennium *on earth*, but in order "*to judge all men, at the Last Day*." Similarly in her Collect for Advent she teaches her people to pray, "that at the *Last Day*, when Christ shall come again in His glorious Majesty to *judge* the *quick and dead*, we *may rise to* the *life immortal*." And, in the Order for the Burial of the Dead, she prays that Christ would "shortly accomplish the number of His elect, and hasten His kingdom; that we, with *all* those that are departed in the true faith of God's holy name, may have our *perfect consummation* and bliss in *body and soul* in His *eternal and everlasting glory*." The judgment of the Church of England in this matter is also further pronounced in the words of the Creed inserted in her Baptismal Office, as follows: "He (Christ) ascended into heaven, and sitteth at the right hand of God the Father Almighty, and *from thence* shall come again, *at the end of the world, to judge the quick and the dead*."

These expressions are irreconcileable with the opinion of the Millenarians, that the purpose of Christ's *next appearance* from Heaven will *not* be to raise *the dead* from their graves, and to judge the *quick and dead*, but to *reign in person* upon earth with His Saints for a thousand years before the General Resurrection and the Day of Judgment.

The history of Millenarian opinions has been written by *Corodi*, Geschichte des Chiliasmus, Zurich, 1781, 3 vols. See also *Gieseler*, Church History, §§ 52. 63. 66, and the Bampton Lectures of the *Rt. Rev. S. Waldegrave*, D.D., Bishop of Carlisle. Lond. 1855.

7—10. καὶ ὅταν τελεσθῇ] *And when the thousand years shall have been finished, Satan will be loosed out of his prison; and shall go forth to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to the battle: the number of whom is as the sand of the sea.*

And they went upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the Devil that deceived them was cast into the lake of fire and brimstone, where both the Beast and the False Prophet are, and they will be tormented day and night for ever and ever.

This Vision pre-announces that before the close of the Christian dispensation, under which we now live, a great and final struggle between good and evil will ensue. Our Lord Himself had predicted this, by comparing the Days before His Coming to the Days of Noah (Matt. xxiv. 37), and of Lot (Luke xvii. 28), and to the Days before the destruction of Jerusalem (Matt. xxiv. 3—35); and by asking this question, "When the Son of Man cometh, shall He find the faith on earth?" (Luke xviii. 8.)

S. Augustine inquires whether it is to be supposed that the Saints will *cease* to *reign* when the Devil is loosed (de Civ. Dei, xx. 13). To which question he replies in the negative. It is indeed said that Satan will be bound for a thousand years, and it is added that he will afterwards be bound for *a little while*. And it is also said that the Saints will reign a thousand years, but it is *not* said that they will *cease to reign*, when the thousand years are past. The fact that they reign *with Christ* is a pledge of the *endurance* of their reign; for His "Kingdom is that which will never be destroyed" (Dan. ii. 44). Indeed, as Christ's promise to them that he would be with them *until* the end of the world (Matt. xxviii. 20), and that some who stood there would not taste of death *until* they saw the Son of Man coming in His Kingdom, did *not* imply that He would ever desert His Disciples, or that they who stood by Him would ever *taste of death*, but *the reverse* (see on Matt. xvi. 28); so the promise of a reign with Christ for a thousand years does *not* imply *any cessation* of that reign on the expiration of that period, but *rather* an *increase* of glory after it. And it is probable (as *Augustine* observes) that the final struggle will be as brief as it is fierce; and that it will suddenly be terminated by the appearance of Christ coming to Judgment. On those modes of expression, compare note above on Matt. i. 25.

v. 8. The words τέσσαρσι γωνίαις τῆς γῆς, literally, *four corners of the earth*, are rightly rendered "*four quarters of the earth*" in the English Authorized Version. This is the sense of the word γωνία in 1 Sam. xiv. 38; it signifies all *within* the four corners (cp. above, vii. 1), and corresponds to πλάτος, *breadth*, in *v.* 9. See *Hengstenberg* here. This phrase pre-announces a great gathering and general Insurrection against Christ, as indeed is declared by the additional assertion that their number will be *as the sand of the sea*.

The Nations called *Gog and Magog* are representatives of the enemies of God. *Magog* was the second son of Japheth (Gen. x. 2), the father of the *Gentiles*, as distinguished from the race of *Shem*; and *Gog* is called in Ezekiel the chief Prince of Meshech and Tubal, who are also of the race of Japheth (Gen. x. 2). In the prophecy of Ezekiel (xxxviii. xxxix.), which is continued and consummated in this Vision of the Apocalypse, other Nations are represented as allied with Gog against Israel (xxxviii. 5—23; xxxix. 1—5); and with Magog (xxxix. 6). The battle is then described, and the defeat and burial of Gog and his multitude (xxxix. 11—16), and the sacrifice of God's enemies (*vv.* 17, 18),

9 Καὶ ἀνέβησαν ἐπὶ τὸ πλάτος τῆς γῆς, καὶ ἐκύκλευσαν τὴν παρεμβολὴν τῶν
g Dan. 7. 11. ch. 19. 20. & 14. 10, 11. ἁγίων, καὶ τὴν πόλιν τὴν ἠγαπημένην· g καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ
κατέφαγεν αὐτούς· 10 καὶ ὁ Διάβολος ὁ πλανῶν αὐτοὺς ἐβλήθη εἰς τὴν λίμνην
τοῦ πυρὸς καὶ θείου, ὅπου καὶ τὸ θηρίον καὶ ὁ ψευδοπροφήτης, καὶ βασανισθή-
σονται ἡμέρας καὶ νυκτὸς εἰς τοὺς αἰῶνας τῶν αἰώνων.

h 2 Pet. 3. 10. 11 h Καὶ εἶδον θρόνον μέγαν λευκὸν, καὶ τὸν καθήμενον ἐπ᾽ αὐτοῦ· οὗ ἀπὸ τοῦ
προσώπου ἔφυγεν ἡ γῆ καὶ ὁ οὐρανὸς, καὶ τόπος οὐχ εὑρέθη αὐτοῖς.

i Exod. 32. 32. Ps. 62. 13. & 69. 29. Jer. 17. 10. & 32. 19. Dan. 7. 10. Matt. 16. 27. Rom. 2. 6. & 14. 12. 1 Cor. 3. 8. 2 Cor. 5. 10. Gal. 6. 5. Phil. 4. 3. ch. 2. 23. & 3. 5. & 13. 8. & 21. 27. & 22. 12. k 1 Cor. 15. 26, 54, 55. 12 i Καὶ εἶδον τοὺς νεκροὺς, τοὺς μεγάλους καὶ τοὺς μικροὺς, ἑστῶτας ἐνώπιον
τοῦ θρόνου· καὶ βιβλία ἠνοίχθησαν· καὶ ἄλλο βιβλίον ἠνοίχθη, ὅ ἐστι τῆς
ζωῆς· καὶ ἐκρίθησαν οἱ νεκροὶ ἐκ τῶν γεγραμμένων ἐν τοῖς βιβλίοις, κατὰ τὰ
ἔργα αὐτῶν.
13 Καὶ ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, καὶ ὁ Θάνατος καὶ ὁ
Ἅιδης ἔδωκαν τοὺς νεκροὺς τοὺς ἐν αὐτοῖς· καὶ ἐκρίθησαν ἕκαστος κατὰ τὰ
ἔργα αὐτῶν. 14 k Καὶ ὁ Θάνατος καὶ ὁ Ἅιδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ
πυρός· οὗτος ὁ θάνατος ὁ δεύτερός ἐστι, ἡ λίμνη τοῦ πυρός. 15 Καὶ εἴ τις
οὐχ εὑρέθη ἐν τῇ βίβλῳ τῆς ζωῆς γεγραμμένος, ἐβλήθη εἰς τὴν λίμνην τοῦ
πυρός.

a Isa. 65. 17. & 66. 22. 2 Pet. 3. 13. XXI. 1 a Καὶ εἶδον οὐρανὸν καινὸν καὶ γῆν καινήν· ὁ γὰρ πρῶτος οὐρανὸς
καὶ ἡ πρώτη γῆ ἀπῆλθον, καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι.

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and the full and final triumph of His cause, and the sanctification and glorification of His people.

It appears from that prophecy, that the names *Gog* and *Magog* are used here to signify *generally* the earthly powers leagued together under the banner of Satan, and opposed to God and the *Christian Israel*, and the *heavenly Jerusalem*. This is clear from the fact that they are described as existing in *the four quarters of the earth*, and as going over the *breadth* of the earth, and as being as the *sand of the sea* (*vv.* 8, 9).

The defeat and burial of Gog and his hosts in the Vision of Ezekiel, is explained by this Vision of the Apocalypse to be prophetical of the overthrow of Satan and all his Confederates, and of their condemnation to the *Lake of fire*.

Here then is a prophecy of the final Persecution, which will precede Christ's coming to Judgment. Then will be a general struggle between the City of God and the City of the Evil One.

10. ὁ Διάβολος] *The Devil who deceiveth them was cast into the Lake of fire.* Satan rises in rebellion against God, in order to fall to a lower depth, after each successive insurrection. He rose against God in *heaven*, and was cast down from heaven into *earth* (xii. 9). He rose against God in *earth*, and has been cast into the *abyss* (xx. 1—3). He will hereafter be loosed from the *abyss* (xx. 7; cp. Isa. li. 10), and will rise and excite many to a desperate rebellion against God. He will then be consigned to a lower gulf, even to the *lake of fire*, from which there will be no egress. The more fiercely Satan rages against Christ, the more fearful will be his ruin.

In reviewing the preceding portion of this chapter, we see a brief summary of what has been done by Christ for His Church, from His Incarnation to the End of Time. We see that Christ came from heaven to bind Satan; that He *did* bind him; and gave men power to overcome him; that He made them partners of His triumph and inheritors of His glory.

Here we see an answer to the objection that might otherwise have been raised, from a consideration of the afflictions of the Church, revealed in the Apocalypse. Her *sufferings* were her path to *glory*. The Death of the faithful was their gate to Life. Nothing can harm them; they are enthroned with Christ.

We here recognize also the important truth, that the punishment of the wicked is not due to any want of love in Christ, but to their own sins, which loose Satan against them.

This is the moral to be derived from the first part of this chapter. Having taught us this lesson, St. John takes a step which he has not taken before. He passes from Time into Eternity. He sees the Throne of Judgment set, and the Books opened, and the Dead raised and judged. He reveals the Heavenly City. Thus he displays the immensity of God's love to man, and the greatness of His power; and the severity of His justice; and awakens the fears, and excites the courage, and stimulates the faith, and quickens the hope of Christians in every age.

The General Resurrection and Last Judgment.

11—15. καὶ εἶδον] *And I saw a great white throne, and Him that sat upon it, from whose face the earth and the heaven fled away; and no place was found for them.*

And I saw the dead, the great and the small, stand before the throne; and books were opened: and another book was opened, which is the book of life: and the Dead were judged out of those things which were written in the books, according to their works.

And the sea gave up the dead which were in it; and Death and Hades delivered up the dead which were in them: and they were judged every man according to their works.

And Death and Hades were cast into the lake of fire. This is the second death, the lake of fire.

And whosoever was not found written in the book of life was cast into the lake of fire.

In *v.* 12 the article τοὺς has been restored by the recent editors; and μεγάλους has been placed before μικρούς. No one is so great or so small as to escape the Judgment to come.

Elz. has Θεοῦ, *of God*; but θρόνου has been rightly adopted by the most recent Editors from A, B, and most ancient Versions. The Son of *Man* is the Judge (John v. 22). It is before *His Throne* that all must appear (2 Cor. v. 10). In *vv.* 13 and 14 the English Version has *hell* for ᾅδης. See above, i. 18; vi. 8; and compare 1 Cor. xv. 55.

"O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death.

"Thou knowest, Lord, the secrets of our hearts; shut not Thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Saviour, Thou most worthy Judge Eternal, suffer us not at our last hour for any pains of death to fall from Thee. *Amen.*"

Ch. XXI.] The heavenly bliss and glory of the righteous; The misery of the wicked.

1—8. καὶ εἶδον] *And I saw a new heaven and a new earth: for the first heaven and the first earth passed away: and the sea is no more.*

And the holy city, new Jerusalem, I saw coming down out of heaven from God, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven, saying, Behold, the tabernacle of God with men, and He will tabernacle with them, and they shall be His people, and God Himself shall be with them, their God. And God shall wipe away every tear from their eyes: and death shall be no more, neither sorrow, nor crying, nor pain: for the former things passed away.

And He that sitteth upon the throne said, Behold, I make all things new. And He saith, Write: for these sayings are faithful and true. And He said unto me, They are done. I am the Alpha and the Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life

2 [b] Καὶ τὴν πόλιν τὴν ἁγίαν, Ἱερουσαλὴμ καινήν, εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, ἡτοιμασμένην ὡς νύμφην κεκοσμημένην τῷ ἀνδρὶ αὐτῆς· 3 [c] καὶ ἤκουσα φωνῆς μεγάλης ἐκ τοῦ οὐρανοῦ λεγούσης, Ἰδοὺ, ἡ σκηνὴ τοῦ Θεοῦ μετὰ τῶν ἀνθρώπων, καὶ σκηνώσει μετ' αὐτῶν· καὶ αὐτοὶ λαὸς αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ Θεὸς μετ' αὐτῶν ἔσται αὐτῶν Θεός· 4 [d] καὶ ἐξαλείψει πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν· καὶ ὁ θάνατος οὐκ ἔσται ἔτι, οὔτε πένθος οὔτε κραυγὴ οὔτε πόνος οὐκ ἔσται ἔτι, ὅτι τὰ πρῶτα ἀπῆλθεν.

5 [e] Καὶ εἶπεν ὁ καθήμενος ἐπὶ τῷ θρόνῳ, Ἰδοὺ, καινὰ ποιῶ πάντα. Καὶ λέγει· Γράψον, ὅτι οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί εἰσι. 6 [f] Καὶ εἶπέ μοι, Γέγοναν, ἐγώ εἰμι τὸ Ἄλφα καὶ τὸ Ω, ἡ ἀρχὴ καὶ τὸ τέλος. Ἐγὼ τῷ διψῶντι δώσω αὐτῷ ἐκ τῆς πηγῆς τοῦ ὕδατος τῆς ζωῆς δωρεάν· 7 [g] ὁ νικῶν κληρονομήσει ταῦτα, καὶ ἔσομαι αὐτῷ Θεὸς, καὶ αὐτὸς ἔσται μοι υἱός· 8 [h] τοῖς δὲ δειλοῖς καὶ ἀπίστοις, καὶ ἀμαρτωλοῖς καὶ ἐβδελυγμένοις, καὶ φονεῦσι καὶ πόρνοις, καὶ φαρμακοῖς καὶ εἰδωλολάτραις, καὶ πᾶσι τοῖς ψευδέσι, τὸ μέρος αὐτῶν ἐν τῇ λίμνῃ τῇ καιομένῃ πυρὶ καὶ θείῳ, ὅ ἐστι ὁ θάνατος ὁ δεύτερος.

b 2 Cor. 11. 2. Gal. 4. 26. Heb. 11. 10. & 12. 22.
& 13. 14. ch. 3. 12. & ver. 10.
c Ezek. 43. 7.
d Isa. 25. 8. & 35. 10. 1 Cor. 15. 26, 54. ch. 7. 17.
e Isa. 43. 19. 2 Cor. 5. 17. ch. 4. 2. & 19. 9. & 20. 11.
f Isa. 12. 3. & 41. 4. & 44. 6. & 55. 1. John 4. 10, 14. & 7. 37.
g ch. 1. 8. & 16. 17. & 22. 13, 17. Zech. 8. 8.
h Heb. 8. 10. 1 Cor. 6. 9. Gal. 5. 21. Eph. 5. 5. 1 Tim. 1. 9. Heb. 12. 14. ch. 20. 14, 15. & 22. 15.

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freely. He that overcometh shall inherit these things; and I will be his God, and he shall be My son.

But the fearful, and unbelieving, and sinners, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all the liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. *S. Irenæus* (v. 35. 2) quotes these verses from *v.* 1 to *v.* 6. In *v.* 3 he has *peoples* in the plural, and so A, and some Cursives.

In *v.* 1 *Elz.* has παρῆλθε: but ἀπῆλθον or ἀπῆλθαν, *they passed away*, is the reading of the best MSS.

Observe the *aorist* here (ἀπῆλθον), and in *v.* 4; it describes the *suddenness* with which all the pomp and power, all the grandeur and glory, and all the pain and sorrow, of this lower world, will disappear and glide away, like a *dream* when one awaketh. (Ps. lxxiii. 19.) Cp. note on James i. 11.

See also the remarkable parallel in 2 Cor. v. 17, εἴ τις ἐν Χριστῷ, καινὴ κτίσις, τὰ ἀρχαῖα παρῆλθεν (observe the *aorist*, as here), ἰδοὺ γέγονε καινὰ τὰ πάντα. Regeneration *began* in the *first resurrection*, which is Baptism (xx. 5), and will be *consummated* in the *second Resurrection* to heavenly and eternal glory, both in body and soul.

— ἡ θάλασσα] The *sea* exists no more; the restless, troubled element of worldly pride and tumultuous rebellion, and confusion, and anarchy, has no longer any being.

On this meaning of the word *sea* in the Apocalypse, see above, viii. 8, 9; xiii. 1; cp. Ps. lxv. 7, "the noise of the waves, and the madness of the people;" and Isa. lvii. 20, "The *wicked* are like the troubled *sea*:" and Luke xxi. 25, "on the earth distress of nations, with perplexity; the sea and the waves roaring." "He designates by the name of *sea*," says *Bede*, "the troublous life of this world, which will then be over."

2. Ἱερουσαλὴμ καινήν] *new Jerusalem.* Observe the *Hebrew* form of the name *Jerusalem*, a form never used by St. John in the *narrative* of his *Gospel*, where he always uses the *Greek* form Ἱεροσόλυμα, indicating that the *literal* City had been, as it were, then made like a *Gentile* City by its sins, especially by its rejection of Christ and His Apostles.

In a similar spirit he uses the word οἱ Ἰουδαῖοι, "*the Jews*," in his *Gospel*, as *opponents* of Christ. See above, *Introduction* to the Gospel of St. John, p. 268.

But in his Apocalypse he *never* uses the *Greek* form Ἱεροσόλυμα, but always the *Hebrew* form Ἱερουσαλὴμ, and by it he describes the Church glorified. His design is to Christianize Hebrew names and ideas, and to show that they have their consummation in the Gospel and Church of Christ.

On the same principle, he never applies the word *Jew*, in the *Apocalypse*, to designate the *literal Israel*, but he employs it to characterize the true worshippers of *Jesus Christ*. See ii. 9; iii. 9.

Thus the *figurative* style of St. John's *Apocalypse* is exhibited in striking contrast to the *historical* diction of his *Gospel*.

Thus also he ministers comfort to the *true Israelites*, by declaring to them, that though the *literal* Jerusalem is now trodden under foot by the Gentiles, yet they themselves have a Heavenly city; and that more than all the glories of the *ancient Sion* are perpetuated in the *new Jerusalem*. See above, *Introduction*, pp. 144, 145.

The most learned among the ancient Jews had some presentiments of this Apocalyptic Vision. They were familiar with the name "*heavenly Jerusalem*," and believed it to be the *archetype* of what they saw in the literal Sion, its Temple, and its Ritual. They regarded them as the "shadow of heavenly things" (Heb. viii. 5). This opinion had been authorized by the Hebrew Scriptures. God said to Moses, "See thou make all things according to the *pattern* showed to thee in the *Mount*." The sayings of the Hebrew doctors on this subject may be seen in the treatise of *Schoettgen*, de Hierosolyma Cœlesti, pp. 1205—1248, of his Horæ Hebraicæ, 1733.

— καταβαίνουσαν] *coming down.* The new *Jerusalem descends* from out of heaven; all her graces are from *above*. She is described here as a *Bride* adorned for her *own husband*, and is thus contrasted with *Babylon*, the Harlot Church, *adorned* for *another*, *not her husband*, and which is seated on the Beast which rises out of the troubled element (*v.* 1), *the sea*. See xiii. 1.

3. ἰδοὺ, ἡ σκηνή] *Behold the Tabernacle of God is with men.* The types of the itinerant Tabernacle in the Wilderness, the figurative ritual and festal joys of the *Feast* of *Tabernacles*, celebrated in the Literal Jerusalem, will be consummated in the heavenly Jerusalem. This realization *began*, when the Son of God came down from heaven and *tabernacled* (ἐσκήνωσεν) in our flesh (John i. 14). They will be consummated in the new Jerusalem, as had been pre-announced in the *Sixth Seal*: the language of which supplies the best exposition of the present Vision. See vii. 15—17, and the notes there.

4. τὰ πρῶτα ἀπῆλθεν] *the former things passed away.* They all vanished at once; suddenly, like a vapour, or "like a tale that is told." Ps. xc. 9. See above, *v.* 1.

6. γέγοναν] *they are done.* The divine promises and judgments are now accomplished. Cp. γέγονε, xvi. 17. *Elz.* has γέγονε here; but γέγοναν is in A and *Irenæus*; and so *Lach.*, *Tisch.*

8. τοῖς δειλοῖς] the *fearful* and *unbelieving*; joined together, because he, who does not believe in God's promises, *fears* to encounter the battle for God, and therefore the *fearful* are contrasted with those who *overcome*.

— καὶ ἁμαρτωλοῖς] *and sinners*: not in *Elz.*, but in B and in more than thirty Cursive MSS., and in the *Syriac* and *Arabic* Versions, and in *Andreas* and *Catena*. The word was not likely to be inserted by a Copyist; and it seems to have a special meaning, as intimating the important truth, that not only παράβασις, or *transgression* of *written* law, but ἁμαρτία also, or *sin* against *any* law—whether natural and unwritten law, or positive and written law—will be a subject for cognizance and condemnation at the Great Day. See Rom. ii. 14—16.

— ἐβδελυγμένοις] *abominable.* Those who give themselves up to the idolatrous βδελύγματα, *abominations*, mentioned in xvii. 4. Cp. below, *v.* 27.

— πόρνοις] *fornicators.* The deadliness of the sin of *fornication* among Christians may be inferred from its juxtaposition here with *murder*, *sorcery*, and *idolatry*: against which the sternest denunciations are uttered in the Apocalypse.

i ch. 15. 1, 6, 7. & 19. 7.

9 [i] Καὶ ἦλθεν εἷς τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας γεμούσας τῶν ἑπτὰ πληγῶν τῶν ἐσχάτων, καὶ ἐλάλησε μετ' ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὴν νύμφην, τὴν γυναῖκα τοῦ Ἀρνίου.

k Gal. 4. 26. Heb. 12. 22. ch. 1. 10. & 3. 12. & 21. 2.

10 [k] Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπὶ ὄρος μέγα καὶ ὑψηλὸν, καὶ ἔδειξέ μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλὴμ, καταβαίνουσαν ἐκ τοῦ οὐρανοῦ ἀπὸ τοῦ Θεοῦ, 11 ἔχουσαν τὴν δόξαν τοῦ Θεοῦ· ὁ φωστὴρ αὐτῆς ὅμοιος λίθῳ τιμιωτάτῳ, ὡς

l Ezek. 48. 31.

λίθῳ ἰάσπιδι κρυσταλλίζοντι· 12 [l] ἔχουσα τεῖχος μέγα καὶ ὑψηλὸν, ἔχουσαν πυλῶνας δώδεκα, καὶ ἐπὶ τοῖς πυλῶσιν ἀγγέλους δώδεκα, καὶ ὀνόματα ἐπιγεγραμμένα, ἅ ἐστι τῶν δώδεκα φυλῶν υἱῶν Ἰσραήλ· 13 ἀπὸ ἀνατολῶν πυλῶνες τρεῖς, καὶ ἀπὸ βορρᾶ πυλῶνες τρεῖς, καὶ ἀπὸ νότου πυλῶνες τρεῖς, καὶ ἀπὸ

m Matt. 16. 18. Eph. 2. 19, 20.

δυσμῶν πυλῶνες τρεῖς· 14 [m] καὶ τὸ τεῖχος τῆς πόλεως ἔχον θεμελίους δώδεκα, καὶ ἐπ' αὐτῶν δώδεκα ὀνόματα τῶν δώδεκα ἀποστόλων τοῦ Ἀρνίου.

Further Description of the BRIDE, or the HOLY CITY, the New, Heavenly, JERUSALEM.

9—27.] *And one of the seven angels which had the seven vials full of the seven last plagues came and talked with me, saying, Come hither, I will show thee the Bride, the Lamb's wife.*

And he carried me away in the Spirit to a mountain great and high, and showed me the Holy City, Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, like a jasper stone, clear as crystal; and having a wall great and high, and having twelve gates, and at the gates twelve Angels, and names written thereon, which are the names of the twelve Tribes of the children of Israel. On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city hath twelve foundations, and in them the names of the Twelve Apostles of the Lamb.

And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length as large as the breadth; and he measured the city with the reed, to twelve thousand furlongs; the length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred forty-four cubits, according to the measure of a man, that is, of an angel.

And the building of the wall of it is jasper: and the city pure gold, like unto clear glass.

And the foundations of the wall of the city are garnished with every precious stone. The first foundation, jasper; the second, sapphire; the third, chalcedony; the fourth, emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth, amethyst.

And the twelve gates are twelve pearls; every several gate of one pearl: and the street of the city pure gold, as it were transparent glass.

And temple saw I none in her; for the Lord God Almighty is her temple, and the Lamb (is her temple). And the city hath no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten her, and the Lamb is her lamp.

And the Gentiles shall walk through her light: and the kings of the earth bring their glory and honour unto her. And her gates shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the Gentiles into her. And there shall in no wise enter into her any thing that defileth, and he that worketh abomination, or a lie; but they which are written in the Lamb's book of life.

9. καὶ ἦλθεν εἷς] *And one of the Seven Angels came;* observe the contrast of *this* Vision with that above, xvii. 1. In *that* Vision, the *faithless Church* is displayed; in *this* Vision, the *faithful Church*. Let the two Visions be placed side by side, and no doubt can be entertained of the writer's design to contrast the one with the other.

Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὸ κρῖμα τῆς πόρνης τῆς μεγάλης . . . Καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι· καὶ εἶδον γυναῖκα καθημένην ἐπὶ θηρίον κόκκινον. (Rev. xvii. 1. 3.)	Καὶ ἦλθεν εἷς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας . . . καὶ ἐλάλησε μετ' ἐμοῦ, λέγων, Δεῦρο, δείξω σοι τὴν νύμφην τοῦ ἀρνίου τὴν γυναῖκα. Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλὸν, καὶ ἔδειξέ μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλήμ. (Rev. xxi. 9, 10.)

Here is the Νύμφη, or Bride, contrasted with the Πόρνη, or *Harlot*.

Here is *the Holy City*, contrasted with the *Great City*.

Here is *Jerusalem*, contrasted with *Babylon*.

Here is the *great and lofty Mountain*, on which the one sits in security for ever, contrasted with the dreary *Wilderness* and the tumultuous *Waters* (*vv.* 1 and 15), on which the other is enthroned.

Here is the *Bride* espoused to the *Lamb*, contrasted with the *Harlot* seated on the *Beast*.

The one is a *Church*; the other is a *Church* also. The one faithful to Christ her Lord; the other unfaithful to Him. The one is the *true Catholic Church*; the other is *that* Church which usurps the name.

Both these Visions are displayed by one of the Angels *who had the Seven Vials, full of the seven last plagues*. The Angels who had the Vials were executioners of *divine Judgments* on the empire of the *faithless Church* (see xvi. 1—19); but their work is completed in a Vision of divine Love, the Vision of the *faithful Church* in glory.

10. τὴν πόλιν τὴν ἁγίαν] *the holy City:* so the best MSS. and Editions. *Elz.* has μεγάλην, *the great* City; but *that* phrase is restricted in the Apocalypse to the *mystical Babylon*. See xi. 8; xviii. 10. 16.

11. φωστήρ] *her light;* like to a most precious stone, to a jasper like crystal; as God Himself was described above, iv. 3. This is the Light of which he here speaks, see *v.* 23, where the LAMB is called its λύχνος, or *Lamp;* and compare Isa. lx. 19, "The LORD will be to it for an *eternal light*;" and Ezek. xliii. 2—6. On the word φωστὴρ, see above, Phil. ii. 15.

13. ἀπὸ ἀνατολῶν] *On the east, three gates:* the city has *three gates* on each of its *four* sides. The heavenly City turns an *equal* face to each of the *four quarters* of heaven, showing the *equality* of God's favour to all, and the *Universality* of the Church. Many will enter the Holy City from all the four quarters of the world. "Many will come from the East and the West, from the North and the South, and sit down with Abraham, Isaac, and Jacob, in the kingdom of God" (Luke xiii. 29).

There are *three* gates on each side, as in the vision of Ezekiel (xlviii. 30—34). These *three* gates may signify (as some ancient Interpreters suggest) that the Entrance into the Church is by Faith, publicly professed in Baptism into the Name of the *Three Persons*, the FATHER, the SON, and the HOLY GHOST (Matt. xxviii. 19).

The number *Three* bespeaks the number of Divine Persons in the Ever-Blessed Trinity; the number *Four* represents *all space* lying within the *Four* corners of the Earth (see note at end of chap. xi.); and the number *Twelve*, being the product of *Three* multiplied into *Four*, represents the *Twelve Apostles* and their lawful successors in an Apostolic Ministry, who were sent by Christ with a commission to "go and teach *all Nations*" in the *four* quarters of the Earth, baptizing them in the Name of the *Triune God*. "These are the labourers (says *Aug.* in Ps. lxix.) who were to be sent on a Mission to the *four corners* of the Earth, to bring them into the one Faith of the Ever-Blessed *Trinity*." See above, on Matt, x. 1.

Therefore the *Twelve Apostles* are mentioned as the *Twelve foundations* of the *Universal Church* glorified in heaven.

14. θεμελίους δώδεκα] *twelve foundations;* or *foundation-stones* (so that there would be three on each side of the City; cp. *vv.* 19, 20), *and in them twelve names of the twelve Apostles of the Lamb*. Compare the *three standards* of *three* of the *Twelve* Tribes on each of the *Four sides* of the Tabernacle. See above, on iv. 4. On the ellipse of λίθοι cp. Eph. ii. 29.

This is the foundation of the Church glorified, the City

15 [n] Καὶ ὁ λαλῶν μετ' ἐμοῦ εἶχε κάλαμον χρυσοῦν, ἵνα μετρήσῃ τὴν πόλιν, καὶ τοὺς πυλῶνας αὐτῆς, καὶ τὸ τεῖχος αὐτῆς. n Ezek. 40. 3. Zech. 2. 1.

16 [o] Καὶ ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς ὅσον καὶ τὸ πλάτος· καὶ ἐμέτρησε τὴν πόλιν τῷ καλάμῳ ἐπὶ σταδίων δώδεκα χιλιάδων· τὸ μῆκος καὶ τὸ πλάτος καὶ τὸ ὕψος αὐτῆς ἴσα ἐστι. o Eph. 3. 18.

17 Καὶ ἐμέτρησε τὸ τεῖχος αὐτῆς ἑκατὸν τεσσαρακοντατεσσάρων πηχῶν, μέτρον ἀνθρώπου, ὅ ἐστιν ἀγγέλου.

18 Καὶ ἦν ἡ ἐνδόμησις τοῦ τείχους αὐτῆς ἴασπις· καὶ ἡ πόλις χρυσίον καθαρὸν ὅμοιον ὑάλῳ καθαρῷ.

19 Καὶ οἱ θεμέλιοι τοῦ τείχους τῆς πόλεως παντὶ λίθῳ τιμίῳ κεκοσμημένοι· ὁ θεμέλιος ὁ πρῶτος ἴασπις, ὁ δεύτερος σάπφειρος, ὁ τρίτος χαλκηδών, ὁ τέταρτος

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which *hath the foundations*—that for which the Patriarchs looked—*whose Builder and Maker is God* (Heb. xi. 10).

Here is a proof that no *one* Apostle is *the* foundation-stone of the Church; much less can he be *the foundation* itself, which is CHRIST; see above, on 1 Cor. iii. 2. 12, and Eph. ii. 20, and on Matt. x. 2, and xvi. 18. See also above, the description of the Church, displayed as wearing a crown of *Twelve stars*, xii. 1.

The names of the *Twelve Apostles* of the *Lamb*, engraven on the foundations of the new *Jerusalem*, show that the *Twelve Apostles* are the Patriarchs of the Tribes of the true Israel, and that the glory of *Sion* has passed into the *Christian Church*.

This truth is also exhibited by the *quality* of these Twelve Foundation-stones. They are *Twelve precious stones;* and they are mainly the *same precious stones* as those which adorned the sacred Breastplate of the High Priest, and on which the names of the *Twelve Tribes of Israel* were engraved, Exod. xxviii. 15—21. The breastplate of the Hebrew High Priest, garnished with its oracular gems, was like a beautiful garment which might be *put off;* but these Apostolic precious stones of the Twelve Tribes of the *Israel of God* are immoveably set as the very *foundation-stones* of the heavenly Jerusalem, and are inscribed with the names of the Apostles, who are the progenitors and Fathers of the Spiritual Israel; because by preaching the Word, and by the life-giving Sacraments of the Gospel, they execute the ministry of Regeneration, by which Christ Himself is *formed* and *born* in *all Nations* of the world. See above, on xii. 5. Matt. xxviii. 19.

The Heavenly City is built on these Twelve Foundation-stones. Therefore whosoever is *not* built on the foundation of Apostolic Faith and Discipline is not a lively stone in the heavenly Jerusalem.

16. ἐπὶ σταδίων δώδεκα χιλιάδων] *unto stadia of twelve thousands:* that is, *extending to* (*Winer*, § 49, p. 363) stadia of 12,000, the genitive of the *quality* (*Winer*, § 34, p. 212). This amount expresses the dimensions of the City in every direction, height, breadth, and length. See *Andreas*, *Bengel*, *Hengstenberg*.

The number *twelve thousand* has already been used to signify the *Apostolic* company of those sealed from each of the twelve tribes (see vii. 5—8); and this solid cubical form of the *City* (as distinct from the *walls*) denotes the *perfection* of that number.

In those three dimensions some ancient Interpreters supposed a symbolical reference to the spiritual graces and qualities of the Christian Church. Here (say *Primasius*, *Bede*, and *Haymo*) the solidity of Truth is represented, on which the Church is firmly built, in the *length of Faith*, the *breadth of Charity*, and the *height of Hope*, so as not to be moved by any winds of doctrine; and where any one of these dimensions is lacking, the perfect stability of the Church does not exist. Cp. Eph. iii. 18.

17. ἐμέτρησε τὸ τεῖχος αὐτῆς] *He measured her wall:* he had just been speaking of the measuring of the *City;* that is, of the *whole* glorious assemblage of buildings and suburbs of the heavenly Jerusalem, like pure gold (*v.* 18), illuminated by the glory of God.

But, as the *literal Jerusalem* had an *inner wall* or fortification (τεῖχος), the city of David, so has the *heavenly Sion*.

He had spoken (in *vv.* 12. 15) of the *Gates* and *Foundations* of this *wall*. He then proceeded to describe the dimensions of the *City;* and he now specifies the height of the *Wall*, which is 144,000 cubits.

— μέτρον ἀνθρώπου] *measure of a man, which is also measure of an Angel.* In the heavenly City *men* will be *equal to the Angels* (Luke xx. 36). They themselves will be like unto Angels in measure and stature, and in all the qualities and graces of soul and body; and they will reckon and measure all things, not, as now, by any carnal and earthly calculations, but by a spiritual and divine Arithmetic, and by a heavenly and angelic Mensuration. They will measure all things with the Golden Reed of Divine Knowledge, like that in the hands of the Angel measuring the heavenly City.

18. ἡ ἐνδόμησις] The *superstructure* of the Wall is *jasper*. The word ἐνδόμησις occurs in *Josephus* (Ant. xv. 9. 6), who applies it to the *superstructure* of a mole of a harbour. It is that part of the walls which is *built* on the foundations. On the *jasper*, see iv. 3, and here *v.* 19.

19. οἱ θεμέλιοι] The *foundations* of the *wall of the City are adorned with every precious stone;* according to the typical adornment of the literal Temple of Jerusalem (1 Kings x. 2. 10, 11), and to the prophecy of Isaiah, liv. 11, 12. Cp. Tobit xiii. 16—18.

— ὁ θεμέλιος ὁ πρῶτος] *The first foundation-stone of jasper, the second sapphire.*

These Twelve Foundations appear to be the same as those mentioned above, as engraven with the names of the *Twelve Apostles of the Lamb*. See *v.* 14, and note.

St. John has already said, in *v.* 19, that the Foundation was garnished with *every* precious stone, and then he specified *twelve* precious stones, indicating that the Twelve Apostolic Foundations represent *every* spiritual grace bestowed by God upon His faithful servants, who are *His Jewels* (Mal. iii. 17). In the *variety* and *beauty* of the precious stones is symbolized the πολυποίκιλος σοφία of God (Eph. iii. 10), and His multiform love in supplying all the χαρίσματα, gifts and graces (Rom. xii. 6. 1 Cor. xii. 4—9. 28. 30), vouchsafed by Him to the several Apostles, and shining in brilliant lustre in their several places, like Jewels set in beautiful symmetry and harmony, for the adorning of the heavenly Jerusalem, and laid in strength and stedfastness for its solid construction, and everlasting endurance.

A description of these precious Stones is given by *S. Epiphanius*, de xii. gemmis Rationalis (τοῦ λογείου).

See also the xxxviith book of *Pliny's* Natural History; and the Treatise of *Faustino Corsi*, Pietre Antiche, Roma, 1828, p. 137 seqq., and the authorities quoted here by *Wetstein*, N. T. ii. pp. 843—845.

The *Jasper* has been specified above in the description of the glorious appearance of God; and also the *Sardine* Stone, iv. 3.

The *Sapphire* (celestial blue, *lapis-lazzuli*, i. e. *l'azzurro*, or azure) is mentioned in the description of the *pavement* under the feet of God in Exod. xxiv. 10, and in the description of His Throne, Ezek. i. 26. *Plin.* xxxvii. 39, "in *sapphiris* aurum punctis collucet *cæruleis*."

The *Emerald*, σμάραγδος, has been described above, iv. 3.

The *Sardonyx* is mentioned Exod. xxxix. 13. Ezek. xxviii. 13, of a flesh colour, tinged with hues of white. *Plin.* xxxvii. 23.

The *Sardius* has been described above, iv. 3.

The *Chrysolite* is mentioned in Ezek. xxviii. 20; it is described by *Pliny*, l. c. c. 42, as "brilliant, like the lustre of gold."

The *Beryl*: see Exod. xxviii. 20. Ezek. xxviii. 13; it is rendered by the LXX in Gen. ii. 12 by λίθος πράσινος, and is described by *Pliny* (l. c. c. 20) as like *sea-green*.

The *Topaz*, Exod. xxviii. 17. Ezek. xxviii. 13. Job xxviii. 19, described by *Strabo* and others in *Wetst.* p. 845, as like gold; and by others as having a bright green tinge like glass.

The *Chrysoprasus* is compared by *Pliny* (xxxvii. 20) to the *beryl*, but more pale; and yet has a tint of the purple Amethyst.

The *Jacinth* has been described above, ix. 17.

The *Amethyst*, Exod. xxviii. 19, of a purple or violet colour.

As was already observed on *v.* 14, the Twelve precious Stones here specified, appear to be the same, or nearly so, as those on the Breastplate of the High Priest, Exod. xxviii. 17—20.

σμάραγδος, 20 ὁ πέμπτος σαρδόνυξ, ὁ ἕκτος σάρδιον, ὁ ἕβδομος χρυσόλιθος, ὁ ὄγδοος βήρυλλος, ὁ ἔννατος τοπάζιον, ὁ δέκατος χρυσόπρασος, ὁ ἑνδέκατος ὑάκινθος, ὁ δωδέκατος ἀμέθυστος.

21 Καὶ οἱ δώδεκα πυλῶνες δώδεκα μαργαρῖται, ἀνὰ εἷς ἕκαστος τῶν πυλώνων ἦν ἐξ ἑνὸς μαργαρίτου· καὶ ἡ πλατεῖα τῆς πόλεως χρυσίον καθαρὸν ὡς ὕαλος διαυγής.

22 Καὶ ναὸν οὐκ εἶδον ἐν αὐτῇ· ὁ γὰρ Κύριος ὁ Θεὸς ὁ παντοκράτωρ ὁ ναὸς
p Isa. 60. 19. Zech. 14. 7. ch. 22. 5. αὐτῆς ἐστι, καὶ τὸ Ἀρνίον. 23 p Καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης, ἵνα φαίνωσιν αὐτῇ· ἡ γὰρ δόξα τοῦ Θεοῦ ἐφώτισεν αὐτὴν, καὶ ὁ λύχνος αὐτῆς τὸ Ἀρνίον.

q Isa. 60. 3. 24 q Καὶ περιπατήσουσι τὰ ἔθνη διὰ τοῦ φωτὸς αὐτῆς· καὶ οἱ βασιλεῖς τῆς γῆς
r Isa. 60. 11, 20. Zech. ch. 3. 8. & 22. 5. φέρουσι τὴν δόξαν καὶ τιμὴν αὐτῶν εἰς αὐτήν· 25 r καὶ οἱ πυλῶνες αὐτῆς οὐ μὴ κλεισθῶσιν ἡμέρας, νὺξ γὰρ οὐκ ἔσται ἐκεῖ· 26 καὶ οἴσουσι τὴν δόξαν καὶ
s Exod. 32. 32. Ps. 69. 29. Isa. 35. 8. Joel 3. 17. Phil. 4. 3. ch. 3. 5. & 13. 8. & 20. 12. & 22. 14, 15. τὴν τιμὴν τῶν ἐθνῶν εἰς αὐτήν· 27 s καὶ οὐ μὴ εἰσέλθῃ εἰς αὐτὴν πᾶν κοινὸν, καὶ ποιῶν βδέλυγμα καὶ ψεῦδος, εἰ μὴ οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς τοῦ Ἀρνίου.

a Ezek. 47. 1. Zech. 14. 8. b Gen. 2. 9. Ezek. 47. 12. ch. 2. 7. & 21. 21. XXII. 1 a Καὶ ἔδειξέ μοι ποταμὸν ὕδατος ζωῆς λαμπρὸν ὡς κρύσταλλον, ἐκπορευόμενον ἐκ τοῦ θρόνου τοῦ Θεοῦ καὶ τοῦ Ἀρνίου. 2 b Ἐν μέσῳ τῆς πλατείας αὐτῆς καὶ τοῦ ποταμοῦ, ἐντεῦθεν καὶ ἐκεῖθεν, ξύλον ζωῆς, ποιοῦν καρποὺς

Three are mentioned there, which seem to be designated here under other names, viz. the ἄνθραξ (carbunculus), λιγύριον (λυγκούριον), and ἀχάτης. Many ancient Writers were of opinion that the *Chalcedony* mentioned here is a species of *Carbunculus*; and that the *Jacinth* of the Apocalypse is the same as the λιγύριον, and the *chrysoprasus* is similar to the ἀχάτης, on which see *Plin.* xxxvii. 54; and cp. the authorities in *Cornelius à Lapide* here.

Some other ancient Expositors have said, that the precious stones of the Aaronic Breastplate are *mainly* the *same* as those of the Heavenly Jerusalem; but that there are *some differences* between the two; and that thus the *substantial identity* of the Law and the Gospel is represented with some *circumstantial variety*. See *Andreas* here in Catenâ, p. 485.

All the glories of the Gospel shine, blended together in a heavenly splendour, on the Breastplate of our Great High Priest, Christ Jesus; all the Graces of Christians are like spangles and scintillations, effulgences and emanations, from His ineffable brightness; and their names are engraven upon His heart (Cant. viii. 6); and here they are set for ever in the foundations of the City of God.

Some ancient Expositors have proceeded to distinguish the symbolical meaning of these several jewels as follows: *jasper*, an emblem of the brightness of *faith*; *sapphire*, of *hope*; *chalcedony*, the flame of *love*.

Some have endeavoured to discover a symbolical representation of the special gifts of the several Apostles in those precious stones; but this seems to be an attempt of vain curiosity.

Their meaning may be more fully revealed hereafter in the Heavenly City itself. It is now enough to know that the City is adorned with *every precious stone*; that nothing is wanting in the Church for her growth in grace here, and for her everlasting glory hereafter.

22. ναὸν οὐκ εἶδον] *Temple saw I none in her*, for God is all in all, 1 Cor. xv. 28. *God Himself is her Temple, and the Lamb*: a proof of Christ's Divinity.

24. καὶ περιπατήσουσι] *and the Gentiles shall walk through her light.* "The people that *walked* in *darkness* have seen *a great light*, upon them hath the light shined" (Isa. ix. 2). The people who were covered with gross darkness, on them hath the light shined. "The Gentiles have come to Thy Light, and Kings to the brightness of Thy rising" (Isa. lx. 3); and they "shall walk *through* the light;" it shall be their element and atmosphere; they will be bathed in a pure ocean of cloudless light.

Some Versions render διὰ, *by means of*; but this seems too weak a translation; διὰ is used here as in 2 Cor. viii. 18, δι᾽ ὰ πασῶν τῶν ἐκκλησιῶν, Acts xiii. 49. Cp. *Winer*, § 47, p. 338; and *Andreas* here explains the words by ἐν τῷ φωτί.

The sense may be well explained from Isa. lx. 15. 19, "Whereas thou *hast been* forsaken, and hated, so that no man went *through* thee, I will make thee an eternal excellency,—the Lord shall be unto thee an everlasting light, and thy GOD thy *glory*."

The Prophecy, contained in the sixtieth chapter of Isaiah, which began to be fulfilled at the Epiphany of Christ, when the Gentiles walked by the light of the Star, and came by its leading to the Light of the World, and brought their gifts to Him, the first-fruits of the Gentiles, will have its perfect accomplishment in the heavenly Jerusalem; they will no longer walk by the light of some heavenly constellation external to themselves, and above their own path, but their *path itself* will be *light*. They will live and move in light. They will dwell in Him Who is the Light.

This Vision and that Prophecy afford mutually the best exposition, the one of the other. Compare here particularly Isa. lx. 6. 9. 11. 13. 17—21.

Elz. has τῶν σωζομένων after ἔθνη; but this is not in A, B, and in many Cursives and Versions, and is rejected by *Griesb.*, *Scholz*, *Lach.*, *Tisch.*, *Tregelles*.

— οἱ βασιλεῖς τῆς γῆς] *and the Kings of the Earth bring their glory and honour into her.* Here is a happy announcement; it declares that *some* "Kings of the Earth" will remain Christian unto the end, and that they will not join in the rebellion of the "Kings of the Earth" against Christ (xvi. 14; xviii. 9; xix. 19). Kings and Nations (xx. 8) are before mentioned as rising up against Christ, but here they are tributary to Him.

25. οἱ πυλῶνες αὐτῆς] *Her gates shall not be shut by day: for there shall be no night there.* The γὰρ, *for*, explains the reason why he had not mentioned *night* as well as *day*. "Her gates shall not be shut by *day*;" and he does *not* add, "or by *night*,"—for, "*night* shall not be there."

The Church of Christ shall have no longer any enemies to fear; her people will be secure for ever from the assaults of Sin and Satan. Cp. Isa. lx. 11. Zech. xiv. 7. What the ancient Poets sang of, as a Vision of the Golden Age, with its "apertis otia portis," will then be fully realized.

Observe that the Gates of the heavenly City are not called by the word usually employed to describe the gates of a *City* (πύλαι), which never occurs in the Apocalypse, but by πυλῶνες, which occurs *eleven times*, and which commonly, and always in the other books of the New Testament, signifies the gate of a *house*. See Matt. xxvi. 71. Luke xvi. 20. Acts x. 17; xii. 13, 14; xiv. 13. The *City* of the Heavenly Jerusalem, although it is described here as of immense size (see *v.* 17), is but *one House*. All will dwell together as brethren, as children of the same *Heavenly Father*, in one *Everlasting Home*. "In My Father's *House* are many Mansions," John xiv. 2.

26.] Cp. Isa. lx. 6—13; lxvi. 12.

27.] Cp. Isa. xxxv. 8; lii. 1.

The RIVER of LIFE. The TREE of LIFE.

CH. XXII. 1, 2. καὶ ἔδειξέ μοι] *And he showed me a river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb; and in the midst of the broadway thereof —the tree of life.* Contrast this with the πλατεῖα, or *broadway*,

δώδεκα, κατὰ μῆνα ἕκαστον ἀποδιδοῦν τὸν καρπὸν αὐτοῦ, καὶ τὰ φύλλα τοῦ ξύλου εἰς θεραπείαν τῶν ἐθνῶν.

3 [c] Καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι· καὶ ὁ θρόνος τοῦ Θεοῦ καὶ τοῦ Ἀρνίου ἐν αὐτῇ ἔσται· καὶ οἱ δοῦλοι αὐτοῦ λατρεύσουσιν αὐτῷ, 4 [d] καὶ ὄψονται τὸ πρόσωπον αὐτοῦ, καὶ τὸ ὄνομα αὐτοῦ ἐπὶ τῶν μετώπων αὐτῶν· 5 [e] καὶ νὺξ οὐκ ἔσται ἔτι, καὶ οὐχ ἕξουσι χρείαν λύχνου καὶ φωτὸς, ὅτι Κύριος ὁ Θεὸς φωτιεῖ ἐπ' αὐτοὺς, καὶ βασιλεύσουσιν εἰς τοὺς αἰῶνας τῶν αἰώνων.

c Zech. 14. 11.
d Matt. 5. 8. 1 Cor. 13. 12. 1 John 3. 2. ch. 3. 12.
e Ps. 36. 10. Isa. 60. 19, 20. Zech. 14. 6, 7. ch. 21. 23.

6 [f] Καὶ εἶπέ μοι, Οὗτοι οἱ λόγοι πιστοὶ καὶ ἀληθινοί· καὶ Κύριος ὁ Θεὸς τῶν πνευμάτων τῶν προφητῶν ἀπέστειλε τὸν ἄγγελον αὐτοῦ δεῖξαι τοῖς δούλοις αὐτοῦ ἃ δεῖ γενέσθαι ἐν τάχει· 7 [g] καὶ ἰδοὺ ἔρχομαι ταχύ· μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.

f ch. 1. 1. & 19. 9. & 21. 5.
g ch. 1. 3. & 3. 11.

8 [h] Κἀγὼ Ἰωάννης ὁ ἀκούων καὶ βλέπων ταῦτα· καὶ ὅτε ἤκουσα καὶ ἔβλεπον, ἔπεσα προσκυνῆσαι ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου τοῦ δεικνύοντός μοι

h Acts 10. 26. & 14. 14. ch. 19. 10.

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of the Great City, where the dead bodies of the Two Witnesses lay (xi. 8).

Here the types of Paradise, as depicted in the Old Testament (see Gen. ii. 9, 10; iii. 22), are fulfilled. Here is the *Tree of Life*, and the *River* flowing out of Eden. Here, therefore, is a testimony to the truth and divine origin of the History of Genesis.

Here also is an evidence of the harmonious symmetry and perfect unity of Holy Scripture, from the beginning of Genesis, the first book of the Old Testament, to the end of the Apocalypse, the last book of the New.

The Two Witnesses agree in their testimony.

The Book of Genesis reveals Almighty God, the Creator of all things very good; Adam, formed from the earth; Eve, taken from his side; the Serpent in Paradise; Man tempted, and a curse pronounced on him for disobedience in eating the fruit of the forbidden tree; and driven from Eden; and the way of the Tree of Life guarded by a flaming sword; and the promise made in mercy, that the seed of the Woman should bruise the Serpent's head.

Pass now from the first chapters of Genesis to the last of the Apocalypse. The same God is revealed, seated on His throne: Heaven and Earth adore Him: Man also is there; Adam is there in Christ, the Second Adam: Eve also is there, in the Bride of the Second Adam, the Church: Paradise also is there, not lost, but regained: and the Tree of Life, no longer fenced with a flaming brand, but open to all, *for the healing of the nations*. And there "is no more curse."

We have also seen the discomfiture of the *Old Serpent* (xx. 2).

According to the first prophecy of Scripture, Christ has bruised the Serpent's head, and has chained him, and has cast him into the lake of fire and brimstone, there to remain for ever (xx. 10).

Here is clear evidence of oneness in the design and texture of the Sacred Volume; and when we consider, that a period of more than five thousand years separates the events of the Book of Genesis from those of the Apocalypse, we may here recognize a proof, that the History and the Prophecy are from the same Divine Hand, and that the events which they describe are under the control of Him with *Whom "a thousand Years are as one Day."* (Ps. xc. 4. 2 Pet. iii. 8.)

The *River of Life* flows from the *throne of God* and *the Lamb*. All grace and glory given to men flows *from* the *Father*, *through* the Son. See above on 2 Cor. xiii. 13.

In the earthly Paradise there were *four* rivers issuing from one source, and flowing *out* of Eden.

There is but *one* River in the Heavenly City; and it does not flow *out* of the City. All drink there of the *same* joys as out of a river (Ps. xxxvi. 8); and no one who is outside the city can taste them; see *v.* 15.

The River of life flows through the broadway of the City, and the *Tree of Life stands on each side of the River*, and bears perennial fruitage, in never-ending succession; expressed by "*every month*," and "*twelve fruits*:" and this supply is accessible *to all*, to satisfy the hunger and thirst of all for life everlasting. "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." (Matt. v. 6.)

—τὰ φύλλα τοῦ ξύλου] *the leaves of the Tree are for the healing of the Nations.* The *Tree of Life* in the *midst* of the heavenly Jerusalem, is like a pattern of the Cross of Christ, on the Earthly Calvary, which was *outside* the *literal* Jerusalem. For the virtue of the Cross is not limited to the Jews, but it extends to *all Nations* of *the Earth*, who are *within* the *Christian Sion*. Here is "gloria sanctæ crucis," says *Bede*, through the ministry of the Apostles. In the preaching of the Gospel, the Tree of the Cross is ever bearing leaves for the healing of the Nations. Cp. *Aug.?*

The Cross of Christ was *outside* the *literal* Jerusalem, because Christ died for *all* who, in the day of grace, would believe in Him. (1 Tim. iv. 10.)

But the Tree of Life is in the *inside* of the *heavenly* Jerusalem; for it is accessible only to those who, in the time of their earthly probation, *have accepted* God's offers in Christ.

The *Tree* of Life in the book of Genesis, and the Cross of Christ, are both described by the same word, ξύλον. Cp. Gen. ii. 9, LXX, and Gal. iii. 13, where see note. 1 Pet. ii. 24.

By eating of the fruit of the *forbidden Tree*, the first Adam was excluded from Paradise, and from access to the *Tree of Life*. But the Obedience of the Second Adam more than compensated for the Disobedience of the First Adam. Christ, by His Agony in the Garden of Gethsemane, and by hanging on the Tree in Calvary, and by His glorious Resurrection from the Grave in the Garden, has restored us to Paradise and raised us to Heaven. The Tree of His *Death* has become to us the *Tree of Life*. It grows on *both sides* of the river, because it is efficacious for the salvation of *all* men in every age and country. The Cross of Christ is like the Cities of Refuge on *both sides* of the *River* Jordan (Deut. xix. Josh. xx.). It bears fruits for Eternity; its leaves are for the healing of the Nations, who before were "without Christ, aliens from the commonwealth of Israel, strangers from the covenants of promise" (Eph. ii. 12), like the traveller on his journey from Jerusalem to Jericho, lying half dead by the wayside (see Luke x. 30); but now they are made nigh by the *blood* of Christ, and are no more strangers and foreigners, but *fellow-citizens* with the saints (Eph. ii. 13. 19), and have "come unto Mount Sion, unto the City of the living God, the heavenly Jerusalem, and to an innumerable company of Angels, to the general assembly and Church of the first-born, which are written in heaven" (Heb. xii. 22, 23); in the "Jerusalem which is above, which is the Mother of us *all*" (Gal. iv. 26).

3. καὶ πᾶν κατάθεμα οὐκ ἔσται ἔτι] *And there shall no more be any curse.* In Paradise, Almighty God pronounced a curse on the first Adam after the Fall. "*Cursed* is the ground for thy sake: in sorrow shalt thou eat of it all the days of thy life" (Gen. iii. 17). That curse was pronounced on him for his disobedience, in eating of the forbidden Tree. But the Second Adam, Who died on the Tree, has taken away, by His obedience, the curse pronounced on the first Adam and his race for disobedience. It was indeed said, "Cursed is he that continueth not in all that is written in the Law," and "Cursed is he that hangeth on a tree" (Deut. xxvii. 26; xxi. 23). But by "being made a curse for us," Christ has taken away the curse, that all may be blessed in Him, and live for evermore (see on Gal. iii. 13, 14).

4. καὶ ὄψονται τὸ πρόσωπον αὐτοῦ] *and they shall see His face*, the face of God; which the *wicked* will never see. Then faith will be swallowed up in sight; in the beatific Vision of God. *And His Name shall be upon their foreheads*—an eternal trophy of their Victory and glorious reward in heaven for their constancy and courage in boldly confessing Him before men. Cp. note above on xiii. 16.

7. ἰδοὺ ἔρχομαι ταχύ] *Behold, I come quickly:* and still He is not yet come. See above, i. 1, and 2 Pet. iii. 8.

ταῦτα. 9 Καὶ λέγει μοι, Ὅρα μή· σύνδουλός σου εἰμὶ, καὶ τῶν ἀδελφῶν σου
τῶν προφητῶν, καὶ τῶν τηρούντων τοὺς λόγους τοῦ βιβλίου τούτου· τῷ Θεῷ
προσκύνησον.

i Dan. 8. 26. & 12. 4. ch. 1. 3.
10 i Καὶ λέγει μοι, Μὴ σφραγίσῃς τοὺς λόγους τῆς προφητείας τοῦ βιβλίου
τούτου· ὁ καιρὸς γὰρ ἐγγύς ἐστιν· 11 k ὁ ἀδικῶν ἀδικησάτω ἔτι, καὶ ὁ ῥυπαρὸς
ῥυπαρευθήτω ἔτι· καὶ ὁ δίκαιος δικαιοσύνην ποιησάτω ἔτι, καὶ ὁ ἅγιος ἁγια-
l Isa. 40. 10. & 62. 11. ch. 20. 12. m Isa. 41. 4. & 44. 6. & 48. 12. ch. 1. 8, 11. & 21. 6.
σθήτω ἔτι· 12 l ἰδοὺ, ἔρχομαι ταχὺ, καὶ ὁ μισθός μου μετ' ἐμοῦ, ἀπο-
δοῦναι ἑκάστῳ ὡς τὸ ἔργον αὐτοῦ ἔσται. 13 m Ἐγὼ τὸ Ἄλφα καὶ τὸ Ω, ἀρχὴ
καὶ τέλος, ὁ πρῶτος καὶ ὁ ἔσχατος.
n 1 John 3. 23.
14 n Μακάριοι οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ
o 1 Cor. 6. 10. Eph. 5. 5. Phil. 3. 2. Col. 3. 6. ch. 21. 8.
τὸ ξύλον τῆς ζωῆς, καὶ τοῖς πυλῶσιν εἰσέλθωσιν εἰς τὴν πόλιν. 15 o Ἔξω οἱ
κύνες καὶ οἱ φαρμακοὶ, καὶ οἱ πόρνοι καὶ οἱ φονεῖς, καὶ οἱ εἰδωλολάτραι, καὶ πᾶς
p Num. 24. 17. Isa. 11. 10. Rom. 15. 12. 2 Pet. 1. 19. ch. 1. 1. & 5. 5.
φιλῶν καὶ ποιῶν ψεῦδος.
16 p Ἐγὼ Ἰησοῦς ἔπεμψα τὸν ἄγγελόν μου μαρτυρῆσαι ὑμῖν ταῦτα ταῖς
ἐκκλησίαις· ἐγώ εἰμι ἡ ῥίζα καὶ τὸ γένος Δαυὶδ, ὁ ἀστὴρ ὁ λαμπρὸς ὁ πρω-

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9. *ὅρα μή*] *see thou do it not.* See note above, on xix. 10.

— *σύνδουλός σου εἰμί*] *I am the fellow-servant of thee, and of thy brethren the Prophets.*

The *Prophets* were *St. John's brethren*, and this spiritual brotherhood is displayed in the Apocalypse. He and they were inspired by the same Spirit, and, as is here observed by an ancient Expositor, "how many words of Isaiah, how many words of Zechariah, do we read in this book of St. John!" See above, *Introduction*, pp. 150—152.

Here is one of the many uses of the Apocalypse, "the Revelation of Jesus Christ" (i. 1). In it Jesus Christ Himself, the Everlasting Word of God, avouches the Divine Inspiration of the Old Testament. Here the Incarnate Word sets His seal on the Written Word. By adopting the language of the ancient Hebrew Prophets in the Apocalypse, and by using it as His own, He proclaims it to be the language of God.

10. *μὴ σφραγίσῃς τοὺς λόγους*] *Seal not the words of the Prophecy of this Book.* For the reason of this prohibition see above, on x. 4.

11. *ὁ ἀδικῶν ἀδικησάτω ἔτι*] *he that is unjust, let him be unjust still, and he that is righteous, let him work righteousness still. Elz.* has *δικαιωθήτω* here; but A, B have *δικαιοσύνην ποιησάτω*, and so many other MSS. and several Versions, and *Griesb., Scholz, Lach., Tisch.*

Here is a remarkable testimony to the *liberty* of the *human will*; and this testimony is coupled with emphatic declarations of the abundance and freeness of *divine grace* (see *v.* 17).

These words supply a Divine reply to the objection made by some to the Christian Dispensation, on the plea of the prevalence of *evil* in countries professing *Christianity*, and using Christianity itself as a pretext for the commission of evil.

"The objections against all this (says *Bishop Butler*), from the perversion of Christianity, and from the supposition of its having had but little good influence, however innocently they may be proposed, yet cannot be insisted upon as conclusive, upon any principles but such as lead to downright Atheism, because the manifestation of the law of nature by reason, which upon all principles of Theism, must have been from God, has been perverted and rendered ineffectual in the same manner. It may, indeed, I think, truly be said, that the good effects of Christianity have not been small; nor its supposed ill effects, any effects at all of it, properly speaking. Perhaps too, the things themselves done have been exaggerated, and if not, Christianity hath been often only a pretence; and the same evils, in the main, would have been done upon some other pretence. However, great and shocking as the corruptions and abuses of it have really been, they cannot be insisted upon as arguments against it, upon principles of Theism. For one cannot proceed one step in reasoning upon Natural Religion, any more than upon Christianity, without laying it down as a first principle, that the *Dispensations* of *Providence* are *not* to be *judged of by their perversions*, but by their *genuine tendencies*; not by what they do actually *seem to effect*, but by what they *would effect, if Mankind did their part: that* part, which is justly put and left upon them. It is altogether as much the language of one as the other: '*he that is unjust, let him be unjust still, and he that is holy, let him be holy still*' (Rev. xxii. 11). The *Light of Reason* does not, any more than that of *Revelation, force men to submit to its authority*: both admonish them of what they ought to do and avoid, together with the consequences of each, and after this they leave them *at full liberty to act just as they please*, till the appointed time of Judgment. Every moment's experience shows, that this is God's general rule of Government" (*Bishop Butler*, Analog. part ii. ch. i.).

12. *ὁ μισθός μου μετ' ἐμοῦ*] *My reward is with Me.* See Isa. xl. 10; liii. 11, and *Clemens Romanus*, § 34.

14. *μακάριοι*] *Blessed are they that do His commandments, that their authority* (*ἡ ἐξουσία αὐτῶν*) *may be upon* (*ἐπὶ*) *the Tree of Life* (i. e. may extend *to* it, and may be exercised *upon* it, so that they may take and eat of its fruit), *and that they may enter by the gates into the City.*

The reading of this text is somewhat doubtful.

Elz. has *οἱ ποιοῦντες τὰς ἐντολὰς αὐτοῦ, they that do His commandments;* and this reading is authorized by B and many cursive MSS., and by the *Coptic, Syriac*, and *Arabic* Versions, and by *Tertullian, Cyprian*, and *Andreas*. It seems also to be confirmed by the consideration, that by *breaking* God's *commandment*, Man lost his access to *the* tree of life, and that he cannot hope to regain an approach to it except by *keeping* His *commandments*. As our Lord Himself says, "If thou wilt *enter into life, keep the commandments*" (Matt. xix. 17).

But the Alexandrine MS. and ℵ have *οἱ πλύνοντες τὰς στολὰς αὐτῶν, they who wash their robes;* and so some few Cursives (one in *Scrivener*, p. 560, has *πλύναντες*), and the *Vulgate, Armenian*, and *Æthiopic* Versions: and this reading has been adopted by *Lachmann, Tischendorf*, and *Tregelles.*

The other reading seems to be preferable. It is not so likely that a copyist would have been perplexed by the latter reading, which is clearly explained by another passage in the Apocalypse (vii. 14), where there is no such variety in the MSS. But some transcribers might perhaps have been embarrassed by the other reading, as seeming, in their opinion, to give some countenance to Pelagian tenets; and might therefore have altered it to the reading in A and ℵ.

The doctrine of the text, as compared with other passages of Holy Scripture, clearly is, that though it is by the Death of Christ *alone*, that men have access to the Tree of life; yet none can derive any benefit from that only access, unless they walk in the *way* of Obedience to God's Commandments. The *Gate* is opened to *all*; but it is open in vain to those who do not go along the *Road* which leads up to the Gate, and passes through it.

15. *ἔξω οἱ κύνες*] *without are dogs.* See Phil. iii. 2. Matt. vii. 6; xiii. 48. This is quoted by *S. Hippolytus*, de Christo, § 66, p. 35, ed. Lagarde. The words may perhaps be rendered *Away, ye dogs!* as *ἑκὰς, ἑκὰς ἐστε, βέβηλοι*, "Procul, o procul este profani." Cp. the comment above, ix. 14; xvi. 12; and Ps. vi. 8; cxix. 115, and the inscription on the doors of Belgian Churches, "Hunden uyt Godt's Tempel," and *Düsterdieck* here, "Hinaus die Hunde."

16. *ἐγώ εἰμι*] *I am the root and the offspring of David:* being both God and Man. See above, v. 5, and our Lord's question, Matt. xxii. 41—45.

— *ὁ ἀστήρ*] *the bright and Morning Star.* Which rose from the darkness of the Grave, and by that Resurrection on the Morning of the first Lord's Day brought Life and Immortality to Light. See above, ii. 28.

ἱνός. 17 [q] Καὶ τὸ Πνεῦμα καὶ ἡ νύμφη λέγουσιν, Ἔρχου· καὶ ὁ ἀκούων εἰπάτω, Ἔρχου. Καὶ ὁ διψῶν ἐρχέσθω, ὁ θέλων λαβέτω ὕδωρ ζωῆς δωρεάν.

18 Μαρτυρῶ ἐγὼ παντὶ τῷ ἀκούοντι τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου· ἐάν τις ἐπιθῇ ἐπ' αὐτά, ἐπιθήσει ὁ Θεὸς ἐπ' αὐτὸν τὰς πληγὰς τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ. 19 [r] Καὶ ἐάν τις ἀφέλῃ ἀπὸ τῶν λόγων τοῦ βιβλίου τῆς προφητείας ταύτης ἀφελεῖ ὁ Θεὸς τὸ μέρος αὐτοῦ ἀπὸ τοῦ ξύλου τῆς ζωῆς, καὶ ἐκ τῆς πόλεως τῆς ἁγίας τῶν γεγραμμένων ἐν τῷ βιβλίῳ τούτῳ. 20 Λέγει ὁ μαρτυρῶν ταῦτα, Ναὶ ἔρχομαι ταχύ· Ἀμήν· ἔρχου, Κύριε Ἰησοῦ.

21 Ἡ χάρις τοῦ Κυρίου Ἰησοῦ Χριστοῦ μετὰ πάντων τῶν ἁγίων. Ἀμήν.

q Isa. 55. 1. John 7. 37. ch. 21. 6.

r Exod. 32. 33. Deut. 4. 2. & 12. 32. Ps. 69. 29. Prov. 30. 6. ch. 3. 5. & 13. 8. & 17. 8. & 20. 12. & 21. 27.

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17. *καὶ τὸ Πνεῦμα*] *And the Spirit and the Bride say, Come .... Amen, Come, Lord Jesus!* (*v.* 20,) words appropriate to all who wait patiently and long earnestly for His coming, and specially suitable in the mouth of the beloved Disciple and Evangelist, *St. John*, whose life was prolonged, amid trials and sufferings, far beyond that of any other Apostle, and who had heard the Lord's saying concerning himself, "If I will that he *tarry* till *I come*, what is that to thee?" See above, on John xxi. 22, 23.

18. *ἐάν τις ἐπιθῇ ἐπ' αὐτά*] *if any one adds to them, God will add to him the plagues that are written in this book.* Here is a prophetic protest against the spurious Revelations forged by false Teachers in the name of Apostles; of which some account may be seen in *Fabricius*, Codex Apocr. N. T. pt. ii. p. 935. *Jones* on the Canon, i. pp. 26—33. *Lücke*, Commentar, pp. 45—50.

Here also is a Prophetic Protest against all *additions* to the words of Holy Scripture; whether those additions be made by unwritten traditions, or by Apocryphal books, as of equal authority with Holy Scripture. See above, on 2 Pet. iii. 15, 16, p. 95.

19. *ἀπὸ τοῦ ξύλου*] *from the tree of life.* So A, ℵ, B, and many Cursives and Versions, and so *Scholz*, *Lach.*, *Tregelles*, *Tisch.* *Elz.* has *ἀπὸ βίβλου*, and *omits τῷ*, which is in A, ℵ, before *βιβλίῳ*.

— *τῶν γεγραμμένων*] *of those that are written in this book.* *Elz.* has *καὶ* before *τῶν*, but *καὶ* is not in A, B, and is rejected by *Griesb.*, *Scholz*, *Lach.*, *Tisch.* The reading of the text is important as declaring that the Holy City belongs to those who are written in this Book.

20.] After *ταῦτα* ℵ inserts *εἶναι*, and omits *ἀμήν*.

— *ἀμήν*] *Elz.* adds *ναὶ*, which is not in A, B.

21. *ἡ χάρις*] *The Grace of the Lord Jesus Christ be with all the Saints.* *Χριστοῦ* is not in A or ℵ; but it is in B. The words *τῶν ἁγίων* are not in A, and are omitted by *Lach.* and *Tisch.*; but they are in ℵ, B, and in many Cursives, and in some MSS. of the *Vulgate*, and in the *Slavonic*, *Coptic*, *Syriac*, and *Armenian* Versions. The word Ἀμήν, which is omitted by A, and by *Lach.* and *Tisch.*, is found in ℵ and B, and most Cursives and Versions.

The Grace of our Lord Jesus Christ. Here is the *Apostolic Benediction*, which concludes all the Epistles of *St. Paul*, and was the *token* of *his* Epistles, and therefore was not used by any other Apostle, as far as we know, in any Epistle written during *St. Paul's lifetime* (see above, on 1 Thess. v. 28), but was reserved for St. Paul's use, as the badge of his Epistles, to assure the Church of their genuineness.

That Benediction ends the Apocalypse, written long after St. Paul's death. It closes the Canon of Holy Scripture, and is, as it were, the Seal of the Bible. It is thus commended to the reverent use of the Church Universal, which, having received this Benediction from the Holy Ghost writing by St. Paul and St. John, has ever used it in her Liturgies. Thus she proclaims to all, that her strength is derived from the free *grace* of God in Christ; and she prays for an outpouring of that *grace* on all, and she ministers the appointed means of *grace* to all, in order that all, thankfully receiving God's *grace*, may attain to His everlasting *glory*, in the Holy City, the Heavenly Jerusalem; to which may He bring us all, who read this Book, in His infinite love and mercy, through Jesus Christ our Lord. Amen.

Τῷι ΘΕΩι ΔΟΞΑ.

THE

GENERAL EPISTLES, AND BOOK OF REVELATION.

COLLATION OF CODEX SINAITICUS.

CODEX SINAITICUS,

COLLATED WITH THE TEXT OF STEPHENS, 1550, AS REPRINTED BY THE REV. F. H. SCRIVENER, 1862.

N.B. + placed before a reading denotes that it is an addition to Stephens' text.
— placed before a reading denotes that a portion of Stephens' text is wanting in Cod. Sin.
√ is placed after all readings which are only itacisms, instances of *ν εφελκυστικον* and *σ* appended, or mere errors of the scribe.
[ ] Doubtful readings in which Stephens' text and Cod. Sin. agree are placed within these brackets.
p.m. indicates readings of the original scribe:
s.m. those of later correctors: of which only A (4 times) and C occur in the Catholic Epistles: in the Apocalypse only C^a (2^{ql} times), C^c (33 times), C^{c*} (5 times), A perhaps twice, an uncertain *s.m.* 18 times.

Deest titulus. JACOB. CAP. I. 2. ηγησασθαι√. πιρασμοισ περιπεσηται√. 3. δοκιμειον√. 4. τελιον√. τελιοι√. 5. αιτιτω (*non* v. 6)√. ονιδιζοντοσ√. 6. πιστι√. εοικεν√. 7. λημψετε.—τι. 9. ταπινοσ√. 10. ταπινωσει√. 11. ανετιλεν√. εξηρανεν√. εξεπεσεν√. ευπρεπια√. ουτωσ√. ποριαισ√. 12. υπομενι√. λημψεται. επηγγιλατο√.—ο κσ. 13. μηδισ πιραζομενοσ√. ϋπο (*pro* απο του). εστιν (*sic* v. 17 *prim.*)√. 14. πιραζετε√. 15. αποτελεσθισα√. 16. πλανασθαι√. 17. καταβενον√. εστιν (*pro* ενι). αποσκιασματοσ (C *cum* Steph.): *sic* Cod. B. 18. βουληθισ√. αληθιασ√. (εαυτου *pro* αυτου C). 19. ϊστω (*pro* ωστε: *at* ϊστε C). ·εστω δε πασ (*sic*). 20. ουκ εργαζεται. 21. περισσιαν√. εμ πραϋτητι√. δεξασθαι√. 22. γεινεσθαι√. [μον. ακρ.]. 23. εστιν√. κατανοουντεσ (-ουντει C). 24. κατενοησεν√. απεληλυθεν√. 25. [παρακυψασ]. παραμινασ√.—ουτοσ *prim.* 26. [ει τισ].—εν υμιν. [αυτου *bis in versu*]. αλλα. του *p.m.* (*pro* τουτου: C *cum* Steph.)√. 26, 27. θρησκια√ *bis*. 27. — τω (*habet* C). επισκεπτεσθε√. τηριν√.

II. 1. προσωπολημψιαισ. 2. — την (*habet* C). αισθητι√ *bis in versu* (*non* v. 3). 3. και επιβλεψηται.—αυτω. [*habet* ωδε *secund.*]. ϋποποδιον (ϋ *p.m.* Tisch., *s.m.* Tregelles.). 4. *init.* — και. διεκριθηται√. εγενεσθαι√. 5. ουκ (*pro* ουχ). τω κοσμω (*sine* εν).—τουτου. πιστι√. επαγγελιασ (*pro* βασιλειασ: C βασιλιασ√). 6. [ουχ]. ϋμασ (*pro* ϋμων: C *cum* Steph.). 7. βλασφημουσιν√. 8. τελιται√. ποιειται√. 9. προσωπολημπτιται. εργαζεσθαι√. 10. τηρηση. πταιση. γεγονεν√. 11. μοιχευσισ (*pro* -σησ). ειπεν√. [φονευσησ]. μοιχευεισ φονευεισ. 12. ουτωσ *prim.* (*sic* v. 17)√. [ουτω *secund.*]. 13. ανελεοσ.—και. (+δε C, *sed iterum abstersit, post* κατακαναχαται). 14. [τι το οφ.: *sic* v. 16]. [λεγ. τισ]. 15. — δε. ϋπαρχωσιν√.—ωσι. 16. ειπει Tisch., ειπε Tregelles. (C *cum* Steph.). τι (τισ C *cum* Steph.). ϋπαγεται√. ιρηνη√. θερμαινεσθαι√. χορταζεσθαι√. επιτηδια√. 17. εχη εργα. εστιν√. 18. ερι√. διξον√. χωρισ (*pro* εκ *prim.*).—σου *secund.* σοι δειξω. *fin.*—μου *secund.* 19. εισ εστιν ο θσ. πιστευουσιν√. φρισσουσιν√. 20. γνωνε√. καινε√. [νεκρα]. 21. [ϊσαακ]. 22. συνεργει (C *cum* Steph.). 23. επιστευσεν (*sic*)√. 24. — τοινυν. 26. ουτωσ√.—των. *fin.* εστιν√.

III. 1. λημψομεθα. 2. δυναμενοσ (*pro* δυνατοσ). 3. *init.* ει δε γαρ των (γαρ *improbat* C). εισ (*pro* προσ). πιθεσθαι√. [*caetera cum* Steph.]. 4. ανεμων σκληρων.—αν. βουλεται. 5. ουτωσ (*sic* v. 10)√. εστιν√. [μεγαλαυχει]. ηλικον (*pro* ολιγον). αναπτι√. 6. *init.* — και (*habet* C). — ουτωσ (ηυ *post* αδικιασ *scripsit* C, *sed abstersit*). και (*pro* η *tert.*: C *cum* Steph.). +ημων (*post* γενεσεωσ). 7. πετινων√. 8. δυναται δαμασαι ανων. ακαταστατον. 9. κν (*pro* θν). 12. ελεασ√. ουτωσ ουδε αλυκον γλ. π. υ. (— ουδεμια πηγη *et* και). 13. [πραυ-]. 14. εριθιαν√. ταισ καρδιαισ. κατακαυχασθαι τησ αληθιασ και ψευδεσθαι (*at* + κατα *ante* τησ C). 15. ανοθεν (*sic* v. 17: C ανωθεν)√. αλλα επιγιοσ. 16. εριθια√. + και (*post* εκει). 17. ϊρηνικη√.— και. 18. ο (*pro* τησ: *at* ο *eras.*—τησ). σπιρεται√.

IV. 1. +ποθεν (*ante* μαχαι). 2. δυνασθαι√. και ουκ εχετε *secund.* (— δε). αιτισθαι√. 3. αιτιτε√. αιτισθαι√. καταδαπανησητε (C *cum* Steph.). 4. — μοιχοι και (*habet* C). μοιχαλειδεσ√. +τουτου (*post* κοσμου). εστιν τω θω. εαν (*pro* οσ αν: C *cum* Steph.). (βουληθησ C *primò, sed abstersit*). εχθρα (*pro* εχθροσ: C *cum* Steph.). 5. δοκειται√. κατωκισεν√. 6. μιζονα√. διδωσιν√ *bis in versu*. ταπινοισ√. 7. +δε (*post* αντιστητε). φευξετε√. 9. —και *secund.* κατηφιαν√. 10. ταπινωθητε√. +ουν (*ante* ενωπιον).—του. 11. καταλαλειται√. η (*pro* και *prim.*). κρινι√. κρινισ√. 12. +και κριτησ (*post* νομοθετησ). +δε (*post* συ). *fin.* ο κρινων τον πλησιον. 13. η (*pro* και *prim.*). πορευσομεθα. [ποιησωμεν].—ενα. εμπορευσομεθα. κερδησομεν. 14. [το].—γαρ *prim.* (*habet* C).—ατμισ γαρ εστιν. και (*pro* δε). 15. λεγιν√. [ζησομεν]. [ποιησομεν]. εκινον√. 16. κατακαυχασθε√. αλαζονιαισ√. απασα. καυχησεισ√.

V. 1. ταλαιπωριεσ (-ριαισ C)√. *fin.* +ϋμιν. 2. σεσηπεν√. 3. εστε√. φαινετε (*pro* φαγεται: C φαγετε√). (C *habet* ο ϊοσ *ante* ωσ πυρ). 4. αφυστερημενοσ (*pro* απεστ.). σαβαωθ'· εισεληλυθασι. 5. ενι *pro* επι *p.m.*, *at* π A? C√.—ωσ (*habet* C). 7. [αν]. καρπον (*pro* υετον). +τον (*ante* προϊμον [*sic*]: *improbat* C). 8. +ουν (*ante* και ϋμισ√). ηγγικεν√. 9. κατα αλλ. αδ. κριθητε. +ο (*ante* κριτησ). 10. υποδιγμα√. αδελφοι μου τησ καλοκαγαθιασ (— κακοπαθειασ). (C *habet* εχεται *ante* τουσ προφ.). εν (*pro* τω). 11. ϋπομιναντασ. [ειδετε]. [πολυσπλ. εστ. ο κσ]. οικτειρμων√. 12. ουν (*pro* δε *prim.*: C δε). +ο λογοσ (*ante* ϋμων: *improbat* C). ϋπο κρισιν (—εισ). 13. ευθυμι√. 14. ασθενι τισ αὐ (·· *p.m.*)√. επ αυτουσ (επ αυτον C *cum* Steph.). αλιψαντεσ√. [του κυ]. 15. εγερι√. 16. εξομολογισθαι ουν. τασ αμαρτιασ (*pro* τα παραπτωματα). ευχεσθαι√. 17. τρισ√. *fin.*: 18. εδωκεν τον ϋετον. εβλαστησεν√. 19. +μου (*post* αδελφοι). +τησ οδου (*ante* τησ αληθιασ√). 20. +αυτου (*post* ψυχην). *fin.*:

Subscr. επιστολη ϊακωβου.

πετρου επιστολη α.

CAP. I. 1. +και (*ante* παρεπιδ., *at* και *eras.*). γαλατειασ. καππαδοκιασ.—ασιασ (*habet* C: ὁμοιοτ.). 2. πληθυνθιη√. 3. [ημασ]. δια. 4. και αμαραντον και αμιαντον. τετηρημενον (-ην C *cum* Steph.). *fin.* εν ουρανω εισ ϋμασ. 5. δυναμι√. ετοιμωσ (-μην C *cum* Steph.). 6. — εστι (εστιν C√). λυπηθεντασ (-τεσ C)√. πιρασμοισ√. 7. πολυτιμοτερον. επενον√. και δοξαν και τιμην. 8. ιδοντεσ. αγαλλιασθαι√. 9. [ϋμων]. 10. εξηραυνησαν. 11. εραυνωντεσ. 12. ϋμιν (*pro* ημιν). [εν]. 13. τελιωσ√. 14. [συσχ.]. 16. *init.* δια. [-πται αγ.]. εσεσθαι (*pro* γενεσθε). διοτι (*pro* οτι). — ειμι. 17. επικαλεισθαι√. απροσωπολημπτωσ. *fin.* αναστρεφομενοι Tisch., αναστραφομενοι Tregelles. (-στραφητε C *cum* Steph.). 18. φθαρτου αργυριου (C *cum* Steph.). ελὼυτρωθητε (· *p.m. et* C)√. 19. αλλα (λ *prim. instaurat* C: *sic* v. 20 σ *in* ϋμασ, v. 23 υ *in* ουκ)√. 20. ανεγνωσμενου (προεγ. C *cum* Steph.). επ εσχατου του χρονου (-του των χρονων C). 21. [πιστευοντασ]. εγειροντα (-ραντα C *cum* Steph.). 22. αληθιασ√.—δια πνευματοσ. [καθ. καρδ., *at* C καρδ. αληθινησ]. 23. φθορασ (*pro* σπορασ), *sic* Codd. A C. — εισ τον αιωνα.

24. ωσι (*pro* ωσ *prim.*: *at* ωσει C). πασα η δοξα αυτου (—ανθρωπου: *at* π. δ. αυτησ *sine* η C). ανθοσ εξεπεσεν (— αυτου). 25. εστιν√.

II. 1. ὑποκρισισ (-σεισ *vel* -σειν ? C). πασαν καταλαλιαν (C *cum* Steph.). 2. *fin.* αυξηθηται εισ σωτηριαν. 3. ει (ειτερ C) εγευσασθαι. [χρηστοσ]. 5. λιθοσ οντεσ (C *cum* Steph.). εποικοδομεισθαι√. πνσ (πνικοσ C *cum* Steph.). + ϊσ (εισ C) *ante* ιερατευμα. ανενεγκασ (-και C *cum* Steph.). — πνευματικασ. — τω (*habet* C *cum* Steph.). 6. διοτι (*pro* διο και). — τη. επ αυτον (επ αυτω C *cum* Steph.). 7. *init.* ημιν (υμιν C, *fortasse etiam p.m.*). απιστουσιν (*pro* απειθουσι). (λιθοσ C). 8. πετραν. (C *habet* και *ante* προσκοπτουσιν√). απιθουντεσ√. 9. βασιλιον√. εξαγγιλιται√. 11. [-θαι των]. 12. ϋμιν (*pro* υμων *prim.*). εποπτευοντεσ. δοξασουτρεμουσιν *sic* (δοξασωσιν√ C)√. *Mixtae lectiones :* cf. Tit. iii. 2 : Proleg. p. xxiii. *edit. min.* 13. — ουν. — ανθρωπινη (*habet* C). 14. — μεν. 15. εστιν√. φιμοιν (-μουν C *cum* Steph.). 16. θυ δουλοι. 17. παντεσ. φοβειεσθαι√. 18. εν παντι φοβω ϋποτασσομενοι. + ϋμων (*ante* ου). 19. συνιδησιν√. 20. (κολαζομενοι C, *pro* κολαφ.). (ϋπομενετε C, *pro* -ειτε *prim.*). [τουτο χαρ.]. 21. + ο (*ante* χσ). απεθανεν (*pro* επαθεν) cf. iii. 18 ; iv. 1. υμων ϋμιν. (21, 22. ησαΐασ A *marg.*). 22. ηϋρεθη. 23. ελοιδορει (αντελ. C *cum* Steph.). ηπιλει√. 24. — εν (*habet* C). (αυτου *secund. improbat* C). 25. πλανωμενοι. επιστραφητε.

III. 1. — αι (*habet* C). απιθουσιν√. κερδηθησονται. 2. εποπτευοντεσ (C *cum* Steph.). 3. ουκ ο. [τριχων και]. 4. —τω (*habet* C). πραεωσ. — και (*habet* C). ησυχιουσ. 5. ουτωσ√. εκοσμουν εαυτασ αι ελπιζουσαι επι τον θν. 6. ϋπηκουσεν. 7. συνομιλουντεσ (συνοικ. C *cum* Steph.). — κατα γνωσιν (*habet* C). γυνεκειω (C *cum* Steph.)√. συνκληρονομουσ (-μοισ C). + ποικιλησ (*ante* χαριτοσ) cf. iv. 10. ενκοπτεσθαι. 8. ταπινοφρονεσ (*pro* φιλοφρονεσ). 9. — ειδοτεσ. (10. ψαλ λγ A *marg.*). 10. ϊδιν√. [αυτου *prim.*]. χιλη (χ *supplet* A)√. — αυτου *secund.* 11. [-τω απο]. ϊρηνην√. 12. — οι. 13. ζηλωται (*pro* μιμηται). γενεσθαι (γενησθαι C√). 14. αλλα ει (ει δε C). + εσται (*post* μακαριοι). φοβηθηταιν√. 15. χν (*pro* θν). — δε *secund.* (απαιτουντι C). + αλλα (*ante* μετα πραϋτ-). 16. συνιδησιν√. καταλαλουσιν [ϋμ. ωσ κακοπ.]. κατεσχυνθωσιν√. εισ χν (C *cum* Steph. εν χω). 17. κριττον√. θελοι. ει (*pro* η : C η). 18. — και. + των (*ante* αμαρτιων : *improbat* C). ϋπερ ημων απεθανεν (*pro* επαθε : cf. ii. 21 ; iv. 1).— ημασ (*habet* C). σαρκει√.— τω *secund.* 19. πνασιν. 20. απιθησασιν√. απεξεδεχετο την του θυ μακροθυμιαν (η *pro* την *s.m.* :— απαξ). ολιγοι. 21. *init.* — ο (*habet* C). ϋμασ (*pro* ημασ). νυν αντιτυπον. 22. — του (*habet* C).

IV. 1. αποθανοντοσ (παθοντοσ C *cum* Steph. : cf. ii. 21 ; iii. 18). υμων (*pro* ημων : C *cum* Steph.). — εν. (*fin.* αμαρτιαισ C). 2. ανθρωπων (*pro* -ων : C *cum* Steph.)√. ανθρωπου (*errore pro* θυ : C *cum* Steph.)√. 3. ϋμιν (*pro* ημιν : *improbat omninò* C). παρεληλυθοσ (-θωσ C)√. — του βιου. βουλημα (*pro* θελημα). κατιργασθε. πορευομενουσ. ασελγιαισ√. οινοφρυγιαισ (-φλ- C *cum* Steph.). ειδωλολατριαισ√. 4. και βλασφημουσιν (C *cum* Steph.). 5. — οι αποδωσουσι λογον (*habet* C : -σιν√). οτω (ο *eras. et* ω *p.m.* : *forsan* οι *pro* τω *p.m. primò*)√. 6. [κριθωσι]. [ζωσι : *at* ζησωσι C]. 7. ηγγικεν√. — και (*habet* C). — τασ. 8. — δε. [οτι αγαπη καλυψει]. 9. γογγυσμου. 10. ελαβεν√. 11. πασιν√. δοξαζητε√. 12. πιρασμον√. 13. [καθο]. παθημασιν√. 14. ονιδιζεσθαι√. — εν (*habet* C). + και τησ δυναμεωσ αυτου (*post* δοξησ : αυτου *improbat* C). (επαναπεπαυται C *apud* Tisch., *at* επαναπαυεται *teste* Tregellesio : *p.m. cum* Steph.). — κατα μεν αυτουσ κ.τ.λ. *ad fin. vers.* (ὁμοιοτ.?). 15. αλλοτριεπισκοποσ. 16. χρηστιανοσ (χριστ. *s.m.*) cf. Act. xi. 26 ; xxvi. 28. εσχυνεσθω (αισχ. C)√. ονοματι (*pro* μερει). 17. — ο. υμων (ημων C *cum* Steph.). απιθουντων√. τω 'λογω' του θυ ευαγγ. (' ' *p.m.*)√. 18. [ο ασ.]. + ο (*ante* αμαρτωλοσ). φανειτε√. 19. — ωσ. αυτων (*pro* εαυτων). [-ποιια].

V. 1. + ουν (*ante* τουσ : ο *in* ουν *p.m. super* τ *primò*). συνπρ. 2. ποιμαναται√. υμνιον (*pro* υμιν ποιμνιον : *corrigit* C)√. — επισκοπουντεσ (*habet* C). αλλα. + κατα θν (*post* εκουσιωσ). [μηδε]. 4. αρχιποιμαινοσ√. κομιεισθαι√. 5. + δε (*post* ομοιωσ : *improbat* C). + τοισ (*ante* πρεσβυτεροισ). — υποτασσομενοι. ταπινοφροσυνην√. ενκομβωσασθαι√. ταπινοισ√. διδωσιν√. 6. ταπινωθητε√. χειραν. κερω [*nihil additum*]. 7. επιριψαντεσ. *fin.* ημων (υμων C *cum* Steph.). 8. — οτι (*habet* C). περιπατι√. καταπιν· (C καταπιειν). 9. πιστι√. την (*pro* τη *secund.* : · *p.m.* Tisch., *at s.m.* Tregelles.)√. + τω (*ante* κοσμω). επιτελεισθε√. 10. ϋμασ (*pro* ημασ). — ιν. καταρτισει. — υμασ. στηριξει. σθενωσι. θεμελιωσει. 11. [*cum* Steph.]. 12. [του *prim.*]. + και (*ante* ταυτην : *improbat* C). *fin.* στητε. 13. ασπαζεται√. + εκκλησια (*ante* συνεκλεκτη). 14. ειρηνησ (σ *eras.*)√. πασιν√. [ιν αμην].

Subscr. πετρου α.

πετρου β.

Cap. I. 1. [συμεων]. λαχουσιν√. εισ δικαιοσυνην του κυ ημων και σωτηροσ ιυ χυ (— θυ). 2. πληθυνθιη√. επιγνωσι√. + χυ (*post* ιυ). 3. + τα (*ante* παντα). θιασ√. + τον θν και (*post* προσ : *improbat* C). ευσεβιαν√. ϊδια δοξη και αρετη (—δια). 4. τα τιμια ημιν και μεγιστα. φυσεωσ κοινωνοι. την εν τω κοσμω επιθυμιαν. 5. και αυτο δε τουτο. επιχορηγησατε (επι *p.m. et* C). πιστι√. 6. γνωσι√. εγκρατιαν√. εγκρατια√. 7. την ευσεβια (*sic*)√. 8. [ϋπαρχοντα]. 'ουδ' καθιστησιν (' ' *p.m. et* C). 9. παρεστιν√. εστιν√. *fin.* αμαρτηματων. 10. + ϊνα δια των καλων εργων (*ante* βεβαιαν). [ποιεισθαι]. πτεσητε√. 11. ουτωσ√. — η. βασιλιαν√. 12. μελλησω (*pro* ουκ αμ.). αει περι τουτων ϋπομιμνησκιν ϋμασ. — καιπερ *usque ad* υμασ v. 13 (ὁμοιοτελ. *Habet* C : *at* ϊδοτασ . . αληθια . . διεγιρινν). 13. + τη (*ante* ϋπομνησει). 14. ταχεινη√. — καθωσ και ο κσ ημων. εδηλωσεν√. 15. σπουδαζω. 17. + του (*ante* θυ). ενεχθισησ (*non* v. 18)√. [*caetera cum* Steph.]. 18. εκ του ουρανου. ουν (*pro* συν *p.m.* : σ C)√. ορι τω αγ. 19. ποιειται√. + η (*ante* ημερα). ανατιλη√. 20. προφητια (*non* v. 21)√. 21. [ποτε προφ.]. αλλα. — οι. [αγιοι θυ].

II. 1. (— εν τω λαω C). παρισαξουσιν√. απωλιασ√. απωλιαν (*non* v. 3)√. 2. ασελγιαισ (*pro* απωλειαισ). (δοξα *pro* οδοσ C). αληθιασ√. 3. εκπορευσονται (εντ. C). 4. *init.* ει *p.m., at* η *primò*√. εφισατο (*sic* v. 5)√. σιροισ. ζοφοισ (*pro* ζοφου : C *cum* Steph.). κολαζομενουσ τηριν (*pro* τετηρημενουσ). 5. αλλα. εφυλαξεν√. κοσμον (κοσμω C *cum* Steph.). 6. πολισ√. ϋποδιγμα√. τεθικωσ√. 7. ασελγια√. [ρρ]. 8. [ο δικ.]. ενκατ. 9. οιδεν√. πιρασμων (-μου C). + πεφυλακισμενουσ Tisch., *at* περιφυλακισμενουσ Tregelles. (*ante* εισ ηραν *sic* : *improbat* C). τηριν√. 10. εν επιθυμιασ (-μια C)√. αυθαδισ√. τρεμουσιν√. 11. ϊσχυει√. δυναμι μιζονεσ√. φερουσιν√. [παρα κω]. 12. αυτοι (*pro* ουτοι). γεγενημενα φυσικα. αγνοουντεσ βλασφημουσιν. και φθαρησονται (*pro* καταφθ. : C *cum* Steph.). 13. αδικουμενοι (*pro* κομιουμενοι : C *cum* Steph.). [απαταισ]. 14. μοιχαλιασ. [ακαταπαυστουσ]. αμαρτιαισ. πλεονεξιασ. 15. καταλειποντεσ.—την. βεωορσορ (—οσ : βοσορ οσ C). [*lectio mixta ;* Proleg. p. xxiii. *edit. min.* : Tit. iii. 2 ; 1 Pet. ii. 12 ; 1 Jo. iv. 17 ? ; Apoc. iv. 11]. 16. ελεγξειν√. — εν (*habet* C). εκωλυσεν√. 17. εισιν√. και ομιχλαι (*pro* νεφελαι). λελαποσ√.— εισ αιωνα. 18. μαθηταιτοτησ (·· *p.m. et* C)√. ασελγιαισ [*sine* εν]√. του οντωσ (τουσ ολιγωσ C)√. αποφευγοντασ. 18, 19. ελευθεριαν ελευθεριαν (*prius improbat* C). 19. — και (*habet* C). 20. + ημων (*post* κυ). 21. κρισσον√. εισ τα οπισω ανακαμψαι απο (*pro* επιστρεψαι εκ). παραδοθισησ√. 22. συμβεβηκεν√. — δε (*habet* C). [κυλισμα].

III. 1. υπομνησι√. 2. ϋμων (*pro* ημων). 3. εσχατων. + εν εμπεγμονη (*ante* εμπεκται√). [αυτ. επιθ.]. 4. ουτωσ διαμενι√. 5. δια. συνεστωτα (-ωσα C *cum* Steph.). 7. τω αυτου λογω. εισιν√. 8. κυ (*pro* κω). — και χιλια ετη (ὁμοιοτ.). 9. —ο. μακροθυμι√. δι ϋμασ (*pro* εισ ημασ). παντεσ√. 10. [η ημ. Tisch., *at*—η Tregelles.]. — εν νυκτι. — οι. + μεν (*ante* ρυζηδον√). λυθησεται. — και *prim.* (*ante* γη). ευρεθησεται (*pro* κατακαησεται). 11. [ουν]. ημασ (*pro* υμασ : C *cum* Steph.). 12. — και σπευδοντασ (*habet* C : ὁμοιοτ.). στοιχια√. [τηκεται]. 13. κενην γην. κατα τα επαγγελματα. 15. αγεισθαι (C ηγεισθ.)√. δοθειαν αυτω (σ *p.m. et* C). 16. [ταισ]. αισ (*pro* οισ). εστιν√. 17. φυλασσεσθαι√. 18. γνωσι√. [αμην].

Subscr. πετρου β.

COLLATION OF CODEX SINAITICUS.

ἰωαννου επιστολη α.

Cap. I. 1. [εωρ. : *sic* v. 2]. 3. *o* ακηκοαμεν και εωρακαμεν. και απαγγελλομεν '˙ι˙' και ὑμιν ἱνα και ('˙' *p.m.*: *at* απαγγελομεν Tregelles.). υμισ√. εχηται√. +ὑμων (*post* ημετερα: *improbat* C). 4. ημεισ (*pro* υμιν). [ημων]. 5. εστιν αυτη. η απαγγελιασ (*sic p.m.*: C η αγγελια *tantum*). εστιν *secund.*√. 6. σκοτι√. αληθιαν (*non* v. 8)√. 7. — χυ. [8. *cum* Steph.]. 9. — εστι (εστιν√ *habet* C). +ημων (*post* αμαρτιασ *secund.*). 10. ουκ ημαρ.

II. 2. ἱλασμοσ εστιν. 3. φυλαξωμεν (*pro* τηρωμεν: C *cum* Steph.). 4. +οτι (*post* λεγων). εστιν *prim.*√. — εν τουτω. +του θυ (*post* αληθια√). 6. μενιν οφιλει√. περιεπατησεν√. ουτωσ√. 7. αγαπητοι (*pro* αδελφοι). ην *p.m.*, *at* η (*deleto* ν) C√. — απ αρχησ *secund.* 8. +και (*post* αληθεσ). τον αληθ. (το C)√. 9. μεισων (*non* v. 11)√. +ψευστησ εστιν και (*post* μεισων). 10. ουκ εστιν εν αυτω. 11. εστιν√. οιδεν√. ετυφλωσεν√. 12. αφεονται (C *cum* Steph.). 13. το πονηρον (*pro* τον π.: *non* v. 14). εγραψα (*pro* γραφω *tert.*). 16. αλαζονια√. [αλλ]. *fin.* εστιν√. 18. εστιν√. — *o* (*habet* C). 19. [-θον]. [ησαν εξ ημων *bis in versu*]. μεμενηκισαν√. εισιν√. 20. ὑμισ√. οιδαται√. παντεσ (*pro* παντα). 21. αληθιαν√. οιδαται√. αληθιασ√. εστιν√. 22. +και (*ante* τον πρα: · *p.m.*, *et* και *eras.*). 23. *fin.* +ο ομολογων τον υν και τον πατερα εχει. 24. — ουν. ακηκοατε *prim.* — εν *secund.* (*habet* C). μινη√. [*Inscriptio paginae* πετρου β]√. ακηκοατε απ αρχησ *secund.* εν τω πατρι και εν τω υιω. 25. επηγγιλατο√. 26. + δε (*post* ταυτα). 27. ὑμισ√. μενει εν υμιν. χριαν√. το αυτου πνα (*pro* το αυτο χρισμα: C το αυτου χρ.). αληθησ εστιν√. εστιν *secund.*√. μενετε. 28. — και νυν τεκνια μενετε εν αυτω (ὁμοιοτ.). εαν (*pro* οταν). [εχωμεν, *at* C σχωμεν]. *fin.* + απ αυτου. 29. εστιν√. + και (*post* οτι).

III. 1. ειδετε√. + και εσμεν (*post* κληθωμεν). ὑμασ (*pro* ημασ: C *cum* Steph.). 2. — δε. εστιν (*sic* v. 3)√. 3. αγνιζι√. εκινοσ (*non* v. 5)√. 4. [η αμαρ.]. + και (*post* εστιν: *improbat forsan p.m.*). 5. οιδαμεν. [ημων]. ουκ εστιν εν αυτω. 6. αμαρτανι (*sic* v. 8)√. [εωρ.]. 7. — την (*habet* C). εστιν *bis in versu*√. 9. αμαρτανιν√. 10. εστιν *bis in versu*√. ποιων δικεοσυνην. 11. επαγγελια. ηκουσαται√. 12. εσφαξεν *prim.*√. εσσφαξεν *secund.*√. 13. *init.* + και. — μου. μισι√. 14. μεταβεβηκεν√. + ημων (*post* αδελφουσ). — τον αδελφον. 15. εστιν√. εαυτω. 16. εθηκεν√. ημισ√. *fin.* θειναι. 17. χριαν√. κλισι√. 18. — μου. και γλωσση (— μηδε). αλλα εν εργω. αληθια√. 19. [*init.* και]. γνωσομεθα. εκπροσθεν (*sic*)√. 20. καταγιγνωσκη. [οτι *bis in vers.*]. γινωσκι√. 21. αδελφοι (*pro* αγαπητοι). [ημων *prim.*]. καταγινωσκω Tisch., *at* -σκιν Tregelles. (-σκη C)√. 22. αιτωμεθα. απ (*pro* παρ). τηρωμεν. [ποιουμεν]. 23. πιστευωμεν. *fin.* [ημιν]. 24. — και *tert.* (*habet* C). εδωκεν ημιν.

IV. 1. γευδοπροφηται (C ψευδ.)√. 2. γινωσκομεν (C -σκετε, *cum* Steph.). *fin.* εστιν√. 3. — τον. κν (*pro* χν). [εν σ. ελ.]. εστιν *ter in versu*√. οτι (*pro o secund.*). ακηκοαμεν. 5. εισιν√. 6. ημισ√. 7. εστιν√. 8. — *o* μη αγ. *usque ad* τον θν (ὁμοιοτ.). *Habet* C *o* μη αγαπων ουκ εγνωκεν (*sic*). 9. ζωμεν (ζησωμεν C *cum* Steph.). 10. + του θυ (*post* αγαπη). ημισ ηγαπησε (-πησαμεν C *cum* Steph.)√. απεσταλκεν. 11. ημισ οφιλομεν. 12. τετελειωμενη εν ημιν εστιν. 14. απεσταλκεν√. 15. μενι (*sic* v. 16 *bis*)√. 16. ημισ√. εστιν√. — *o quart.* *fin.* + μενι. 17. + εν ημιν (*ante* ἱνα: *lect. mixt.*). εχομεν√. αγαπη (*pro* ημερα)√. εστιν√. εσομεθα (*pro* εσμεν). 19. ημισ αγαπ. τον θν (*pro* αυτον). [αυτοσ]. 20. τισ αγαπω (— οτι: ειπη A *potius quam p.m.*). μειση (*s.m.* μεισι)√. εωρακεν√ *bis in versu*. ου (*pro* πωσ). δυνατε√.

V. 1. και το (τον Tregelles.) γεγεννημενον. 2. γειωσκομεν√. [τηρωμεν]. 4. αυτησ (αυτη C *cum* Steph.). 5. + δε (*post* τισ). νεικων (*non* v. 4)√. 6. δια. + και πνσ (*post* αιματοσ). — *o secund.* [και τω αιμ.]. εστιν *bis in versu*√. 7. + οι (*ante* τρεισ: *refert ad* v. 6). 7, 8. — εν τω ουρανω *usque ad* εν τη γη. 9. του θυ (*pro* των ανθρωπων: C *cum* Steph.)√. οτι (*pro* ην). μεμαρτυρηκεν√. 10. [-ριαν εν εαυτω]. [θω]. ουκ επιστευκεν√. εμαρτυρηκεν√. 13. — τοισ πιστευουσιν εισ το ονομα του υιου του θυ. αιωνιον εχετε. τοισ πιστευουσιν (*pro* και ινα πιστευητε: *at* οι πιστευοντεσ C). 14. [οτι εαν τι]. 15. — και εαν οιδαμεν οτι ακουει ημων (ὁμοιοτ. *Supplet* C και εαν ἱδωμεν οτι ακ. η.). εαν (*pro* αν). εαν εχωμεν (*pro* εχομεν: *improbat* εαν C). απ (*pro* παρ). 16. [ιδη]. αιτησισ *et* δωσεισ (σ *fin. in utroque eras.*). αμαρτανουσιν√. *fin.* (C ερωτησησ). 17. εστιν *bis in versu*√. 18. αμαρτανι√. [αλλ]. τηρι√. [εαυτον]. 20. [οιδαμεν δε]. γινωσκομεν. το αληθινον (τον αλ. C *cum* Steph.). χν (χω C *cum* Steph.). — η. 21. εαυτα (-τουσ C *cum* Steph.). — αμην.

Subscr. ιωαννου α.

ιωαννου β.

1. αληθια (*non* vv. 2. 3. 4)√. 2. μεν ουσαν Tischend. (*aliquantum spatii post* μεν *in facsimili*, Tab. XIV.). 3. [ημων]. απο (*pro* παρα *prim.*: C *cum* Steph.). — παρα *secund.* (*habet* C). [κυ]. + αυτου (*ante* του πατροσ: *improbat* C). 4. ελαβον. 5. [ουχ ωσ: *errat* Scrivener.]. καινην γραφων σοι. + εντολην (*post* αλλα). ειχαμεν. 6. + '˙ἱνα καθωσ' (*ante* αυτη εστιν η εντο [*sic*]: '˙' *p.m.*: εντο *non correctum*)√. + αυτου ἱνα (*ante* καθωσ). [ἱνα *repetitum*]. περιπατησητε. 7. εξηλθον (*pro* εισηλθον). — *o secund.* 8. απολησθε (C απολεσητε). ειργασασθαι√. απολαβητε. 9. προαγων (*pro* παραβαινων). και μη μενων 'και μη' ('˙' *p.m.*)√. — του χυ *secund.* [τον π. και τον υ.]. 10. την ἑδιδαχην (· *p.m.* ?)√. φερι√. 11. ο λεγων γαρ αυτω. κοινωνι√. 12. εχω (εχων C *cum* Steph.). εβουληθην. [αλλα ελπιζω]. γενεσθαι (*pro* ελθειν). στοματι (*pro* στομα *prim.*: C *cum* Steph.): *non* 3 Jo. 14. [ημων]. πεπληρωμενη ην (C η [*sic*]: ν *eraso*). 13. ασπαζετε√. — αμην.

Subscr. ιωαννου β.

ιωαννου γ.

1. αληθια (*non* v. 4)√. 2. ευχομε√. ευοδουσθε√. 3. — γαρ. 4. μιζοτεραν√. [εν αλ.]. 5. [εργασηι]. τουτο (*pro* εισ τουσ *secund.*). 7. γαρ γαρ√. ονοματοσ εξηλθαν. *fin.* εθνικων. 8. οφιλομεν√. ὑπολαμβανιν. *fin.* εκκλησια (*pro* αληθεια: C αληθια√). 9. + τι (*post* εγραψα: C *legit* εγραψα αν *sine* τι: αν *p.m.* Tregelles.). 10. φλοιαρων√. επιδεχετε√. — εκ. 11. — δε. εωρακεν√. 12. ὑπο (*pro* υπ). αληθιασ√. οιδασ. *fin.* εστιν√. 13. γραψαι σοι (*pro* γραφειν). *fin.* σοι γραφειν. 14. [ἱδειν σε]. λαλησαμεν (*o p.m.* ?)√. 15. ασπασαι (*pro* ασπαζου).

Subscr. ἱωαννου γ.

ἱουδα.

1. [ἱυ χυ]. ηγαπημενοισ (*pro* ηγιασμενοισ). 2. πληθυνθι|η αγαπητοι ‖ (*sic divis.*). 3. +του (*ante* γραφειν). + ημων (*ante* σωτηριασ). + και ζωησ (*post* σωτηριασ). γραφιν (*pro* γραψαι). πιστι√. 4. + και (*ante* παλαι). [χαριν]. ασελγειαν√. — θν. 5. [υμασ *bis in versu*]. παντα (*pro* απαξ τουτο). — ο. + απαξ (*post* κσ). 7. τροπον τουτοισ. προκινται√. + δε (*ante* διγμαν). ουκ εχουσιν (*pro* υπεχουσαι: C υπεχουσιν). 8. μιαινουσιν√. κυριοτητασ. αθετουσιν√. 9. [ο δε]. [οτε]. μωυσεωσ. ετολμησεν√.

[αλλ]. *fin.* επιτιμησε σοι ο $\overline{\theta\sigma}$ ($\overline{\kappa\sigma}$ *pro* $\overline{\theta\sigma}$ C *cum* Steph.). 10. οιδασιν√. 12. *Post* ουτοι εισιν *ob idem initium habet* e v. 16. γογγυσται μεμψιμυροι κατασεπιθυμιασ (*sic*) αυτων πορευομενοι (*improbat* C, *at legit* κατα τασ *pro* κατασ)√. *Sequuntur* εν ταισ αγ. ϋμ. (*at* C *ante* εν *legit* οι). [-μενοι αφοβ-]. παντι ανεμω (— υπο). παραφερομεναι. φθινοπωρικα (-ρινα C *cum* Steph.). 13. αγρια κυματα. — τον. 14. προεπροφητευσεν (*sic*)√ Tisch., *at* Tregelles. προεφητευσεν. ηλθεν ο $\overline{\kappa\sigma}$. αγιων αγγελων (*pro* αγιαισ αυτου). 15. ελεγξαι. πασαν ψυχην (*pro* παντασ τουσ ασεβεισ αυτων).—ασεβειασ αυτων. + λογων (*post* σκληρων). 16. εισιν√. μεμψιμυροι *iterum*√. 17. [ρημ. των προειρ.]. 18. — οτι *secund.* επ εσχατου του χρονου. (ελευσονται C *pro* εσονται). εμπεκται√. επιθυμιασ αυτων (-μιασ εαυτων C). 19. ἀποδιοριζοντες ψυχ. (··· C, *sed rursus eras.*). 20. εποικοδομουντες εαυτουσ τη αγιωτατη ϋμων πιστι. 22. ελεατε διακρινομενουσ. 23. — εν φοβω.—του. απραζοντεσ (ον *p.m.*, αι ε *primò*). + ουσ δε ελεατε εν φοβω (*ante* μισουντεσ). 24. ϋμασ (*pro* αυτουσ). απτεστουσ√. αγαλλιασι√. 25. — σοφω. + δια $\overline{\iota\upsilon}$ $\overline{\chi\upsilon}$ του $\overline{\kappa\upsilon}$ ημων ω (*ante* δοξα: C *delet* ω).—και *prim.* + προ παντοσ του αιωνοσ (*post* εξουσια). — παντασ. [αμην.].

Subscr. ϊουδα.

> αποκαλυψισ > ϊωανου >.

Cap. I. 1. αγιοισ (*pro* δουλοισ: C^{a} *cum* Steph.). ϊωανει (C^{a} *cum* Steph.). 2. εμαρτυρησεν√. οσα ϊδεν (— τε). 3. τον λογον τησ προφητιασ. 4. ϊωανησ. — του. των (*pro* α εστιν). 5. — εκ. βασειλειων (*i notat. p.m.*) — τω *prim.* (*habet* C^{a}). αγαπωντι. λυσαντι.—ημασ *secund.* (*habet* C^{a}). εκ (*pro* απο *secund.*). 6. [εποιησεν ημασ]. βασιλειαν. — και *secund.* (*habet* C^{a}). τον αιωνα (C^{a} *cum* Steph.). [των αιωνων]. 7. οψονται. παρ (πασ C^{a})√. — αυτον *secund.* (*habet* C^{a}). — επ (*habet* C^{a}). 8. το αλφα και εγω και το ω (και εγω *improbat* C). [αρχη και τελοσ: C^{a} *expunxit et ipse forsan rursus restituit*]. — ο (*ante* $\overline{\kappa\sigma}$). + ο $\overline{\theta\sigma}$ (*post* $\overline{\kappa\sigma}$). 9. ιανησ (ω *p.m.*, *at* -αννησ C^{a}).—και *prim.* συνκοιν. θλιψι√.—εν τη *secund.* + εν (*ante* $\overline{\iota\upsilon}$ *prim.* ι *priore eraso*). — $\overline{\chi\upsilon}$ *prim.* (C^{c} $\overline{\iota\upsilon}$ $\overline{\chi\omega}$). [δια *bis in versu*]. *fin.* — $\overline{\chi\upsilon}$ (*habet* C^{c}). 10. [ο. μ. φ.]. 11. (C^{c} λεγουσαν). — εγω ειμι το α *usque ad* εσχατοσ και. — ο βλεπεισ (C^{a} *habet* ο βλεπισ√). + το (*ante* βιβλιον).—και (*ante* πεμψον: *habet* C^{a}). + επτα (*ante* εκκλησιαισ). — ταισ εν ασια. και εισ περγαμον και εισ θυατειρα και εισ ζμυρναν. — και εισ σαρδεισ. φιλαδελφιαν. λαοδικιαν (+ και εισ σαρδισ C^{a}). 12. [*deest* εκει]. βλεπιν (C^{c} *cum* Steph. -πειν). ελαλει. (C^{a} ϊδον). 13. μεσον (*pro* εν μεσω). [επτα]. $\overline{\upsilon\upsilon}$. [ποδηρη]. μασθοισ. χρυσαν (C^{a} *cum* Steph. -σην). 14. ωσ (*pro* ωσει). 15. πεπυρωμενω. 16. ειχεν (*pro* εχων: C^{a} *cum* Steph.). χειρι αυτου. φαινει ωσ ο ηλιοσ. 17. [ειδον]. [επεσα]. εισ (*pro* προσ). ωσι (C^{a} ωσει: *pro* ωσ). επεθηκεν. — χειρα (*habet* C^{c}). —μοι.—μη φοβου (*habet* C^{a}). 18. *init.*—και (*post* εσχατοσ: *habet* C^{a}).—αμην (*habet* C^{a}). [κλεισ]. θανατου και του αδου. 19. + ουν (*post* γραψον). [ειδεσ]. εισιν√. δει μελλειν (*pro* μελλει: C^{a} *cum* Steph.). γενεσθαι (C^{a} γειν.). 20. ουσ (*pro* ων). [επι τησ δ.].—εισι *prim.* (εισιν√ C^{a}).—αι (*habet* C^{a}). [επτα λ.].—ασ ειδεσ. *fin.* εισιν√.

II. 1. τησ εν εφεσω (*pro* τησ εφεσινησ). + χειρι (*ante* ο περιπ.: *improbat* C^{a}). [εν μεσω *et* χρυσων]. 2. [σου *secund.*]. [και οτι]. επιρασασ. λεγοντασ εαυτουσ αποστολουσ (*pro* φασκ. ειν. αποστ.). (+ ειναι C^{c} *post* αποστολουσ). εισιν√. 3. και ϋπομονην εχισ και θλιψισ πασασ και εβαστασασ (*pro* και εβαστασασ και υπομονην εχεισ και: C^{a} *improbat* και θλιψ. πασ.). *fin.* και ουκ εκοπιασασ (*pro* κεκοπ. και ου κεκμηκασ). 4. αλλα. αφηκεσ (-κασ C^{c} *cum* Steph.). 5. πεπτωκεσ. — ταχει. 6. -λαιτων (-λαϊτων C^{a}: *sic p.m.* v. 15). 7. [ταισ εκ-]. νεικωντι (ε *eras.*)√.—αυτω. τω παραδισω (*pro* μεσω του παραδεισου: *at* μεσω τω π. C^{c}). [*fin.* θυ *tantum*]. 8. τησ εν ζμυρνη εκκλησιασ (ν *p.m.*). 9. [τα εργα και]. πτωχιαν√. αλλα πλουσιοσ (— δε). + την εκ (*post* βλασφημιαν). ϊουδαιων (-ουσ C^{a} *cum* Steph.). (*fin.* + εισιν C^{c}). 10. *init.* [μηδεν]. [πασχειν]. [ιδου μελλ-]. βαλλειν βαλιν (*sic*: βαλιν *improbat* C^{a})√. [εξ υμ. ο δια.]. πιρασθηται√. εξεται√. [ημερων]. — γινου (*habet* C^{a}). 13. — τα εργα σου και. σου (*pro* μου *prim.*: C^{c} *cum* Steph.).—και *quart.* εν ταισ (εν αισ C^{a} *cum* Steph.). (αντειπασ C^{c}). [-τοσ οσ]. ο σατανασ κατοικει. 14. [αλλ]. — κατα σου (*habet* C^{a}). [οτι εχεισ]. βαλααμ'√. [εδιδασκεν]. — εν τω βαλακ (*at* C^{a} τον βαλακ). (βαλλειν C^{a}). [ἰσλ' φαγ.]. 15. [των νικο.]. ομοιωσ (*pro* ο μισω). 16. [-ησον ει]. συ (*pro* σοι: C^{a} *cum* Steph.)√. 17. λεγι√. [νικωντι].—αυτω φαγειν. εκ (*pro* απο). —δωσω αυτω *secund.*—ο (*ante* ουδεισ: *habet* C^{a}). οιδεν (*pro* εγνω). 18. [τησ εν θυατειροισ]. [αυτου *prim.*]. φλοξ (*pro* φλογα). 19. — και την διακονιαν (C^{a} *habet* και διακονιαν, C^{c} και την δια., *sed uterque post* πιστιν). [την ϋπομ.]. — σου *secund.* — και *ult.* (C^{a} εσσχατα√). 20. [αλλ]. πολυ (*pro* ολιγα). αφεισ (*pro* εασ: C^{a} αφηκασ). γυναικα ἰαζαβελ (ἰεζαβελ' C^{a}). η λεγουσα (την λεγουσα[ν C^{c}] C^{a}). αυτην προφητειαν ειναι (προφητιν C^{ac}). και διδασκει και πλανα. + τουσ (*ante* εμουσ). φαγειν ειδωλοθυτα. 21. (*post* μετανοηση C^{a} *habet* και ου θελι μετανοησαι). εκ τησ πορνιασ ταυτησ (— αυτησ και ου μετενοησεν). 22. — εγω. καλω (*pro* βαλλω: C^{a} βαλω). μετανοησουσιν. αυτησ (*pro* αυτων). 23. [ερευνων]. *fin.* — υμων (*habet* C^{a}). 24. τοισ εν (*pro* και *prim.*: *improbat* εν C^{a}). — ουκ (θυατειρη οι ουκ C^{a}: + ουκ *tantum* C^{c}). εχουσιν√. — και *secund.* [βαθη]. [βαλω]. 25. εχεται κρατησαταιν√. αχρι ου. 26. — επι (*habet* C^{a}). 27. ποιμανι√. 28. [πρωϊνον]. 29. λεγι√.

III. 1. + επτα (*ante* $\overline{\pi\nu\alpha\tau\alpha}$). — το. [οτι ζησ]. 2. εγρηγορων (ε *not. et ras.*)√. [στηριξον]. εμελλον αποθανιν. [τα εργ.]. *fin.* + μου. 3. — ουν *prim.* [και ηκ. και τηρ.]. μετανοησησ (*pro* γρηγορησησ: C^{ac} *cum* Steph.). [επι σε *prim.*]. γνωση οιαν (*pro* γνωσ ποιαν). 4. αλλα εχισ ολιγα. — και *prim.* [α]. περιπατησουσιν√. 5. ουτωσ (C^{a} *cum* Steph. ουτοσ). εξαλιψω√. ομολογησω. εμπροσθεν (*pro* ενωπιον *prim.*). 7. φιλαδελφια√. εκκλησιαισ (*alterum* ι *eras.*). ο αληθινοσ ο αγιοσ. — την (*habet* C^{a}). κλιν (*pro* κλειδα). [του]. δαδ. και ανυγων (*pro* ο ανοιγων). και ουδισ κλισει και κλειων και ουδισ ανυξει (και κλειων *cum punctis, at iterum rasis*). 8. τα εργα σου. ηνεωγμενην. ην (*pro* και *prim.*). — αυτην. 9. δεδωκα (*pro* διδωμι). ηξουσιν. προσκυνησουσιν. γνωση (*pro* γνωσιν). 10. *init.* [οτι]. — τηρησω. πιρασμου√. ερχεσθε√. πιρασαι√. 11. — ιδου. κρατι√. εχισ√. μηδισ√. 12. αυτω (*pro* αυτον *prim.*: C^{a} *cum* Steph.). — εν (C^{a} *habet*). — ετι. [επ αυτον]. κενησ ἰηλμ'√. (C^{a} τησ καταβαινουσησ). (*Ex* ου *priore in* ουρανου C^{a} θυ *fecerat, sed* ου *ipse restituit*)√. [μου το καινον]. 13. ° εχων (ο *p.m.* ?). λεγι√. 14. εν λαοδικια εκκλησιασ. + και (*post* αμην: *improbat* C^{a}). + ο *ante*, + και *post* αληθινοσ. εκκλησιασ (*pro* κτισεωσ: C^{a} *cum* Steph.). 15. — ει (*habet* C^{a}). ησ (*pro* ειησ). 16. οτι ουτωσ. χλιεροσ *p.m.* (χλιαροσ C^{a} *cum* Steph.). ζεστροσ ουτε ψυχροσ ει (ρ *eras.* C^{a} *vel* C^{c} *transfert* ει *post* ψυχροσ, *ubi legitur p.m., in locum post* ζεστροσ). πασυε του στοματοσ σου (*pro* μελλω σε εμεσαι *ad fin. vers.* C^{a} *habet* μελλω σε εμιν εκ του στοματοσ μου). 17. — οτι *secund.* [ουδενοσ]. χριαν√. οτι ταλαιπωροσ ει (— συ *et* ο: C^{a} *cum* Steph.). [και ελεεινοσ]. 18. [παρ εμου χρ.]. κολλυριον. ενχρισαι. 19. αν (*pro* εαν). [ζηλωσον]. 20. ανοιξω. + και (*ante* εισελευσομαι). διπνησω√.

IV. 1. ϊδον. [ηνεωγμενη]. + ϊδου (*ante* η φωνη). λαλουσαν. λεγων (C^{a} *cum* Steph. λεγουσα). [αναβα]. διξω√. [α] δι√. 2. *init.*—και (ευθεωσ δε C^{a}). + ο (*ante* επι τον θρονου καθ.: ο *eras.*). 3. [και ο καθημενοσ]. — ην. σαρδιω. ϊερεισ (ε *priore raso, pro* ιρισ). 3, 4. — ομοι. ορασ. σμαραγ. και κυκλ. του θρον. (ὁμοιοτ.: *supplet* C^{a}, *legens* ομοιωσ ορασι κ.τ.λ.). 4. θρονουσ (*pro* θρονοι). εικοσιτεσσαρεσ (*primo loco*)√.—[*habet* και] επι τουσ θρ. ειδον τουσ εικ. και τεσσ. (ὁμοιοτ.: *non supplet*). εν λευκοισ (— ιματιοισ).—εσχον. χρυσεουσ. 5. και φωναι και βρονται. — αι εισι *ad* θρονου *prim.* v. 6 (ὁμοιοτ.: *supplet* C^{a} α εισιν τα επτα πνευματα του θυ και ενωπιον του θρονου). 6. + ωσ (*ante* θαλασσα). [ὑαλινη]. [εν μεσω]. [τεσσαρα]. εμπροσθεν. 7. ωσ ομοιον ανθρωπω (*pro* ωσ ανθρωποσ). πετομενω. 8. και τα τεσσερα ζωα εν εκαστον αυτων

ειχον. εσωθεν (C^a εσωθεν)√. γεμουσιν. ουχ εξοσαν (*pro* ουκ εχουσιν: C^a *cum* Steph.). λεγοντεσ. αγιοσ *octies* (*improbat* C^a *post tertium*). κ̄σ̄ θ̄σ̄ παντοκρατωρ (*at* + ο *ante* θ̄σ̄ C^a). 9. δωσωσιν. — δοξαν (*habet* C^a). τω θρονω. *fin.* + αμην (cf. v. 10). 10. *init.* + και. εικοσιτεσσαρεσ. προσκυνησουσιν. + αμην (*post* αιωνων). βαλλουσιν (*alterum* λ *eras.*)√. *fin.* εντεσ (*pro* λεγοντεσ: C^a *cum* Steph.). 11. + ο κ̄σ̄ και θ̄σ̄ ημων (*post* κ̄ε̄). — *την secund.* [*habet tert.*]. ησαν (*pro* εισι).

V. 1. (ειτι? *pro* επι *prim. vetus instaurator, errore*)√. [ειδον: *sic* vv. 2. 6. 11]. — βιβλιον γεγραμμενον (*habet* C^a). εμπροσθεν (*pro* εσωθεν). (+ και *ante* κατεσφ. C^a). επτα (ε *p.m.*)√. 2. κηρυσσοντα ἰσχυρον εν φ. μ. — εστιν. ανοιξε (*sic* v. 3; *non* vv. 4. 9)√. 3. εδυνατο. ουτε (*pro* ουδε *prim. et tert.*). — ουδε υποκατω τησ γησ (ὁμοιοτ.). 4. — εγω. εκλααν πολυ (*at* εκλεον π. C^a). ευρεθησεται (C^a *cum* Steph. ευρεθη). — και αναγνωναι (ὁμοιοτ.). 5. — ο ων. δ̄ᾱδ̄. [λυσαι]. 6. — και ιδου. [εν μεσω *bis in versu*]. εστηκωσ. εχων. εισιν√. τα επτα π̄ν̄ᾱτ̄ᾱ του θ̄ῡ απεσταλμενα (— *τα secund.*). 7. ηλθεν√. ειληφεν√. — το βιβλιον. τησ καθημ. (του κ. C^a *cum* Steph.)√. 8. ελαβεν√. τεσσερα√. [εικοσιτεσσαρεσ]. επεσαν. εκαστοσ εχοντεσ. κιθαραν. χρυσεασ. α (*pro* αἱ). — αι (*ante* προσευχαι: C^a *habet*). 9. λαβιν√. [ημασ *sic*]. 10. αυτουσ (*pro* ημασ). [τω θ̄ω̄ ημων]. βασιλιαν (*pro* βασιλεισ). ἱερατειαν (*pro* ἱερεισ). βασιλευσουσιν. 11. + ωσ (*ante* φωνην). κυκλω. + και ην ο αριθμοσ αυτων μυριαδεσ μυριαδ̄ω̄ (*ante* και χιλ.). 12. εστιν√. λαβιν√. 13. το (*pro* ο εστιν). επι τησ γησ. — και υποκατω τησ γησ (ὁμοιοτ.). και τα εν τη θαλασση (— α εστι). + και (*post* παντα). [λεγοντασ]. (και *post* του θρονου *improbat* C^a). παντοκρατοροσ (*pro* και το κρατοσ: C^a *cum* Steph.). 14. [τεσσαρα]. [ελεγον]. — εικοσιτεσσαρεσ. [επεσαν]. — ζωντι *ad fin. vers.*

VI. 1. ἰδον. [οτε]. ηνυξεν (*sic* vv. 3. 7)√. μιαν εκ των επτα (— σφραγιδων: *supplet* C^a). ενοσ ^{εκ} (εκ *p.m.*). λεγοντων. φωνην. ὑδε (*pro* βλεπε: *sic* vv. 3. 5. 7). 2. [και ειδον: *sic* v. 5]. επ αυτον (*littera* ο *vel* ε *sequens eras.*). εξηλθεν√. ενικησεν (*pro* ινα νικηση). 3. την σφραγιδα την δευτεραν. 4. + ἰδον και ἰδου (*ante* εξηλθεν). [πυρροσ]. επ αυτον. (αυτω *post* εδοθη *prim. improbat* C^a). εκ (*pro* απο: *improbat* εκ τησ γησ C^a). ειναι. σφαξωσιν√. 5. ηνυξεν√. την σφραγιδα την τριτην. επ αυτον. χιριν√. 6. + ωσ (*ante* φωνην). [εν μεσω]. (σιτου *improbatum sed rursus restitutum*). τρισ√. κριθων. 7. [φωνην]. λεγοντοσ. 8. *init.* και ἰδον. — ο *secund.* ηκολουθι αυτω (— μετ). [αυτοισ]. επι το τεταρτον τησ γησ αποκτειναι. — εν *secund. et tert.* 9. ηνοιξεν√. την σφραγιδαν την ειδον (*sic p.m., at in exemplari suo procul dubio pro* ειδον *erat* ε̄ ἰδον: C^a *habet* ε̄ σφραγιδα). + των ανθρωπων (*post* ψυχασ). και δια την μαρτυριαν *bis script.* (*secund. notavit* C^a). εσχον (ειχον C^a *cum* Steph.). 10. εκραξαν. — ο *tert.* εκδικησεισ. εκ (*pro* απο). 11. εδοθη αυτοισ εκαστω στολη λευκη. ερεθη. [αναπαυσωνται]. επι χρονον μικρον (— ετι). εωσ πληρωσωσιν (— ου). αποκτεννεσθαι. + ὑπο αυτω̄ (*ante* ωσ και αυτοι: *improbat* C^a). 12. [ειδον]. ενυξεν (ηνυξεν C^a)√. — ιδου. σισμοσ√. [μεγ. εγ.]. μελασ εγενετο. + ολη (*post* σεληνη). 13. [επεσαν]. επι (*pro* εισ). βαλλουσα. απο (*pro* ὑπο). ανεμου μεμειγαλου (··· *p.m.*?). σιομενη√. 14. + ο (*ante* ουνοσ). ελισσομενοσ. βουνοσ (*pro* νησοσ). — αυτων. εκινησαν (C^a *cum* Steph.). 15. και οι χιλιαρχοι και οι πλουσιοι. ἰσχυροι (*pro* οι δυνατοι). — και πασ ελευθεροσ (*habet* C^a: ὁμοιοτ.?). σπηλεα√. 16. λεγουσιν√. ορεσιν√. πεσεται√. κρυψεται. τω θρονω. επι (*pro* απο *secund.*: C^a *cum* Steph.). 17. αυτων.

VII. 1. και μετα τουτο ἰδον δ̄ αγγ. [τεσσαρασ γων.]. [τεσσαρασ αν.]. πνευση. [επι τησ γησ]. [παν δεν.]. 2. [ειδον]. αναβαινοντα. [ανατολησ]. σφαγιδα (C^a σφρα.)√. εκραξεν√. τοισ τεσσαρεσ αγγελοισ (C^a *cum* Steph. τεσσαρσιν). 3. αδικησεται. μηδε (*pro* μητε) *bis in versu*. αχρισ σφραγισωμεν (— ου). 4. ηκουσαν. εκατο̄ τεσσερακοντα χιλιαδεσ (— τεσσαρεσ). ισλ̄√. 5—8. δωδεκα *decies*. εσφραγισμενοι *prim. et duodecimum retinentur: deest* εσφρ. *decies*. 5. — εκ φυλησ γαδ ῑβ̄ χιλ. εσφ. (ὁμοιοτ.). 6. νεφθαλι. 7. — εκ φυλησ συμεων ῑβ̄ χιλ. εσφ. (ὁμοιοτ.). λευει. δωδεκα χειλιαδεσ (*post* λευει: *item post* βενιαμιν *et* ἰωσηφ v. 8). ἰσσαχαρ. 8. βενιαμιν *ante* ἰωσηφ. 9. ἰδον. [και ἰδου οχλοσ πολυσ]. οσ (*pro* ον: C^a *cum* Steph.). [αυτον]. ουδισ εδυνατο. περιβεβλημενουσ (-νοι C^a *cum* Steph.). φοινικασ (-κεσ C^a *cum* Steph.). 10. κραζουσιν. η σωτηρια τω θ̄ω̄ ημων (— τω καθημενω: *habet* C^a *post* ημων) επι τω θρονω (C^a του θρονου). (C^a του αρνιου, *at p.m.* τω αρνιω). *fin.* + εισ τουσ αιωνασ των αιωνων αμην (*improbat* C^a). 11. — οι (*habet* C^a). ἱστηκισαν. επεσαν. τα προσωπα. 12. [και η σοφια]. — η *quart.* (*habet* C^a). *fin.* [αμην: *sic*]. 13. — εκ. εισ των πρεσ. λεγ. μοι *bis script.* (*secundum delet* C^a)√. ^{σ}τολασ (^{σ} *p.m.*? *silet* Tischend.). εισιν√. 14. + μου (*post* κ̄ε̄). ειπεν (— μοι). [εκ τ. θλ. τ. μ.]. αυτασ (*pro* στολασ αυτων *secund.*). 15. [του θρονου]. γινωσκει (*pro* σκηνωσει επ: επ *inserit* C^a, σκηνωσει C^c *marg.*). 16. πινασουσιν√. — ετι *prim.* ουδε διψασουσιν. [ουδε μη π.]. + ἐτι (*post* ηλιοσ: ··· *p.m.*). 17. [ποιμανει]. [οδηγησει]. ζωησ (*pro* ζωσασ). εξαλιψει√. δρακυον, cf. xxi. 4 (C^a δακρ.)√. [απο τ. οφ.].

VIII. 1. [οτε]. ηνοιξεν√. ειμιωριον√. 2. ἰδον√. εστηκασιν√. 3. ηλθεν√. του θυσιαστηριου. δωσει (*pro* δωση). — το (*ante* ενωπιον). 4. αναβη καπνοσ (ανεβη ο καπ. C^a *cum* Steph.). χιροσ√. 5. τον (*pro* το). αυτον (*pro* αυτο). βρονται και φωναι και αστ. 6. [αγγελοι εχοντεσ]. αυτουσ (*pro* εαυτουσ: C^a *cum* Steph.). σαλπισωσιν√. 7. — αγγελοσ. εσαλπισεν√. μεμιγμενον εν αιμ. + και το τριτον τησ γησ κατεκαη (*post* γην). 8. — αγγελοσ (*non* vv. 10. 12). εσαλπισεν (*sic* vv. 10. 12). εγενηθη (*pro* εγενετο). 9. [απεθανε]. + μεροσ (*post* τριτον *prim.*). ψυχην. διεφθαρησαν. 10. + των (*ante* ὑδατων). 11. αψινθιον (C^a αψινθοσ *cum* Steph.) *sine articulo*. λεγεται και εγενετο (*pro* γινεται: C^a *improbat* και λεγεται). + των ὑδατων (*post* τριτον). αψινθιον *secund.* + των (*ante* α̅ν̅ω̄ν̄). 12. φανη. 13. [ειδον]. — ενοσ. αετου (*pro* αγγελου). πετομενου. — εν. τουσ κατοικουντασ.

IX. 1. [αγγελοσ: *sic* v. 13]. εσαλπισεν (*sic* v. 13)√. [ειδον]. αστερασ (-ρα C^a *cum* Steph.). πεπτωκοτασ (-τα C^a *cum* Steph.). κλισ√. 2. — και ηνοιξε το φρεαρ τησ αβυσσου (ὁμοιοτ.). επι (*pro* εκ *prim.*: *habet* εκ C^a). καμινοσ *primò, at* καπινοσ *p.m.* (*pro* καπνοσ *secund.*)√. [εσκοτισθη]. vv. 2, 3. — του φρεατοσ και εκ του καπνου (C^a του φρεατοσ και εκ το[υ *partim absciss.*] καπνου) ὁμοιοτ.√. 3. αυτοισ (*pro* -αισ): *sic* vv. 4. 5. ^{σ}κορπιοι (σ *p.m.*). 4. αυτοισ (*pro* -αισ). αδικησωσιν√. — ουδε παν χλωρον (ὁμοιοτ.). ουδε̄ *i. e.* ουδεν *ante* παν δενδρον *in facsimili* Tab. XV., *sed* ουδε *in editione utrâque*. (*Super* δενδ C^a χλω, *rursusque abstersit*). — μονουσ. εχουσιν√. σφραγιδαν (ν C^a *instauravit*). *fin.* — αυτων. 5. αυτοισ (*pro* -αισ). αποκτινωσιν√. βασανισθησονται. πεση√. 6. ου μη ευρησουσιν. αποθανιν√. φυγη. 7. ομοιοι. 8. ειχαν (*non* v. 9). 10. ομοιοισ. και (*pro* ην). — και (*ante* η εξουσια). 11. *init.* — και. εχουσιν εαυτων τον βασιλεα τον αγγ. (— εφ). + ω (*ante* ονομα αυτω). [αβαδδων]. και εν τη ελληνιδι εχι ονομα απολλυων. 12. — η *bis* (η μια C^a). ερχεται (C^a *cum* Steph.). 13. *init.* — και. (φωνησ C^a). — μιαν εκ των τεσσαρων κερατων (C^a μιασ εκ των κερατων). 14. λεγοντα (C^a λεγουσησ). ο εχων (*pro* οσ ειχε). τεσσαρεσ (*sic* vii. 2). 15. — οι *secund.* — και ημεραν (ὁμοιοτ.). ἱνα μη αποκτινωσιν. 16. + των (*ante* στρατευματων). δυο μυριαδων μυριαδασ. — και *secund.* 17. [ειδον]. επανω (*pro* επ). θυωδεισ (*levi rasura s.m.*? θιωδεισ). *fin.* θιον (*non* v. 18)√. 18. απο (*pro* υπο). πληγων (*pro* τριων). — εκ *secund. et tert.* των στομ. (ου C^a, *at rursus abstersit*)√. 19. *init.* η γαρ εξουσια των ἱππων εν τω στοματι αυτων εστιν και εν ταισ ουραισ αυτων αι γαρ ουρ. κ.τ.λ. [οφεσιν]. εχουσασ (εχουσαισ C^a). αδικουσινν√. 20. + αυτων (*ante* ταυταισ). ουδε (*pro* ουτε). χιρων√. προσκυνησουσιν. + τα (*ante* ἰδωλα√). χρυσαια. χαλκεα. και τα ξυλινα και τα λιθινα. δυνανται. 21. φονων (ο *minutâ formâ*: *p.m.* an *s.m.*?)√. φαρμακων. πονηριασ (C^a *vel* C^c *cum* Steph., *at* πορνιασ√).

X. 1. [ειδον: *sic* v. 5]. [αλλ. αγγ. ισχ.]. η θριξ (*pro* ιρισ: C^a λι ἰρισ). + αυτου (*post* κεφαλησ). 2. εχων (*pro* ειχεν). βιβλαριδιον (λι C^a, *sed abstersit*). ηνεωγμενον. εθηκεν√. τησ θαλασσησ. τησ γησ. 3. εκραξεν√. μυκατε√. + ωσ (*ante* ελαλησαν: C^a *improbat*). — αι. φωναι (*pro* βρονται: *at* C^a αι ε. βρονται *cum* Steph.). *fin.* ταισ εαυτων φωναισ. 4. οσα (*pro* οτε). — τασ φωνασ εαυτων. [εμελλον]. — μοι. οσα (*pro* α). [επτα *secund.*]. αυτα (*pro* ταυτα). 5. ηρεν√. + την δεξιαν (*ante* εισ τον ουρανον). 6. ωμοσεν τω ζ. (— εν: *habet* C^c). εκτισεν√. — και την θαλασσαν και τα εν αυτη (*habet* C^a). *fin.* ουκετι εστιν (ουκετι εσται C^a). 7. αλλ. του αγγελου του εβδομου. ετελεσθη. ευηγγελισεν√. τουσ εαυτου δουλουσ

και τους προφητας. 8. λαλουσαν. λεγουσαν. [βιβλαριδιον]. + του (*ante* αγγελου).—επι τησ θαλασσησ και (*habet* C^{a}). 9. [απηλθον]. δουναι. βιβλιον (*pro* βιβλαριδιον): *sic* v. 10. λαβε αυτο και καταφαγε και πικρανι (*post* καταφαγε C^{a} *addit* αυτο). αλλα. 10. ωσ μελει γλυκυ. εγεμισθη (*pro* επικρανθη). *fin.* (+ πικριασ C^{a}). 11. λεγουσιν (*pro* λεγει). δι√. και εθνεσιν. βασιλευσιν√.

XI. 1. λεγει (C^{a} C^{c*} λεγων: + και εστηκει ο αγγελοσ *ante* λεγων C^{c*}). εγειρε. 2. *init.* και τησ αυλησ τησ εσωθεν του ναου και εκβαλε εσω (*corrigit* C^{a} την αυλην την: *pro* ναου *primò* λαου *p.m.*, *corrigit* C^{a}, *qui etiam* και *ante* εκβαλε *improbat*: *pro* εσω C^{a} *legit* εξωθεν). + και (*ante* τοισ εθνεσιν√: *improbat* C^{a}). πατησουσιν√. τεσσερακοντα δυο. 3. δυσιν μαρτυσιν√. (+ πεντε *post* εξηκοντα C^{c*}). περιβεβλημενουσ (C^{a} *cum* Steph. -νοι). 4. οι δυο ελαιαι (C^{a} αι, *qui etiam legit* και αι δυο λυχνιαι).—αι (*ante* ενωπιον). του κυ (*pro* του θυ). εστωτεσ (C^{c} *cum* Steph.). 5. θελει αυτουσ *vrim.* ητισ (*pro* ει τισ *secund.*: C^{a} *cum* Steph.). θεληση αδικησαι αυτουσ ουτωσ. δι√. 6. [-σιν εξου. κλ. τον ουρ.]. ϋετοσ βρεχη τασ ημερασ τησ προφητιασ αυτων.—και (*ante* παταξαι: *habet* C^{a}). + εν (*ante* παση). [εαν θελησωσι]. 7. τελεσωσιν√. τοτε (*pro* το *secund.*: C^{a} το). μετ αυτων πολεμον. 8. [τα πτωματα]. (+εσται C^{c*} *ante* επι). πλατιασ√. + τησ (*ante* πολεωσ). (+ και εγγυσ ο ποταμοσ *post* σοδομα C^{a}). και ο κσ (—ημων: *at improbat* και C^{a}, *post* κσ *addens* και αυτων). 9. βλεπουσιν. των φυλων και λαων γλ. (και *p.m.*). το πτωμα *prim.* [τρεισ και]. αφιουσιν (αφησουσιν C^{a} *correcturus*, *non absolvit*). μνημα (C^{a} *cum* Steph.). 10. χαιρουσιν. ευφραινονται. πεμπουσιν (C^{a} *cum* Steph.). οι προφηται οι δυο. 11. —τασ. τρισ√. ημισυ (ο *eraso*)√. εισ (*pro* επ). [επεσεν]. θεορουντασ (C^{a} θεωρ.)√. 12. [ηκουσαν, ν *erasum*]. φωνησ μεγαλησ. λεγουσησ. αναβατε. 13. *init.* [και]. εκινη√. [ωρα]. σισμοσ (*non* v. 19)√. επεσεν√. σισμω√. εν φοβω (*pro* εμφοβοι). 14. (— η *prim.* C^{a}). παρηλθεν. ιδου ερχεται η ουαι η τριτη τ. 15. εσαλπισεν√. εγενετο (*pro* εγενοντο *prim.*: C^{a} *cum* Steph.). [λεγουσαι]. εγενετο η βασιλια. *fin.* + αμην. 16. — οι *prim.* (*habet* C^{a}). εικοσιτεσσαρεσ. [οι ενωπ.]. οι καθηνται (*pro* καθημενοι: *improbat* οι C^{a}). + και (*ante* επεσαν). 17. κσ (*pro* κε).—ο (*ante* παντοκρατωρ: *habet* C^{a}). — ο ερχομενοσ (και *praecedens improbat* C^{a}). [ειληφασ]. 18. ωργισθη (C^{a} *cum* Steph.). — τοισ (*ante* φοβουμενοισ). τουσ μικρουσ και τουσ μεγαλουσ (C^{c} *cum* Steph.). [-ροντασ]. 19. ηνυγη. [θυ εν]. + ανω (*post* ουρανω: *improbat* C^{a}). του θυ (*pro* αυτου *prim.*). εγενετο (C^{a} *cum* Steph.). [και σεισμ.].

XII. 1. σημιον (*sic* v. 3)√. την σεληνην (C^{a} *cum* Steph.). 2. + και (*ante* κραζει). 3. πυρροσ μεγασ. επτα διαδηματα. 4. συρι√. + το τριτον (*etiam post* των αστερων: C^{a} *notavit*)√. 5. [αρρενα]. ποιμενιν√. ηρταγη. + προσ (*ante* τον θρονον). 6. + εκει (*post* εχι√). [απο]. τρεφουσιν. αυτον (*pro* αυτην: C^{a} *cum* Steph.). (*fin.* + πεντε C^{c*}: cf. xi. 3). 7. [ο μιχ.]. πολεμησαι μετα (*pro* επολεμησαν κατα). επολεμησεν√. 8. + προσ αυτον (*post* ισχυσαν). ουδε (*pro* ουτε). τοτε (*pro* τοποσ: C^{c} *cum* Steph.).—αυτων (αυτοισ *sine* ετι C^{c}). 9. —ο *tert.*—και (*post* διαβολοσ). [ο σατ.]. 10. εν τω ουνω λεγουσαν. βασιλια√. [χριστου *plenè*]√. εβληθη. [κατηγοροσ]. [αυτων]. 11. ουτοι (*pro* αυτοι). [ουκ ηγ.]. (εαυτων C^{a} *pro* αυτων *secund.*). 12. ευφρενεσθε√.—οι *prim.* κατοικουντεσ εν αυτοισ (*pro* εν αυτοισ σκηνουντεσ). εισ (*loco* τοισ κατοικουσι). — μεγαν. 13. [ειδεν]. (οτι εβληθη ο δρακων εισ C^{a}). εδωκεν (*pro* εδιωξε: *at* C^{a} εξεδιωξεν). ετεκεν τον αρσενα. 14. (C^{a} εδοθη). [-κι δυο].—του *prim.*— τον. [οπου τρεφεται].— καιρον (και καιρον C^{a}). κερουσ√. ημισυ (-συ C^{a}: cf. xi. 11). 15. εκ του στοματοσ αυτου οπισω τησ γυναικοσ. αυτην (*pro* ταυτην). 16. [κατεπιε]. 17. [επι]. απηλθεν πολεμον ποιησαι. επιλοιπων. *fin.* του θυ (*pro* του ιυ χυ: *at* ιυ *tantum* C^{a}). 18. εσταθη (*sic*).

XIII. 1. [ειδον: *sic* vv. 2. 11]. κερατα δεκα και κεφαλασ επτα. αυτων (*pro* αυτου *prim.*: C^{a} *cum* Steph.). διαδηματα δεκα. [ονομα]. 2. παρδαλι√. αρκου. λεοντων.— ο (*ante* δρακων: *habet* C^{a}). 3. — ειδον. + εκ (*post* μιαν). [ωσ]. θανατου θανατου (··· υ *p.m.*) εθερ.√. εθαυμασεν ολη η γη (—εν). 4. τω δρακοντι. οτι (*pro* οσ). εδωκεν την εξου. τω θηριω (*pro* το θηριον). + και (*ante* τισ *secund.*). [δυναται]. 5. [βλασφημιασ]. αυτω ποιησαι (—εξουσια: *habet* C^{a}). + ο θελει (*ante* μηνασ). τεσσερακοντα δυο. 6. [ηνοιξε]. βλασφημιασ. αυτον (*pro* το ονομα αυτου: C^{a} *cum* Steph.). — και *ult.* (*habet* C^{a}). σκηνουντεσ√. 7. ποιησαι πολεμον [*nihil omissum*]. εξουσιαν (· C^{a})√. + και λαον (*post* φυλην). 8. [αυτω]. ων γεγραπται (— ου: *habet* C^{a}). + αυτων (*post* ονοματα: *improbat* C^{a}). εν βιβλω (— τη: *at* εν τω βιβλω C^{a}). + του (*ante* εσφαγμενου). 10. — αιχμαλωσιαν συναγει. [-ρα: *bis in versu*]. αποκτεινει. ϋ η πιστισ (· *p.m.*)√. 11. ειχεν√. 12. [ποιει *bis in versu*]. εν αυτη κατοικουντασ. προσκυνιν (— ινα). 13. σημια (*sic* v. 14)√. [ινα και πυρ ποιη καταβ. εκ τ. ουρ. εισ (*pro* οι *p.m. scripsit* υ *primò*)]. 14. + και (*ante* ποιησαι *secund.*). [εικονα]. [ο εχει]. πληγησ (*pro* την πληγην). μαχαιρησ και εζησεν. 15. [αυτω δου. πν.]. ποιησει οσοι αν [*deest* ινα *post* ποιησει]. προσκυνησουσιν τη εικονι. — ινα (*ante* αποκτανθωσιν√). 16. (C^{a} ποιησει).— τουσ *secund.* τουσ πτωχουσ και τουσ πλουσιουσ. ϊνα δωσιν αυτω (*at* ϊνα δωσι αυτοισ C^{a}). [χαραγμα]. το μετωπον. 17. *init.* — και (*habet* C^{a}). [δυνηται]. το χαραγμα του θηριου η το ονομα αυτου η. 18. ουσ (*pro* τον νουν: C^{c} νουν *tantum*). εστιν *secund.* — και ο αριθμοσ αυτου. εξακοσιαι (*sic*) εξηκοντα εξ'.

XIV. 1. [ειδον: *sic* v. 6]. το αρνιον εστοσ. τεσσερακοντα τεσσαρεσ. + αυ του και το ονομα (*post* ονομα: αυ *p.m.*). *fin.* αυτω (C^{a} *cum* Steph. αυτων). 2. — μεγαλης (*habet* C^{a}). η φωνη ην ηκουσα ωσ κ. (*pro* φωνην ηκουσα κ.) κιθραισ (α *p.m.*)√. 3.—ωσ. + και ην *sic* (*post* καινην: ην *p.m.*). τω των τεσσαρων (*sic*)√. + ενωπιον (*ante* των πρεσβ.). εδυνατο. (αι *improbat* C^{a}). εκατον τεσσερακοντα μιαν (τεσσαρεσ *pro* μιαν C^{a}). 4. — εισιν *tert.* — οι (*ante* ακολου.). [α ϋπαγη]. [ουτοι ηγορ.]. απ αρχησ (*pro* απαρχη). + εν (*ante* τω αρνιω *secund.*: *improbat* εν C^{a}). 5. [ουχ ευρ. ψευδ.]. ψευδοσ (*pro* δολοσ). [γαρ].— ενωπιον του θρονου του θυ. 6. — αλλον (*habet* C^{c}). πεταμενον. μεσουρανηματι (ω *delet* C^{a}). ευαγγελισασθε επι. καθημενουσ (*pro* κατοικουντασ). + επι (*ante* παν). 7. — λεγοντα. [εν φ. μ.]. [θν]. πρησαντι (πρι *primò*, *at* ποι *p.m.*)√. + την (*ante* θαλασσαν). 8. — αγγελοσ (*habet* C^{c}). + δευτεροσ (*ante* ηκολουθησεν√).— λεγων επεσεν *usque ad* v. 9 ηκολουθησεν (*ὁμοιοτ.*: C^{a} *supplet*, *sic varians*:—επεσε:—η πολισ:—οτι: πορνιασ√: πεπτωκαν: + τα *ante* εθνη: και αλλοσ αγγελοσ ηκολουθησεν τριτοσ). 9. προσκυνι το θηριον. λαμβανι√. τω μετωπω. 10. [εκ του οινου του θ. του θυ]. αγγελων αγιων (—των). 11. εισ εωνασ των αιωνων αναβαινει (C^{a} αιωνασ). 12. + η (*ante* ϋπομονη).— ωδε *secund.* των τηρουντων. [-τιν ιυ]. 13. λεγουσησ εκ του ουρανου. — μοι. [εν κω]. — ναι (*habet* C^{a}). αναπαησονται. γαρ (*pro* δε). ακολουθι√. 14. — και ειδον. καθημενον ομοιον υϊω. εχοντα (C^{a} εχον). [τησ κεφαλησ]. 15. + αυτου (*post* ναου). φωνη μεγαλη. ηλθεν (— σοι). του θερισμου (*pro* του θερισαι). 16. τησ νεφελησ. 17. [*cum* Steph.]. 18. [εξηλθεν]. [-ριου εχ-]. εφωνησεν√. φωνη (*pro* κραυγη). λεγω (C^{a} *cum* Steph. λεγων)√. το δρεπανον (*secund.*) σου το οξυ. + τησ αμπελου (*post* βοτρυασ). [ηκμ. αι στ. αυτ.]. 19. επι τησ γησ (*pro* εισ την γην). ετρυγησεν√. του θυ την μεγαλην (τ *p.m.*)√. 20. [εξω]. διακοσιων (*pro* εξακοσιων: C^{a} *cum* Steph.).

XV. 1. ϊδον. σημιον√. 2. [ειδον: *sic* v. 5]. [ϋαλινην *bis in vers.*]. [νικωντασ]. — εκ *secund.* — εκ του χαραγματοσ αυτου (*ὁμοιοτ.*??: *habet* και). αυτου *ult.* (υ *in ras.*: *utrum autem?*)√. *fin.* + κυ (*ante* του θυ). 3. αδοντασ (*pro* αδουσι). μωϋσεωσ. + του (*ante* δουλου). [λεγοντεσ]. βασιλευ των αιωνων (*pro* ο βασιλευσ των αγιων: C^{a} βασιλευσ, *forsan* ο βασιλευσ, υ *in* σου *eraso*: *pro* αιωνων *etiam* C^{a} *habet* εθνων, *at idem forsan restituit* αιωνων). 4. τισ σε ου φοβηθη (— μη). [δοξαση]. [οσιοσ]. [π. τα εθ.]. ηξουσιν√.— τα *secund.* + ενωπιον (*post* δικαιωματα). 5. — ιδου. ηνυγη√. 6. [εξηλθον]. [-γοι εχον.]. [εκ του ναου ενδεδ.]. καθαρουσ λινουσ (— και) λαμπρουσ. 7. — εν (*habet* C^{a}). εδωκεν√. — επτα *secund.* *fin.* + αμην. 8. [ναοσ καπνου]. ουδισ√. [ηδυνατο] εισ τον ναον εισελθειν.

XVI. 1. [φωνησ μεγαλησ εκ του ναου]. ϋπαγεται√. και εκχεεται. + επτα (*ante* φιαλασ). 2. — και απηλθεν *usque ad* την γην (*ὁμοιοτ.*: C^{a} *supplet*, *at* εξεχεεν√ *et* εισ *pro* επι). ελκον πονηρον και κακον (C^{a} *primò* ελκοσ και *i. e.* κακον: *at rursus delevit* κα). επι (*pro* εισ). *fin.* προσκυνουντασ την εικονα αυτου. 3. εισ (*loco* και ο δευτεροσ αγγελοσ εξεχεεν: C^{a} *cum* Steph., αγγελοσ *omisso*). ωσι (*pro* ωσ). ζωσα απεθανεν επι τησ θαλασσησ.

4. — αγγελοσ. εξεχεεν√. επι (*pro* εισ *prim.*).— εισ *secund.* [εγενετο]. 5. των αγγελου (ου *p.m.*)√.—κυριε. [ο ηγ]. ο οσιοσ (— και). 6. αιματα *prim.* εδωκασ αυτοισ πιειν. οπερ αξιοι εισιν (— γαρ). 7. — αλλου εκ. κρισισ√. 8. [αγγελοσ]. εξεχεεν√.— εν. 9. [-μησαν το ονομα]. (υ θυ του C^{c} *rescripsit : latent p.m.* A *vel* Λ [*unâ litterâ sequente*] ΑΥ [?]√). + την (*ante* εξουσιαν). 10. — αγγελοσ (*sic* v. 12). εξεχεεν (*sic* v. 12)√. (εσκοτισμενη C^{c}). εμασωντο. απο (*pro* εκ). 11. — και εκ των ελκων αυτων (όμοιοτ.).— εκ των εργων αυτων. 12. — τον *tert.* ανατολησ. 13. εδοθη (*pro* ειδον). — εκ του στοματοσ του δρακοντοσ και εκ του στοματοσ του θηριου και (*idem initium :* cf. x. 8 ; xvi. 14 : C^{a} *supplet*). [τρια ακαθ.]. εἰὼσει (*pro* ομοια : ·· *p.m.*) βατραχουσ (-χοι C^{a}). 14. εισιν√. δαιμονιων. [εκπορευεσθαι : *at* C^{a} -ρευονται *sine a vel* και]. εισ (*pro* επι). — τησ γησ και (*idem init.*). + τον (*ante* πολεμον). — εκεινησ [ημ. τησ μεγ.]. 15. ερχεται (ομ *p.m.* ?). ο τε γρηγορων (τε *delet* C^{a}). βλεπωσιν√. 16. συνηγαγον.— *τον prim.* αρμαγεδω̄ (C^{a} αρμε-, *at rursus abstersit*). 17. οτε (*pro* ο εβδομοσ αγγελοσ : C^{a} ο ζ̄ αγγελοσ). εξεχεεν√. επι (*pro* εισ). εξηλθεν√. [μεγαλη]. εκ (*pro* απο *prim.*). του θυ (*pro* του ουρανου απο του θρονου). γεγονεν√. 18. βρονται και αστραπαι και φωναι και βρονται (*sic : improbat* C^{c} βρονται *secund., non* και). σισμοσ√ *bis in versu.* [εγενετο *prim.*]. οισ ουκ εγενοντο (*pro* οισοσ ουκ εγενετο : C^{a} *cum* Steph.). — οι. [ανθρωποι εγενοντο]. [ουτω]. 19. η πολισ (*pro* αι πολεισ : C^{a} αι πολισ√). επεσεν (C^{a} επεσαν). + του (*ante* δουναι).— το.— του (*ante* οινου). *fin.*— αυτου. 20. εφυγεν√. 21. ωσ ταλαντιαια (ωσ *p.m.*).

XVII. 1. — εκ. ελαλησεν√. — μοι. διξω√. — *των tert. et quart.* 2. εποιησαν πορνιαν (*pro* επορνευσαν). οι κατοικουντεσ την γην εκ του οικου (οινου C^{a}) τησ πορνιασ αυτησ. 3. απηνεγκεν√. [ειδον]. γεμοντα ονοματα *vel* γεμον τα ονοματα (C^{a} γεμον ονοματα). εχοντα (*ergo* γεμοντα). 4. ην (*pro* η *secund.*). πορφυρουν. κοκκινον. [και κεχρ. χρυσω]. ποτηριον χρουσουν (· *p.m.* ?). γεμων (γεμον C^{a} ?). *fin.* τα ακαθαρτα τησ πορνιασ αυτησ και τησ γησ. 6. ειδα.— εκ *prim.* τω αιματι (*at* του αιματοσ *sine* εκ C^{a}). θαυμα μεγα ειδων αυτην. 7. ειπεν√. [σοι ερω]. 8. *init.* + το. [ειδεσ]. εστιν√ *bis in vers.* αναβαινιν√. απωλιαν (*sic* v. 11)√. [ὑπαγειν]. [θαυμασονται]. [ου γεγ. τα ον.]. βλεποντων. [οτι ην]. και παλιν παρεστε (*pro* καιπερ εστιν : C^{a} και παρεστιν). 9. επτα ορη εισιν. 10. επτα βασιλεισ εσιν (ι C^{a}, *forsan etiam p.m.*). [επεσαν]. — και *secund.* ηλθεν√. μινε ζει (δει C^{a}). 11. ουκ εστιν ουτοσ ο ογδοοσ εστιν (— και αυτοσ). εστιν *tert.*√. 12. καιρατα√. βασιλιαν√. ουτω (*pro* ουπω : C^{a} *cum* Steph.). αλλα. εξουσιν (εξουσιαν C^{a} *cum* Steph.). ωσ βασιλεισ βα̈ (·· *p.m.*)√. λαμβανουσιν√. 13. γνωμην εχουσιν. την εξουσιαν αυτων (*pro* τ. ε. εαυτων). διδοασιν. 14. πολεμησουσιν√. νικησι√. εστιν√. 15. [λεγει]. ταυτα (*pro* τα υδατα : *at* C^{c} ταυτα τα υδατα). ειδεσ (σ *p.m.*)√.— η (*habet* C^{a}). + και (*ante* λαοι). εισιν√. 16. και (*pro* επι). μισησουσιν√.— εν. 17. αυτου (*pro* αυτων *prim.* : C^{a} *cum* Steph.). (αυτου Steph. *et p.m.* : αυτων C^{a}). και ποιησε μι. γν. (και ποιησε *tantum improbat* C^{a}). βασιλιαν (*non* v. 18)√. τελεσθησονται οι λογοι. 18. [ειδεσ]. — η *quart.* βασιλειων (*pro* βασιλεων).

XVIII. 1. *init.*— και. [ειδον]. + αλλον (*ante* αγγελον). 2. ἰσχυρα φωνη (— εν ισχυι *et* μεγαλη).— επεσε. δαιμονιων. [ακαθαρτου και φυλακη]. [ορνεου]. 3. [του οινου]. πορνιασ√. πεπτωκασιν. *Post* τησ γησ *secund.* ‘με’ ‘τ αυτησ επορνευσᾱ’ (υ *p.m.*, *etiam* ‘’ ‘ ’ *p.m.* : όμοιοτ.)√. [στρηνους]. 4. [αλλην φωνην]. εξελθαται. ο λαοσ μου εξ αυτησ. συνκοινωνησηται. *fin.* εκ των πληγων αυτησ ἱνα μη λαβηται. 5. εκολληθησαν (*pro* ηκολ.). 6. — υμιν και.— αυτη. + τα (*ante* διπλα). + αυτησ (*post* ποτηριω). εκερασεν√. κερασαται√. [αυτη]. 7. αυτην (εαυτην C^{c} *cum* Steph.). εστρηνιασεν√. + οτι (*ante* καθημε√ βασιλισσα). *fin.* ειδω. 8. ο θσ̄ ο κσ̄ ο κρινασ (C^{a} *cum* Steph.). 9. [κλαυσονται].— αυτην *prim.* επ αυτην.— και στρηνιασαντεσ (όμοιοτ. : *habet* C^{a}, *praetereaque* C^{c*} *adjecit* και στεναξωσιν). ἴδωσιν (*pro* βλεπωσι). πτωσεωσ (*pro* πυρωσεωσ : C^{a} *cum* Steph.). 10. —εν. 11. + σου (*ante* κλαιουσιν√). επ αυτην. 12. μαργαριτων. βυσσινων. [πορφυρασ]. σιρικου. [ξυλον].— και μαρμαρου (όμοιοτ.). 13. κἰναμωμου· (*i. e.* κινν.) + και αμωμον (*ante* και θυμιαματα : *improbat* C^{a}). [κ. κτ. κ. προβ.]. (ἵππον C^{a}, *sed rursus abstersit*). [ρεδων]. 14. [η]. σου τησ επιθυμιασ τησ ψυχησ. ριπαρα (C^{a} *cum* Steph. λιπαρα).√ — τα *secund.* απωλοντο (*pro* απηλθεν *secund.*). ου μη αυτα ευρησουσιν. 16. *init.* — και.— η μεγαλη η περιβεβλη (*deest unus στίχος, ut videtur, in exemplari*, cf. xix. 12 ; xxii. 2 : *supplet* C^{a}). [β. και π. και κ.]. κεχρυσωμενον [εν χρυσω]. μαργαριτη. 17. ο επι τον τοπον πλεων (*pro* επι των πλοιων ο ομιλοσ). 18. [εκραζον]. βλεποντεσ (*sic p.m.*, *at primò* λεγοντεσ, *pro* ορωντεσ). πολι τη μ. 19. [εβαλον]. τησ κεφαλησ. [εκραζον κλ. και πενθ. λεγ.].— ουαι *semel.* + τα (*ante* πλοια). 20. ευφρενου√. επ αυτη. ουραναι√. + και οι (*ante* αποστολοι). 21. λιθον ἰσχυρον (C^{c} ἰσχυροσ *pro* λιθον *primò, deinde* λιθον ἰσχυροσ *legit*). λιθον (*pro* μυλον : *i. e.* λιθον *bis in versu*). + οτι (*ante* ουτωσ). 21, 22. ετι εν αυτη φωνη κιθαρωδων· (— και). 22. σαλπιγγων.— πασησ τεχνησ.— και φωνη μυλου *ad fin. vers.* (όμοιοτ.). 23. [εν *prim.*]. φωνην νυμφιου (C^{a} *cum* Steph. φωνη). [οι *prim.*]. φαρμακια√. 24. [αιμα].

XIX. 1. *init.*— και. ωσ φωνην μεγαλην οχλου πολλου. λεγοντων.— και η δοξα και τιμη (C^{a} *habet* και η δοξα *tantum*). του θυ (*pro* κω̄ τω θω̄). 2. εκρινεν√. πορνην (η *p.m.* ?)√. εφθιρεν. πορνια√. εξεδικησεν√. δουλων αυτησ εκ χιροσ αυτησ (*pro* αυτησ *post* δουλων C^{a} *cum* Steph. αυτου). 3. [ειρηκαν]. 4. [επεσαν οι πρ. οι] εικοσιτεσσαρεσ. τεσσερα.— ζωα (*habet* C^{a}). τω θρονω. 5. και φωναι εξηλθον εκ του θρονου λεγουσαι (C^{a} φωνη εξηλθεν *et* λεγουσα). αινειται τω θω̄.— και *secund. et tert.* 6. [ωσ *ter in versu*]. λεγουσων. εβασιλευσεν ο θσ̄ ο κσ̄ ημων (C^{a} κσ̄ ο θσ̄ ημων). 7. αγαλλιωμεν. (δωσομεν C^{a} *pro* δωμεν). αυτων (*pro* αυτω : C^{a} *cum* Steph.). (νυμφη C^{c} *pro* γυνη). 8. λαμπρον καθαρον (— και *secund.*). των αγιων εστιν. 9. λεγε‘ *prim.* (ι *p.m.* ? *et* C^{a}). διπνον√.—του γαμοι (*habet* C^{a}).— και λεγει μοι *secund.* (C^{a} και λεγι μοι *habet*). + μου (*post* λογοι : C^{a} *cum* Steph.). εισιν√. (C^{a} *habet* του θυ αλ. εισιν). 10. επεσα.— σου *secund.* (*habet* C^{a}). — του *bis in versu.* εστιν√. προφητιασ√. 11. [ειδον]. ηνεωγμενον. πιστοσ καλουμενοσ. πολεμι√. 12. *init.* οι δε οι οφθ. (δε *errore punctatum, sed rursus restitutum*).— ωσ. [εχων ονομα].— γεγραμμενον ο ουδεισ (*deest unus στίχοσ in exemplari*, cf. xviii. 16 ; xxii. 2 : *pro* ονομα C^{a} *habet* ονοματα γεγραμμενα α ουδισ)√. η μη (*pro* ει μη : C^{a} *cum* Steph.)√. 13. περιρεραμμενον (*pro* βεβαμμενον : *at* C^{c} περιρεραντισμενον). κεκλητο (*pro* καλειται το : C^{a} κεκληται το). 14. [-ματα εν τω]. ηκολουθι√. [εφ]. ενδεδυμενοισ (σ *eras.*). [και καθ.]. 15. παταξει. τησ οργησ του θυμου (— και *quart.* : τησ οργησ *punctat. sed rursus restitut.*). 16. — επι *secund.*— το *secund.* 17. [ειδον]. αλλον (*pro* ενα). + εν (*post* εκραξεν). πασιν√. πετομενοισ.— και *tert.* συναχθητε. διπνον√. το μεγα (*pro* του μεγαλου). + του (*ante* θυ). 18. φαγηται√. επ αυτοισ. + τε (*post* ελευθερων). *fin.* και μικρων και των μεγαλων. 19. ἴδον. κατα τα στρατευματα αυτων (και τα *pro* κατα τα C^{a} *cum* Steph.). (συ|νηγ *p.m.* : συν|ηγ C^{a} : *et sic* C *haud rarò*). + τον (*ante* πολεμον). 20. μετ αυτου ο (*pro* μετα τουτου ο). σημια√. επλανησεν√. την εικονα (C^{a} *cum* Steph. τη εικονι). τησ κεομενησ εν θιω (— τω). 21. εξελθουση (*pro* εκπορευομενη).

XX. 1. και ειδον αγγε καταβαινοντα (*at* αλλον αγγελον C^{a})√. — εκ του ουρανου (*habet* C^{a}). κλιν√. αλυσεσιν (C^{a} *cum* Steph. αλυσιν)√. εν τη χειρι (*pro* επι την χ.). 2. εκρατησεν√. [τον οφ. τον αρ.]. ο εστιν ο διαβολοσ (ο *pro* οσ). + ο (*ante* σατανασ). 3. — χιλια ετη και εβαλεν αυτον (όμοιοτ.). εκλισεν (— αυτον *sequens*). πλανησει ετι τα εθνη.— και *ultim.* δι (C^{a} δει)√. [αυτον λυθηναι]. 4. [ειδον : *sic* vv. 11. 12].— και (*post* θυ). ει τινεσ (*pro* οιτινεσ). ουου (*pro* ου : ου *p.m.*). το θηριον. ουδε (*pro* ουτε). [την εικονα].— αυτων *prim.* + του (*ante* χῡ).— τα (*ante* χιλια). 5. — οι δε λοιποι *usque ad* χιλια ετη (όμοιοτ.). 6. αναστασι√. ο δευτεροσ θανατοσ. αλλα. + και (*post* ἔρεισ). βασιλευσουσιν√. + τα (*ante* χιλια). 7. σε τα χιλ. (·· *p.m.*)√. 8. + παντα (*post* πλανησαι).— τα *secund.* τετρασι.— τησ γησ (*habet* C^{a}).— τον *bis in versu* (*habet* C^{a}). τωγ’ *primò* ?√. γωγ’ *p.m.* : μαγωγ’. + και (*ante* συναγαγειν). + τον (*ante* πολεμον). + αυτων (*post* αριθμοσ). 9. [εκυκλωσαν]. 9, 10. — πυρ v. 9 *usque ad* λιμνην v. 10 (*supplet* C^{a} πυρ απο του θυ κ.τ.λ. *cum* Steph.). 10. + του (*ante* θιουν). [οπου το]. + οπου (*ante* ο ψευδοπ.). 11. μεγαν λευκον. επανω (*pro* επ). [αυτου]. + του (*ante* προσωπου). 12. + και (*ante* μεγαλουσ : *at* τουσ *pro* και C^{a}).

μεγαλουσ και τουσ μικρουσ. επι (*pro* ενωπιον: C^a ενωπιον επι). θρονου (*pro* θυ). ηνεωχθη.—και βιβλιον αλλο ηνεωχθη (*habet* C^a, *at* αλλο βιβλιον: ὁμοιοτ.). εστιν√. ταισ βιβλοισ (*pro* τοισ βιβλιοισ). 13. τουσ νεκρουσ τουσ εν αυτη. τα θανατοσ (·· *p.m.*)√. [εδωκαν]. τουσ νεκρουσ τουσ εν αυτοισ. κατεκριθησαν. *fin.* και ουτοσ ο δευτεροσ θανατοσ εστιν η λιμνη του πυροσ. 15. ευρεθησεται (C^a *cum* Steph.).

XXI. 1. [ειδον]. κενον√. κενην√. απηλθαν (*pro* παρηλθε). 2. — εγω ιωαννησ. ειδον *transfertur in locum ante* καταβαινουσαν. ἑτοιμ' κενην√. εκ του ουνου απο του θυ. 3. — ηκουσα (*habet* C^a). φωνη μεγαλη (φωνησ μεγαλησ C^a *cum* Steph.). θρονου (*pro* ουρανου). λεγουσα (C^a *cum* Steph. -σησ). εσκηνωσεν (C^a *cum* Steph. σκηνωσει). [λαοι]. — και *ultim.* [εσται μετ αυτων]. — θεοσ αυτων (ὁμοιοτ.). 4. εξαλιψει√. — ο θσ. δρακυ (C^a δακρυον)√ cf. vii. 17. εκ (*pro* απο). — ο (*ante* θανατοσ). ουτε κραυγη ουτε πενθοσ. — ουτε πονοσ (ὁμοιοτ.). οτι (*pro* ετι *secund. p.m., at* ετι *primò*). τα προβατα (*pro* οτι τα πρωτα: C^a τα πρωτα *sine* οτι *repetit.*). απηλθεν. 5. τω θρονω. κενα ποιω παντα. [μοι]. πιστοι και αληθινοι εισιν. 6. λεγει (*pro* ειπε). γεγονα (γεγοναν C^a *primò, sed rursus totum verbum improbavit*). — ειμι. αλφα [*at* ω]. [δωσω εκ]. δωρεασ (C^a *cum* Steph. -εαν). 7. κληρονομησι√. ταυτα (*pro* παντα). — ο (*ante* υσ). 8. *init.* τοισ δε ὡσ διλοισ (·· *p.m.*). π φονευσει (· *p.m.*)√. φαρμακοισ. ἰδωλολατραισ√. πασιν√. ψευδεσιν. θιω√. εστιν ο θανατοσ ο δευτεροσ. 9. ηλθεν√. — προσ με. + εκ (*post* εισ). των γεμοντων των (C^a των γεμουσων των). ελαλησεν√. διξω√. την γυναικα του αρνιου. 10. απηνεγκεν√. επι. εδιξεν√. — την μεγαλην. [ιηλμ]√. [απο του θυ]. 11. + απο (*post* δοξαν). — και. 12. εχοντι (*pro* εχουσαν τε). τιχοσ√. εχοντασ (*pro* εχουσαν *secund.*: C^a εχουσασ). δωδεκα και επι τουσ πυλωνασ αγγελουσ ιβ. + αυτων (*post* ονοματα). γεγραμμενα. εστιν√. [ιβ φυλ.].—των *ultim.* [ισλ]. 13. *init.* απο. [ανατολησ]. και απο βορρα πυλωνεσ γ· *bis script.* + και (*ante* απο νοτου). — απο δυσμων πυλωνεσ τρεισ (ὁμοιοτ.: C^a *pro* βορρα *secund.* νοτου *habet, pro* νοτου *sequente* δυσμων *legit*). [τρεισ *prim. et quart.*: γ *secund. et tert.*]. 14. τιχοσ (*non* v. 15)√. — εχον (*habet* C^a). [ιβ *prim. et tert.*]. επ αυτων. + δωδεκα (*ante* ονοματα). 15. + μετρον (*post* ειχεν√). (C^a καλαμου). 16. + αυτησ (*ante* τετραγωνοσ). — αυτησ τοσουτον εστιν. — και *tert.* εμετρησεν (*sic* v. 17)√. [σταδιων δωδεκα: C^a σταδιου (*pro* -ιουσ)]. *fin.* εισα εστιν√. 17. χιλοσ (*pro* τειχοσ). εκατον μδ πηχεων. 18. [ην]. — η *prim.* εν δωμασι του τιχουσ (C^a η ενδωμησισ *sine* ην). ειασπισ (*non* v. 19)√. ομοιον. [ὑαλω: *sic passim*]. 19. *init.* (και *improbat* C^a). τιχουσ√. εισ (*pro* πρωτοσ). + και (*ante* δευτεροσ). + και (*ante* ο γ). [δ]. 20. ο ε σαρδονυξ'. ο ς σαρδιον. [ζ *et* η]. ο εθ τοπαδιον (ε *eras.*: -ζιον C^a). [ι *et* ια *et* ιβ]. [χρυσοπρασοσ, *at* -σιοσ C^a]. αμεθυστινοσ (C^a αμεθυσοσ). 21. [ιβ *prim.*]. — δωδεκα *secund.* (C^a *habet* ιθ). μαργαρειται√. + ων (*ante* ην: *improbat* C^a). πλατια√. *fin.* διαυγησ (-τησ *primò, levi rasurâ mutat. in* Γ). 22. [ειδον]. οτι ο κσ ο θσ (*pro* ο γαρ κσ ο θσ: C^a ο γαρ ο κσ θσ). [-ωρ να-]. εστιν√. 23. χριαν√. — εν (*habet* C^a). 24. περιπατησουσιν δ τα εθνη δια του φωτοσ αυτησ (— των σωζομενων: δ *notat. p.m. et* C^a). φερουσιν√. — και την τιμην. 25. ημερα (C^a *cum* Steph. -ρασ). [νυξ$^{\text{ξ}}$]√. εστε√. 26. οισουσιν√. 27. εισελθωσιν. κοινον. ο ποιωσει (*pro* ποιουν: C^a ποιων, ωσει *improbato*). ουνου (*pro* αρνιου).

XXII. 1. εδιξεν√. — καθαρον. — του *prim.* 2. [εν μεσω]. πλατιασ√. ενθεν (*pro* εντευθεν *prim.*: *habet* και *sequens*). — εντευθεν ξυλον ζωησ, *unâ lineâ forsan omissâ*: cf. xviii. 16; xix. 12 (C^a ενθεν και ενθεν και, *sine* ξυλ. ζω.). [ποιουν]. [ιβ]. κατα μηνα εκαστον αποδιδουσ (— ενα). τουσ καρπουσ (*pro* τον καρπον). των ξυλων. — των (*ante* εθνων). 3. καταγμα (*pro* καταναθεμα: C^a καταθεμα).—ετι (*habet* C^a).—ο. 4. + και (*ante* επι). 5. ετι (*pro* εκει). ουκ εχουσιν χρειαν. + φωτοσ (*ante* λυχνου). [ηλιου]. φωτιει επ (*pro* φωτιζει). 6. ειπεν√. + ο (*ante* κσ). πνατων των (*pro* αγιων). απεστιλεν√. + με (*ante* τον αγγελον: *improbat* C^a). διξαι√. δι√. 7. *init.* + και. (ερχονται C^a *pro* ερχομαι). προφητασ (ι *p.m.*?)√. 8. καγω. [ἰωαννησ]. ο βλεπων και ακουων ταυτα. [εβλεψα επεσα]. δικνυντοσ. 9. —γαρ. 10. + τουτουσ (*post* λογουσ: *improbatur jam ante* C^a). ο καιροσ γαρ ενγυσ (— οτι). 11. ρυπαροσ ρυπανθητω. δικαιοσυνην ποιησατω (*pro* δικαιωθητω). 12. *init.*—και. αποδοθηναι (C^a *cum* Steph.). *fin.* εστιν αυτου. 13. — ειμι. αλφα. [ω]. ο πρωτοσ και ο εσχατοσ η αρχη και το τελοσ. 14. πλυνοντεσ τασ στολασ αυτων (*pro* ποι. τασ εντ. αυτ.). + ωσ δε η εξουσια (*ante* επι: *improbat* C^a). 15. — δε. ἰδωλολατραι√. — ο. ποιων και φιλων. 16. [επι]. δαδ (—του). ο πρωϊνοσ (*pro* και ορθινοσ). 17. — το. π πνα (· *p.m.*)√.— η. ερχου (*pro* ελθε) *bis in vers.* ερχεσθω (*pro* ελθετω). — και *ultim.* λαβετω ὑδωρ (— το). 18. η μαρτυρω εγω (*pro* συμμαρτυρουμαι γαρ) + τω (*post* παντι). επιθησει επ αυτον (*pro* επιτιθη προσ ταυτα). — επιθησει *sequens.* — επ αυτον *sequens.* (*inter* εαν τισ επιθησει *et* επ αυτον C^a *habet* επ αυτα επιθησι: *p.m.* ὁμοιοτ.). + τω (*ante* βιβλιω). 19. αν (*pro* εαν). αφελη (*pro* αφαιρη). + τουτων (*post* λογων). του βιβλιου (*pro* βιβλου *prim.*). προφητιασ√. αφελι (*pro* αφαιρησει). του ξυλου (*pro* βιβλου *secund.*). [εκ τησ πολ.]. — και *ultim.* + τω (*ante* βιβλιω). 20. λεγι√. + ειναι (*ante* ναι *prim.*: *improbat* C^a). — αμην. — ναι *secund.* (*fin.* + χε *post* ιηυ C^a). 21. — ημων. — χυ. των αγιων (*pro* παντων υμων). [αμην: *sic*].

Subscr. αποκαλυψεισ ἰωαννου.

[Apoc. xx. 12—xxii. 21.]

ERRATA

IN TISCHENDORF'S EDITION OF THE CODEX SINAITICUS.

The text of the larger edition can be corrected only by comparison with the original MS., as by the aid of Tregelles we have been enabled to do in the Catholic Epistles: he now reads αναπεπαυεται *p.m.* 1 Pet. iv. 15; κατα τασ *p.m.* Jude 12. We note besides in Mark i. 23 the second εν is found in both editions, but is wanting in the *Notitia Cod. Sin.* p. 31.

John v. 37 ειδοε in the *facsimile*, ειδοσ in both editions. *Ibid.* xi. 9 του should be placed for τουτου in both, since the note assigns τουτου to C. Apoc. ix. 4, ουδε (*i. e.* -εν *pro* ουδε *secund.*) in the *facsimile*, ουδε in both editions.

The text of the smaller edition should thus be corrected from the larger:

Cancel the dot over και *secund.* Matt. i. 25, over αφανιζουσι *ibid.* vi. 16, and over οικιαν Luke x. 5.

Matt. xiii. 32 *for* πετιπα *read* πετινα. *Ibid.* xxi. 28 *for* ε *read* ε (*i. e.* εν). Luke xv. 27 *for* σιτευτο *read* σιτευτο (*i. e.* -ον). Rom. vi. 8 *for* συνζησομε *read* συνζησομε (*i. e.* -εν). Phil. iv. 3 *for* συζηγε *read* συζυγε (so even notes of smaller). 1 Tim. vi. 20 *for* φυλαζον *read* φυλαξον. Acts x. 3 *read* ὡεδεν. *Ibid.* xxvi. 18 *for* τηο *read* τησ. *Ibid.* xxviii. 15 *for* αρχι *read* αχρι. Apoc. v. 11 *for* χιλιαδω *read* χιλιαδω (*i. e.* -ων). *Ibid.* v. 12 *for* δυναμι *read* δυναμι (*i. e.* -ιν). *Ibid.* xviii. 3 *place a point over* τ *in the second* μετ.

In John ix. 26 the larger has εποιησαν, the smaller εποιησαν, and there is no note on the word in either edition: also in John iii. 25 Fol. XXXXIX, the figures 16, 17 are placed one line too high in both editions: in John xxi. 25 the stop before and aspirate over the first α in the *facsimile* Tab. XIX, being dropped in both editions, must be deemed *s.m.*

INDEX I.

OF

WORDS, NAMES, AND PHRASES.

In the Indexes the following Abbreviations are employed:

M. = Matthew.
Mk. = Mark.
L. = Luke.
J. = John (Gospel).
A. = Acts.
R. = Romans.
1 C. = 1 Corinthians.
2 C. = 2 Corinthians.
G. = Galatians.
E. = Ephesians.
P. = Philippians.
C. = Colossians.
1 Th. = 1 Thessalonians.
2 Th. = 2 Thessalonians.
1 Ti. = 1 Timothy.
2 Ti. = 2 Timothy.
Tit. = Titus.
Pn. = Philemon.
Heb. = Hebrews.
Jam. = James.
1 P. = 1 Peter.
2 P. = 2 Peter.
1 J. = 1 John.
2 J. = 2 John.
3 J. = 3 John.
Jud. = Jude.
Rev. = Revelation.

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